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EXPERIENTIAL PEDAGOGY OF THE OPPRESSED



DeM EXPERIENTIAL
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EXPERIENTIAL PEDAGOGY OF THE OPPRESSED

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This book was produced as part of the Experiential Learning Project that DeM Experiential Training Center conducted within the scope of the Civil Society Dialogue Between the European Union and Turkey-IV- Education Grant Scheme.

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A DeM Story...

A DeM Story...

I once read a book. On the first page, the following was written:

"The cave you fear to enter holds the treasure you seek."

I did not know this word could be so meaningful until I experienced the day that changed my life.

Everything started a year ago in an underground cave. It was July. We were in Cappadocia. I was leading a youth project where young people from different countries and cities came together.

On that day we went early in the morning, we were going to discover the historical sites of the city. Our team was accompanied by a teacher named Gizem who lived in Cappadocia. Gizem was a friend of mine from high school, she was incredibly curious about history. Once she saw the slightest structure while walking down the road, she would immediately explain with excitement. She was an unequalled guide to tour and learn about a city. I knew we were in reliable and confident hands. We enjoyed listening to her stories. After a while, our folks were tired of walking, exhausted from the heat. Gizem took the control of the situation immediately: she quickly began to walk ahead saying "We'll be going to a very special place a little later, be ready". We started to wonder. In a moment, we found ourselves in front of a brown sign. There was a cave-like visual hanging in front.

One of the young people in our group shouted: "So what? Did we come to the cave?"

"This is not a cave, in fact, a city," Gizem said, smiling, "Derinkuyu Underground City. Cappadocia has 36 different underground cities; this cave you see is the largest one. It was built on the rocks, an 8-storey city where about 20,000 people could live."

I could not hide my amazement and said "Wow!"

Meanwhile, we were slowly going in, all my body was getting a chill. When Gizem saw me feeling chilly, she winked, saying: "It could be colder inside than you think, put something on". We were going down the stairs and on the other hand, we kept listening to Gizem.

"The original inhabitants of Derinkuyu extend from the Hittite period to the Assyrian colonies. At that time, people had to live in these underground cities without going out for a long time to be able to protect themselves from the invasions. For this reason, the city is large enough to accommodate a large community inside and they caved all the places to meet their needs in here. "

"So people always lived here?"

As she nodded, Gizem started to distribute out of her bag VR glasses that showed the life of that period. "Through these, you can see more clearly how they lived."

As we were going down slowly, I couldn't help looking at the info plates in the places we passed. There was also an animal shelter, a food store in the big pit right next door, a common kitchen, wineries, toilet, and even meeting room. Gizem, showing a big section ahead:

"This is the School of Missionaries. The crossroads you see over there, the churches and the monasteries. We will see the baptismal pool, the place of confession right there in the church. "

In these cities which consisted of interconnected rooms, some rooms were connected by such narrow tunnels that only one person could pass through. In the entrances and exits of the tunnels, there were big stone cylinders used to close the tunnels, and the city was thus protected from enemy attacks. As I listened to all of these, I could not help having my mouth almost hit the floor.

I felt like being short of breath, towards downward. When I learned that the city was 8-storey and 40 meters deep, the question "How much more down do we go?" began to turn around in my head.

Some of our folks asked in amazement: "How did these people breathe here, did not they drown?"

Gizem smiled back, "the answer is here". She pointed by her hand the downward winding stairs. I could never imagine what I would encounter when I came down to this half-dim area. "Here," she said, showing a bright void. "The excellent natural ventilation system of the city; this air could reach to every storey and made people breathe."

With the question "How did they do that?" turning in my mind, Gizem said, like she read my mind: "We do not know how they did this inconceivable system, it is amazing and admirable. In fact, there are even those who claim that the aliens might have done it. "

While shouts of astonishment were rising from our young people, they also began to complain "When are we going to go out?" Gizem told us that we could go down another floor, but other floors were dangerous and prohibited to walk.

As we slowly ascended back the stairs we had walked, I saw a sign on the right side showing that we were on the 5th floor. My mind was filled up with questions about what might have been on the other floors. I was enchanted. Pretending to take photographs, I called out to our group: "You go out; I'll come after taking just a few shots."

The next moments were as fast as a film strip. I went a storey down, then another one. I do not know what happened or how I found myself on the way to the forbidden zone of the 7th floor. I was afraid like crazy, but I could not stop myself.

The clearest thing I remember was that I entered a hole into the cave. It was as black as pitch. I began gasping. I could hear my heart skipped a beat. And I never knew that in that hollow, I was afraid to enter by then, I would discover something that would change my life.

In the dark place where I was struggling to move with the light of the phone, I hit a hard object and fell down. The ground was cold, slippery and wet. My knee hurt like it was torn. The phone slipped away to another side, everywhere was dark. I could not find the power to lift myself. I just cried "Heeeelp!" I could just hear my own echo. I do not know how long I lay there unconsciously. When I opened my eyes with the cries of "Ahmet... Ahmet!", I met Gizem's face. She was dashing water on my face with a small torch in her hand. "Are you okay? I came after you because you did not show up for a long time. What are you doing here?" She cried quietly.

I could not say anything. I lowered my head like a little guilty boy.

"Let's get out of here now. Will you be able to get up? "
I said, "Yes, but I dropped my phone."

We finally found the phone after we searched for it for a while. It was behind a rock. When I bowed to reach, my hand hit a lock. We brought the torch closer. A medium-sized brown chest... It was covered in dust. Grubbing with my hands, we saw that there were symbols on it, and a small note of parchment paper.

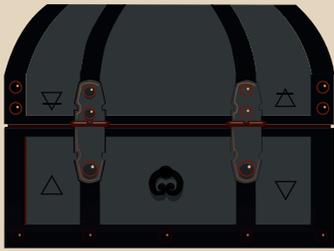
Gizem and I looked at each other. At that moment, time seemed to stop. Here it all began when we found that box. On the note, it was written:

"Anyone who finds this chest, something miraculous will happen in his/her life when he/she applies the information in it."

Here, dear reader, this is the miracle we curiously chased up. This book is the story of the information in this chest that has transformed our lives. We went on a journey with this chest, the journey of learning and change. We witnessed and were fascinated by the story of 15 youth workers and 15 teachers who experienced this journey before.

Now, dear reader... What about exploring this journey with us?

Let's start!



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”

A book and four different objects came out of the chest. The objects that consisted of apple, candle, compass, and mirror were small and scattered in the chest. The book was a bit worn-out, some pages were weathered. It became permeated with the old straw smell. It consisted of three parts. Chapters I and II described “Experiential Learning” and “Pedagogy of the Oppressed.” In the final chapter, there was information about how these two main concepts were synthesized step by step. It also included local practices and reflections of teachers and youth workers.

We started to read the first two parts in detail in order to better understand the part about synthesis and practice.

“





■ FOREWORD

As the Experiential Training Centre Association, we have been operating since our establishment in 2009 in an effort to conduct non-formal education studies based on experiential learning and to develop the use of experiential learning on a local, national and international scale. We established the DeM-International Network in 2012, together with our 7 European partners with whom we have developed projects and conducted R & D studies in the field of experiential learning; and since then, we have been involved in many national and international training activities.

We have seen in this process that; the methods and tools used in experiential learning methodology and the majority of which are derived from international sources cannot be localized in the direction of local realities and target audience needs, which impedes the effective application of experiential learning and the expansion of its field of use.

In this direction, we believed that the methodology Paulo Freire introduced in the Pedagogy of the Oppressed would be the most effective method for localization of the experiential learning methods.

With this belief, we have launched a process where we have synthesized Kolb's Experiential Learning Theory and Freire's Pedagogy of the Oppressed together, in which we have developed training programs with teachers and non-formal educators working with disadvantaged groups around Turkey and we have implemented these programs locally.

We have been able to convey Kolb's methodology and Freire's philosophy who is often mentioned in the intellectual conversations in many different target groups in many different regions from Izmir to Gaziantep, from Istanbul to Bingöl. We have come into contact with hundreds of educators and learners with these activities.

The book "Experiential Pedagogy of the Oppressed" in your hand was prepared as a result of all these works. In our book, you will find both the conceptual background of the two great theories and the results of the practical application of the theoretical synthesis made.

We would like to express our endless thanks; to our esteemed teacher and youth worker friends who have carried out local practices in our project and have provided full support to their efforts in the preparation of this book, to dear scholars Mr. A. Alper Akyüz and Mr. Kayhan Karlı who contributed to our book with their valuable articles, to Mr. David A. Kolb who has provided us with all kinds of support, to our dear trainer friends who have been walking along this path for years and sharing their knowledge and experiences with us, and who made us the people we are now, to The Turkish National Agency which is a major contributor to the existence of non-formal education and non-formal educators in Turkey, and to The Ministry of the EU, the Civil Society Dialogue Programme, and the Central Finance and Contracts Unit.

Mehmet Volkan Müderrisoğlu
DeM Experiential Training Centre Association
Chairman of the Board of Directors

■ ABOUT THE EXPERIENTIAL LEARNING PROJECT

The project began to be developed by the beneficiaries and the partners, in the framework of the analyses on the use and effect of experiential learning. Analyses showed that some formal and non-formal educational activities are conducted on the basis of experiential learning and that these activities are applied at national and international levels but are difficult to implement locally.

While advanced NGOs and trainers working on an international basis often have this expertise thanks to the EU programs, this capacity and expertise have not improved sufficiently in small-scale NGOs and schools that are the main actors supporting lifelong learning. Therefore, in local scale institutions, a need for capacity building for the experiential learning approach has come to the forefront. Because more non-formal education at the local level means more individual and social development.

At this point, for the localization of experiential learning, 3 important needs draw the attention:

1. Development of the capacities of local trainers, 2. Translation of the experiential learning resources into Turkish, 3. Localization of these learning methods, in other words, their adaptation to be implemented locally. The project is designed to contribute to fulfilling these three needs.

In our project, which is a partnership of Gaziantep Training and Youth Association, Eskişehir Youth Rights Association, Ergon Training NGO and Rouge Youth Club, various activities have been carried out in order to increase experiential learning related capacities of the formal education teachers assigned in different cities of Turkey and youth workers working in civil areas.

Throughout the project, the trainings were held with 30 youth workers and teachers on a one-to-one basis; with the Long Term Trainer Training, David Kolb's experiential learning theory and Paulo Freire's Pedagogy of the Oppressed concept were studied together. Then, 15 youth workers went to Greece and 15 formal education teachers went to Estonia for study visits. In order for the reflections of the theoretical knowledge and good examples that were shared to be seen in the field, 30 participants have had the opportunity to practice their knowledge by conducting dialogue meetings and trainings in their own cities. These activities have contributed to the development of the capacities of the local trainers, which is the first of the three important needs that the project focuses on.

Our local trainers have applied experiential learning methods as combined with the techniques of Freire in the trainings they have conducted with the students at their schools, with the youth workers, volunteers and children in the NGOs they work; and thus, about 420 children and youngsters were contacted.

The web page of our project, www.deneyimselogrenme.com contains the translated versions of experiential learning tools. A variety of educational tools are available on the web page and allow trainers in the field to share good practices and methods, which contributes to the fulfilment of the need for Turkish translations of experiential learning resources.

The practice that serves the aim of localizing experiential learning is the guidebook titled 'Experiential Pedagogy of the Oppressed' which is one of the outputs of our project. This book was developed with the target of contributing to the methodological differentiation of educations in civil and formal areas. Wishing it to be a source for your training activities...

Nebahat Seda ÖZTÜRK
Experiential Learning Development Project
Project Coordinator



DeM Training of Trainers, July 2016, İstanbul

Learning is experience.
Everything else is just information

-A. Einstein

EXPERIENTIAL LEARNING



EXPERIENTIAL
LEARNING

THEORY



DAVID A. KOLB



David A. Kolb is Professor of Organizational Behavior in the Weathered School of Management. He joined the School in 1976. Born in 1939, Kolb received his Bachelor of Arts from Knox College in 1961, his MA from Harvard in 1964 and his PhD from Harvard in 1967. He has also been awarded four honorary degrees recognizing his contribution to experiential learning (from SUNY Empire State College; Franklin University; Buckingham University, UK; and Knox College). In 2008 David A. Kolb received the Educational Pioneers of the Year award (with Alice Kolb) from the National Society of Experiential Education.

From Experience to Knowledge

We all learn from our experiences. In fact, this learning process, which starts in infancy and later in childhood, continues in our youth and adulthood as well. We try to push our personal limits, to acquire new skills, and to be able to overcome our difficulties. Each and every try gives us an experience. We think about this experience, we analyze it, we observe our own experience and the experiences of others. These analyses and observations give us new conclusions and ideas. We apply these new ideas and naturally get a new experience from this practice too. This cycle which is the natural learning process of human beings has been integrated into the education and learning processes by the leading scientists of the 20th century (Erdogan, 2016).

An Overview of Experiential Learning

Experiential learning theory is based on the works of the leading scientists of the 20th century, such as Dewey who uses experience as base of learning, Lewin who emphasizes the importance of individual effectiveness in the learning process, and Piaget who does not see intelligence only as an innate trait and qualifies it as an end result of the interaction between people and the environment. These scientists tried to develop a holistic experiential learning process and model for adult education (Kolb 1984). David A. KOLB is who framed the theory of experiential learning in its most commonly accepted form. Kolb defines learning as a process in which “experience is transformed into knowledge”.

Kolb (1984) has built his theory on six propositions that are shared by these scholars:

1. Learning is best conceived as a process, not in terms of outcomes. Although punctuated by knowledge milestones, learning does not end at an outcome, nor is it always evidenced in performance. Rather, learning occurs through the course of connected experiences in which knowledge is modified and re-formed. To improve learning in higher education, the primary focus should be on engaging students in a process that best enhances their learning – a process that includes feedback on the effectiveness of their learning efforts. “...education must be conceived as a continuing reconstruction of experience: ... the process and goal of education are one and the same thing.”

2. All learning is re-learning. Learning is best facilitated by a process that draws out the students' beliefs and ideas about a topic so that they can be examined, tested and integrated with new, more refined ideas. Piaget called this proposition constructivism—individuals construct their knowledge of the world based on their experience and learn from experiences that lead them to realize how new information conflicts with their prior experience and belief.

3. Learning requires the resolution of conflicts between dialectically opposed modes of adaptation to the world. Conflict, differences, and disagreement are what drive the learning process. These tensions are resolved in iterations of movement back and forth between opposing modes of reflection and action and feeling and thinking.

4. Learning is a holistic process of adaptation to the world. Learning is not just the result of cognition but involves the integrated functioning of the total person— thinking, feeling, perceiving and behaving. It encompasses other specialized models of adaptation from the scientific method to problem solving, decision making and creativity.

5. Learning results from synergetic transactions between the person and the environment. In Piaget's terms, learning occurs through equilibration of the dialectic processes of assimilating new experiences into existing concepts and accommodating existing concepts to new experience. Following Lewin's famous formula that behaviour is a function of the person and the environment, ELT holds that learning is influenced by characteristics of the learner and the learning space.

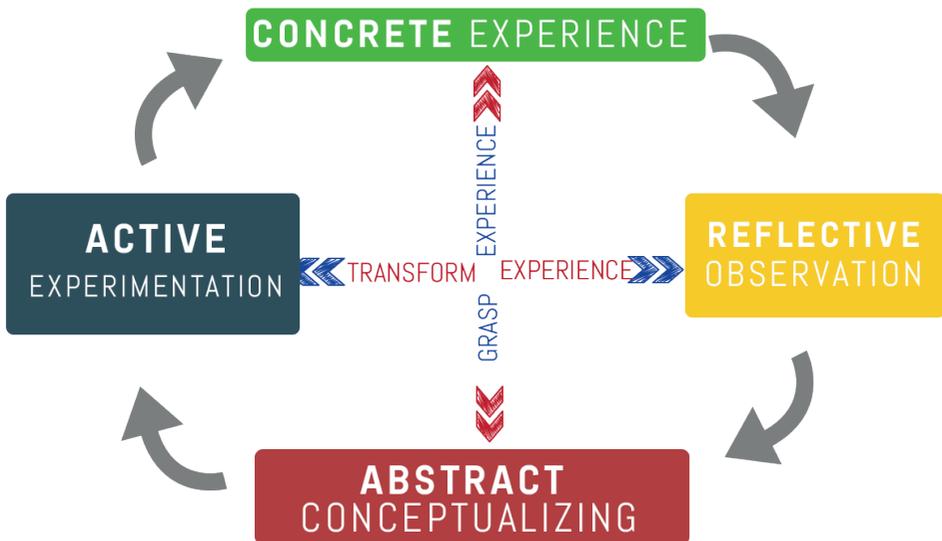
6. Learning is the process of creating knowledge. In ELT, knowledge is viewed as the transaction between two forms of knowledge: social knowledge, which is co-constructed in a socio-historical context, and personal knowledge, the subjective experience of the learner. This conceptualization of knowledge stands in contrast to that of the "transmission" model of education in which pre-existing, fixed ideas are transmitted to the learner.

ELT proposes a constructivist theory of learning whereby social knowledge is created and recreated in the personal knowledge of the learner.

■ EXPERIENTIAL LEARNING CYCLE

Experiential Learning Theory is a dynamic view of learning based on a learning cycle driven by the resolution of the dual dialectics of action/reflection and experience/abstraction. Learning is defined as “the process whereby knowledge is created through the transformation of experience. Knowledge results from the combination of grasping and transforming experience.” (Kolb, 1984, p. 41). Grasping experience refers to the process of taking in information, and transforming experience is how individuals interpret and act on that information. The Experiential Learning Theory Model portrays two dialectically related modes of grasping experience—Concrete Experience and Abstract Conceptualization—and two dialectically related modes of transforming experience—Reflective Observation and Active Experimentation.

Learning arises from the resolution of creative tension among these four learning modes. This process is portrayed as an idealized learning cycle where the learner “touches all the bases”—experiencing, reflecting, thinking, and acting—in a recursive process that is sensitive to the learning situation and what is being learned. Immediate or concrete experiences are the basis for observations and reflections. These reflections are assimilated and distilled into abstract concepts from which new implications for action can be drawn. These implications can be actively tested and serve as guides in creating new experiences.



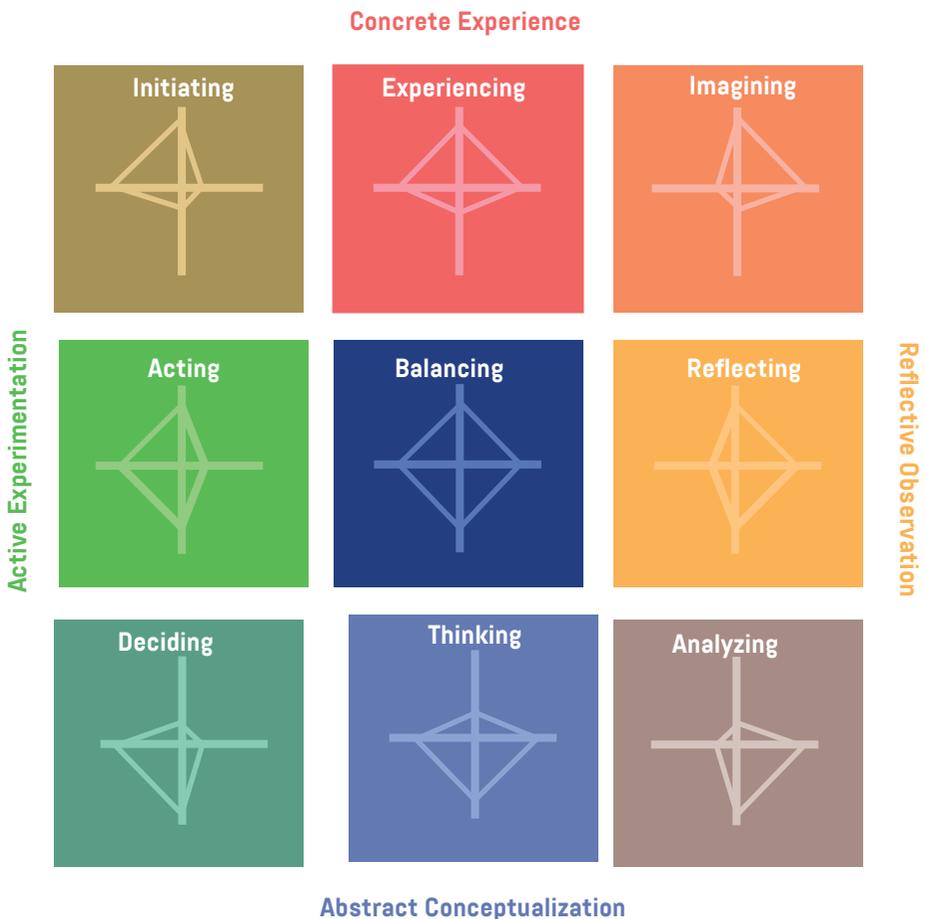
LEARNING STYLES

Learning style describes the unique ways individuals spiral through the learning cycle based on their preference for the four different learning modes. Because of one's genetic makeup, particular life experiences, and the demands of the present environment, a preferred way of choosing among these four learning modes is developed.

The Nine Learning Styles of the KLSI 4.0 (Kolb & Kolb 2013)

Data from empirical and clinical studies over the years has shown that original four learning style types—Accommodating, Assimilating, Converging and Diverging— can be refined further into a nine style typology that better defines the unique patterns of individual learning styles and reduces the confusions introduced by borderline cases in the old 4 style typology. With feedback from users, Kolb first began noticing a fifth “balancing” style describing users who scored at the centre of the Learning Style grid.

The new KLSI (Kolb Learning Style Inventory) 4.0 introduces these nine style types by moving from a 4 pixel to 9-pixel resolution of learning style types as described below. The learning style types can be systematically arranged on a two-dimensional learning space defined by Abstract Conceptualization-Concrete Experience and Active Experimentation-Reflective Observation. This space, including a description of the distinguishing kite shape of each style, is depicted in the figure below:



THE INITIATING STYLE

The Initiating style is characterized by the ability to initiate action in order to deal with experiences and situations. It involves active experimentation and concrete experience.



The Initiating style people: They thrive in dynamic learning spaces where they can work with others to get assignments done, to set goals and to try out different approaches to completing a project. They prefer teachers who take the role of coach or mentor in helping them learn from their life experiences.

Learning Strengths

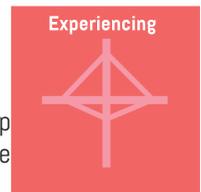
- Committing yourself to objectives
- Seeking new opportunities
- Influencing and leading others

Learning Challenges

- Controlling the impulse to act
- Listening to others views
- Impatience

THE EXPERIENCING STYLE

The Experiencing style is characterized by the ability to find meaning from deep involvement in experience. It draws on concrete experience while balancing active experimentation and reflective observation.



The Experiencing style people: They prefer learning spaces rich in interactions and ongoing communications with their friends and co-workers. While they may enjoy working in groups, they also need time to work alone to get things done. It is important that they receive constructive feedback on their progress at work and in their personal life. It is important for them to have a personal relationship with their teacher.

Learning Strengths

- Building deep personal relationships
- Strong intuition focused by reflection and action
- Open to new experiences

Learning Challenges

- Understanding theory
- Systematic planning
- Evaluation

THE IMAGINING STYLE

The Imagining style is characterized by the ability to imagine possibilities by observing and reflecting on experiences. It combines the learning steps of concrete experience and reflective observation.



The Imagining style people: They like working in groups where there is open and free flowing conversation where they can gather information, listen with an open mind, and receiving personalized feedback. They may enjoy situations that call for generating a wide range of ideas, such as brainstorming sessions. They like teachers who take a facilitating role and are sensitive and creative.

Learning Strengths

- Awareness of people's feelings and values
- Listening with an open mind
- Imagining the implications of ambiguous situations

Learning Challenges

- Decision making
- Taking leadership
- Timely action

THE REFLECTING STYLE

The Reflecting style is characterized by the ability to connect experience and ideas through sustained reflection. It draws on reflective observation while balancing concrete experience and abstract conceptualization.



The Reflecting style people: They thrive in learning spaces rich in dialogue and discussions, but they are also comfortable learning from lectures, independent projects, and from readings. Because of their preference for deep reflection, they may also need time to reflect and make sense of their experience on their own. They value teachers who provide opportunities for individual and group reflection and who are open to exploring ideas.

Learning Strengths

- Understanding others' point of view
- Seeing "What's going on" in situations
- Converting intuitions into explicit explanations
- Gathering information

Learning Challenges

- Initiating action
- Rumination
- Speaking up in groups

THE ANALYSING STYLE

The Analysing style is characterized by the ability to integrate and systematize ideas through reflection. It combines reflective observation and abstract conceptualization.



The Analysing style people: They thrive in learning spaces where they can use and develop their analytical and conceptual skills. They may prefer lectures, readings, exploring analytical models, and having time to think things through. They would rather work alone than in groups. They prefer teachers who model their thinking and analysis process in their lectures and interactions with them.

Learning Strengths

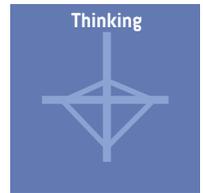
- Organizing information
- Being logical and rational
- Building conceptual models

Learning Challenges

- Risk taking
- Socializing with others
- Dealing with lack of structure

THE THINKING STYLE

The Thinking style is characterized by the capacity for disciplined involvement in abstract and logical reasoning. It draws on abstract conceptualization while balancing active experimentation and reflective observation.



The Thinking style people: They may learn best in well-structured learning spaces with clear directions and learning agendas. They also thrive in environments in which they can design or conduct experiments or manipulate data. They may prefer to work alone and need time to think things through. A teacher's expertise in their field is of primary importance to them.

Learning Strengths

- Logical analysis
- Rational decision making
- Analysing quantitative data

Learning Challenges

- Working with people
- Keeping an open mind about your ideas
- "Lost in thought"

THE DECIDING STYLE

The Deciding style is characterized by the ability to use theories and models to decide on problem solutions and courses of action. It combines abstract conceptualization and active experimentation.



The Deciding style people: They may learn best in learning spaces where they can experiment with new ideas, simulations, laboratory assignments, and practical applications. They prefer teachers who set clear standards and goals and evaluate with problems and questions that have right or wrong answers.

Learning Strengths

- Problem solving
- Evaluating ideas and solutions
- Setting goals
- Making decisions

Learning Challenges

- Thinking “out of the box”
- Sensitivity to people’s feelings
- Dealing with ambiguity

THE ACTING STYLE

The Acting style is characterized by a strong motivation for goal directed action that integrates people and tasks. It draws on active experimentation while balancing concrete experience and abstract conceptualization.



The Acting style people: They learn best by on the job learning through discussions with colleagues and working in teams. They prefer teachers with practical real world experience that they can emulate.

Learning Strengths

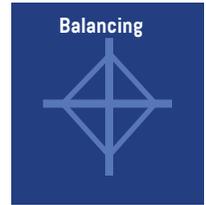
- Combining technical knowledge and personal relationships
- Focused on getting things done
- Leading work teams

Learning Challenges

- Taking time to reflect
- Solving the right problem
- Gathering and analysing information

THE BALANCING STYLE

The Balancing style is characterized by the ability to adapt; weighing the pros and cons of acting versus reflecting and experiencing versus thinking. It balances concrete experience, abstract conceptualization, active experimentation and reflective observation.



The Balancing style people: They tend to be more satisfied in learning environments where they can use all four learning modes: learning from lectures, discussions groups, brainstorming sessions, labs and on-the-job learning. Because they are able to adapt to the different learning environments, they can learn from teachers with different teaching approaches.

Learning Strengths

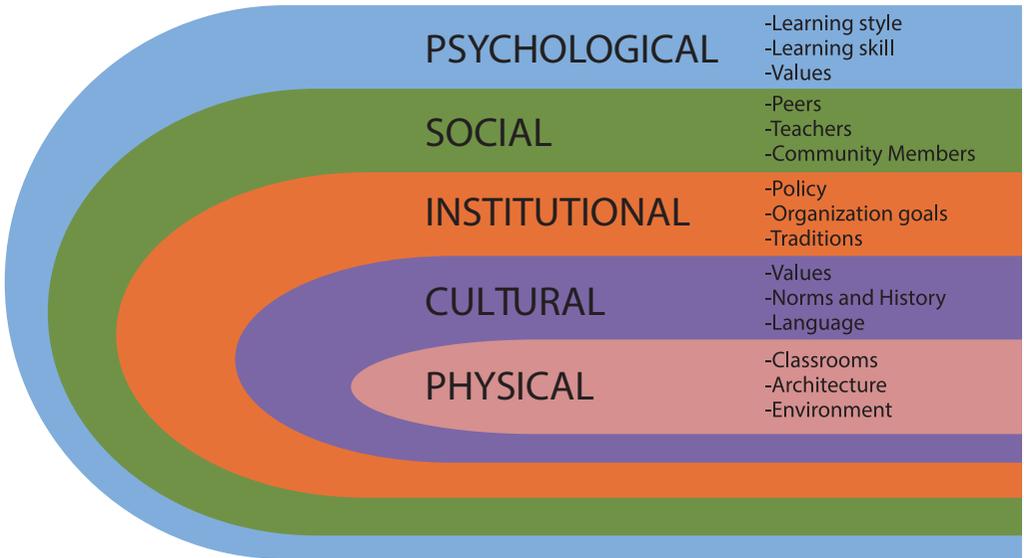
- Flexibility in moving around the learning cycle
- Ability to work with diverse groups of people
- Creative insights

Learning Challenges

- Indecisiveness
- "Jack of all trades, master of none."
- Sustained commitment

LEARNING SPACE

If learning is to occur, it requires a space for it to take place. While, for most, the concept of learning space first conjures up the image of the physical classroom environment, it is much broader and multi-dimensional. Dimensions of learning space include physical, cultural, institutional, social and psychological aspects. (Kolb & Kolb 2013)



In ELT these dimensions all come together in the experience of the learner. Since a learning space is in the end what the learner experiences it to be, it is the psychological and social dimensions of learning spaces that have the most influence on learning.

The ELT learning space concept emphasizes that learning is not one universal process but a map of learning territories, a frame of reference within which many different ways of learning can flourish and interrelate. It is a holistic framework that orients the many different ways of learning to one another. The process of experiential learning can be viewed as a process of locomotion through the learning regions that is influenced by a person's position in the learning space. One's position in the learning space defines their experience and thus defines their "reality." Teachers objectively create learning spaces by the information and activities they offer in their course; but this space is interpreted in the students' subjective experience through the lens of their learning style.

EXPERIENTIAL
LEARNING

PRACTICE





● EXPERIENTIAL LEARNING PROGRAMS

Experiential learning programs are programs in which the experiential learning cycle is followed both in the methods used and in the whole. For this reason, when designing the training program, it is also necessary to pay attention not only to the concordance of each workshop or workshop method with the experiential learning but also to the harmonization of the general program flow with the experiential learning.

The following suggestions can help you to ensure that your program is moving along the experiential learning cycle:

CONNECTING THE SESSIONS & THE WORKSHOPS

1. Sessions Progressing in the Same Theme

After a session in which you have applied a learning game corresponding to the concrete experience phase, you can organize sessions that follow the same theme (even if you have done debriefing at that session). In these new sessions, you can deepen the reflection and debriefing sections about the theme by applying different methods or you can organize sessions where conceptual information about the theme is shared. In subsequent sessions, you can come back again to the concrete experience they had and the initial discussions, and relate different concepts and conclusions in different sessions with each other.

Sample Application

In a training program on conflict management, after you have completed the application session where the participants will experience the conflict process, you can work more deeply on theories such as “conflict resolution, conflict transformation, conflict behavior types” in subsequent sessions. Then, you can go back to the first experiment they had and make them connect with these concepts.

Sample Debriefing Questions

Which of the behavior types in this theory do you think you exhibited in the conflict game you played yesterday?
When you think of yesterday's game, do you think you solved the conflict between you in the way this theory tells?
If you relate this theory to yesterday's game, what would you do differently in the game?

2. Related Sessions

In the debriefing section of the workshop that you have organized on another theme related to the workshops in your program, you can remind and link the experiences, feelings, conclusions and concepts from previous workshops.

Sample Application	After a session on communication and body language, you can ask them to relate these conclusions and concepts to the experience in the conflict management session.
Sample Debriefing Questions	<ul style="list-style-type: none">• Do you see a relationship between what you have lived in this game and what you lived in the conflict game yesterday?• How did the body language and tone of voice of the person in front of you, affect you while you were trying to communicate in the conflict game?

3. Opportunity to Apply What has been Learned

For your program to include the “active experimentation” section of the experiential learning cycle; if you are doing a single workshop or if your time is limited you can help your participants plan their future. If you have time, again you can apply a learning game involving experience on the same theme or on a similar theme, and you can see all together how their previous experiences reflected their behaviours in the new experience. As Kolb said; “When a concrete experience is enriched by reflection, given meaning by thinking and transformed by action, the new experience created becomes richer, broader and deeper” (Kolb & Kolb 2013).

Sample Application	In a session after a while, you can make them play a new game in which they need to cope with the conflict process.
Sample Debriefing Questions	<ul style="list-style-type: none">• What did you do differently when you compare to the game on the first day?• When taking this decision to act differently, what did you refer to from our previous workshop debriefings? (emotion, observation, inference, concept)• Do you feel you are progressing on the cycle of experiential learning?

It is recommended that the trainer keeps detailed notes in the debriefing section of each session in order to better manage the process of connecting sessions within the program.

Connecting the Program & the Learning Styles

It is very important that the components of the training program (sessions, workshops, methodology) are designed to respond to each learning style. Review the "Learning Styles" heading for descriptions of the styles.

There are 9 learning styles in the framework of the experiential learning theory. These learning styles are positioned according to the four correlative dialectical relationships of the experiential learning cycle.

It is very difficult for each method to respond equally to all learning styles. Therefore, it is useful to provide diversity when setting the session planned in the program and the methodology to use. In order to be able to respond to every learning style, you can place the following methodologies into the program as balanced as possible:





● CREATING A LEARNING ENVIRONMENT

Establishing an appropriate learning environment is very important for the efficiency of the training programs based on experiential learning. Participants are not only in the individual learning process, but the intensive learning process is the group learning process. In order for the group to be able to learn together, it is first required to turn the group in which different individuals come together into a “learning group”.

In learning group building, it is very important to raise the group dynamics. Kolb refers to this issue as follows; “For a learner to engage fully in the learning cycle, a space must be provided to engage in the four modes of the cycle—feeling, reflection, thinking, and action. It needs to be a hospitable, welcoming space that is characterized by respect for all. It needs to be safe and supportive, but also challenging” (Kolb & Kolb 2013). Learning is a pleasant but a challenging process as well. Participants who enter into the process of behavior, approach and skill development/transformation must come out of their “comfort zones” and go “into the learning area” where they must “challenge” with difficulties, and they will do self-evaluation and self-criticizing. It is not easy for everyone to come out of his/her comfort zone and furthermore, does it among a group of people.

In a methodological flow based on the experiential learning cycle, the participant must first experience and then reflect on their experience. During the experience that corresponds to the concrete experience stage of the cycle (learning game, practice etc.), it is necessary that the participant do not resist against experience and he/she really experiences. For this, it is essential that he/she trusts the group members whom he/she lives the experience together with. The more active the group is in the debriefing phase, the more they feed each other and the higher the level of group learning is. Trust and open communication are very important again for the participants to share especially their emotions and observations in the group.

Suggestions for Building Learning Group:

- Begin with name and get to know each other games. Icebreakers and trust games will draw participants closer. Play fun games. Those who have fun together learn together.
- Present the learning objectives of the program clearly.
- Get the participants' expectations from the program and contributions they can make to the program.
- Have them prepare the group learning contract. (Rules to be followed throughout the program)
- Play teamwork games with them. Those who overcome the challenges together become groups faster.
- Make room for your participants in the program according to their personal talents, knowledge, and experiences.
- Create free times. Create times for participants to spend time and share together, outside of the sessions as well.
- Take care not to keep lunch breaks and coffee breaks too short.



● ESSENTIALS OF DEBRIEFING

John Dewey, one of the most influential thinkers in educational theory in the twentieth century, argued that education is the combination of experience and reflection. This theory has been embodied in the concepts of experiential games and simulations through techniques known as reviewing or debriefing that encourage learners to mentally process the experience. As Thaigi, an expert in training, says, "People don't learn from experience; they learn from reflecting on their experience" (as cited in Nicholson, 2012). Debriefing is a must for experiential learning based educational methodology. An experience (learning game) remains only an activity unless it is reflected on, analyzed, and conceptualized. A well-planned and properly managed debriefing session is an integral part of the experiential learning cycle so that experience can be transformed into learning.

Requirements and Regulations for Debriefing

Let's take a look at some basic conditions and arrangements for an efficient debriefing before proceeding to the steps of debriefing and their relation to the learning styles.

1

Fatigue and Concentration Level

It is suggested to pass to the debriefing phase after a short break with a group that became tired after long and exhausting games (simulation etc.). If there is a content that needs to be taken almost immediately while the emotions are still warm, the steps of debriefing can be divided into different sessions. After receiving the feelings and observations, the group can pass to the conceptualization section following the break taken. In addition to this, any kind of factors that would affect the concentration must be taken into account ranging from the light level in the room to the noise level in the surroundings. It is advisable not to do workshops and debriefings with a high level of difficulty and fatigue, one after another and especially after a tiring day.



2

Getting Out of Character (Washing)

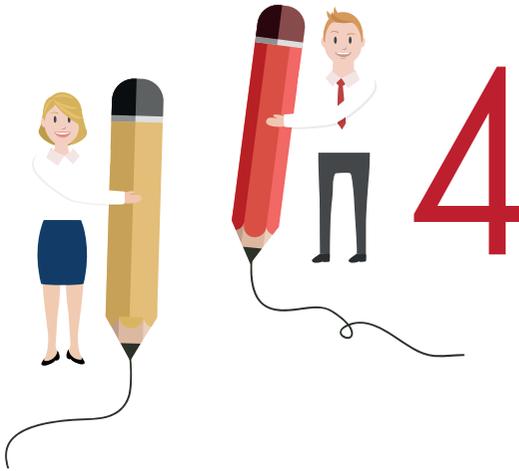
After the games especially such as role plays, drama, and simulation, some participants may have difficulty at getting out of their role immediately. A debriefing session that participants go through before they get out of their roles might have negative consequences. Because the participants might approach the debate during debriefing as influenced by the role they are still in and their warm experiences. The movers we call "after-game washing" can help you with this. In particular, symbolic actions such as everybody shouting their own names, removing any casting role cards on them, or take off their costumes if they have, help for getting out of the role.

Seating Arrangement



3

In the debriefing, the seating arrangement is very important. Especially the part where feelings and experiences are shared must be done in a circle. It is important that it is a full circle to the extent that room width allows and there is no gap between them. A complete circle is like a pool where group energy does not dissipate. Another symbolic meaning of the circle is equality. The trainer is in an equal and close relationship with the learner. Although he/she manages the debriefing, he/she is on a common journey with the participants in the process of debriefing, exploration, and learning. If there is more than one trainer, each trainer sitting at different points in the circle will support this symbolic approach. In the stage of conceptualization after the reflection part, when the trainer needs to use a whiteboard or presentation screen, it goes from the circle to the U order.



Putting Debriefs on Paper

It is very important that the expressions shared by the participants during the debriefing are noted by the trainer. Because what is to be associated with real life and concepts at the conceptualization stage is the analyses of the participants on the experience. In the section of conceptualization, these sharings can be written on the whiteboard or on papers in a way to be seen by the participants and then can be grouped and visually associated with each other and with the subject.

Planning and Duration of Debriefing

The trainer should attach importance to the planning of the debriefing session as well as to the planning of the game to be played. If there is more than one trainer, it is recommended that a trainer other than the one, who applies the game or has a role in the game, moderates the debriefing. When debriefing is planned, time planning is also very important. Debriefings performed under the constraint of time, in a mad rush always fail to serve the purpose. Therefore, a realistic time planning should be made. When the debriefing is scheduled, it is more accurate to set realistic times for each of the debriefing steps, rather than set an overall duration of the session. It is worth noting that when setting the time for the debriefing steps separately is the type and intensity of the game and conceptual content and the number of participants.

5



For example, once the participants have played a game in which they experience deep emotions, the section of sharing the feelings can not be hastily dealt; all participants who need it have the right to have the time in which they can express their accumulated feelings in minimum and relax. Or, after a long game full of happenings, the participants need to tell each other what they have lived before they move on to the conceptualization stage. On the other hand, if there is a theme with a broad conceptual framework, the duration should be considered realistically. In such cases, it would be more useful to switch to the conceptual framework section by taking a break after the section where the feelings and observations are shared.

The debriefing questions must also be included in the debriefing plan. A good debriefing session is not about giving the participants the inferences they need to reach but asking them the right questions through which they will reach those inferences themselves. When planning your debriefing questions, debriefing models that you will see on the following pages will help you.

Debriefing Models

There are a number of models of debriefing that have been presented and refined over the years.

A heavily-cited model by Kolb leads learners through several stages from experiencing to learning. The first stage focuses on what the learners felt and experienced during the event. The second stage introduces other points of view by engaging an individual's experiences with the experiences of others. The third stage has the learners relate the concepts in the activity to previously learned concepts in the class and consider how the activity can be expanded. The fourth stage focuses on enabling users to make a connection of the activity to the real world.

Greenaway further refined this model to make it easier to facilitators to remember and apply. His four-stage active reviewing sequence starts with Experience, where learners reflect and discuss the activities that occurred. The next stage is Express, where the learners consider the emotions that they felt during the process. Examine comes next in this model, where learners are encouraged to mentally detach from the experience to consider, more holistically, what happened and how well everything went. Finally, the Explore phase has learners thinking about the future and how the activity can connect back into the real world.

Thiagi, one of the modern leaders in corporate training, brings together ideas of these models and extends them his popular debriefing model. There are six stages to his debriefing process after a simulation or experiential learning activity. First, the learners explore how they feel after the activity. Second, the learners explore what they recall as happening as part of the activity. Third, the learners explore what they learned during the activity. Fourth, the learners tie that learning to their own experiences from the real world or other things they have learned before. Fifth, the learners consider what happened and how what they learned might apply in a different context. Sixth, the learners plan out their next steps (Nicholson, 2012).

The above-mentioned forerunner debriefing models have 3 common features:

- Every step of the experiential learning cycle is touched when debriefing.
- Reaching to knowledge from emotions and observations.
- Transfer of knowledge that was produced from experience to real life.

We made a synthesis of the above models to make sure that the debriefing touches at not only every stage of the experiential learning cycle but each step of the learning styles in detail. We have renamed this synthesis with reference to the steps we followed in youth work and the terms we used and developed the "DeM Debriefing Model".

DeM Debriefing Model

DeM Debriefing Model consists of two parts.

Experiential Input -> Remembering + Reflecting = Conceptualization

Conceptual Input -> Associating + Transforming = Planning

These steps can be performed in the same session one after the other, or can also be done using different methods in different sessions according to length.

Steps of DeM Debriefing Model

-> Experiential Input (Learning Game or Real Experience)

1. **Remembering – Remembering the Experience**
What did you feel? What happened? What did you observe?
2. **Reflecting – Reflecting the Experience**
Why did you feel like that? Why were the process and result like that?
3. **Conceptualization – From Experience to New Concepts**
What does this experience tell us?

-> Conceptual Input (Knowledge, theory, and models related to the subject)

4. **Associating – Associating the Concepts**
What practical link do you see between the theory and your experience?
5. **Transforming – Transforming the Reality**
What is its relationship with your real life? What can you do differently?
6. **Planning - From Concepts to New Experiences**
What can you do in the future to be better?



EXPERIENTIAL INPUT

As Kolb (1984) says, learning does not always occur from the experience itself. We also need to learn how to learn from experience.

The aim of the debriefing is to reach new learning outcomes on the basis of an experience. Experiential learning games designed in this framework can be transformed into profound learning through good debriefing.

Even though we use the experiential learning games in the cycle as "experiential input", we should also consider that real experiences may also take place in this section. We must not forget that the goal of the game is to make the participant experience. In this sense, if there is a real experience that can be debriefed, the experiential learning cycle can be run again with these debriefing steps. For example, if participants have recently had an experience as a group, that experience can be debriefed together in the circle.

In order to debrief in the experiential learning process, playing games are not absolutely necessary.

CONCEPTUAL INPUT

This section has a highly important place in the experiential learning cycle. While varying with the profile and age of your target group, and session time, the experience must be associated with the existing concepts in all cases.

Reflecting only the emotions and sharing limited inferences may leave the closing of the experiential learning cycle incomplete.

These conceptual inputs may be comprehensive theories, models, as well as conceptual information that the participants have and that may vary according to the target group and subject. For example, sharing information about theories of democracy in the debriefing of a democracy-themed experience with adults will deepen the conceptualization. In addition, in a hygiene-themed game activity applied with children, they might be asked questions for other information they know about health and diseases and again may be related to hygiene.

Conceptual information does not have to be shared after the game and the subsequent reflection. The recollection of a topic that the participants have already read, studied in class, or searched can also be evaluated in this section. For example, a book read before coming to the training program can be reminded in the debriefing phase of the game, and the conceptual information from it can be associated with the game and real life.

We can not say that every trainer who practices experiential learning must have the expertise to convey conceptual information at the same time, however, in an experiential learning-based program, there must be a section in which conceptual information is searched/shared.

● Steps of DeM Debriefing Model

1. Remembering – Remembering the Experience

It is usually useful to start the debriefing with the emotions. During the experience process, the participants have experienced very different moods and reflected their feelings to their decisions and behaviors without even realizing it. Participants need to relax expressing their accumulating feelings. . Damasio, LeDoux, Zull and others (as cited in Kolb & Kolb 2013) offer convincing research evidence that reason and emotion are inextricably related in their influence on learning and memory. Therefore, it is very important to express what is felt in order to make an analysis about the emotions later and to be able to make connections between the emotions and causes. It is useful to remember what happened before analyzing what happened during the game. At this point, the participants are asked what happened step by step, from the beginning to the end of the game. Despite the fact that the experience is common, different comments are made about what happened, which helps the participants to look at what happened from different windows. During the experience, the participants make both inside and outside observations. For this reason, while asking what happened, the participants are asked both what they did and their observations of what others did. At this stage, what happened during the experience are almost divided into pieces and made ready to be analyzed. The basic question in this step is "What?"



Debriefing Questions:

- What do you feel now?
- Was it all clear to you after listening to the instructions of the game?
- What did you expect to happen before the game started?
- What did you feel during the game?
- What happened? What did you do?
- What were others doing? What did you observe?
- What did you feel?
- What did you think?

Suggestions:

Methods to

Deepen this Phase

Drama
Painting
Music
Reflection Groups
Playback Theatre
Small Group
Exercises

- Participants may tend to talk directly about the experience they lived and even to share the inferences they have. In such situations, you can say that you are going to proceed in steps and you want to hear the emotions first.
- It may not be easy for every participant to directly share what they feel in the circle. Hence, first, you can get the feelings from everybody saying "can I hear what you are feeling now, in a word?"
- You should plan the duration of this section, taking into account that the participants may need to express their feelings after emotionally intense experiences.
- You must pay great attention to that the feelings shared during emotion sharing are not judged or disrespected by others.
- The game has its own stages. It would be useful to ask what happened in chronological order according to these stages.

2. Reflecting – Reflecting the Experience

This is the stage in which the abstract conceptualization section in the experiential learning cycle is prepared. At this stage, the experience is analyzed with appropriate questions. Therefore, the more precise the feelings and observations are taken in the first stage; the easier it is to question them. What is important at this point is that the participant is now completely alienated from the experiment and questions from the outside objectively. Participants are expected to express their own views on the causes and effects of what happened. The basic question in this step is “Why?”

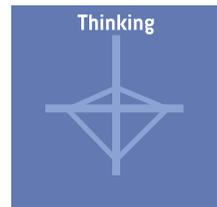
Debriefing Questions:

- Why did you feel like that?
- Why do you think you had these experiences?
- Why did you act like that?
- Why did others behave like that?
- What are the reasons for this result?

Suggestions:

- Participants may be inclined to go directly into the conceptualization phase, so you can ask them to be a bit more patient.
- Any discussion or conflict that occurred in the game can be reopened in this section. You must certainly interrupt at this point, remind that the experience is a tool and pull the participants back to a meta-cognitive point. In order to prevent such situations, cleaning the character after the game is very important for this reason.

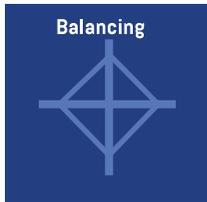
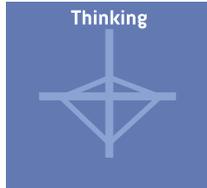
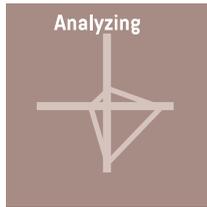
Learning
Styles
Covered by
This Step



Methods to Deepen this Phase

Problem Tree
Analysis
Discussion Games
Brainstorming
Mapping

Learning
Styles
Covered by
This Step



3. Conceptualization – From Experience to New Concepts

In this phase, participants are asked to think about what they have learned from their experience and the analysis made on the experience, and what conclusions they have reached. This point is where new knowledge, new awareness, and new concepts have been reached by means of blending experience, observation and concepts. It is very important that the participants share their conclusions with the group because each individual might have different conclusions, and as they are shared, the group has many more conclusions.

Debriefing Questions:

- What does this experience and what we talked about, tell us?
- What conclusions do you get from all these experiences and our discussions?
- What do these conversations mean to you in real life?
- What would you do differently if you played this game once more?

Suggestions:

- The word “learning” may not mean the same for everybody. Some participants can see learning only as getting information.
- For this reason, you can refer to the Triangle of Competences either earlier or later at this point in the program. (Knowledge, Skill, Attitude)
- You can ask the participants' conclusions (depending on the theme of your training) in categories such as human behaviors, social relations, economics, politics, and philosophy.

Methods to Deepen this Phase

Individual
Reflecting
Exercises
Self-evaluation
ReflectingGroups
Drama
Painting

4. Associating – Associating the Concepts

In this section, the theories and concepts and models related to the session and the program topic are shared. For example, after a game of teamwork, the "Tuckman's Team Development Model" can be shared at this stage of the debriefing. Or, if a game about conflict management has been played, "Thomas-Kilmann Conflict Resolution Model" can be shared at this stage. This section is the stage at which conceptualization reaches the highest level. At this point, the participants should associate their experiences with the game and their expressions in the reflection phase with the concepts you are sharing.

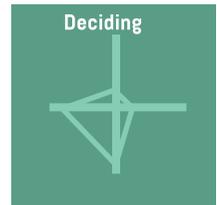
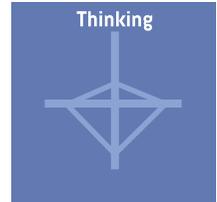
Debriefing Questions:

- How do you see the connection between what this theory/concept/ information say and the experience you had?
- Which of these conceptual propositions do your behaviors fit? Which do your behaviors not fit?
- Which of the sayings of this conceptual information, if you had done, the game could have been different?
- Will this concept help you to be more competent in this matter?

Suggestions:

- You can use schematic models when talking about concepts.
- Try to avoid telling an overlong theory in a short session.
- Share at least 2 concepts related to the subject, if possible.
- You must state the owners of the original concepts that you share and provide references.
- Suggest resources and methods for those who want to have more information on the subject.

Learning
Styles
Covered by
This Step



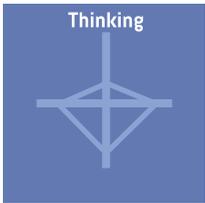
Methods to Deepen this Phase

Presentations
Readings
Expert Speakers
Article Reviews
Individual or
Group Studies

Learning
Styles
Covered by
This Step

5. Transforming – Transforming the Reality

A growth producing experience in the philosophy of experiential learning refers not just to a direct experience related to a subject matter under study but to the total experiential life space of the learner. This includes the physical and social environment and the quality of relationships (Kolb & Kolb 2013). For this reason, the training subject should be related not only to the experience in the learning game but also to the participant's own experiences. Participants need to think and plan how they will use their knowledge and skills that they obtained in practice.



Debriefing Questions:

- Do you think all of these inferences also cover other issues in real life?
- Do you have similar difficulties in your real life?
- Where can we use these learnings in your life?
- What benefits may arise if you apply or be able to apply what you learned?
- Do you feel the motivation to make a learning plan?

Suggestions:

- Considering the dimensions in Kolb's "Learning Space Model", you can make it easier for your participants to relate to their own reality. (Physical, cultural, institutional, social, psychological fields)
- The experiential learning cycle is like an unremitting spiral. Naturally, participants need to connect their previous experiences, what they have learned today and their new experiences tomorrow.

Methods to Deepen this Phase

Individual Reflecting
Exercises
Reflecting Groups
Small Group
Exercises
Brainstorming
Real Life Stories
Case Studies

6. Planning - From Concepts to New Experiences

In order for the experiential learning cycle to continue again with a new experience in a more advanced manner, you should help your participants plan how they will develop themselves in what they learned/realized.

You can use the following template to facilitate this planning process.

Learning Objectives Plan (Kolb & Kolb 2013)

<p>Initiating</p> <p>What action should I take now? How do I start? Where are the opportunities? Can I take a chance on this?</p>	<p>Experiencing</p> <p>Am I experiencing the issue in the present? What is my intuition telling me? What are the others feeling about this? Where is my attention now?</p>	<p>Imagining</p> <p>What are the possibilities? What is my vision? How do I feel about this situation? What do others think? What do I imagine will happen?</p>
<p>Acting</p> <p>How can I implement this plan? How much time do I have? What resources do I need? What are the next steps? Who can help me in moving this forward?</p>	<p>Balancing</p> <p>Is there a blind spot? Have I considered all possibilities, and weighed all options? Do I need to change my approach?</p>	<p>Reflecting</p> <p>What is another way of looking at this? What are my assumptions? What information is most meaningful? What else do I need to consider?</p>
<p>Deciding</p> <p>What is my goal? What is the cost/benefit analysis? How can I solve this problem? What is my decision? What is working, or not working? What is the bottom line?</p>	<p>Thinking</p> <p>Am I being objective? What do the numbers tell me? Am I accurate? And thoughtful? Have I put my feelings aside? Is this a logical approach?</p>	<p>Analyzing</p> <p>Can I create a scenario about what will happen? What strategies do I need? What is my plan? Is my reasoning conceptually sound?</p>

Learning
Styles
Covered by
This Step



Methods to Deepen this Phase

Future Planning
Self-evaluation
Feedback
Coaching

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An illustration of a man and a woman standing side-by-side. The man on the left has short brown hair, is wearing an orange jacket over a white t-shirt, blue jeans with patches, and black boots. He has a yellow bag slung over his shoulder. A large green thought bubble is above his head, connected by a trail of smaller green circles. The woman on the right has blonde hair, is wearing a white t-shirt with orange sleeves, black leggings, and orange sneakers. She is holding two blue books. A large brown thought bubble is above her head, connected by a trail of smaller brown circles.

In youth camps and projects we were playing games using the non-formal training methods, but I did not know that it had such a deep, theoretical background.

We were actually instructed on them in the education faculty, but we are accustomed to such traditional methods that I had no idea that I could apply them in the class.

“There is no such thing as a neutral education process. Education either functions as an instrument which is used to facilitate the integration of generations into the logic of the present system and bring about conformity to it, or it becomes the ‘practice of freedom’, the means by which men and women deal critically with reality and discover how to participate in the transformation of their world.”

-Paulo Freire

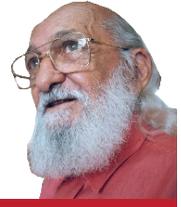
PEDAGOGY OF THE OPPRESSED



PEDAGOGY OF
THE OPPRESSED

THEORITICAL
BACKGROUND





PAULO FREIRE

Paulo Freire was one of the most important educators of the 20th century. He was born in 1921 in Recife, Brazil. In 1947 he began work with adult illiterates in North-East Brazil and gradually evolved a method of work with which the word conscientization has been associated.

Until 1964 he was Professor of History and Philosophy of Education in the University of Recife and in the 1960s he was involved with a popular education movement to deal with massive illiteracy. From 1962 there were widespread experiments with his method and the movement was extended under the patronage of the federal government.

Freire was imprisoned in 1964 for what the new regime considered to be subversive elements in his teaching. He next appeared in exile in Chile where his method was used and the UN School of Political Sciences held seminars on his work. In 1969-70 he was Visiting Professor at the Centre for the Study of Development and Social Change at Harvard University.

He then went to the World Council of Churches in Geneva where, in 1970, he took up a post as special consultant in the Office of Education. Over the next nine years in that post he advised on education reform and initiated popular education activities with a range of groups.

Paulo Freire was able to return to Brazil in 1979. Freire joined the Workers' Party in Sao Paulo and headed up its adult literacy project for six years. When the party took control of Sao Paulo municipality following elections in 1988, Paulo Freire was appointed as Sao Paulo's Secretary of Education.

Freire died in heart failure in 1997.

● THEORETICAL BACKGROUND

Paulo Freire is one of the most important educators of 20th century. His work has influenced pedagogy and education all over the world. To start with a brief overview of his theory, it is accurate to start with some of the most important points that Freire made.

Some important points of Freire's work:

- Personal experience is a valuable resource, giving students the opportunity to relate their own narratives, social relations, and histories to what is being taught.
- It is important to shift the emphasis from educator to learners and making visible the relationships among knowledge, authority, and power.
- The best way to engage the learner's framework of relevance is to allow space for the learners themselves to engage critically with the issues and to bring their own insights, culture on the learning process.
- Teaching can never be divorced from critical analysis of how society works, and educators must challenge learners to think critically about the social, political, and historical realities within which they inhabit the world.
- It is through action, dialogue, reflection and intervention by both the educator and the learner that true learning can be achieved (Freire, 2000).

Education & Democracy

According to Freire, pedagogy at its best is not about training in techniques and methods, nor does it involve coercion or political indoctrination. Indeed, far from a mere method, education is a political and moral practice that provides the knowledge, skills, and social relations that enable learners to explore the possibilities of what it means to be citizens while expanding and deepening their participation in the promise of a substantive democracy (Giroux 2010).

Education & Experience

From Freire's perspective, the best way to engage the learner's framework of relevance is to allow space for the learners themselves to engage critically with the issues, to bring their own insights, culture and different aspects of their multiple subjectivities to bear on the learning process. That means personal experience becomes a valuable resource, giving students the opportunity to relate their own narratives, social relations, and histories to what is being taught. It is also a resource to help learners locate themselves in the concrete conditions of their daily lives while furthering their understanding of the limits often imposed by those conditions. Experience is a starting point, an object of inquiry that can be affirmed, interrogated, and used to develop broader knowledge and understanding (Giroux 2010).

Education & Liberation

Byrne (2011) claims that for Freire, the only authentic aim of education is to liberate. As such, he claimed that educators have no right to prescribe, limit or impose particular belief options for others. He equated such prescription with manipulation and domination.

Gottesman (2010) finds that for Freire, praxis, which he often refers to as a "critical intervention", must take place between the oppressed and those in solidarity with the oppressed. This is because those of the oppressor class who are in solidarity with the oppressed are uniquely in position to help

the oppressed recognize the objective reality of dehumanization. Thus, although only the oppressed can most fully understand their oppression and, therefore, must be the historical force of their own liberation, dehumanization is so internalized among the oppressed through oppression that it is difficult for the oppressed to recognize that dehumanization is not an historical and unchangeable fact.

The pedagogy of the oppressed is thus a dialogue between the oppressed and those in solidarity with the oppressed meant to help “the oppressed unveil the world of oppression and through the praxis commit themselves to its transformation.” For Freire, being critical means recognizing oppression, acting against it, doing so in solidarity with others who seek revolutionary change, and doing so continuously.

Education & Critical Pedagogy

Paulo Freire is considered as key figure in for providing signposts for a critical approach to education. Critical pedagogy is a teaching method that aims to help in challenging and actively struggling against any form of social oppression and the related customs and beliefs. It is a form of theory and practice, which serves to let learners gain a critical awareness. Critical pedagogy wants to question society in its understanding of the role that education has. From this point of view, social critique is necessary if one does not want an upbringing and education that contributes to the reproduction of inequality.

Education & Civil Society

Paulo Freire saw education as the heart of civil society. Inextricable from social justice, he claimed education as a tool for social construction and human evolution, since it both formed and transformed social character, values and ideologies (Coleman 2007). He claimed that a society's potential for ethical development lay in the degree of awareness of education's potential to recreate rather than merely replicate society. He noted that educators either maintain or challenge the dominant ideology and that this stance should be conscious. He called for an approach to education that recognised its political, constructive nature. In an effort to empower the marginalised, Freire challenged the industrialized view of education as a preparation-for-work factory and aimed to move beyond the 'banking model' of education which delivered socially acceptable information from teacher to student.

PEDAGOGY OF
THE OPPRESSED

CONCEPT &
METHODOLOGY



● CONCEPT & METHODOLOGY

BANKING MODEL OF EDUCATION

In this form of education, the teacher deposits in the minds of the learners who are considered to be empty or ignorant, bits of information or knowledge, much like we deposit money in an [empty] bank account. This is why Freire called this model of education 'banking education'. Freire criticized this model of education because he believed it made students into passive objects to be acted upon by the teacher. He argued that the goal of 'banking education' is to demobilize the people within the existing establishment of power by conditioning them to accept the cultural, social, political status quo of the dominant culture. In the banking education model knowledge/education is seen as a gift given to the student by the teacher who considers the learner as marginal, ignorant and resource-less. Freire saw this as false generosity from the dominant group (oppressors) and a way of dominating and controlling the people (the oppressed) to improve or maintain their own interests. Freire argued that conventional learning was the tool of the elite because it treated students as objects upon which knowledge is "deposited." (Rugut & Osman, 2013).

PROBLEM POSING EDUCATION

To challenge the banking education model, Freire proposed a problem-posing model of education. In this model, the teacher and learner discuss and analyse their experiences, feelings and knowledge of the world together. Instead of the belief that learners' and teacher's situation in the world is fixed, as the banking model suggests, the problem-posing model explores problems or realities people find themselves in as something which can be transformed.

It is not the job of the teacher to provide answers to the problems, but to help the learners achieve a form of critical thinking about the situation, Freire called this conscientization. This makes it possible to understand that the world or society is not fixed and is potentially open to transformation. It becomes possible to imagine a new and different reality. In order to undertake this process successfully, the people (oppressed) must challenge their own perception of the dominant group (oppressor).

Freire argued that the oppressed think of themselves as 'less than' or something lacking. He suggested that they have been conditioned to view the practices and behaviours of the dominant groups as complete, whole and correct. To become whole complete and correct means to simulate the practices of the dominant culture. To counter this perception means engaging the learner in a process of dis-identification with dominant culture/oppressor and to help the learner to imagine a new being and a new life according to their own rationality. Learning can best be achieved through critical thinking and analysis of one's experiences and feelings (Rugut & Osman, 2013).

DIALOGUE

Freire advocated for dialogue, constant communication unlocks doors for prosperity and victory in any situation. When teachers and learners dialogue, there are always breakthroughs. Dialogic action challenges mediating social realities by posing them as problems that can be analysed critically by those who have direct experience of them. Freire argues that dialogue is not just about deepening understanding but is part of making a difference in the world. Dialogue becomes a form of collective praxis directly concerned with unveiling inequitable conditions obscured by the ruling classes. The process is important and can be seen as enhancing community and building social capital that leads to justice and human flourishing.

To enter into dialogue presupposes equality amongst participants. Each must trust the others; there must be mutual respect and love (care and commitment). Each one must question what he or she knows and realizes that through dialogue existing thoughts will change and new knowledge will be created. Freire's emphasis on dialogue has struck a very strong chord with those concerned with popular and informal education. Informal education is dialogical or conversational and involves respect and people working with one another (co-operative activity).

Dialogue is an encounter, mediated by the world itself, between men and women to name the world (make sense of the world). Dialogue is the means by which we achieve significance as human beings. Those in the dialogue must each want to name the world. Everyone must be able to speak the word to name the world. "The domination implicit in dialogue is that of the world by the dialoguers; it is conquest of the world for the liberation of humankind" (Rugut & Osman, 2013).

CONSCIENTIZATION

Freire has described this as the process of developing a critical awareness of one's social reality through reflection and action. Action is fundamental because it is the process of changing the reality. Paulo Freire says that we all acquire social myths which have a dominant tendency, and so learning is a critical process which depends upon uncovering real problems and actual needs. The idea that "experiences are lived and not transplanted" is a central tenet of Freire's philosophy. Conscientization is the key process by which students develop a critical awareness of the world based on the concrete experience of their everyday lives. The development of critical awareness through conscientization alters power relations between students and teachers, the colonized and the colonizer, thereby transforming objects of knowledge into historical subjects (Rugut & Osman, 2013).

PRAXIS – ACTION/REFLECTION

Paulo Freire, whose perspective is derived from both Marxist and Existentialist thought, maintained that for the oppressed to become authentic selves they must fight not only for freedom from hunger, but for freedom to create and construct, wonder, and venture. True knowledge, Freire contended, emerges only through restless, impatient, continuing, hopeful, critical inquiry with other people about their relations to the world.

A core component of Freirean theory is that learning begins with action is then shaped by reflection, which gives rise to further action. Learning is thus a continuous process, directed at enhancing the learners capacity to act in the world and change it. For Freire, whether it is called literacy or learning, this is the principal political task of any society committed to people-power. Freire put forward the notion that authoritarian forms of education such as banking education prevented learners from 'knowing' the world and seeing it as something which can be changed. He believed that authoritarian forms of education inhibited the liberation and freedom of the oppressed. Freire argued that change could come through a process of dialogue and reflection leading on to change through action or intervention and or political change. Freire called this process praxis (Rugut & Osman, 2013).

EASTERN EXPERIENCE

According to Paulo Freire those who authentically commit themselves to the people must re-examine themselves constantly. To him this conversion is so radical and does not allow for ambivalent behaviour... Conversion to the people requires a profound rebirth. Those who undergo it must take on a new form of existence; they can no longer remain as they were. A number of informal educators have connected with Paulo Freire's use of metaphors drawn from Christian sources. An example of this is the way in which the divide between teachers and learners can be transcended. The educator for liberation has to die as the unilateral educator of educatees in order to be born again as the educator-educatee of the educatees-educators. An educator is a person who has to live in the deep significance of Easter (Rugut & Osman, 2013).

GENERATIVE THEMES & CODIFICATION

Freire's literacy pedagogy, or "method" as it has come to be called, was based in learners' linguistic and social realities. He recommended that literacy teachers conduct ethnographic research in the learners' community, document their linguistic universe, draw "generative themes" and key words from that local culture, and engage in a dialogical process with students to elaborate a social analysis, while simultaneously studying words at the syllable level, phonetically. In this way, students learn to "read the word and the world" (Bartlett 2005).

Participants explore generative themes which are of interest to them. A generative theme is a cultural or political topic of great concern or importance to participants, from which discussion can be generated. These generative themes are then represented in the form of 'codifications' (either represented by a word or short phrase or a visual representation - a picture or photograph). Participants are able to step back from these visual representations of their ideas or history and decode or explore them critically by regarding them objectively rather than simply experiencing them (Rugut & Osman 2013).

FREIRE'S LITERACY METHOD

The Paulo Freire Method of literacy training is most clearly presented in *Education for Critical Consciousness* (Elias, 1975).

The first stage is the study of the context. An investigating team examines the lives of people in a given area. Their common vocabulary and the problems confronting them are recorded and lengthy interviews are held to discover their longings, frustrations, and hopes. Efforts are made to involve them as much as possible, even at this first stage, for Freire insists that the words used in literacy training should come, not from the educator, but from the people.

The second stage of the method is the selection of the generative words. Words are "generative" for Freire if they have the capacity of leading learners to new ones. Three criteria are used in choosing these words:

1. They should contain the basic sounds of the Portuguese and Spanish languages;
2. When organized, they should enable the learner to move from simple letters and sounds to more complex ones;
3. They should be useful for confronting the social, cultural, and political reality in which the people live.

Freire's coordinators developed different lists of words for each area in which they worked.

The third stage of the method is the actual literacy training. In Brazil, literacy training was preceded by at least three motivation sessions in which the students analysed the concept of culture in order to see themselves as genuine creators of it. In Chile, these sessions were incorporated into the actual training sessions. The training sessions themselves consisted of discussions around the generative words and the pictures which illustrated them. Each word was broken down into its syllables, e.g. favela (slum) was broken down into fa-ve-la. The family of syllables was shown: Fa, Fe, Fi, Fo, Fu. This was done with all the syllables, the learners were then 100 to create other words using these syllables and their families. When the second generative word was shown, the learners began to make combinations of its syllables and also combinations with all the syllables of the two words presented.

At the same time that the students were de-codifying the word favela, they were also de-codifying the reality of the slum in which they were involved. For Freire, literacy training is no mere mechanical process for teaching a person to read and write. It is rather a process that should lead a person to critical consciousness. It should lead him to a greater awareness of the oppressive forces in his life and to the realization of his own power to denounce these forces in the name of freedom.

A fourth stage has been added to the method which Freire himself has called "post literacy" or political literacy." This is concerned with the raising of critical consciousness among those who are already literate. Rather than generative words, generative themes now form the basis of education. Pedagogy of the Oppressed shows how this form of education may be the preparatory stage of revolutionary action. Such themes as "oppression," "domination," "imperialism," "welfarism" would serve as the basis for discussion and action.



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CONCEPTUAL SYNTHESIS

Is the Non-Experiential Pedagogy of the Oppressed possible?

A. Alper AKYÜZ

The French philosopher Jacques Rancière tells the story of Joseph Jacotot in his book *Cahil Hoca – Zihinsel Özgürleşme Üstüne Beş Ders* (Trans. 2014) [Eng. *The Ignorant Schoolmaster: Five Lessons in Intellectual Emancipation* (original title *Le maître ignorant: Cinq leçons sur l'émancipation intellectuelle*)]. In the first half of the 1800's, in Belgium, Jacotot, who had to teach French Literature to Flemish students who could not speak French, without knowing a word of Dutch, finds himself at least as ignorant as his students, as the opportunity to "teach by explaining" was taken away. The way out, in this case, is to guide students to learn French on their own, using a double language print of a literary work as a tool. This experience, based on the equalization of the teacher and the learner, is liberating not only for his students but also for himself; and in the educational dimension of the philosophy he develops, Jacotot argues that the main doctrine of the education which is based on the teacher's explanation to the ignorant is "you can not learn unless it is explained to you" and it "stupefies" the learner. However, there is an important prerequisite in the background of this whole experience: learners' determination and eagerness to learn.

In fact, Jacotot's experience had been roughly verbalized by Socrates centuries ago, as far as it was quoted by Plato: "Nobody can teach anybody anything." One of the main arguments underlying this view was that he already knew "He knows one thing; that he knows nothing"; and the latter was that learning could not happen without the eagerness or at least consent of the learner. The content of the knowledge, which is the object of learning, is by no means objective and the knowledge also contains within itself the "good" aims and values of the learner and user of it; the source of evil is ignorance, lack of knowledge, no bad is willingly bad (Laws, Book 9, 860d). Aristotle differs from Plato on the content of knowledge and thinks that evil is not caused by ignorance, but by the fact that the right information is only potentially found in the person and can not be activated (Oranlı 2014). Activated knowledge is based only on experimentation. (Baracchi 2008: 232-233). In other words, the knowledge that is not linked to the experience can not be used by its owner in his/her favour.

The content of the knowledge that Socrates / Plato or Aristotle used, and the content of the knowledge that positivism imposes upon us after the enlightenment, are different.

Knowledge of post-positivism does not automatically contain a value in itself; it is objective and independent of the intentions of the persons or parties who use it. So to speak, the content of the knowledge is technicalized, quantified, instrumentalized and depoliticized. Learning and training institutions in accordance with these characteristics, also aim to ensure that the knowledge needed by those who will use it mostly as labor force for economic purposes is learnt by them and they will

also test that they have obtained as much as needed by means of examinations based on objective criteria, and issue a certificate. The relationship between the teacher and the learner is now a flow relationship from the full side to the empty side, it is hierarchical, becomes an investment that is expected to be

countered. The expectation of objectivity also brings with it the standardization of the education content. The expected result is to create an employable human resource that can meet the needs of the system. Even though the learner has the knowledge and skills to stand in the system, he/she is not expected to be in an attitude to transform it.

As mentioned in previous chapters, Paulo Freire's *Pedagogy of the Oppressed*, as a theoretical and methodological framework: named this institutional image of education, the 'Banking Education'; and the transformative framework he developed on its criticism, the 'problem-posing education'. It shows an interesting parallelism that the starting point of the experience that Freire passed through is through language and literacy like Jacotot. Freire, unlike Jacotot, does not make an assumption that the educator must be equal to the learner or possess an authority; but he uses the authority of the educator not to create pressure and domination (and thus reproduce the pressure and domination relations within the class), but to make the oppressed get stronger and become subjects in education. However, this is an achievable goal, not with a knowing person explaining to them, but through their definition of their own oppression situations arising from power relations within society, in their own language as an object of thought. The role of the educator is to help the learners to establish a meaningful dialogue that they seek for a chance of exit and transformation. The authority of the educator is not gone, but it has changed shape. In this process the educator as an 'outside' factor, should use a language close to the language that learners use in their daily lives; and should ensure that the oppression situation (and the theories related to it, when appropriate) is put through a critical analysis starting from their experiences and comments and that this problematic situation is brought forward as a situation that can be transformed. Therefore, the trainer must first listen first and then present various views, theories and information as objects of thought that can be criticized, not as absolute facts and truths. Thus, the main purpose of the education becomes talking to them about their actions, not explaining. According to Freire, especially if the educator is brought in from 'outside', the prerequisite for education is a good analysis of the learners and determination of their real needs. At the same time, this analysis must also be conducted in the form of a dialogue, recognizing the existence of a learning desire as a precondition and including the preliminary steps of creating it.

The framework Freire uses and the methodology he proposes is highly parallel to the Experiential Learning theory which developed from the criticism of the strictly hierarchical education style of early modernism based on unilateral transfer, and the use of interactive and active learning methodology in the design of learning environments for adults. In experiential learning as well, it is also aimed to personalize the learned knowledge against the alienation created by positivist and objective ('cold') information, and to ensure "real" and lasting learning by activating that knowledge with the learner's experiences. Nevertheless, as a framework, the experiential learning, and its theoreticians do not touch on the political context of the learned knowledge and established a dialogue and the probable different meanings of strengthening. For this reason, in contrast to the roots of the ancient Greek philosophy mentioned at the beginning of the article, and especially Aristotle's reference, they prefer to work on decontextualized templates, inventories as well as the learning styles that separate the learners into categories. The design of the learning environment and process and the role of the educator can be used to refer to the Freirean political transformative meaning of strengthening, as well as for in-system adaptation. Experiential learning framework and templates, which becomes a strong education technique when applied well, accordingly, can also serve to create the human resource that will maximize the profitability of the company, with in-company trainings. The experiential learning framework that emerges from the criticism of the learners' alienation of the knowledge, this

time presents the danger of technicalizing, instrumentalizing, quantifying and depoliticizing the methodology. As we take the road in the expectation of strengthening, we may be adopting the practice of "fooling" the learners in the sense that Rancière mentions through the story of Jacotot.

The Marxist and Frankfurt School thinkers, who constitute Freire's intellectual background, problematize this situation, which precisely leads to the cultural reproduction of the system and power relations. Therefore, while the experiential learning theory and framework have the potential to provide an important technical tool for Freirean applications, the Freirean perspective can also be a good recipe against this potential of decontextualization, technicalization, quantification, and depoliticization. Such a synthesis has also an important potential for a transformative analysis and action framework that does not exclude any subject in the training process, of the economic, political, ecological, and social crisis series we are globally in.

If we now turn to the question in the beginning of the article: a Non-Experiential Pedagogy of the Oppressed would only be an oxymoron. So, how can we characterize an experiential learning framework that does not incorporate the concerns of the Freirean point of view?

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Thoughts on Learning and Development

Kayhan KARLI

It is, of course, a dream to expect our educational world to be different from the ephemeral culture of our country. On the other hand, we should have a right to hope for a little bit difference! The fast consumption culture that has been settled in our country especially in the last thirty years, unfortunately, has penetrated to the depths of our society. Therefore, the culture of consumerism has dominated our education system as well. We consume and dispose of all the new concepts and approaches that we find, without thoroughly examining and trying them. We started redesigning and implementing training programs in a constructivist approach just a decade ago. But we were already doing it, starting from the beginning! Or we threw it away without enough trials, with the debates of "they took it from the this-and-that country". Our educational system, which is at the center of scientific debates, has unfortunately become a grinding machine and continues to drift in pursuit of fashion.

I have to say that I have seen a similar situation for many years both in public schools and in private schools, during the professional development processes of educators I have been carrying on. In fact, in education faculties, almost all theories and theories about education are given to students under different courses. However, in teaching profession, the graduate students often learn the profession from the experienced Teachers and the students they work with, instead of the actualizing these theories and/or transforming them into experiences,

A. Leigh, in his work published in 2007, researched into the relationship between teaching and professional experience in groups in which he taught for at least 2 years, in order to analyze teachers' impact on the academic performance of their students. He analyzed the teachers in two groups: numeracy and literacy. In conclusion, until the teachers of literacy section gain 5 years of experience in the profession, their students learn 2 months less a year, according to the students of experienced teachers. In the numeracy section, the situation is more interesting, the process, starting with 3 months less learning per year, can reach the level of experienced teachers in about ten years. Another interesting finding is that: as the professional experience of the literacy section teachers increases, their contribution to their students also increases; as for the numeracy department teachers, the contribution amount to the students does not increase after the 25th year.

I think the most important finding this research reveals is that teachers are groomed for the profession not in the universities but in the schools...

Studies show that, usually, the most traditional in-service development practices work only at a marginal level to influence the change in school practices (Knight, 2007; Lowden, 2006). The transfer of learning, from such programs to daily practices, is extremely limited. Even if change within the class can be achieved, they might leave the profession over time (Roelofs, Kaemaekers & Veenman, 1991). In order for constant change to take place, the educators must be willing to examine the assumptions underlying the current behavior (Silverman & Casazza, 2000).

At this point, defining the relationship between the concepts of knowing, understanding and learning that we question together with educators during our trainings, may actually be a start for all trainers.

We can define as follows;

“Learning means that information that is deeply understood can be used in other contexts.”

As it is seen in this definition, knowledge must be transferable to other contexts actually, in order to be able to say that I have learned. Then, is it possible to transfer the training activities we perform with teachers to other contexts, in other words to the classes? In this definition, we can again see the traces of Kolb's learning approach. Therefore, it should be redesigned as a learning-focused process, through the four steps set in Kolb's approach, instead of trainings focused on teaching transient trend concepts. The training process of the trainer, who does not involve concrete experience and active experimentation into the process, unfortunately, does not turn out to be learning...

Studies show that in-service development efforts are likely to succeed when there is a norm of collegiality and empiricism (Coburn, 2005). For successful school change, the appropriate time and training in effective in-service development is the basis (Johnson, 2007; Neufeld & Roper, 2003). Trainers believe that in-service development programs will only be successful if there are an administrative support and monitoring (McBride et al., 1994). Without consistent and efficient monitoring activities, the ongoing impact of in-service development activities is minimal (Hess, 2008; Neufeld & Roper, 2003).

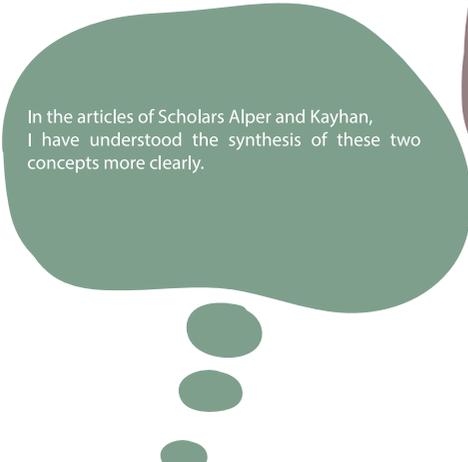
In the majority of these studies, we actually see that the professional development programs containing long-term monitoring and evaluation for teachers' development, and based on experiential learning develop the schools. In order to do this, according to my experience, the establishment of a new sense of collegiality in the school should be the first step. Another essential point of professional development, or in other words, adult learning, is their realization of the need. In order to be able to recognize the needs of the school and the learners, a new understanding of collegiality must be established, which is based on a multilateral dialogue.

At this point, of course, it is impossible not to mention Paulo Freire. In “The Pedagogy of the Oppressed” he describes the fact that the self-knowledge struggle of the human beings will pull them out of the constant anticipation of a liberator in the ideologies they belong. As for teachers, they should focus on knowing themselves and the needs of the environment they are in, instead of waiting for a system, bureaucrat or politicians to save them. Freire, who divides education into Banking and Problem-posing, underlines the fact that the banking education sees the student as an object to be fixed. Similarly, at the beginning of the 1900s, Dewey says, “school does not prepare for life, but it is life itself.” From hundreds of years ago, Yunus Emre calls out to us “knowledge is to grasp the knowledge; knowledge is to know oneself...”

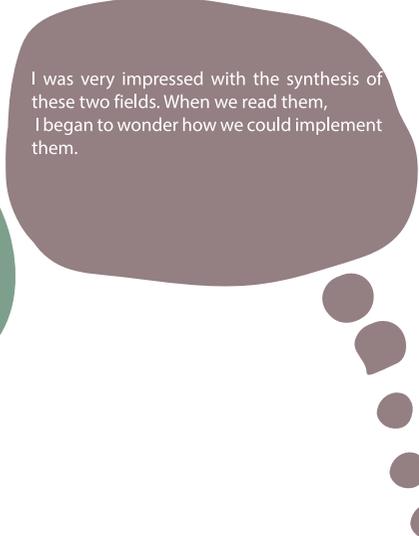
The results obtained in studies on the brain in recent years prove that, as we have described above, the experience is one of the basic conditions for learning. Besides, they also reveal that focusing and deepening are fundamental for building intellectual knowledge.

Consequently, we can say that learners of all ages are unique and their learnings are shaped by their experiences. Therefore, I must underline that in today's education, each of the trend concepts should be analyzed primarily in terms of need and usefulness and that a new learning ecosystem should be built for that. We must say that this new ecosystem is based on experiences and multilateral dialogue, not tools like technology etc.

As Milton Erickson says, “Every human being is full and whole, no one needs to be fixed...”



In the articles of Scholars Alper and Kayhan, I have understood the synthesis of these two concepts more clearly.



I was very impressed with the synthesis of these two fields. When we read them, I began to wonder how we could implement them.





EXPERIENTIAL PEDAGOGY OF THE OPPRESSED



From the Apple Falling on our Heads to the Light Falling into our Hearts

Mustafa ERDOĞAN

DeM's web page, "About Us" section begins as follows;

"We all learn from our experiences. We try, we feel, we observe, we produce new ideas and try again. In our lifelong learning process, we are in a continuous cycle whether we are aware or not. We call this cycle "experiential learning cycle". We believe that the training programs prepared with this approach are of an enormous influence. How do we know? From our own experiences... When we first attended the training programs prepared with experiential learning methodology, an apple also fell on our heads. We have seen in ourselves how powerful the game is to develop self-awareness, that critical thinking; empathy skills are the major competencies, and that all of these can only be learned by doing-living. We first experienced the change ourselves. We believed that we should popularize and develop this human-centered learning method that touched our lives. We started off to share the story of the apple that fell on our heads. From that day to this, we have been experiencing, producing experiences and sharing experiences."

With this book in your hand, we share with you a new point that our story has arrived.

The story of the light falling on us after the apple falling on our heads...

Meeting with Paulo Freire and musing about him dropped a great light into us. It provided us a deep mirror to look at ourselves, as educators who have worked for many years with experiential learning methods for individual and social transformation. A disturbing, questioning and critical mirror...

Would our effective use of experiential learning methods make us qualified trainers?

Would our ability to raise group dynamism well, our tone of voice in the session, our charismatic attitude be enough to keep us from being model of educators?

In the field of non-formal education which began with the struggle for liberty; if we left the values of liberation out of our education, would it be, as the poet said, "flying a kite, unaware of the sky"?

It was such a deep, such a humanizing light that this time we started off to share the story of the light falling on us. We designed this journey with the Freirean approach.

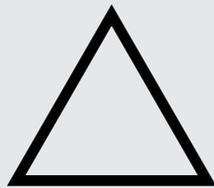
We studied on experiential learning together with the Pedagogy of the Oppressed, in this journey we set out on in company with 15 teachers and 15 youth workers. Synthesis of the conceptual framework and field practice of these two concepts; made out a brand new story in which our educator friends and children and young people of their target groups are the main characters.

In this chapter, we will offer suggestions that will serve as a guide for every educator who wants to go on a similar journey while sharing this story with you.

Hoping to be a companion for all the educators who look at themselves in a mirror and want to hit the road for living the eastern experience...

EXPERIENTIAL
PEDAGOGY OF
THE OPPRESSED

APPROACH



● FROM THE BANKING MODEL TO THE DIALOGUER

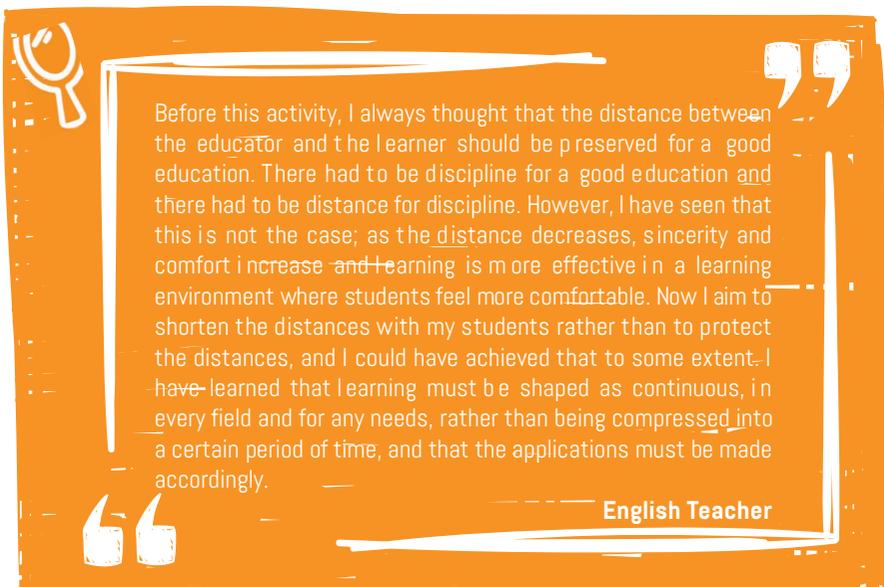
Freire says that those who commit themselves to the people must question themselves constantly and expresses that we must die as an educator to be born again as an educator-learner. The main questioning here pertains to how the educator positions the learners and himself/herself in the educational process. While the banking education model sees the learners as passive objects, he argues that a dialoguer educator must establish a subject-subject relationship with the learners.

This means that the educator does not only open space for his/her participants, learners, but sees the learning process as an area to be built together.

Any educator to start the Experiential Pedagogy of the Oppressed journey can begin by asking himself/herself whether he/she is a banking model of educator or a dialoguer who establishes a subject-subject relationship.

When discussing the banking education model that sees the educator as a subject and a learner as an object that is just responsible for receiving the given information, only formal education and schools should not come to mind. Regardless of the training method, a non-formal trainer employs, even if the theme is from social development topics, if the trainer views his/her participants as objects to be transformed and designs a training program from top to bottom, then this is something he/she should question himself/herself about. Making trainings interactive by using experiential learning games does not mean that we are not banking model of educators. Moreover, making this distinction is much more difficult for non-formal educators. Because a non-formal educator who uses methods and approaches contrary to the banking education which is labeled on formal education, may not think of the possibility that he/she may also become a banking model of educator by making sentences beginning with "already ..." In the words of Freire, "If we objectify the learners in the training activities, we unknowingly become the oppressor for them even if our goal is to liberate."

Reflections from our educators who looked at themselves at Freire's mirror with this project:





As a teacher, I initially had hesitations about how to apply this theory. I was the one who taught, disciplined and talked most. On the other hand, my students were obliged to listen to the lesson quietly and were more passive than I was. Freire described this classical education model which is usual for us, as the "banking education model". I applied the ice breakers, movers, simulations and many other learning games I had learned in the course of this project, blending with Freire's approach. I guided them, they practiced; they talked, I listened. As I listened to them, I blended into them. As I became one of them, they got more comfortable. I do not need to build authority anymore, because authority is all of us. I do not have to talk much anymore because I can teach and learn a lot by listening.



English Teacher



Yes, I have certainly experienced change. I enjoy the classes more this year. Previously, the lessons were boring to the students because of the one-way communication in which the students were passive, but now we enjoy the methods that we have discovered together and everyone is involved. I think I broke the rules in this process. I experienced that sometimes the teacher could be one of the biggest obstacles in front of the learning. So I want to renew myself constantly.



Philosophy Teacher





With this project, I tried to internalize each building block in my pedagogical approach, by taking a preliminary view and thinking through it all, basing on critical grounds which are changeable according to the participant needs, and shaping with a dialogue approach. During the training preparation phase, I tried to pull away from the aim of mere “teaching” and set my main goal as establishing a dialogue process and being able to share the same linguistic universe with the participant. Targeting to do training without identifying the problem situation might be like trying to teach a cat to fly. Trainer training has added ‘experience’ and ‘dialogue’ to my path of being a trainer, helping me find where I am in this path.

Youth Worker and Peer Trainer



Following the Training of Trainers, I joined in a world where critical education concept and experiential learning were handled together. I experienced situations of re-learning and attitude developing over the subjects that first of all, a trainer’s mission is not to train but to be able to enter into the process of learning again and again with the participants, and that each person can carry out the learning process in different ways, and in the learning process at what level and when necessary with which roles the training process should be maintained with the participant. In the dialogue-based applications we performed, I experienced, like an observer, to determine what the actual need is and to design training for that need, by means of reaching the very basis, main reasons via the questions of ‘why?’ addressed to the participants with a real – sincere – dialogue for determining the actual need.

Youth Leader and Trainer in Youth Center





I have been teaching in the field of non-formal education for 3 years. After discovering Freire's "Problem posing" training method and applying it in my local practice, I realized the pre-programming process in the non-formal education and the fact that how much this programming process actually constrains participants, just as it is in the formal system. Through the problem posing codes, after every training session, Freire identifies the process for the needs, training subject/ subjects flexibly in a selective and permeable way just like a cell's membrane. And discovering this need-oriented training method creates a more active, more liberal environment both in the trainer and the participant's learning perception and process. I also saw that both the trainer and the participant were able to express themselves mutually.



Youth Trainer Working with Refugees





"Making trainings interactive by using experiential learning games does not mean that we are not bank-clerk teachers." This sentence shocked me! I realized that I have been actually using the banking education model, although I use the methods of non-formal education.



This sentence is like a slap in the face: "If we objectify the learners in the training activities, we unknowingly become the oppressor for them even if our goal is to liberate." Then, while I was educating my students with the aim of liberating them, in fact, I was seeing them as objects that need to be transformed.

FLEXIBILITY IN EDUCATION

Applying the Pedagogy of the Oppressed and experiential learning methods together brings flexibility in these three areas:

- Time
- Method
- Topic and Plan

Flexibility in "Time"

Most educators place great emphasis on time management in training programs. In the formal education short course periods, curriculum pressure, performance targets; in the case of non-formal education, the efforts to complete the pre-planned sessions may sometimes cause the educators to overlook the fact that learning is a process and this process is shaped by the dialogue and relationship established between the educator and the learner. Being able to look at the education as a dialogue and process and to operate this process requires flexibility in time. As the experiential learning theory underlines, each individual is different and learns in different ways. Learners need time until they move into a learning environment close to their own learning style. Similarly, in the dialogue process, a person who has begun his/her journey of critical consciousness needs time to be able to overcome his/her patterns. You can have a workshop on Shakespeare in short day training but after that training, no one will go out of that door as Hamlet.

Flexibility in "Method"

A dialoguer educator should be flexible in method selection. The methods specified in the pre-designed programs may not always meet the needs of the participants. Educators may sometimes want to immediately apply an interactive method that they have recently learned and liked very much. It should not be forgotten that the methods are merely tools to convey us to the learning objective. Learning objectives can not be discovered without revealing the real needs of the learners. Besides, since each individual's learning style is different, it will not be right to set all the methods without considering the learning styles. Discovery of real learning needs and learning styles is only possible with a dialogue spreading to the process. The trainer should have the flexibility to apply changes in his methods every time he makes new discoveries.

Flexibility in "Topic and Plan"

Perhaps the element in which a dialoguer educator should be flexible the most is the content. Although the topics are determined by the curriculum in the formal education, teaching a topic without having discovered the students' relationship with that topic, may not go beyond filling the course hours. For example, the students who do not have an awareness of why they should learn English; are they considered to learn the words and grammar rules that they will memorize only for the exam and then forget? We can assume that the curriculum is more flexible in non-formal education, but here, the detailed identification of all aspects of the program without discovering the real needs of the participants, doesn't it mean to design a program just with the educator's vision? Do the topics, chosen from up to bottom, make the participants a subject or an object? The trainers who actuate the experiential pedagogy of the oppressed are the dialoguers who are flexible about the topic and the plan, and progress along the discovery process with the learners step-by-step.



It certainly caused changes in my approach and methodology as an educator. First, I noticed that I made up the preparation part easier. Before the beginning of non-formal education, I can now explain in more detail what the non-formal education is; especially I can describe the subject-subject relationship in a more concrete way. Before DEM-Training of trainers, when there was a change in the method of training, I was immediately panicked, now I am able to adapt very easily when a change is made in the method. I can even make changes to the method myself, quickly, according to the profile of the participants.

Youth Trainer Working with Volunteers



Before meeting with experiential learning theory and techniques, my education design process covered only the period before the encounter with the target audience. The process of encountering the target group and subsequent process; consisted of implementing and finalizing the training program I had set before. Making changes in the program content I prepared beforehand made me think that I was off track. My experiences during this project, my deductions from the trainings I received, helped me to comprehend that the learning process is actually flexible, and that transitions and returns are possible and even indispensable. I have seen that designing a training program is not a process in which a trainer acts in an autonomous manner, but a process that must be shaped with the target audience.

Social Worker and Youth Trainer





I can say that, with DeM ToT, there is a significant change in my attitude and approach and an in-depth awareness. First of all, I began to look at all the tools we discuss in preparation critically and in terms of its suitability to the dialogue. While thinking how I could reflect the dialoguer approach to these tools, I realized the importance of the changes during the applications and the ability of being flexible against changes in order to be able to understand the linguistic universe of the participants. With this perception, I can say that I began to pay attention to taking all the steps "together" by internalizing the unique importance of "every moment" experienced in teacher-learner, learner-teacher and world relationship for the dialogue and training program.

Youth Trainer Working with High School Students



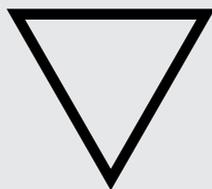
Almost all of the techniques we learned were directed towards non-formal training. How could I apply in the class? What would be the reaction of the students? I had hesitations. Mathematics lesson was difficult and boring to my students as it was to most high school students. In the meantime, the results of the 1st test were not very successful; we did a "mover" in a session when they were bored, they liked it. Then, we started every class with an "ice-breaker" or "mover". The results of the second test were not bad, but the target was the 3rd test. With this motivation and everyone enjoying so much, the results of the 3rd test should have been good. I finally did the exam. But the results were worse than the 1st and 2nd test. I was so sorry, all my hopes were over. I felt myself bad. Until DeM's meeting of Gaziantep youth workers and teachers... When I told them about this test issue, those very young, brilliant young people taught me such a lesson; training was focused on the process rather than the result, I should not have been in a hurry to make a decision, and everything could have been different in the 2nd term. "They were right." For this reason, "I believe, I trust" in this country and this youth, and "I love them very much".

Math teacher



EXPERIENTIAL
PEDAGOGY OF
THE OPPRESSED

PROGRAM
DESIGN





● WHY IS EXTERNAL OBSERVATION NOT ENOUGH?

Even in non-formal education which claims to be learning-centered, educators often identify learning objectives and the methodologies and methods associated with them, without knowing their participants closely. And learning objectives are determined with reference to the participants' learning needs. Then, how can an educator, who does not know the participants well, know their real needs? In the Experiential Pedagogy of the Oppressed, the needs of the target group should be determined on the road taken with the learners by discovering step by step, not as an external observer.

Our educators who have used in this project Freire's concepts of the thematic universe, the linguistic universe, generative themes, codification and decodification say the following about the need analysis:



Dialogue-based training is done not for B by A; it is done by A together with B and through the world. To do this, the researcher must comprehend the words, mentality, and world view of the group; must be determined to re-learn their "realities / needs" again with them. When deceived by only "appearance", "essence" of real needs will not be taken into account. This will cause the trainers to act with their own facts and to design a training program with their own point of view. In fact, what the teachers-learners and the learners-teachers need to do together, must be to re-present the blurred information and approaches that they put forth together in the group, again openly as a problem. Otherwise, it will be an imposing training done by A, for B, and only with the world of A.

Youth Trainer Working with High School Students





According to Freire, without dialogue there is no communication, and without communication there can be no true education. Therefore, the dialogue meetings held with the students were a good method to learn about their thematic universes. Through the dialogues made, students realized the awareness of their own life. With the coding and decoding activities, they actually read their own world by determining their own problems and needs. As a teacher, I started trainings myself, acknowledging that I did not know everything in front of the students I was in dialogue with. Thus, I was teacher while I was learning; I was learner while I was teaching. And I understood that education was actually sharing.



English Teacher



Before we work with a particular group, although we may think we can predict the needs of the group, we can encounter very different needs in the coding and decoding stages or even in the banking education model where these stages are not used. In a learning process that does not focus on needs, any activity that does not represent the need of the group will not be effective and this will affect participants' motivation to learn. At the same time, if there are no learning-needs analysis based on dialogue, the trainer will be included in the process with horizontal dictating methods and even style, and this will push the participant into a memorizing system out of the way of learning.



**Child and Youth Trainer
Working with Detainees and Convicts**





Learning together is like rediscovering and building together... Actually, I think this is the essence: Not for young people, but with young people. The real question is, how do we do this?

In a 45-minute class, we finish the session as if the whole process is over; in fact there is an ongoing process of discovery.

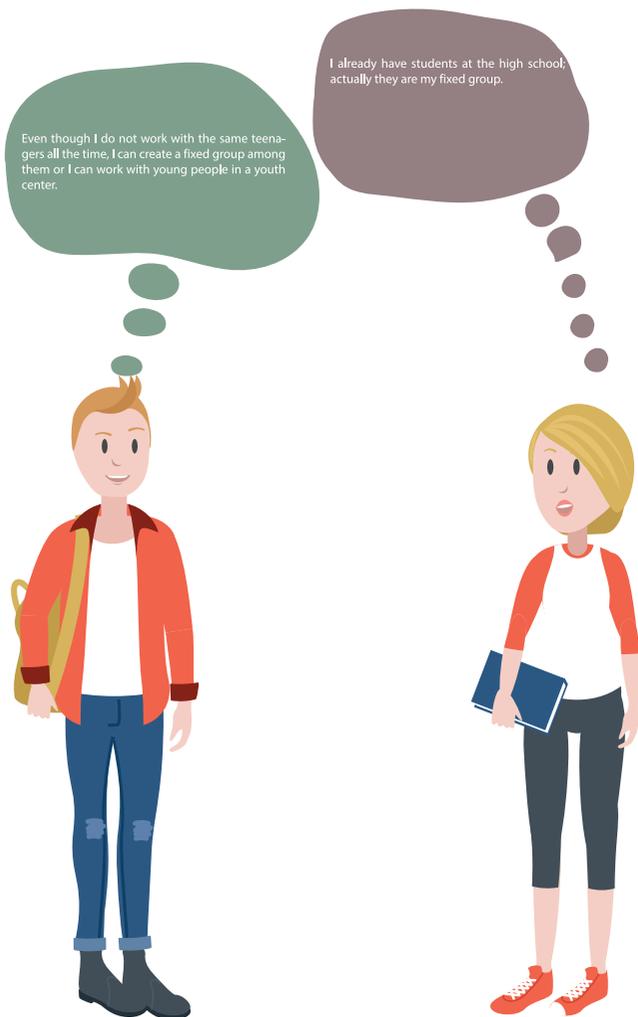
A RESEARCHER TRAINER

In the needs analysis, the educators who turned from the external observers into the dialoguers are also researchers at the same time. They conduct research in a mutual dialogue to explore the thematic universe, generative themes and linguistic universe of their target groups.

You can also apply the dialogue and training process that our teachers and youth trainers progress step by step using Freire's techniques, within the scope of our project.

For this, following the steps below will guide you through.

During this practice, you can analyze the needs of your target group via Paulo Freire's dialogue methods in the Pedagogy of the Oppressed, and in the light of these analyses you can design and implement an experiential learning-based training program for the same group. For this purpose, you need to specify a fixed training group that you can work with for at least one or two months.



READY FOR THE EASTERN EXPERIENCE?

Your implementation will consist of two phases:

1. Dialogue Meetings
2. Training Program Design & Implementation

Dialogue Meetings

Before you design your final training program for the participants (including the training subject), you will run an analysis process that will reveal the problems, constraints, and needs of your target group. During that time, we will call the meetings where you come together with your participants the "Dialogue Meetings". Within Freire's concept of dialogue, we expect of you to establish a real subject-subject relationship with your groups and to approach to their needs not only as an outside observer but as a researcher who does this exploration with them.

We do not have a time and frequency requirement for the aforesaid dialogue meetings. You will manage your time according to the flow of the dialogue process. However, we would like to make a recommendation that you should meet at least once a week for the dialogue meetings to be efficient.

While structuring your Dialogue Meetings, we advise you to review the methods that Paulo Freire, in his book *Pedagogy of the Oppressed*, recommends to his students who will conduct local research. That you create a dialogue with your target group, you see the environment they live in, even you sit and have tea with them, will be the steps to take you even closer to them.



ASHURA IS THE EXCUSE CHAT IS FABULOUS!

To meet with refugee families and children from Syria, Rojava, some of whom have been living in Yarimburgaz District for 3 years and some for 3 months, in their own living spaces; We wanted to meet them in the "month of Ashura" which is one of their cultural values, while cooking Ashura in the same cauldron and enjoying that delicious taste together. We had the opportunity to chat with the families of the refugee children who were our target group and to listen to their problems and needs more closely. When we talked to mothers and fathers, we faced parents who were saying that their children had no identity here, complaining that these processes were very challenging, and who wanted their children to "go to school rather than work". Besides, one of the mothers boiling Ashura was addressed the question "How did you do the Ashura?" and the answer was exactly the following: "We have been working for 24 hours since yesterday; we made a great effort and prepared it. Ashura is a peace symbol, a vegetable, a food that brings or introduces peace and brotherhood. In Ashura all ingredients fuse in each other. Now look, everything is opposite, but how delicious it is when you put it all together." Since it was our first week with refugee children; we made use of the fine weather on that day we went outside, to the wasteland, we had acquaintance activities, played various drama games, sang songs, and spooned up Ashura. So; after a day lived fully, it was very impressive for us to do our first contact with the target group that we would work, with their families and at the place they live. Above all, we took a step to create our cultural circle by means of the dialogue we established with them, seeing their cultures on site, together with the target group.

Youth Trainer Working with Refugees



Besides, we expect you to have structured workshops with them. In these workshops we expect you to use Freire's "codification" and "decodification" techniques.

The topics selected in these workshops must always be directed at clarifying the main contradictory situations and making them ask questions. After this process, the task of the educator is to re-present the revealed themes "to the people from whom she or he first received it" and to "re-present" it not as a lecture, but as a problem. The aforesaid presentations are performed through photograph, movie which are described as "problem-posing codes" and sometimes with dramatization. Note that, besides Freire's coding techniques, experiential learning games can be used as codification tools as well as.

Let's examine the example of a similar work carried out by Freire:

The code chosen in a thematic research study in Santiago is a photograph showing a drunk man walking down the street and three young men chatting at the corner. The participants immediately comment on the drunk man: "Here, the only person who is productive and useful to his country is the drunk man. After working all day at a low wage, he comes back home and feels sorry for the family whose needs he can not meet. The only real worker here is him and one who drinks just like us."

The researchers observed that alcohol was an important problem in the participant group and they conducted a "codification" activity with the photograph mentioned above to talk about that theme. But in the "decodification" phase, the fact that the participants identified themselves as the drunk man and associated their personal and social/class problems with that moves the subject to a completely different dimension. Now, let's just think: How effective would it be for an educator who did not solve this code to have a workshop in this group about the harms of alcohol? For this reason, in Freire's methodology, it is insufficient to be an observer to discover the needs and problems of the target group. This observation must go a step further. Therefore, various themes should be selected from the observations made, these themes should be coded by photography, video, drama, learning game, but most importantly this code should be solved with participants by talking over it again (just like the debriefings in our trainings). This decodification process will give you new themes to code.

Suggestions for Dialogue Meetings in Fixed Groups

- Explain overall frame and duration of the process to your participants' at the very beginning. They need to know how often and until when you will work together.
- Your participants must be volunteers. Never work with a group that has been forced into it.
- Remember that your role during the dialogue meetings is a "Researcher". Take plenty of notes. Your goal is to gather as much data as possible.
- Never let the meetings turn into a "psychological therapy group." When talking about their problems, you need to know your limits and where to stop.
- Establish a subject-subject relationship. But in doing so, build the rules that must be followed in the group learning process such as respect, personal boundaries etc. sensitively.
- Use non-formal education techniques. Do not hesitate to apply methods that will make your workshops fun, such as icebreakers, movers. If you plan to talk about a topic, you can also play a game related to that topic.
- Keep a journal. Remember that this process is an experiential learning process for your target group as well as an experiential learning process for you at the same time.

Training Program Design & Implementation

You will be able to conduct a training needs analysis for your target group, on the basis of all the data you gather during the dialogue meetings.

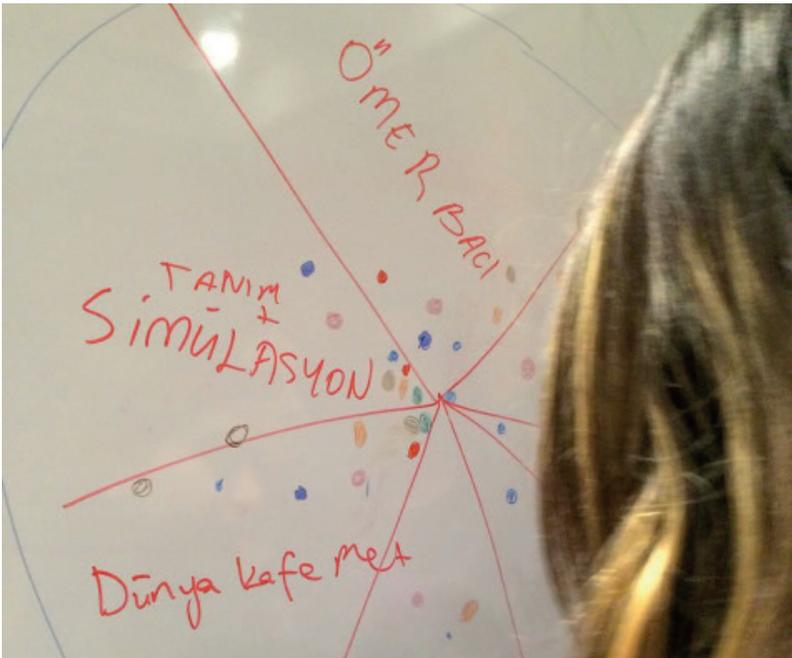
This analysis will especially include the information you receive from your participants during your coding and decoding activities. Their problems, constraints, stereotypes that they have difficulty to overcome and competencies that need to be developed will emerge in this analysis.

From this point on, you can prepare an experiential learning-based training program for your target group. The duration of this program is entirely up to you. You will also need to plan how long your program should be in order to respond to the need you specify.

Your training plan will include the following elements:

- General Purpose of Training
- Thematic Components of Training (Themes)
- Learning Objectives (Knowledge, Skill, Attitude)
- Duration
- Draft program
- Methodology
- Methods Assessment Procedures

Your training program, which will start after a dialogue-based research process, will no longer be a standard program. Once you have practised plumbing the depths of needs analysis with coding and decoding, you will see that your coding and decoding process will continue in your trainings. Now, research and training will become interwoven. The rest will be the dialogue and a critical awareness journey in which everybody progress together.





Yeah! Look, there are even two case studies on how to do this on the following pages.

As we read all this, everything started to loom large, but here we are told how to get there step by step. I can start a meeting through dialogue with my students; I can set up the next activity on the outputs of the previous one.

A SAMPLE PROGRAM FROM YOUTH WORKS

HAFTA	WHY Why this subject and method, after the resolved codes of the previous week?	GENERATIVE THEME Topics of the Workshop	CODIFICATION Method	DECODIFICATION Incoming from Participants
1. WEEK	I had the opportunity to chat with the students before designing the training program. In these chats, I learned that they had communication problems and they even had friends in the same class but whose names they did not know.	- Acquaintance	Various acquaintance and communication games	Participants stated that they discovered a lot in common between them as a result of these games and they could chat about them. During a game we played, I learned from one participant that they could not organize any events together and that they failed when they were doing group work. Another statement I received was "We want to discuss and debate on the issues related to social work".
2. WEEK	It was necessary to raise group dynamics, in order to work together in the coming weeks, and also upon their request. At the same time, I wondered what they thought were the qualities that an ideal social worker should have.	-Group dynamics -Social work profession -Social worker	-After the games to increase group dynamics, we held a group activity called "Super Social Worker" to solve their codes of "social worker". I wanted them to draw a hero on a large sheet of paper and to write down the characteristics that an ideal social worker should possess. They wrote the knowledge to the head, the values to the heart, the skills to the hands, and the experiences to their feet.	In the debriefing of the "Super Social Worker" game, when I asked the question "Why didn't you talk about civil society in the experience part? ", there was a silence first and then when I posed the question "Well, do you want to work in civil society?" , they said that social worker was a public worker and would not work in civil society. However, social prosperity, social justice, and social state were the common concepts they wrote.
3. WEEK	The previous week's silence on the question I asked about the relationship between civil society and social workers were only a public element, led me to debate the concept of civil society and to do so through the development of social work.	-Civil society concepts -Social work history	-Concept Comparison: I wrote the English and Turkish versions of the civil society concepts and explained what the origins of the words were and they told the concepts they evoke according to these origins. Then we compared the echoes of the two languages.	When we discussed civil society through the history of social work, I realized that the relationship could be understood more easily. Participants stated that social service and civil society development were not separate processes and they even saw that they were common values they defended

			<p>-Social Work Museum: I have put the historical development of social work in a timeline format, with various articles and pictures on the wall. Then we went on a tour as if we were in the museum. I wanted them to write the concepts they care about in the museum notebook.</p> <p>-Where was it, Where is it? Where should it be? : Recalling the concepts of the two sessions we made in small groups, they evaluated the social service civil society relationship within the context of the past, present, and future.</p> <p>- "Life is Hard" Game (In this card game there is a country with a similar representation of the situation in Turkey. The players are in the position of the members of the parliament, and they are asked to produce policy packages with the limited resources in their hands).</p>	<p>When we visited the social service museum, England was mentioned as a social welfare state. I asked the question, "According to your opinion, what kind of applications must England have done to be in such a position?" Some of them said that it was sufficient if a social state met only the basic needs.</p>
<p>4. WEEK</p>	<p>In the 2nd week, concepts like justice and social welfare emerged. In the 3rd week, on the other hand, there were several debates about the social state. I thought making a study on the social state in the context of the outputs of these two weeks would further develop this debate.</p>	<p>-Social state -Human rights -Social policy -Public needs</p>		<p>Even though I told them that there was no time limit, they ended the game for a short while like 15 minutes. While we were talking about their choices of particular policies in the debriefing phase, they said, "Why did we end the session in such a short time that we did not discuss these at all". During the discussions on mother tongue-based education, participants made comments such as, "In this regard, I was thinking "absolutely not", but now I question why I do not question."</p>

A SAMPLE PROGRAM FROM TEACHER APPLICATIONS

WEEK	WHY Why this subject and method, after the resolved codes of the previous week?	GENERATIVE THEMA Topics of the Workshop	CODIFICATION Method	DECODIFICATION Incoming from Participants
1. WEEK	I had not taken the classes of the target group for 4 years. So, I did not know them, they did not know me. It was our main goal to hold the first dialogue meetings with acquaintance activities and to strengthen the communication	-Acquaintance -Communication	- Acquaintance Game: "Walking Letters" (Acquaintance and commingling game by discovering common points with common letters) -Acquaintance Game: "I will describe myself	-I just learned that I was from the same country and the same zodiac sign with my friend. -First time I saw that we could join an activity together. -There are still people I do not know in detail. -Maazinga is very enjoyable, but at first, we could not do it exactly, but then we could attune.
2. WEEK	- Although the participants have been in the same class for 2 years, they could not even see each other's faces and they were doing all their talking in the classroom to teacher's face because they were sitting at seats organized according to the banking education model. -I wanted to build an environment of trust with the participants.	- Acquaintance - Communication -Group dynamics	- Group Dynamics Development Game: "Mixed Salad" - Acquaintance and group dynamics development game: "Double Circle	- In Double Circle activity, the person in the class whom I hate and I caught each other's eyes, and we reflected our astonishment laughing at each other. - It's a both a strange and a nice feeling to do an activity with the people I never talked to during a day. -I saw that those who never smiled during the games were laughing and having fun thanks to the activity.
3. WEEK 4. WEEK	I started to slowly learn the thematic universes of the participants through the acquaintance and group dynamics games we played for 3 weeks. I wanted this target group preparing for the university to express the situation they were in with a loud voice and I wanted to be able to understand their ideas more closely.	-University entrance exam -Success	- Discussion Game: "Fishbowl" (Participants were given 3 questions in the following order: 1. Does test anxieties reduce success? 2. Is a university necessary for a good income profession? 3. Is success achieved only by work? The group is divided into two groups as those saying YES and those saying NO and the participants are expected to promote their ideas	-Teacher, I need to solve tests. -We are getting rid of the anxiety, fury, stress that we keep inside, by discharging them through these activities. - The conditions that we have in our lives, the examinations that will determine our lives, and pressure from the people around us like "you should be ashamed of yourself, children would not do what you did" made us feel regretful. We live those childish pleasures again with the activities.

<p>5. WEEK 6. WEEK</p>	<p>The problem that participants experienced was the exam stress and anxiety. And this anxiety "dehumanized" them. I especially use the word "dehumanized " because they became robotic beings who did not want to waste their time with nothing but eating, drinking, going to school, going to preparatory school, and doing tests constantly. Even worse, they regarded this as a reality, not as a problem. Because they were encouraged to adapt to it rather than question it.</p>	<p>-Exam anxiety</p>	<p>-Photograph display (a visual in which the books fly in the air and fall onto the heads of 2-3 youngsters) What do you see in this photo? What does it mean to you?</p>	<p>-Examination, boredom; I think about lessons even when I go to the cinema. -Flying books = information Information is raining like rain. Information is everywhere, we cannot escape from it. -I see the lack of self-confidence. They think they can not do it. I see the crisis of YGS (the transition to higher education examination). We have YGS pressure on us too. -I see students running away from class. Because there is only a class-oriented education and we are running away from it. -I see fear. They are afraid of what is not yet learned. They are not afraid of the books on the ground. Because they already learned them. They are afraid of the information in the flying books. (There are much more topics to learn and many test books to solve for YGS)</p>
<p>7. WEEK</p>	<p>Participants were trying to exist in a social structure that dehumanized them. In this social structure, the influence of the family was also great. I wanted them to say this aloud too.</p>	<p>-Parental behaviors</p>	<p>-Video display ("Güldür Güldür Show – a youngster and his/her relationship with his/her parents)</p>	<p>-There's an oppressive father who does not know what he's doing. He does not want his child to live the same way because he is afraid of his own life. - There is a father who does not trust his child, does not care about the child's feelings, does not think that stress will harm the child. -I see a religious mother. Because the mother is, in fact, insecure, she shows such superstitious beliefs (blessed rice grains) -Actually, mothers and fathers behave just like they were raised. -Comparisons. The people around him/her affect the child negatively. -A child's ideas cannot mature if one of the parents is comfortable and the other one is oppressive.</p>

EXPERIENTIAL
PEDAGOGY OF
THE OPPRESSED

METHOD



● DIALOGUE

Dialogue is an element that educators already attach importance to in experiential learning-based education programs, but yet Freire's concept of dialogue leads us to look again at dialogue.

Is dialogue a tool or a goal?

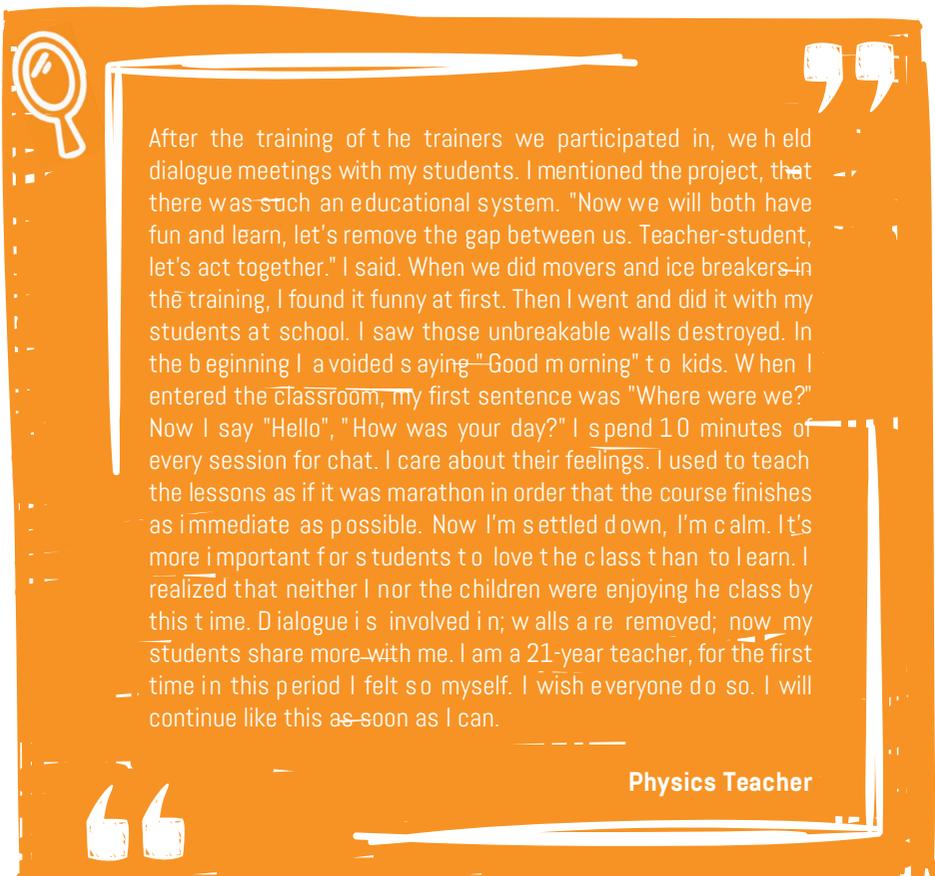
Educators aim to rapidly build the participants' dialogue with themselves and among each other. The reason behind this aim is often the fact that the learning process is more efficient in groups where open communication is established and dynamics are raised.

The dialogue approached from this window actually appears to be a necessary condition for "learning efficiency". However, the dialogue for the Freire: "is the encounter in which the united reflection and action of the dialoguers are addressed to the world which is to be transformed and humanized."

Is dialogue a methodological basis for efficient learning process? Or is the learning process itself?

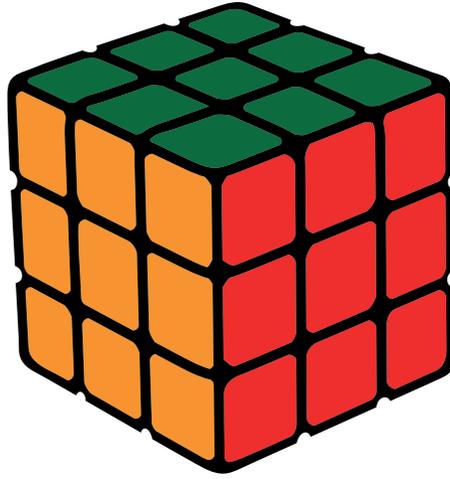
The ice-breakers played in the trainings in which the educator has a subject-subject relationship with the learner, goes beyond being dialogue-enhancing methods for learning efficacy, they become dialogue-reinforcing touches for the dialogue itself.

The dialogue, in the experiential pedagogy of the oppressed, is both the direction and the path itself.



After the training of the trainers we participated in, we held dialogue meetings with my students. I mentioned the project, that there was such an educational system. "Now we will both have fun and learn, let's remove the gap between us. Teacher-student, let's act together." I said. When we did movers and ice breakers in the training, I found it funny at first. Then I went and did it with my students at school. I saw those unbreakable walls destroyed. In the beginning I avoided saying "Good morning" to kids. When I entered the classroom, my first sentence was "Where were we?" Now I say "Hello", "How was your day?" I spend 10 minutes of every session for chat. I care about their feelings. I used to teach the lessons as if it was a marathon in order that the course finishes as immediate as possible. Now I'm settled down, I'm calm. It's more important for students to love the class than to learn. I realized that neither I nor the children were enjoying the class by this time. Dialogue is involved in; walls are removed; now my students share more with me. I am a 21-year teacher, for the first time in this period I felt so myself. I wish everyone do so. I will continue like this as soon as I can.

Physics Teacher



● GAMES AS CODIFICATION TOOLS

In Freire's problem-posing educational approach, the realities of the learners are represented to them with problem-posing codes to achieve critical awareness. This presentation is usually done through photography, video or dramatization. The codification is solved by discussion within the group again. The educator will re-code and re-present the new problems that he/she has received from the group in this decodification process.

This decodification process actually involves similarities to the debrief we receive after the experience in the experiential learning-based sessions.

A Freirean decodification session is not interested in the participants' attainment of the conceptualization necessary in the context of the "learning objectives" of the relevant subject. It is the process that is important to the educator and each session actually sets the next session. The goal is to deepen together and explore together in the journey of dialogue. Furthermore, in the usual experiential learning-based debriefing sessions, we educators do not approach the reflections of the participants as decodification, and we do not get into a process to re-code these reflections do them. In general, the learning target of each session is already clear, and the experiential learning games that will lead us to that learning target are already selected.

However, experiential learning games are also problem-posing codes in a sense. If Freire's codifications with visuals and dramatization give information about the group's own realities and thematic universes, then the debriefings after the experiential learning games can give us the same information. For this, however, the problems coded in the game must be related to the group's own realities and also the reflections from the participants during the debriefing must be approached with a decoding eye.

Just as in Japanese culture, if we look at the sunlight through the leaves and the light turns into a "komorebi", we can discover that these methods contain a lot more than they seem when we view the experiential learning games through a dialoguer view.



While we were discussing the subject of socialization with the students, I noticed that there were some problems in defining the relationship between social status and social prestige. We realized that media, social media, and our own cultural codes determined the status and respectability relationship. I applied "The Letter from the King" Game to see how our social values established control over us and how much reference was made to human rights when assessing events.

When selecting characters, I especially preferred my students' mother-father status and the social roles they were expecting from them. The crimes committed by the characters were important in terms of revealing the relationship between my students' social values and their perception of crime.

In the debriefing session, first I asked the convicted characters some questions about "what happened, how they felt". The strongest reaction of my students who played guilty roles was "Teacher! No matter how we defend ourselves, they won't listen; they remain stable with their values". The members of the jury also stated that they had great difficulty when deciding. Because they hesitated about which they should have taken as the basis of their decision; the person's status, the guilt, their own values or the universal values. In general, when we made evaluations all together, I saw that they were evaluating according to a measure I had missed; was it a crime committed against the society or an individual crime? They said that they were trying to be fair but they knew only the concept of the right to life on the subject of human rights, so they based their decisions on their own values. I tried to revise the debriefing questions according to the answers given.

Since I realized at this workshop that my students' knowledge about human rights was incomplete, I organized a workshop for that. In addition, I also tried to do a workshop based on democratic citizenship consciousness because we noticed the problems of not listening to each other's ideas and not treating fairly.

Because the letter of the King caused us to have quite a conflict about social values, social control and human rights, we had tea at the canteen. While my students were talking about the new features they discovered in their personalities and joking about the workshop, I realized how nice it was to be with them. I was proud of them.

Philosophy Teacher

To view all
of the game



I never looked at the games that way. In fact the participants tell us so much during the game. I'll take more notes from now on.



● DECODIFICATION & LEARNING STYLES RELATIONSHIP

The experiential learning theory contains many elements that shed light on us, the educators. Foremost among them, it reveals the fact that each individual is special and can learn "better" in different ways. Methodologies developed on the basis of giving maximum response to the different needs of different learning styles progress by touching each stage of the experiential learning cycle and ensure that both a cognitive and a transformative learning process takes place.

With this knowledge and experience, the educators who carry out Freire's coding and decoding sessions can attach importance to the learning styles and self-expression preferences of the learners when choosing the appropriate method to code the problem as well as planning the decoding phase (debriefing).

Just as an experiential learning game which does not contain the participant's own reality can not be an appropriate tool for coding, the coding and decoding methods which are not selected according to the participant's learning styles and self-expression ways can not be efficient tools either.

In any case, a dialogue process that is built together is essential to understand the participant's learning styles and self-expression ways.

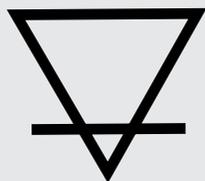
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When we arrived the 5th week of our training activity, we discussed the subjects of "child labor and lack of communication / violence" with refugee children, on the basis of our observations in previous weeks. Because these are children working in textile factories, and we observed that verbal violence was very prevalent among in the neighborhood they lived, at work, at home and among their friends. We applied this training method with a photograph activity using visual techniques from Freire's problem posing codification methods. Namely; A photography theme was about textile factory and violence. Looking at these photographs, the children narrated their emotions and thoughts and carried out a discussion on how the problems in the photographs could be solved. Through all this process, of course "they choose themselves how they would express themselves most comfortably." In this process, before we asked them, they directly said; "We want to paint, and we want to write". Here, as an important point, we realized that compared to the first week, children started to overcome the difficulty in their thinking processes. The children who would say "how come, what do you mean?" when we addressed questions in the first week, now this week they get up immediately and express themselves. Because starting from the first week, we have tried to establish a common language with them by observing their values and learning styles. We saw that we slowly drilled holes in their once closed, limited frames. To be able to determine the decoding method with the target group; their subject positions in the process of self-expression and their management of these processes via active participation created a tremendous interaction between both the trainer (us) and the participants. Contrary to this, if we had showed the photos and presented directly saying "you can do your decodification in these methods", we could have caused rise of "resistance" especially in such sensitive groups, and we could have not get such productive expressions for their problems.

Youth Trainer Working with Refugees

EXPERIENTIAL
PEDAGOGY OF
THE OPPRESSED

METHOD
ADAPTATION





● WHY ADAPTATION?

The European Union Youth Programs have played an important role in the dissemination of experiential learning methodology in many countries. Experiential learning methods for non-formal education activities carried out under the Youth Programs are not only recommended; but also the experiential learning methods have been available for the use of educators with the training manuals developed as the result of the cooperation between the European Commission and the Council of Europe in the field of youth and the works by the SALTO Network. Thanks to the trainings of educators organized by the National Agencies and SALTO, the number of trainers using these methods has increased rapidly.

For the reason that all this cooperation is mostly international and the European Union Youth Programs support international activities more extensively, the experiential learning methods produced are designed with an international point of view, addressing a very general target audience rather than involving local elements.

It is natural that the training methods designed with an international context are insufficient to comply with local realities and local problems. It is one of the important requirements in the field that the experiential learning methods that need to be extended at the local level can also be adapted according to local realities.

Freire's process of designing a training program from top to bottom and the coding and decoding methodology he runs in this process actually gives us - the trainers - all the information and approach necessary to adapt experiential learning methods.

FROM DIALOGUE TO ADAPTATION

There are some basic elements in a learning game:

- Topic
- Time
- Environment and location
- Characters
- Dialectical relationship between characters
- Problems and conflicts
- Naming & Imagery
- Rules and duration

The game attempts to code the truth by including all or some parts of the above elements.

Adaptation of a method involves changing the elements we have listed above, according to the target group. What the equivalents of these elements in the target groups are can only be revealed in a Freireian dialogue process.

Freire's both literacy and post-literacy education approaches require each program to be developed in conjunction with the locals of each region. In this process, the educators conduct research to discover the thematic universe and linguistic universe of the target group. This process also includes a linguistic research that will reveal how people express themselves. Freire advocates that the language cannot be separated from the social reality of people. In the cycle of codification and decodification, a deepening is experienced, which is aimed at exploring personal realities of the target group and their ways of expressing this reality.

An experiential learning trainer who works with his/her target group using these methods can collect a lot of data regarding that he/she can adapt the elements symbolizing real life in learning games, by exchanging them with what.

When experiential learning-based training programs are run with this approach, adapting the games according to the local realities will bring with them a natural need and end result, since learning games will already become codification tools.

Adaptation Example

"From the Circle to the Solution"

To View
All of the Game



QUADRUPLE ROTATION – FROM THE CIRCLE TO THE SOLUTION (THEATRE SPORTS)

COMPONENT	ORIGINAL FORM	ADAPTED FORM	ADAPTATION PROCESS
NAME	Quadruple Rotation	From the Circle to the Solution (Tr. Çemberden Çözüm)	We named our new tool "From the Circle to the Solution" because we adapted the square shape positioned stage and theater sports fiction, by using the 'circle' which expresses a lot in the philosophy of non-formal education and the 'solution' which points the codification, in the sense of shape and content.
GOAL	Development of creativity, role-playing skills - Development of memory and fast adaptation skills - Quick decision making and getting into character	All the matters stated in the left column and: - The realities/problems of the learners are multidimensional, and ability to evaluate and share them as part of their relationship with their environment, in a dynamic and critical manner. - Providing learners with coding and decoding opportunities - Being able to think together about the problems and solutions during the preparation phase; being able to experience the solution together during the application phase.	- To ensure that the practice of drama (of young people) can be as effective as it is in the debriefing phase: the fiction was designed in such a manner that the problems can be comprehended not only from the individual's own perspective but as part of the spiral of relationships with the environment and with other people. - Just as the problems need to be critically grasped on the full perspective of relationships with the environment and people, we have made a design that enables the young people to see themselves as part of the solution at the same time and to experience the solution together.
STEP BY STEP APPLICATION	A group of 4 people is formed. Each group member is given any word as a sign of space, object, and event. This word is usually chosen by the suggestions of the audience.	Thema Cardboards are created / ready for groups by researchers/trainers. Groups of 4 people are formed.	- The data on the cardboards are related to the generative themes raised at previous dialogue meetings. Some of these themes have been personally expressed by young people; others have been acquired from the expressions of young people during the implementation phase. The venue and roles were chosen to suit the living areas of the young people.

	<p>Each group member is given 1 (one) word as a sign of space, object, event. This word is usually chosen by the suggestions of the audience. There are no frames other than this Word and Quadruple rules.</p>	<p>THEME, SPACE, TIME and ROLE (4 pieces) are included on the Thema Cardboards. The number of these cardboards is more than the number of t groups and the groups are given a reasonable time to select the THEMA CARDBOARD that they want. On these cardboards, 1 or 2 elements can be left unspecified/blank. In fact, all elements of a cardboard can be left blank.</p>	<ul style="list-style-type: none"> - The reason for setting a frame/limitation with Thema Cardboards is not to be restrictive, but to create a "form" in which high school students who are new to feeling and discovering their bodies and role-playing can express themselves more easily. This "form" aims to enable young people to share their linguistic universes critically and dynamically. - In the same time, with this "form", it is aimed that the codifications on the cardboards can be decoded in accordance with the linguistic universe of the young people and coded again by them. - By leaving one or both of these 4 elements empty, learners are allowed to use their own realities and creativity.
	<p>There is no preparation time. Only with the aim of reminding players and audiences, the people and their words are reminded with one tour by turning the quadruple.</p>	<p>10-15 Minutes Preparation Time is given.</p>	<p>Short-term preparation of the groups in separate areas will increase group harmony, and will positively affect the emergence of generative themes during practice, codification, and decodification by the learners. We detected this need in our previous implementations.</p>
	<p>Quadruple Rotation Practice: Group members are positioned on the stage like the corners of a square. Two people in front of the stage (regarding the word of the last person getting on the stage) show performance, while the two behind do not. The promoter directs the performers on the stage with a whistle in a continuously progressing cycle. With every whistle sound, one person is separated from those two people in the front, one person comes in.</p>	<p>Applications of "From the Circle to the Solution": On the stage; Not the square shape of the quadruple rotation, but the circle shape and cycle is taken as a basis. The rules on the stage are the same, except for the following explanations.</p>	<p>Our adaptation also includes the objectives of identifying generative themes with the flexible and continuous association, and that these themes can be coded by learners and the codes can be decoded by them again. The importance of the "Circle" in the field of non-formal education is not reflected our new tool only in form. In the debriefings of the previous sessions, the ability of young people to present problems/realities in detail within their relationship with their environment and each other led us to offer the learners coding-decoding opportunities.</p>

QUADRUPLE ROTATION – FROM THE CIRCLE TO THE SOLUTION (THEATRE SPORTS) – CONTINUES

COMPONENT	ORIGINAL FORM	ADAPTED FORM	ADAPTATION PROCESS
STEP BY STEP APPLICATION CONTINUES	[Mahşer-i Cümbüş (Eng. Entertainment Crowd)- Quadruple Rotation videos can be watched via social media for application samples.]	When the whistle is blown, every person coming to the stage gets on the stage by "fictionalizing a problem" regarding the Thema Cardboard they chose. The person on the stage can be advised to handle the problem with a solution-oriented approach. We have not given a guideline to the person on the stage during the application, which states that he/she needs to have a solution-oriented approach to the problem.	The young person who came to the stage with a problem that he/she was thinking about was often confronted with the opposite reaction/gaze of the other person. This proved to be a reality that we intend to react instead of "understand" when we first encounter problems. However, with the influence of the critical point of view, the application proceeded in the search for a solution rather than a discussion. the "Why?" Question/approach which emerged during the debriefing phase in the previous sessions has been put forward by young people personally during the application with the tool suitable for young people's dynamism.
(Mahşer-i Cümbüş - Quadruple Rotation videos can be watched via social media for application samples.)		When enough rounds of "From the Circle to the Solution" are performed, the promoter blows the whistle longer three times. At this point, two people on the back of the stage, who are not to get on stage yet, are involved in improvisation. It is explicitly stated at the beginning of the application that they should display an approach to solve the existing problem. This last tour is a little longer than other tours.	Since the realities/problems are not one-sided, we aimed for the ability to critically evaluate them together with their relations with the environment and with other people. For this reason, we have given a guideline for all learners to "strive for reaching solutions together". We aimed at that the people who represent different variables, to perform both coding and decoding as "themselves".

Adaptation Example

"Student Village Simulation"

To View
All of The Game



EUROPEAN PARLIAMENT - STUDENT VILLAGE (SIMULATION)

COMPONENT	ORIGINAL FORM	ADAPTED FORM	ADAPTATION PROCESS
NAME	European Parliament Simulation	Student Village Simulation	It was inspired by the name given to the dormitory area where all the students in the target group lived together.
GOAL	In the project which aims to increase the youth participation rate of the European Parliament elections, the objective with this method was helping young people to produce campaigns by discussing what kind of work might be done to increase youth participation; acting as the members of the parliament, country representatives or the representatives of non-governmental organizations reflecting upon the issue.	The adverse events that university students experience in common living areas affect their daily lives too much, the point that the participants put too much emphasis on during the practice was the subject of living together with different cultures. The aim of this simulation is making the participants gain the ability to solve problems and to look at the problem from the viewpoint of different groups and making the participants more tolerant to different cultures.	The characters and stories in the parliamentary simulation were aloof for the students; the point that they have focused on in the applications during the training process was to offer the participants an opportunity to solve their real life problems, bringing together the stories they personally experience with the people they personally deal with.
STEP BY STEP APPLICATION	Materials: A chair for everyone to sit on, a room decorated in meeting room style. Group Size: At least 13 Duration: 1-2 hours depending on group size	Materials: A chair for everyone to sit on, a room decorated in meeting room style. Group Size: At least 13 Duration: 1-2 hours depending on group size	This simulation was based on actual events of the election period in Europe and fictionalized on the campaigns to increase participation of young people in the democratic processes. In the long term training program conducted with university students, the participants often talked about problems in the Student Village, which is a common living area.

<p>CHARACTERS</p>	<p>Participants are asked to produce answers to the questions that how we can increase the participation of young people in the upcoming parliamentary elections. In this context, they are expected to develop campaigns and products. The characters below are invited to the meeting to be held in the parliamentary.</p>	<p>Participants are told the following story: "An incident that happened in the Student Village last night disturbed neighborhood residents and some of the students. At 2 am at night, a group of foreign students sang loudly; which disturbed the students who needed to sleep, study, rest, and so on. At first, warned verbally but in a vulgar manner, the group did not take the warnings into account due to the rude attitude and continued to be entertained with music. The warning group went out and engaged in a loud debate. The residents of the neighborhood who were disturbed by this situation made a complaint to the school administration and requested a meeting for the discussion of this situation." Student Dean invites the characters below to make this meeting.</p>	<p>The problem of communicating with foreign students (both groups can speak English), talking or singing loud in the late hours at the dormitory, common areas are not kept clean, common areas are not sufficient, insufficient domestic security intervention, conflicts with the residents of the neighborhood, and all problems are addressed to the student's dean whose duty is to solve the problems of the students and to find solutions to them, but there is not enough intervention. By combining their own narratives in dialogue and training processes, I made a comeback in front of the participants on another day of training again, with the Student Village Simulation in which they can produce solutions and empathize. Once I made an introduction to the story you can find in the next column, I gave the participants random tasks, and we ended our simulation with much more intense emotions and debriefing.</p>
	<ul style="list-style-type: none"> -Parliamentary President -Country Representatives -Party Representatives -Civil Society Representatives -Young people (At least 3) 	<ul style="list-style-type: none"> -Student Dean -Neighborhood Residents -Security Officer who was on the watch: -Student Group who have Examination -Foreign Student Group (minimum 3 persons) -Students who Observe the Event (At least 2 persons) 	<p>The characters and roles in the parliamentary simulation did not match local realities. The characters in the Student Village simulation were re-edited through the people and problems (Student Dean, Security Officers, Local Residents, Foreign Students, Student Village Management, Student Representative) that were frequently mentioned in the experiences of the participants.</p>

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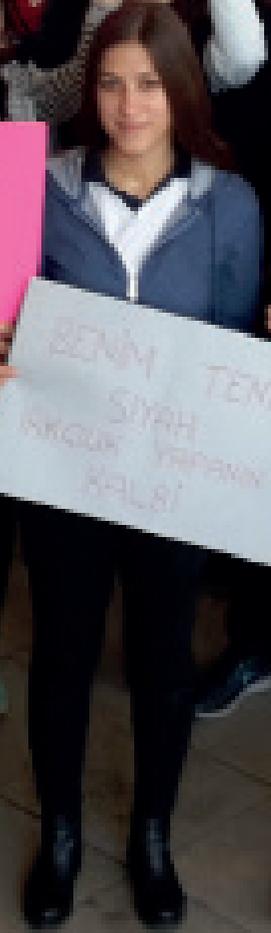
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REFLECTIONS
FROM
CHILDREN
AND YOUTH



● REFLECTIONS FROM CHILDREN AND YOUTH



14-16 Age Group High School Students Gebze, Kocaeli

"They do not just listen to me, they understand me as well."

"I could express myself very well with this activity we did. I really enjoyed performing because acting allowed me to explore my interests and talents that I was not aware of."



10-15 Age Group Refugee Children Working in the Textile Workshop Yarımburgaz, İstanbul

"I wish I did not work, I wish I went to the school in the morning, not to work. I want to study. I want SCHOOL, not job."

"I can express myself best in here and talk about our problems with our friends, we open our hearts to you."



18-24 Age Group Young people studying in Social Services Department, Samsun

"I used to think civil society and social work as contradictory areas. Now I see that it is not possible to separate them from each other. "

"At the beginning of the training, there were definite judgments about various subjects in my head, and I have not even questioned these judgments. But today I question myself for why I did not question them."



8-10 Age Group Elementary School Children Going to the Boarding School. Solhan, Bingöl

"Generally we listen in the class, but here you always listen. That's why I asked."

"Teacher! Can we also join your classes and play games?" (A middle school student who sees the practices with primary school students)





17-18 Age Group Anatolian High School Students, Ankara



“You taught me the main purpose of the schools in a very short time. I understood that schools are not only education places but also a fact that determines our future social life. ”

“I saw that learning is better when everyone is on an equal level. It was a more relaxed environment when the teacher was a student. ”

“In that scene, I experienced what really happened in my life and I also gave you that experience.”

“Teacher! You are our energizer.”



18-24 Age Group University Students, Kayseri

“I am a student now and I think that being a volunteer is the only tool to solve the problems that obstruct our life.”

“I guess what volunteering gives me is a clear conscience. Or I fool myself that I help people who need it.”



12-18 Age Group University Student Volunteers in a Civil Society Organization Working with Children at Risk, İstanbul

“He has given me hope, that we can make the world more beautiful.”

“Speaking for myself, I think I am internally changed, I am more hopeful now, I think this change is mutual”



16-17 Age Group Anatolian High School Students Kocaeli

“I wish all classes were philosophy lessons. Because in that class, I discover my own talents and myself. ”

“We learn while we have fun, I love it.”

“I love you very much.”



It all started in an underground cave about a year ago.

"Anyone who finds this chest, something miraculous will happen in his/her life when he/she applies the information in it." was written.

We went after that miracle.

What was the miracle?

Was it death and rebirth?

Moving a stone from its place?

Was it splitting the sea?

With this book, we have witnessed the transformations in the lives of teachers, youth workers and children and young people in contact with them.

With that curiosity and enthusiasm, we have read, questioned and applied all of these.

We broke our walls and reborn for liberation and rehumanization.

We were not the same after we came out of that cave.

And we never will.

Isn't that the real miracle?

Dear reader, Lao Tzu says "A journey of a thousand miles begins with a single step".

Our journey has begun from the moment you first opened this book.

Now it is time to live the miracle in your life as you continue this journey.

It's time to reach out to the light falling into your heart, after the apples falling on your head.



For your feedbacks on this book;
you can contact us at
dem@demturkey.com

"At the point of encounter there are neither utter ignoramuses nor perfect sages; there are only people who are attempting, together, to learn more than they now know."

Paulo Freire