

DYNAMICS

group 101

By:

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Hanoar Hatzioni B'Peru



“Strenght lies in differences,
not in similarities”,
Stephen Covey.

“Coming together is the
beginning. Keeping together
is progress. Working together
is success”,
Henry Ford.

“The achievements of an
organization are the results of
the combined effort of each
individual”,
Vince Lombardi.


“If you want to go fast, go
alone. If you want to go far,
go together.”,
African Proverb.

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What is Group Dynamics?

A series of tools employed to manage a group, to increase motivation and lead it to the achievement of learning goals, which would be harder to accomplish by other means.



"It is a group experience that internally energizes each member, promoting introspection and reflection."

What is the importance for the *tnua*?

It is essential for different scenarios, in which the use of personal skills and group dynamics techniques are necessary for the management of the interpersonal relationships we constantly develop in the *ken* as well as making the best of them and reaching their full potential. Both the work with *vaadot* and *kvutzot* is aimed at meeting the educational objectives set, maintaining motivation and allowing a pleasant work environment that will lead to an improvement of our *tnua*.

What kind of leader would I like to be?

Leadership refers to the process of motivating a group of people to achieve a common goal. The quality to do so is a key skill for a leader and, to our *tnua*, one each *boguer*.

Types of leadership:

- Authoritarian
- Democratic
- Laissez Faire*
- Paternalistic
- Situational

Authoritarian

Decisions: Only by the leader

Action plan: Set by the leader, short-term and unclear

Work distribution: There is almost no work, if it exists the leader delegates it

Praise and criticism: Subjective

Cooperation: Watches from afar, does not get involved in the activity

Democratic

Decisions: Made by the group and the leader

Action plan: Created through dialogue between the group and the leader, who gets the final say. Decision-making may get delayed in consequence

Work distribution: Takes into consideration the preferences and skills of the group members, the leader participates in the decision

Praise and criticism: Objective

Cooperation: The leader takes part in the activities as much as the members of the group

Laissez Faire

Decisions: Made only by the group, without the participation of the leader

Action plan: The leader does not participate in group discussions, only provides the work material and give information if necessary

Work distribution: The group decides everything. The leader does not decide nor intervene

Praise and criticism: The leader utters spontaneous phrases, avoids positive or negative considerations

Cooperation: The leader avoids being part of the activity

Situational

Different situations require different types of leadership and none can be considered objectively superior. Circumstances will determine which style is more appropriate for each situation.

▶ The upside is that leaders can adapt their style to the situation while the downside is that a leader who changes styles very often might create confusion.

Paternalistic

Decisions: Made by the group and the leader

Plan of action: The leader has considerable authority over the group, but welcomes any opinion

▶ Work distribution: The leader assigns it but is willing to adjust it if it doesn't work, according to the group advice

Praise and criticism: Objective and subjective in order to boost the hard work

▶ Cooperation: The leader usually gets involved in the activities, assuming the role of a father who is always present and willing to help. Nevertheless, the group might take advantage of this situation

A diagnosis assessment of the kvutza

At the beginning of the work with a new *kvutza*, it is essential to get to know the *chanichim*, how they interact with each other, what subgroups emerge and the roles that each *chanich* assumes. This will allow the achievement of the objectives and making the best of the interpersonal characteristics in order to accomplish the growth of the group. With this in mind, it is necessary to start by receiving feedback from former *madrichim* of the *kvutza* and also, perform a first-hand diagnostic assesement in the first encounter with the group.

Below, two possible methods for a diagnostic assesement will be found, which are to be made in the first encounter with a new *kvutza*:

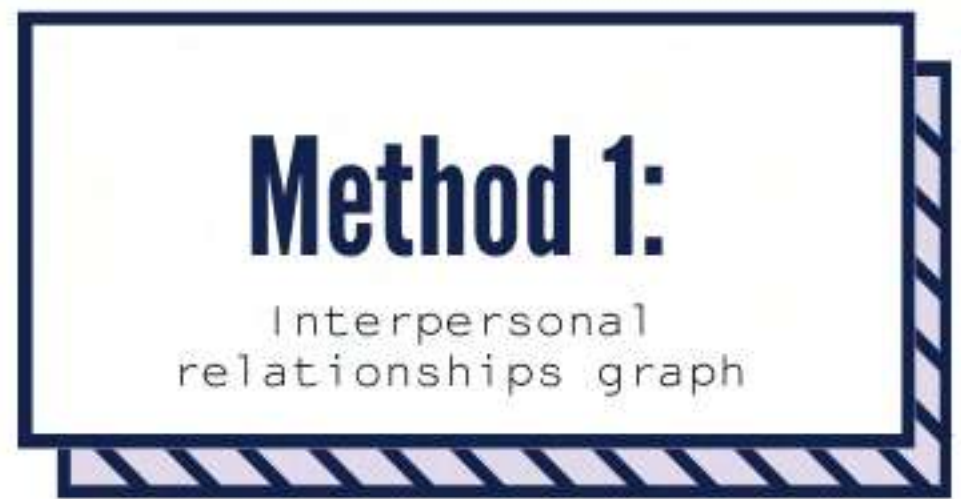
START

**TO GET TO KNOW
YOUR KVUTZA**

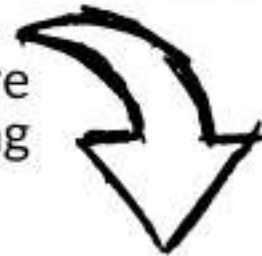




FORMULATE:



The group is placed in a circle and they are given a sheet of paper with the following questions:



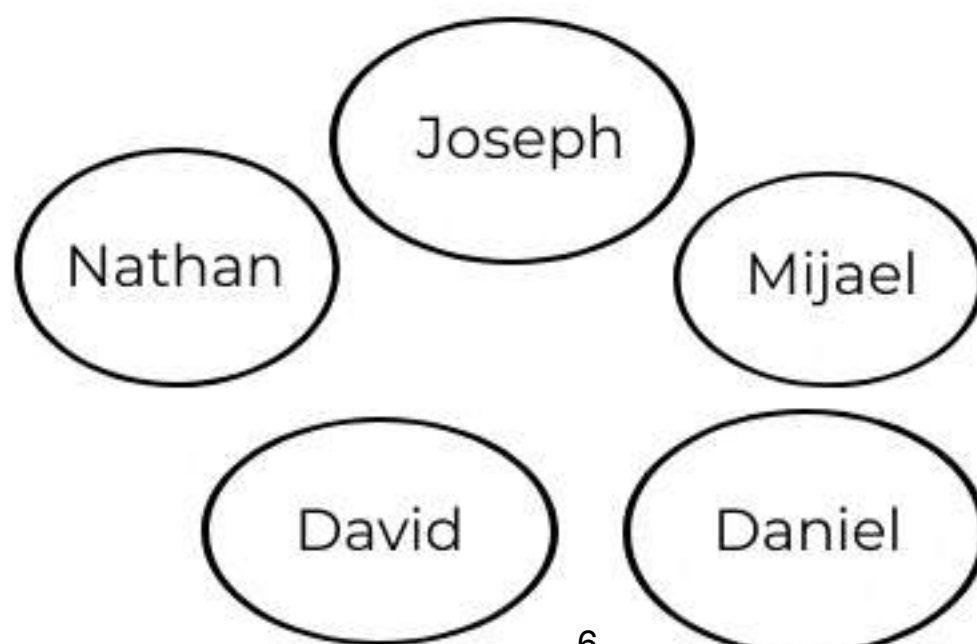
1. Which member of your *kvutza* would you prefer to lead an activity?
2. To which member would you tell your personal problems?
3. With which member would you prefer to go on an interesting and dangerous trip?
4. With which member would you like to have a high-level discussion on a serious topic?
5. With which member would you travel rather be on a deserted island?
6. With which member would you like to share teams for a difficult competition?

The *chanichim* should be reassured that the paper is meant for the *madrachim* and will not be seen by their friends.



ORGANIZE:

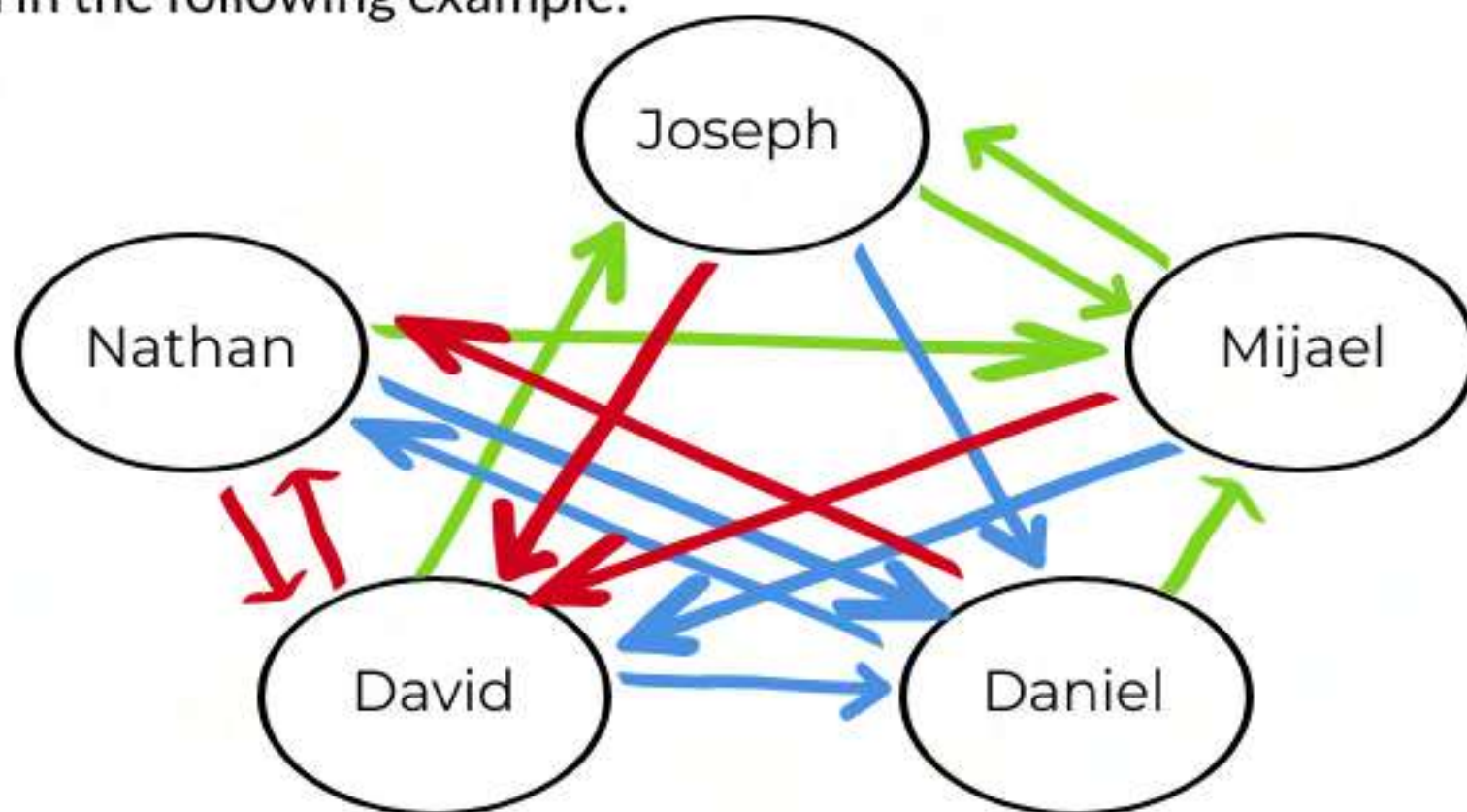
After finishing the *peula*, the *madrachim* get together and, on a sheet of paper, they write the *chanichim*'s names this way:





DEVELOP:

Next, the names should be connected with arrows parting from the person who answered and directed at the name they gave as an answer. Questions 1 and 4 belong to the group aspect, 2 and 5 to the personal one while 3 and 6 to adventure. Each aspect should be marked in a different color as it's shown in the following example:



¡IMPORTANT!

Group-->Red
Personal-->Green
Adventure-->Blue

By observing the arrowheads, we can see that, in this example, the *chanichim* consider David and Nathan as the most skilled in a group aspect. Mijael and Joseph are considered the ones with most personal skills, and Daniel is considered the most adventurous.





IN CONCLUSION:

- The people who stand out for their group skills are likely to be positive leaders within the group, who will take initiative, who are energetic and contribute to the development of the *peula*.
- Those who stand out for their personal skills tend to be mature people who have a good relationship with most of their peers. They are reliable, good listeners and think outside the box.
- The people who stand out as adventurous are competitive, very active and willing to get their hands dirty. They probably will be the ones that are always ready to participate in activities where they get dirty or wet.
- Those who are outstanding in many categories are usually the best *chanichim*. They are very skilled but may feel superior than their peers. Those who receive very few arrowheads, are those who usually need to feel important within the group and may suffer from bullying or some sort of exclusion.



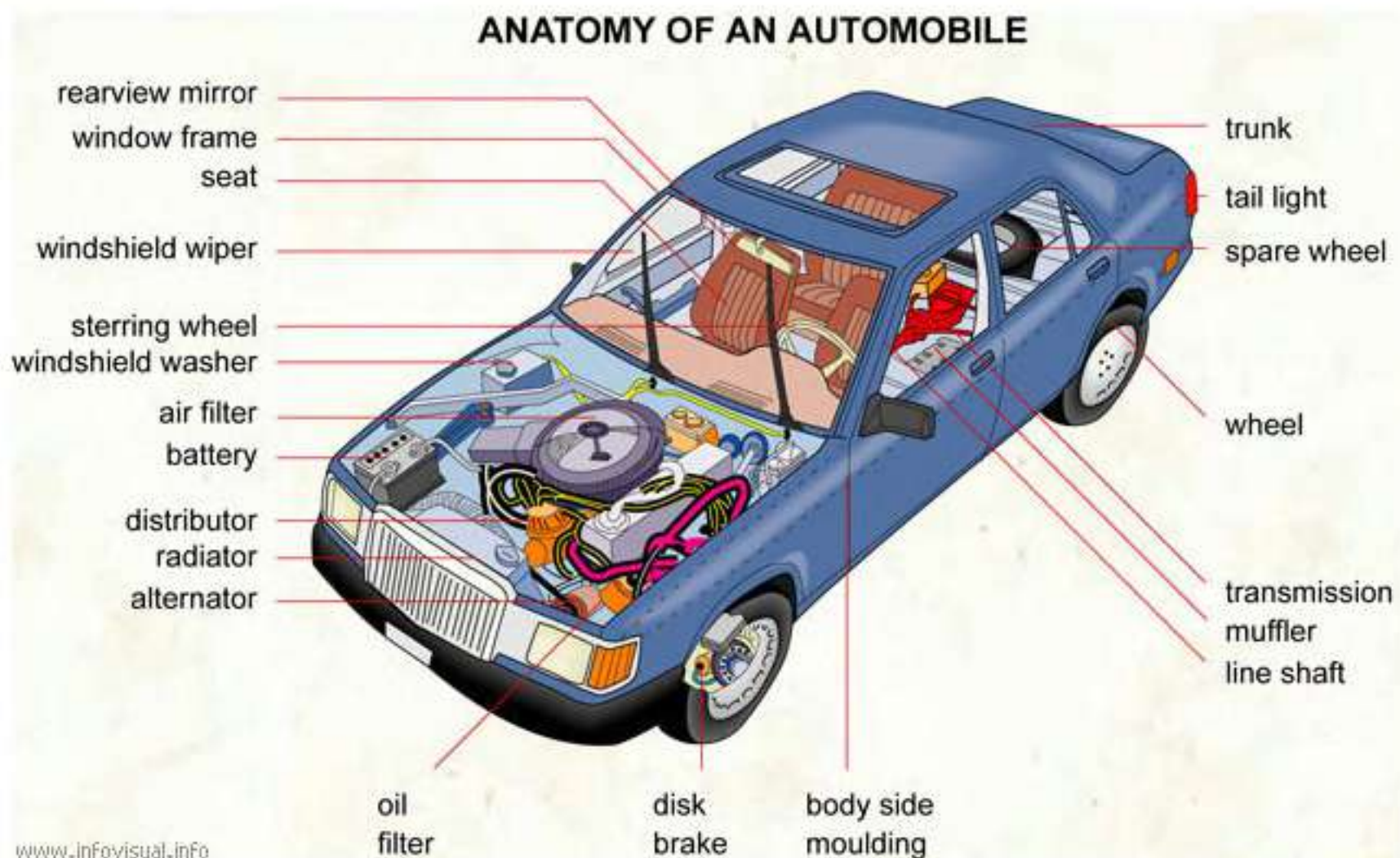
Method 2

The car



VISUALIZE:

- The group is shown the following image of the anatomy of a car:





FORMULATE:

- In a sheet of paper, they should answer:
 1. Which part of the car do you feel that you represent best within the *kvutza* and why?
 2. Which part of the car do you think others feel represents you best within the *kvutza* and why?
- The papers are to be collected and read by the *madrichim* after the *peula*.

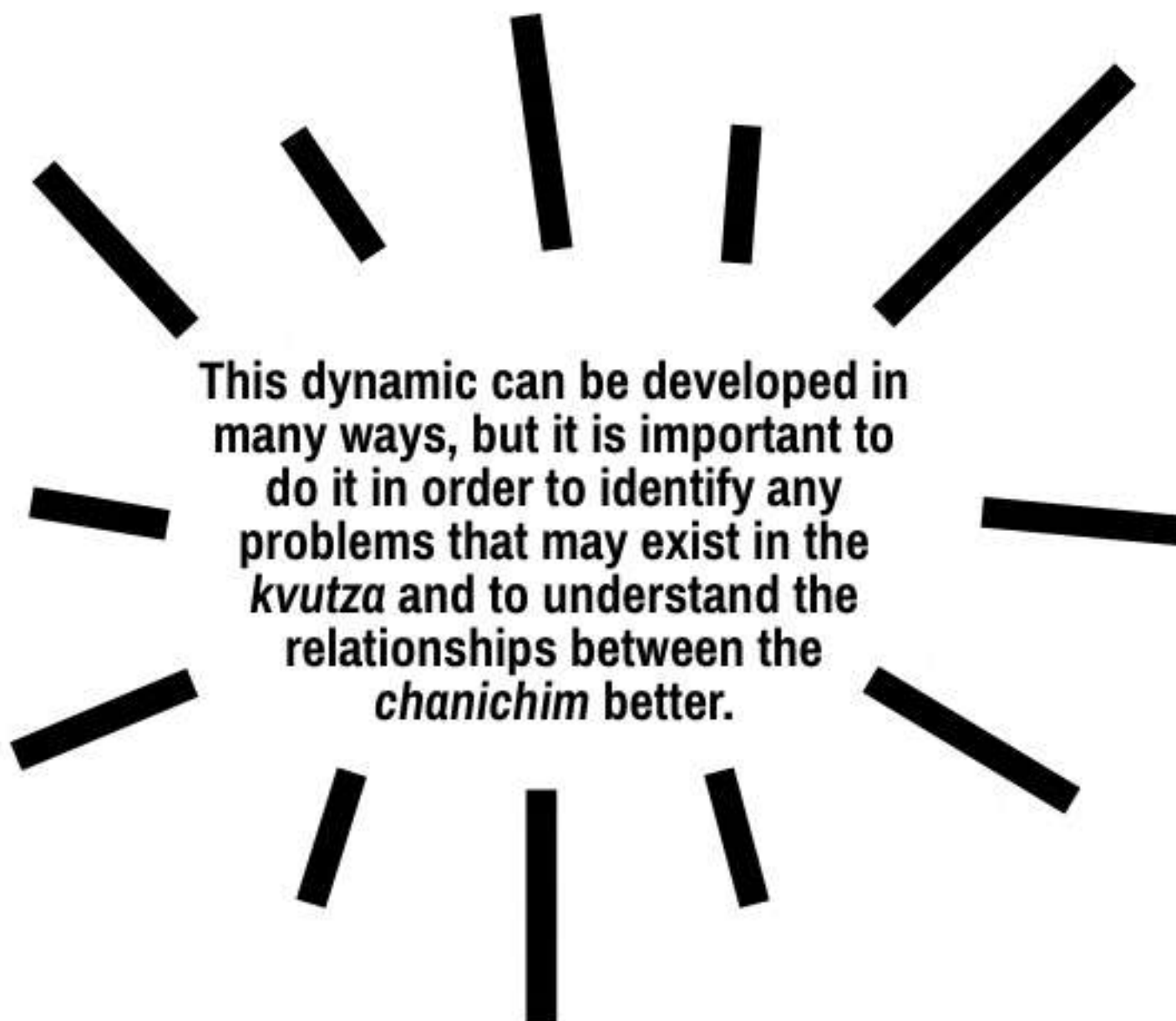
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IN CONCLUSION:

Looking at the results, we could have a better idea of how does each *chanich* feels with their role in the *kvutza* and their state of self-esteem.

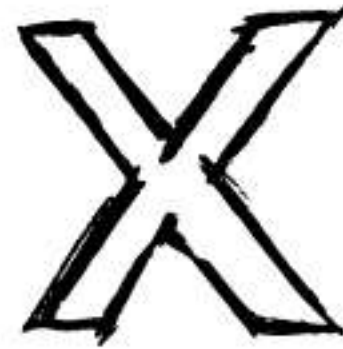
Also, we could get a better perspective into how does each *chanich* believes others see them and if they're excluded or suffer from bullying.



This dynamic can be developed in many ways, but it is important to do it in order to identify any problems that may exist in the *kvutza* and to understand the relationships between the *chanichim* better.

Roles within the kvutza: how to handle them?

THE NEGATIVE LEADER



They try to assert themselves as superior by manipulating the group to generate actions against the purpose of the activity. To recognize a negative leader, it is necessary to pay attention to the following indicators:

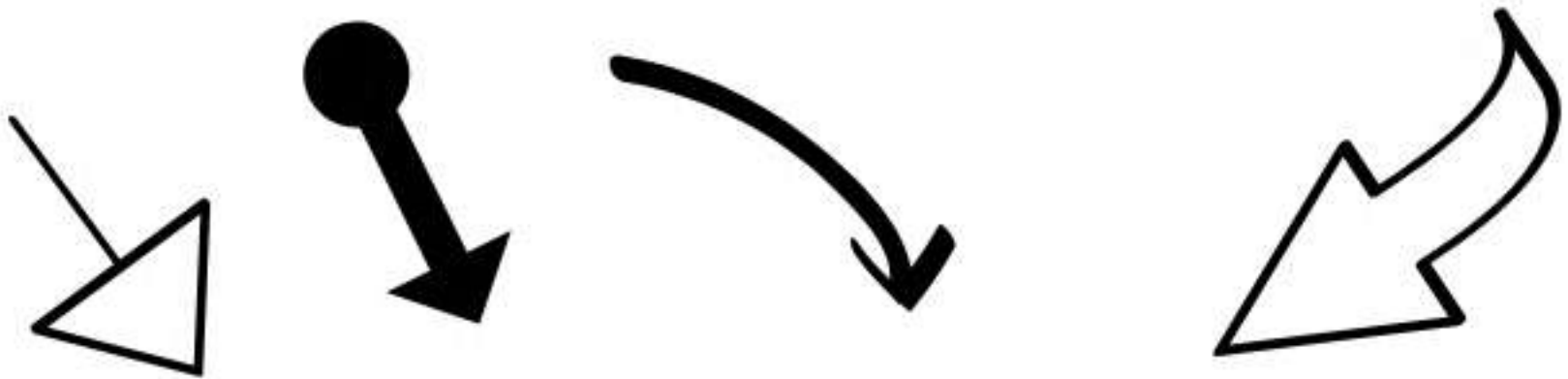
Obstruction: They tend to be pessimistic, stubborn, and resistant, disagrees or acts against the activity for no particular reason. Tries to maintain an issue that has already been overcome by the group.

Apathy: They brag about their lack of commitment to group processes. This attitude can be shown through cynicism or indifference.

Boycotting: They don't allow the development of the planned activities. They obstruct the carrying of the group task in different ways and try to drag attention to themselves.



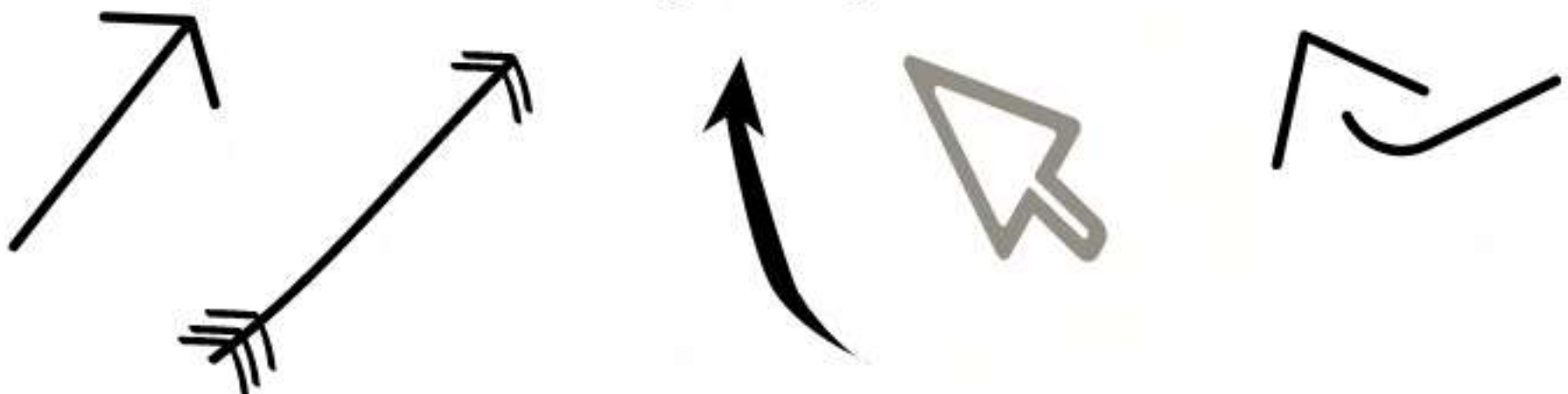
They become the focus of the positive aspects of the group and are characterized by their sense of belonging within the group reality. This type of leader can be recognized through the following attitudes:



Conciliatory: They play “moderator” of the differences between other members and try to conciliate disagreements. Also try to mitigate the tension in conflict situations by making a joke, a friendly gesture, etc.

Cooperative: They notice when an activity may not be working out as expected and is helpful in motivating the group so they can all contribute to the achievement of the goals set for the activity.

Solidarity: They are always willing to help. They are self-confident and are sure of their position in the group. They are willing to listen to others and be persuaded towards a greater good.



The shy one:

They have good ideas but find difficulties in expressing them or do not dare to do it. They are more invested in listening.

This *chanich* can stand out for staying isolated from the rest or trying shyly and with little success to participate with the group.

The Stubborn One:

They don't understand the reasoning, they only want to get their point across and have their opinion prevail above others. He can be easily spotted during a discussion.

The Scapegoat:

They become the main focus of the negative aspects of the group. Group tensions tend to be directed at them as well as aggression, mockery, and other mechanisms of segregation and tension release. By observing at whom are these actions directed, the scapegoat of the group can be spotted.

The chatty one:

They are the ones who are talking all the time, getting off-topic in a tiring way.

They are most amused when talking about themselves which obstructs the discussion.

THE CLASS CLOWN:

THEY HAVE THE QUALITY OF BEING APPROPRIATELY FUNNY.

THEY ALWAYS HAVE THE RIGHT COMMENT AT THE RIGHT TIME AND THEIR OPTIMISM IS CONTAGIOUS.

THE BULLY:

- Belittles the acts of others
- Disparage the people around him
- Denies interest in the topic of the activity



Tips

Negative Leader:

1. Avoid putting him in a group together with his closest friends
2. Do not give him the extra attention they're asking for
3. Speak to them privately and work towards earning their trust
4. Try to use role-playing dynamics in the peulot
5. As a last resource, speak with the parents

The Shy One:

1. Organize group activities
2. Slowly, start giving them important roles in the peula.
3. Encourage them to participate in discussions
4. Acknowledge their contributions directly

Positive Leader:

1. Indirectly acknowledge their attitudes
2. Moderate the attention directed at them as not to inflate their ego
3. Work towards earning their trust, they are a good ally

The Scapegoat:

1. When doing group activities, let them work with the members they feel most comfortable with
2. Acknowledge their interventions directly to make them feel valued
3. Speak with the positive leader to work together promoting a change in their peers' attitude

The Stubborn One

1. Try not to give them excessive attention
2. Talk to them privately
3. Do not allow their constant interruptions during a discussion
4. Avoid giving them more turns to speak than the rest

The Chatty One:

1. Speak with them privately
2. Try not to acknowledge their off-topic interventions
3. Do not put him in a group with their closest friends.
4. Address topics they're interested in. Ask them their opinion directly when discussing those topics.

The Class Clown:

1. Do not give them extra attention and separate them from the classmates that encourage their attitude
2. When addressing serious topics, tell them beforehand to avoid problems
3. Give them some space for their jokes, but regulate it

The Bully:

1. Avoid giving them excessive attention during the activities
2. Punish the misbehavior
3. Talk to them privately
4. Keep them separate from the scapegoat and the shy ones
5. Talk to their parents if the aggressions persist



BE AWARE!



Even though we describe different types of roles that could exist among a group, it is important that the madrich never forgets that group dynamics are, precisely, dynamics. In other words, it is the duty of each madrich to act professionally and assertively in order to keep these categories as a way to initially describe a role within the kvutza and don't let them become stereotypes.

Throughout the peulot, it is possible to move the group energies, change them, and direct them. This allows an integrated and healthy way of personal growth for each chanich, independently of the initial category assigned to them.



Steps for an appropriate choice of activities

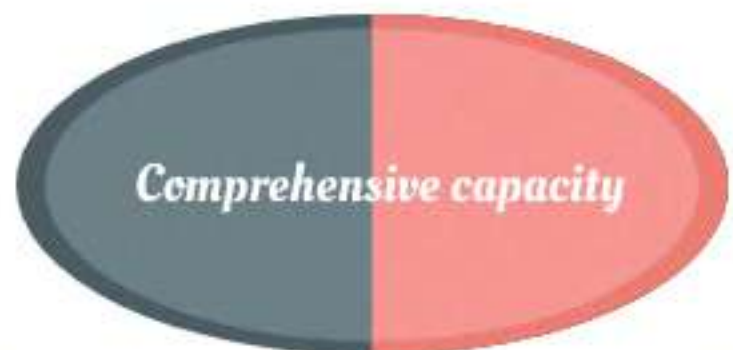
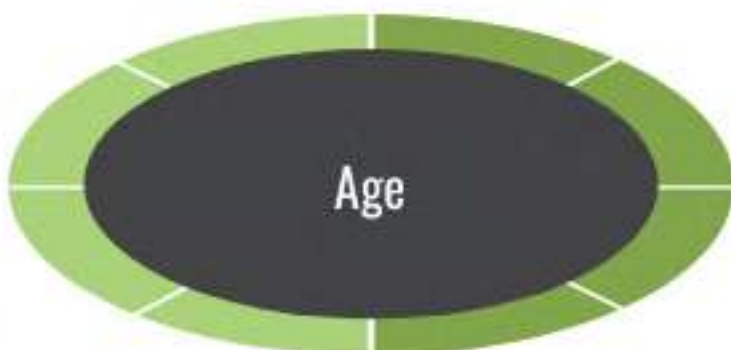


The educational goal

The activity must be chosen considering the content of the *peula* and its objectives.



What to consider?





The madrich's preparation

You must know the exact rules of the dynamics, what message you want to get across and what is the equipment necessary to do so. Remember to demonstrate and offer examples that contribute to the understanding.



Conducting the game

Explain the rules in few words. It's better to add in the details as the game progresses.



Participation of every chanich

You should have a variety of activities, structures and qualities so everyone gets a convenient chance to participate throughout the activity.



Division into small kvutzot

In order to prevent those least suited for the game from being elected last, they are chosen as captains of each group and they get to choose the other members.



Variety in activities

It is worth it to dare to try new phases, even if we already know some that always go well. Variety must be taken into account so each participant will find their interests in at least one of them.



Ending a game

The game should be stopped once it has reached its maximum potential. We should not extend it too much, so the *chanichim* will want to play it again. That way, next time it will be received positively.



How to involve the "losers" of the games?

Avoid removing those who lose from the activity as, most of the time, they are the ones who need the most support. If they're taken out, the "strong ones" will continue playing while the rest will be bored and set aside. Occasionally, the players may be removed from the game but it should be done at short and quick phases.

Setting limits



Limits must be established to mark the difference between the *madrach* and the *chanich*, once established, they must be respected and put into practice. Here is a list of advised limits:

- ① **Flexibility:** When a sanction is established, it should be consistent and the *madrachim* should go through with them. But sometimes, *chanichim* quickly understand their mistake and make a change in their behavior. In those cases, it is recommended to be flexible and to evaluate the removal of the sanction established beforehand.
- ② **Reward:** We tend to focus more on negative behavior and mistakes which somehow sends a message to be that way as well. Congratulate them and give recognition as much as you can.
- ③ **Evolutionary stage:** When you apply a sanction to either a *chanich* or the whole *kvutza*, remember its nature should be decided according to the evolutionary stage they're in (age), just as when you plan the *peula*.
- ④ **Comadrachim:** The one who sets limits should not become "the bad guy". Actually, it is recommended that limits are set by all of the *madrachim*, so the responsibility doesn't get attached or associated to only one of them.
- ⑤ **Explanation:** The *chanichim* need to understand the rules clearly, it can be good to talk with them about the rules that exist in the *tnua*, in the *kvutza*, with their friends, and with their *madrachim*. Explaining what is implicit or the reason behind some rules can be necessary sometimes.
- ⑥ **Dugma Ishit:** As we already know, we mostly educate through the personal example we set. Talk about the rules between *comadrachim* and *bogrim* in general. Make sure that you follow the rules and respect the limits otherwise, expecting the *chanichim* to do so would be incoherent and they would not have any reason to stick to those rules and limits.

Oratory

Gaze:

- Look in the eyes and at the different parts of the *cheder*.
- Use the gaze as a tool to control who gets distracted or disturb the *peula*.

The space of the "cheder" (activity room):

- Trespass the *chanich* micro-space (by approaching to less than one meter from them) to control those who bother others, to highlight positive facts, and deliver better messages.
- Move around the *cheder* appropriately, don't overdo it.

Hands:

- Move your hands trying to match the rhythm of what you are saying.
- Emphasize key aspects with your hands, mark the most important point.
- Avoid putting your hands in your pockets, it may seem as if you are hiding something.

Distraction objects:

- Do not play with pens, watches, hair, etc.
- Avoid tying your jacket or sweater around your waist.
- Do not lean on benches or walls.

Voice:

- Try not to raise the voice. Once it becomes a habit, it will be hard to get respect from the *chanichim* while speaking at a normal volume.
- Use different tones to complement what is being said.

Crutches (tics or word repetition):

- Work as a team among the *comadrichim* and point out each other's possible crutches. If that's the case, try to identify them and gradually improve them.

Reading:

- Handle pauses and watch for monotony.
- Be informed on the subject of the reading so it is possible to contribute with new things on this same theme.
- Practice reading beforehand so it is possible to look at the *chanichim* and move around the room to some extent while one is reading.

Jokes:

- Learning to use clever humor that feels spontaneous and not forced.

Posture:

- Do not lean in the chair or the floor, that kind of posture sends a message of not wanting to be there guiding the *peula*.
- Control the *chanichim's* posture, make sure they sit, or stand in a way that is convenient for the *peula*.

How to mediate a discussion?

Things to keep in mind:



- Teach them to:
 - Listen.
 - Think and form opinions of their own.
 - Generate reasoning arguments.
 - Express themselves: clarify words, be precise, define terms.
- Provide new information.
- Generate questions (what do you think of this? how do you relate it? etc.)
- Indicate interventions of the *chanichim*.
- Confront ideas from different *chanichim*.
- Start a debate: generate arguments that contradict what is stated or that encourage further thinking.
- Play "devil's advocate", meaning to defend the opposite position of the debate or something that feels undefendable despite not necessarily agreeing. It will enrich critical thinking and debate.
- Ask something to a *chanich* who is not participating.
- Control that the discussion doesn't go off-topic.
- Synthesize the discussion at the end.



Watch out for:



- Those who always give the same opinion
- People whose voice isn't being heard
- Chanichim that are not participating and might be getting bored
- That the madrich's opinion discredit the chanichim's opinions



Source
Machon Lemadrichim
2018
Majzor 135

Glossary:

Tnua: Youth movement or group; it can be religious, Zionist, etc. (Jewish English Lexicon, s.f.)

Ken: Literal translation refers to it as "nest". In our context, it is used as the name of the space where the Saturday's activities take place.

Vaada: Committee.

Kvutza: Group of people of the same age. In the plural form: "kvutzot".

Boguer: It means "maturity". In this context, it refers to a person who already ended their formation stage in the movement or that is part of the management committee. (Yosef Elidad, 2010/2015). For a woman: "bogueret". In the plural form for men: "bogrim". In the plural form for women: "bogrot".

Chanich: It refers to the pupil or person who receives the educational content. For a woman: "chanicha". In the plural form for men: "chanichim". In the plural form for women: "chanichot".

Madrich: Literal translation refers to it as "guide". In our context, it is used as the name of the person who is in charge of the weekly activities of a specific kvutza. For a woman: "madricha". In the plural form for men: "madrichim". In the plural form for women: "madrichot". When used to refer to two or more madrichim that work together its "comadrichim", for men only or men and women together, and "comadrichot", for women.

Peula: Activity. In the plural form: "peulot".

Cheder: Room or lounge where the activities take place, inside of the ken.

“Alone we can do so
little; together we can do
so much.”
Helen Keller

“Teamwork is the secret that
makes common people achieve
uncommon goals.”
Ifeanyi Onuoha

“A boat doesn't go forward if
each one is rowing their
own way.”
Swahili Proverb

“If I have been further than
others, it is by standing upon
the shoulders of giants”
Isaac Newton

קבוצת ית

101

נכתב על ידי

יואל לריש, קווין פלישמן
ומיכל סנדהאוס

קבוצה שנת הכשרה 2018

הנוער הציוני ופרו



המסכת זק