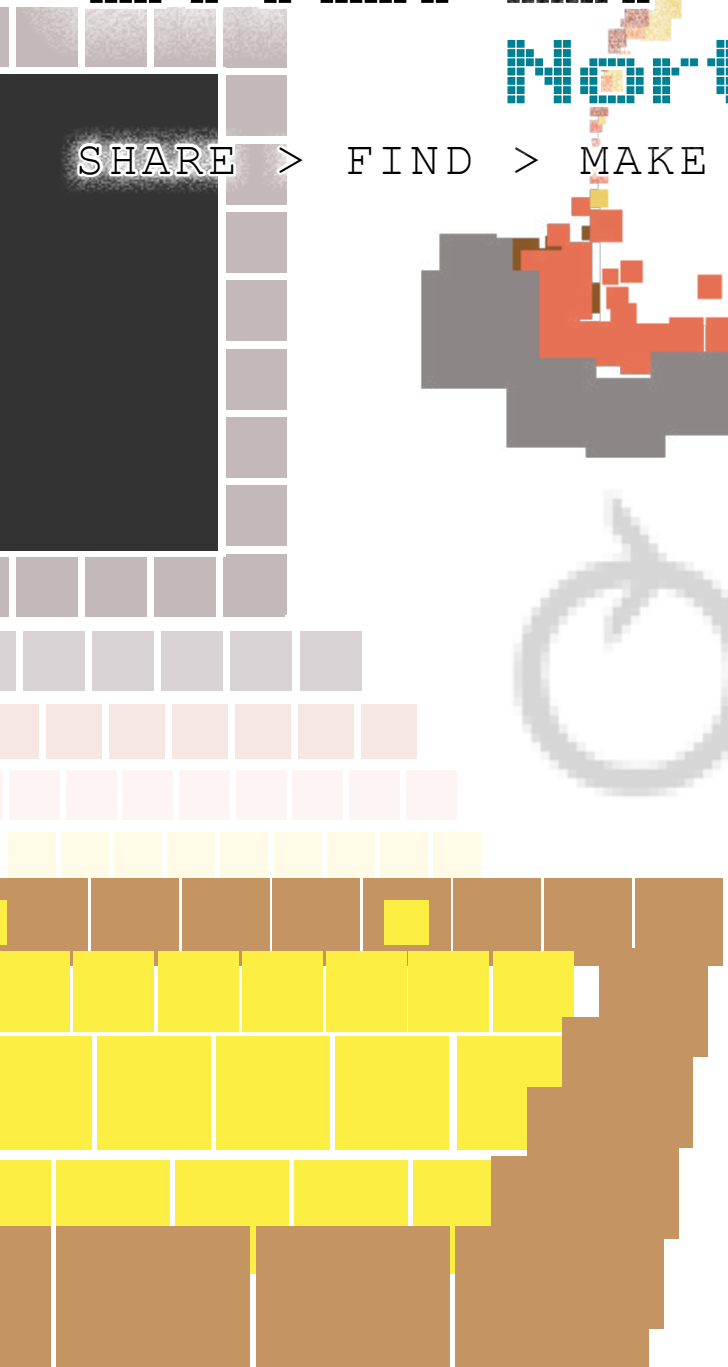
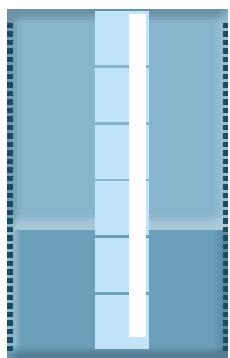


ShareEast NorthTec

SHARE > FIND > MAKE > REFLECT



Alan Levine will lead a sharing session on storytelling, technology and open resources.

Gather at the campfire - storytelling satisfies a primal urge to share...

We will take a look at and discuss:

<http://cogdog.wikispaces.com/Being+on+of+the+web>

<http://cogdog.wikispaces.com/Storythinking++Storymaking++Storytelling>

The campfire...

There is a sacred quality to teaching as storytelling, and this activity took place in sacred places, typically around the fire or under a tree. The focal point of the flame, the sounds of the night, all provide backdrop to the storyteller who shares wisdom with students who, in their turn, become storytellers to the next generation. ... Story crafts its own helix around a topic. ... And so, from an archetypal perspective, the campfire represents an important aspect of the learning community. It does not stand alone, however.

(THORNBURG, 2007, PARA. 6)



Come together, exchange ideas, cross-pollinate and engage with resources at the watering hole.

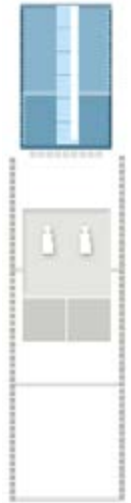
Let's look at what you can do to incorporate these ideas and principles into your professional practice. How can you use storytelling digitally and in the classroom? Where will you find open resources that you can use or repurpose to fit your context?

<http://cogdog.wikispaces.com/True+Stories+Open+Sharing+Sharefest>

What 'works' in stories. Let's look at an improvised activity <http://pechaflickr.net> and a photo story activity at <http://5card.cogdogblog.com> These are all resources you can use for free. We will also talk about the resources and assignments related to online storytelling activities.

The watering hole...

Just as campfires resonate deeply across space and time, watering holes have an equal status in the pantheon of learning places. Virtually every hominid on the planet has, at one time in its historical existence, needed to gather at a central source for water. During these trips to the watering hole, people shared information with their neighbors — those within their own village, as well as those from neighboring villages and travelers on their way to or from a distant village. The watering hole became a place where we learned from our peers — where we shared the news of the day. This informal setting for learning provided a different kind of learning community from that of the shaman or troubadour who regaled us from the podium of the campfire. The learning at the watering hole was less formal. It was peer teaching, a sharing of the rumors, news, gossip, dreams and discoveries that drive us forward. Each participant at the watering hole is both learner and teacher at the same time.

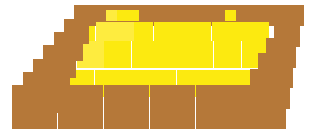


Just as water is necessary for survival, the informational aspect of the watering hole is essential for cultural survival. ... Executives and support personnel alike reenact on a daily basis scenes that have been played out on the plains of Africa for tens of thousands of years. Any disconnection from this informal learning community risks a disconnection from one of the things that makes us human.

(THORNBURG, 2007, PARA. 10)

Now you're ready for the sandpit.

Of course there is a sandpit for you to construct and apply your new learning into your current context.

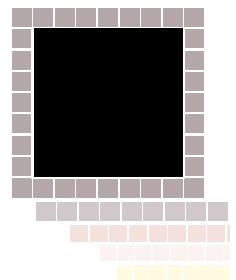


<http://cogdog.wikispaces.com/The+ds106+Files>

And finally the cave: to assimilate your learning.

A time to summarise, reflect and feed back.

<http://cogdogblog.com/storybox/>



The cave...

The learning community of the campfire brought us in contact with experts, and that of the watering hole brought us in contact with peers. There is another primordial learning environment of great importance: the cave — where we came in contact with ourselves.

Through legends and artifacts we know that, throughout the planet, learners have needed, on occasion, to isolate themselves from others in order to gain special insights. ... the importance of having time alone with one's thoughts has been known for millennia.

This rite of passage has another interpretation in modern parlance: the passage of knowledge from an externally accepted to an internally held belief. This internal "knowing" involves far more than memorization — it involves true insight. When Carl Jung was asked if he believed in God, he smiled and said, "I don't believe, I know." We all have times in learning any subject when we need to internalize that knowledge.

(THORNBURG, 2007, PARA. 12)

About Alan

Alan was a pioneer on the web in the 1990s and an early proponent of blogs and RSS, he shares his wide range of ideas and discoveries online at <http://cogdogblog.com>

He has an international reputation for his expertise and as a leader in the application of technologies to education. He has many friends and contacts in New Zealand and has visited and presented here in the late 90s. He has a very entertaining, informative and inclusive style of presenting and a strong focus on how learning can be enhanced through the use of technology.

Among his recent interests are new forms of web storytelling (including 50+ Web 2.0 Ways To Tell a Story, pechaflickr, and the StoryBox), as well as leading and teaching the open digital storytelling class, ds106.

Most recently he was instructional technology specialist at the University of Mary Washington, following leadership positions at the New Media Consortium and the Maricopa Community Colleges.

He currently has a fellowship for the OER Research Hub at the Open University.

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