

LEARNING EXCHANGE PROTOCOL
Inner Circle Outer Circle for Academic Discourse
More protocols available on iel.org/protocols

Note: All protocols have multiple origins. The strength of a protocol is in the ability of facilitators or planners to adjust/revise for use in your context.
<http://www.nsrffharmony.org> is a good source of multiple protocols for school.

This INNER CIRCLE OUTER CIRCLE (ICOC) process can be used in a LEARNING EXCHANGE. Many forms of the ICOC achieve academic and social-emotional outcomes.

STEP ONE: Prepare the cards. Put designated circle placement on card. This is where the participant starts; it is not where they will finish. For example

Circle One IC
Circle One OC

Circle Two IC
Circle Two OC

Prepare the Inner Circle and Outer Circle for using information in an “academic discourse” ICOC. Typically, no more than 8 persons are in the INNER CIRCLE standing with 8 persons facing them. On the floor, use masking tape to mark the inner circle and outer circle or circles. If you have more than one circle, put the number of the circle in the center. Better to start with lower numbers when doing this with students – perhaps only 4-5 on each inner and outer circle.

Give participant has an **index card** with a question or term on one side and the notes, definition, information about the question or term on the other side. The role of the person with the card is NOT to tell, but to ask questions and COACH the respondent to deeper understanding of the question or term. (You can also give the participant the card and have them find the definition or response, but, as the organizer of this, you do know the information you want most shared).

Timing. As facilitator you are the timer. Make sure you have a time clock and something loud enough for all circles to hear when you call time (bell, buzzer). If you use a chime, you may have to move around.

Survey your audience and make accommodations for persons who cannot stand to do this activity or has trouble standing for long periods of time.

STEP TWO: Arrange Circle One correctly and have everyone watch. Call for Circle One Inner Circle to come and stand looking outward. This seems harder for people than it would seem to be. Make sure participants are in a backwards circle looking out. There is no need to put them in any particular order. Then Call Circle Two Outer Circle to come and stand in front of them. Tell Outer Circle to just hold card. We are only using Inner Circle cards first.

Then get all the other circles arranged. If you have lots of circles, then get your co-facilitators to go to the circles and help.

STEP THREE: Listen carefully as these directions are only oral. Then we will start.

1. Only Inner Circle cards apply to this round. All Outer Circle persons can put cards away
2. The IC person will hold up the card with question or term. The OC person will respond with as much as s/he knows about the term or question.
3. The IC person will coach (NOT READ) the OC person about the question or term. This will last for 90 seconds.
4. After 90 seconds, the bell (chime, ???) will ring and only the OC moves clockwise to the next person and responds. We repeat until the OC has responded to all OC cards.
5. Take 90 seconds now to share with your partner what the directions are.
6. Any questions.
7. Now we are ready to begin.

Inner Circle Person hold up your card and Outer circle person respond.

Ring bell every 90 seconds and urge them to move. It takes a few moments for people to get the hang of this.

STEP FOUR

Now the Inner Circle becomes the Outer Circle and outer circle persons can hold up their cards. Start again and do a full round.

STEP FIVE

Clearly, the IC people did not get to see the cards of other IC persons and the OC people did not get to see the cards of other OC persons. They are to huddle for 10 minutes to share their cards. You can do this at the end, or sometimes it is useful to do this after STEP THREE before the outer circle starts.

STEP SIX

Debrief at tables

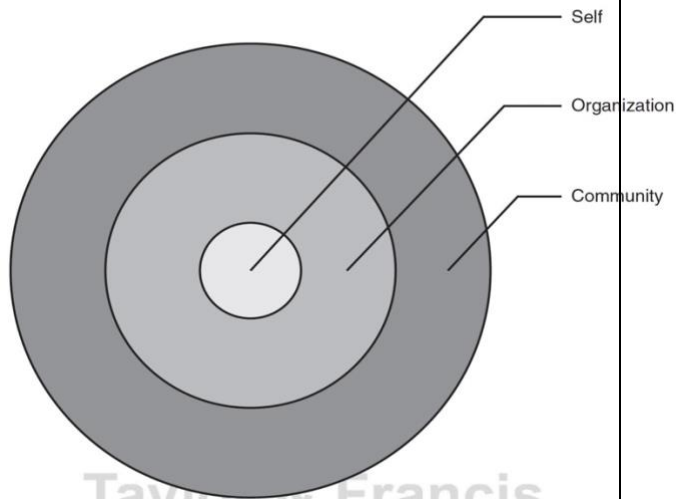
- How does this relate to intersubjectivity of Vygotsky?
- How does a peer support learning?
- How does this represent equitable academic discourse?
- How might you use this to start the process with students?

IC Front of card	IC Back of Card
<p>IC</p> <p>Axiom 1.</p> <p>Learning and leadership are dynamic social processes.</p>	<p>No need to share all, but coach persons to think about important attributes of the meaning of axiom</p> <ul style="list-style-type: none"> • Leadership is at its best when collaborative • All participants have something important to share: stories, ideas and questions • Support relationships that transcend culture, gender and generations • Democratizing spaces for co-learning
<p>IC</p> <p>Axiom 2.</p> <p>Conversations are critical and central pedagogical processes.</p>	<p>No need to share all, but coach persons to think about important attributes of the meaning of axiom</p> <ul style="list-style-type: none"> • Dialogue is at the center of effective learning • Gracious space invites people to fully enter into conversations that are safe even if courageous and critical • Co-constructing space through storytelling is at the center of our getting to know each other
<p>IC</p> <p>Axiom 3.</p> <p>The people closest to the issues are best situated to discover answers to local concerns.</p>	<p>No need to share all, but coach persons to think about important attributes of the meaning of axiom</p> <ul style="list-style-type: none"> • Encouraging full and equitable voices to re-imagine our collective destiny • Those in the community know the assets and issues and have ideas about how to address the dilemmas • <i>Acting with</i> communities is vital to changing the hierarchy and not engaging in social reproduction

<p>IC</p> <p>Axiom 4</p> <p>Crossing boundaries enriches development and the educational process</p>	<p>No need to share all, but coach persons to think about important attributes of the meaning of axiom.</p> <ul style="list-style-type: none"> • Boundaries include age, culture, race, gender, faith, differing abilities, sexual orientation, class • Breaking down silos of isolation helps us understand each other's realities • When we hear another person's story, we cannot think about them in stereotypical terms any more
<p>IC</p> <p>Axiom 5</p> <p>Hopes and change are built on assets and dreams of locals and their communities.</p>	<p>No need to share all, but coach persons to think about important attributes of the meaning of axiom.</p> <ul style="list-style-type: none"> • How do people re-imagine based on their gifts and ideas about changing their situation? • How do people new communities more deeply understand alternate realities and construct hope on the basis of assets?

IC

Explain the ecology of self, organization, and community



No need to share all, but coach persons to think about important attributes of the meaning of the ecologies.

Self is the micro world.

Organization is the middle or meso world

Community is the larger context or macro.

- How do these interact and either reinforce or pull apart possibilities?
- What is my/your role? How do I fit into this context and how can I be a part of all three contexts? How can I be a traveler and narrator of experiences in all contexts?

Why is storytelling central to Learning Exchange axioms?

No need to share all, but coach persons to think about important attributes of the meaning of axiom.

- Storytelling offers the possibility of telling personal and professional narratives that help us understand our world (the three ecologies of self, organization and community).
- Why is storytelling a form of academic discourse?
- How could it be used to broaden our understandings of each other?

Front of card

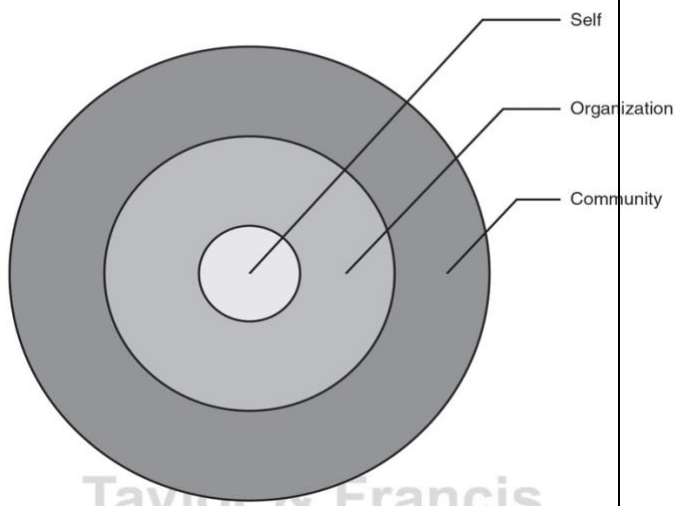
Back of Card

<p>OC</p> <p>What is an example from your experience of <i>Learning and leadership as dynamic social processes?</i></p>	<p>OC person makes a note of story to share. OC person might share his/her story and may ask : How does this story relate to what you know about the axiom?</p>
<p>OC</p> <p>What is an example you're your work that <i>conversations are critical and central pedagogical processes?</i></p>	<p>OC person makes a note of story to share. OC person might share his/her story and may ask : How does this story relate to what you know about the axiom?</p>
<p>OC</p> <p>What is an example from your work of how <i>the people closest to the issues are best situated to discover answers to local concerns?</i></p>	<p>OC person makes a note of story to share. OC person might share his/her story and may ask : How does this story relate to what you know about the axiom?</p>
<p>OC</p>	<p>OC person makes a note of story to share. OC person might share his/her story and may ask : How</p>

<p>What is an example from your work of how <i>crossing boundaries has enriched development and the educational process?</i></p>	<p>does this story relate to what you know about the axiom?</p>
<p>OC</p> <p>What is an example from your experience about how <i>hopes and change were built on assets and dreams of locals and their communities?</i></p>	<p>OC person makes a note of story to share. OC person might share his/her story and may ask : How does this story relate to what you know about the axiom?</p>

OC

How do you see yourself in the *ecology of self, organization, and community*?



OC person makes a note of story to share. OC person might share his/her story and may ask : How does this story relate to what you know about the ecology of self, organization and community?

OC

What is an example of storytelling in your experience that has led to deeper understanding?

OC person makes a note of story to share. OC person might share his/her story and may ask : How does this story relate to your experience about deeper understanding?

