Whole Person Learning

BY BRYCE TAYLOR

Bryce Taylor (1946 - 2010)

Whole Person Learning

for

The Organisation of Tomorrow

"The future enters into us… long before it happens." Rilke

"What kind of a world should we build with the resources creativity and power available to us?" Philippe de Woot, *Should Prometheus be bound? Corporate Global Responsibility* (Palgrave, London, 2005)

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Foreword

Most of us, most of the time, wake up in the morning hoping for something positive in the day. By nightfall, most of us, most of the time, will have suffered from something less positive – a bullying boss at one extreme, groaning hunger at the other. In this new century of blunt unfettered power and reach, it could easily get worse. This planet has never been more connected and yet so blind, so regulated yet so chaotic.

Many enterprises thrive in this environment. They view the world competitively and equate openness and vulnerability with weakness. Whole Person Learning (WPL) is one way to start again and differently: to acknowledge in this interconnected mosaic of a world that now it is less about winners and losers and more about rubbing along together in true partnership. It is more about finding ways to join up, share in joint success and rejoice in the differences that get us where we need to be. It is less about 'mine' and more about 'ours'; an eco-system not an ego-system.

These new ways will only come about if we each take individual responsibility to unlock the energy and passion in ourselves and in others. We must open up, engage in dialogue and learn to manage our anxieties in the void when answers are difficult to come by, not to dominate, spin or withdraw.

Asking great questions, being present and sharing anxieties are an excellent start. Real breakthrough then comes when we are trusted and trust is built on shared experiences and successful results. So it is also our responsibility to ensure we are skilled and professionally fit for the journey, to climb out of our ruts, experiment and excel in action together.

You, the reader, have already taken the first step by reading this foreword. Take the next step by turning the page and learn how these vital new ways of being are to be found through WPL.

Geoff Tudhope: CEO Mentor, Merryck & Co, London

Introduction

The Three Laws of Globally Responsible Leadership[1]

The Law of the Environment
The natural system is not a stakeholder in our businesses; it is the ultimate foundation of the rules.

The Law of Interconnectedness
Everything, everywhere is linked in a single system therefore every action must be considered in the context of its effect on the whole system.

The Law of Engagement
Globally responsible leaders must become engaged in solving the dilemmas that confront us as a consequence of the first two laws.

New Times and the Globally Responsible Leadership

These are new times for teaching and learning. The impact of Globalisation is seen everywhere; its effect felt in all aspects of our modern lives. It can be seen in the erosion of hierarchy, changing patterns of thinking and changing expectations of life. Such increasing complexity adds up to the need for new ways of learning and Whole Person Learning (WPL) is one such promising approach.

At the present time, all organisations are learning the importance of listening more carefully to what is being asked of them, just as we are all realising that we must listen more carefully to what others are asking of us. In the same way, we all need to check if we are responding to what the other is actually saying rather than what we heard them say in the past, so the need to be more responsive to changing times and the demands upon us is felt everywhere.

WPL is a radical approach to how 'training' and education can be approached, and enables the embrace of such changes. WPL is learning as a whole person; it is much more than becoming informed and leaving the impact of the body of knowledge to influence the learner. At the centre of the learning experience, how that learning is conceived as well as how it is undertaken, along with how it is reviewed and especially how it is assessed, all have to be congruent. Similarly, the experiences of the individual learner and her 'felt sense'[2] of things require a full engagement with that learning. We need to involve far more than our intellect and, as the description suggests, every aspect of our humanity is relevant to:

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[1] Created by the Globally Responsible Leadership Initiative (GRLI): www.grli.org.

[2] The term 'felt sense' belongs to Gendlin and is a simple but very accurate description of what WPL encourages – the person engaged in the fullness of her personhood with herself and the experiences she is having.

- How we learn
- How we relate to others
  and, crucially,
- How we relate to the world around us.

The GRLI is intimately involved in exploring the whole person approach and in a recent paper, "Reframing the Purpose of Management Education and Development", we find the following statements:

We propose that the Globally Responsible Leadership Initiative (GRLI) together with its founding partners – EFMD and the UN Global Compact – implement a joint project "Reframing the purpose of management education and development".

Why?

The "Globally Responsible Leadership: A Call for Engagement" advocates in favour of a revised definition of the purpose of business: "to create economic and societal progress in a globally responsible and sustainable way".
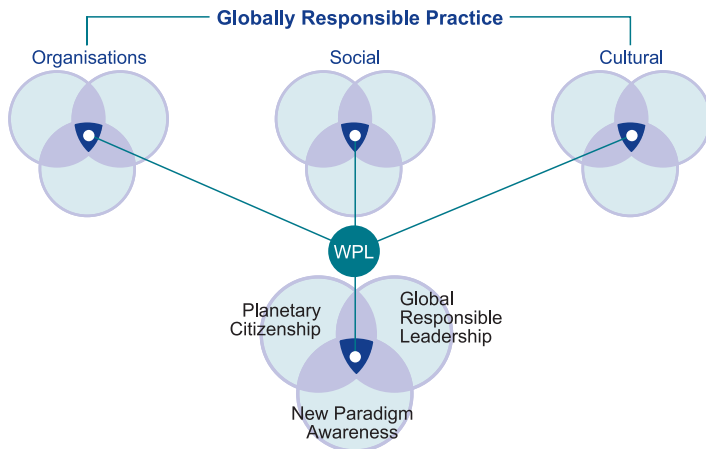
Figure 1: An Overview of Globally Responsible Practice[3]

The speed and radical nature of change now acting upon us makes knowledge and know-how lose its value quickly, so an aware sense of the ability to learn and to make learning a

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[3] We use 'Globally Responsible Practice' to indicate the importance of all of us developing our planetary citizenship in all aspects of the world we have to protect, preserve and nourish in order to pass on a world worth living in to succeeding generations. This is not solely the preserve of organisations, governments or any other corporate body; it is a responsibility we each need to take on.

continuous activity becomes as important as the content learnt. Learning how to learn and how to learn more effectively so that we become broader, more open, more agile, more of a lifelong learner, means that such learning needs to become more deeply rooted in the person. And to deeply root the willingness and ability to learn means to root it in one's own, real experience (self as an instrument), and in real dialogue with others and their experience (the peer[4] paradigm): elements that are described in more detail later.

The related challenges faced by business and the changes that this implies for companies and corporations is an area where learning institutions (business schools, centres for leadership, corporate learning centres …) need to demonstrate leadership by reframing management education and development. This in turn requires a comprehensive review of the why and how current learning takes place within such institutions and how the learning process influences institutional development.
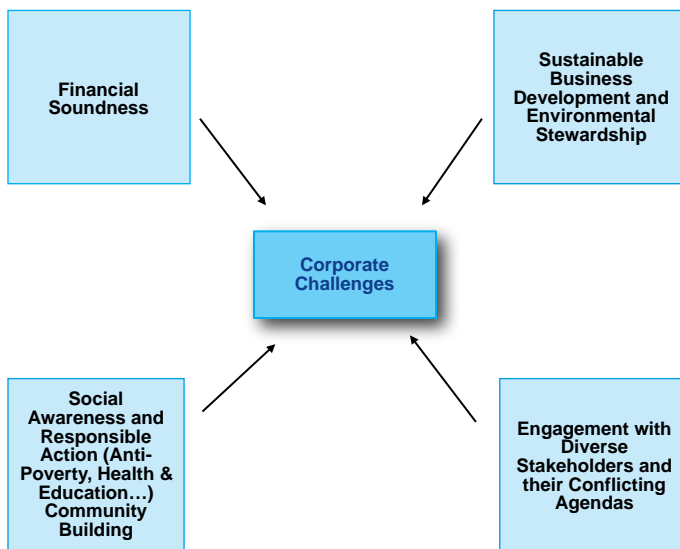
Figure 2: A View of the Interrelationship of some of the Key Elements Impacting upon Organisations

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[4] Throughout this manual, we are using the term 'peer' to describe people meeting on terms of parity, equality of potential contribution, no matter what their roles are. It also indicates willingness to examine and reformulate power, authority and gender relations to reflect that commitment to equality and the celebration of genuine diversity.

Organisations and their Influence

People are defined by their context, and corporations are the most influential engines of change in the present era; we can already see some of the wide-ranging implications for the political arena as well as the influence upon social and educational developments. Major transformation will take place as economic organisations necessarily become more focused upon a more socially responsible and socially responsive agenda. Profit can no longer remain a primary goal of organisations with little reference to social, environmental and cultural impact. Once, economics and the 'bottom line' were regarded as the sole determiner for decision-making and action – something that is rapidly changing.

Figure 3: Globally Responsible Practice in Organisations

What will happen as economic institutions take up an interest in societal[5] progress?

Public Sector organisations and Social Enterprises (whether using volunteers or paid staff) will also have to 'up' their game; organisations of whatever kind will need to view the question of global social responsibility in a much wider context. This shift in perspective will ripple throughout all aspects[6] of economic, social and political life.

The time of 'top down' management and of didactic adult education is fast reaching an end; collaboration, dialogue, communication, diversity and active participation are all elements of learning for tomorrow.

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[5] See Should Prometheus be Bound? by Philippe de Woot, Palgrave, 2006, and current GRLI (www.grli.org) initiatives in this area.

[6] The words 'dimensions', 'aspects' and 'elements' are broadly interchangeable throughout the manual to refer to features within a wider idea/concept that is being discussed at that point.

Globally Responsible Leaders

The challenges faced by society today are placing new demands upon a new generation of leaders for whom 'global responsibility' will not be a rhetorical phrase but will be an active ingredient in all they do.

> *"Looking at globalisation, the directness of access to markets/audiences and the speed at which anyone can act will continue to rise and rise. Listening to everyone's senses, multi-tasking, and collaborating are all largely new ways of working for business leaders. In particular, 'being present' and 'letting go' takes time and trust. Just as time pressures are mounting so it is the moment to carve out more time to listen – not easy. Just as the leader wants to engage with everyone on how to take things forward for tomorrow, so is the moment the leader hopes she can trust that everyone has got on and efficiently/successfully completed today's business." Geoff Tudhope, 2008.*

The impact means there is a need to work with greater interdependence. Even those who work alone in scattered teams know that they are dependent upon one another's contribution for their overall success. All this means that we will have to become more peer-based in our relationships with one another as indicated through the features in the box below.

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Features of Interdependent Working

Arrive with a willingness to engage

Collaboration

Shared and agreed decision-making

Joint accountability for decisions

Dealing with our differences on the way

Managing differences in cultural understanding positively

Ending well

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Even though we each play our different parts, from now on we are beginning to realise that in the learning situation, the working situation, the organisational arena where people are gathering in order to bring about effective action in the world:

- We make it together
- We are in it together
- We are responsible for it together.

This manual describes how we might bring a process of WPL into our educational practice for a new generation of Globally Responsible Leaders and Planetary Citizens.

Responding to the Wider Concerns

The many issues and concerns already raised in this manual will need to be addressed by every arena in our social, economical, political, educational, spiritual and cultural lives. No organisation, business school, educational establishment or political institution will be able to avoid responding to the issues arriving with us now. WPL is the approach that responds to all these wider concerns, as the table below highlights.

Wider Concerns	The need to respond to a changing world: social, political, economical, educational, spiritual.
	The interrelationship of all people and the planet.
	The effects of globalisation (growing gaps between rich and poor; environmental degradation; non-sustainable processes).
	The need for increased social responsibility and responsiveness.
Guiding Principles	A more whole person approach to learning.
	A more peer-based approach.
	A deeper understanding of the self-as-instrument.
	Greater collaboration and joint decision-making.
	The teacher or manager becoming the facilitator of others' learning.
	Greater interdependence between learners.

Table 1: Wider Concerns and Whole Person Learning

The Arguments for Whole Person Learning

Organisations of all types are running into the difficulty of finding managers/leaders of the calibre that they need to face a future changing before their eyes. The pressure of change and the fiercely competitive atmosphere of contemporary business life push an organisation to out-perform themselves more quickly than ever. This in turn drives the search for more able and more innovative individuals to bring creativity and flair to the workplace in a way and on a scale that is unprecedented. Organisations are recognising that they need individuals with the potential for development and not simply the skills or aptitudes to do the job. People become more valuable the more adaptable and the more willing they are to relish and respond to change in a robust and resilient fashion.

To offer a telling, if anecdotal, recent example: an international organisation in a restructuring exercise (something that occurs relatively frequently) wanted to reduce a group of 13 managers to 8 with new profiles of responsibilities and activities. Of the 13, they realised they had only 3 with the potential to make the grade! They needed 5 leader/managers and needed them in a relatively short time. A global recruitment firm was engaged to help and the learning was: 'we simply can't find good people of the kind you want'. The executive search organisation recognised that 'we will need to develop such people because, by and large, they aren't there waiting. We need to be able to identify individuals who have potential and develop them'. This is something that is an educational activity and not simply a training task: a complex activity and not simply routine.

What was being acknowledged in this example is something that is becoming ever more present: there is a need for more than behaviour change, more than a simple shift in understanding of the need for change and more than a new menu of actions that might be required to meet another situation. We are entering an era when people will have to respond on a continuous basis to new situations and new demands. They will need to make new choices, develop new strategies and do it collaboratively but with a great degree of autonomy. We are entering a world of increasing inter-dependence.

It is not a matter of creating a profile of what is wanted and then finding those who can match the profile. The task facing both recruiter and organisation is not one that has a ready-made answer. It will require the creation of new forms of development and learning – more whole person learning approaches, because the kind of development we are talking about here is of a kind that needs an educational approach. If we want to develop people who can work with such high degrees of uncertainty and unpredictability and who in doing so can thrive, then we need to recognise that it will require a good deal of consideration and a much more developmental approach than we have been used to.

While this book has been under development, we have seen the arrival of climate change as a social issue which is recognised and discussed now on a daily basis. The implications for global organisations that have been used to taking their activities to the most economic area and caring less about transportation costs are vast. They will already have begun rethinking, for example, the impact oil prices will have upon how and where they conduct business.

In a matter of weeks, the dispersal of global activities and the distribution of work teams across the planet with goods and services being shipped to and from one place to another are being recast. Transportation costs suddenly take on an altogether more serious significance. The speed of change that will be required to adapt to such a shift is unprecedented. It is a good illustration of the likely scale of moves and changes for those who have leadership roles in contemporary organisational life as they are faced with unpredictable and turbulent times, and a global economy experiencing a significantly disruptive phase.

These kinds of changes are relatively sudden and have far reaching consequences for anyone with a measure of responsibility in an organisation. They are not influences that affect only the highest decision makers; they influence all those who have a responsibility for ensuring the organisation has the most effective approach to its activity. In short, it has consequences for all those who care about their enterprise staying in business!

A summary of the central arguments for WPL roughly run as follows in the box (next page).

Central Arguments for Whole Person Learning

1. The knowledge base and the content of learning will become obsolete more quickly.

2. Learning how I learn becomes increasingly important as the speed of change increases.

3. Due to the nature of the change taking place (globalisation, complexity of issues), no single person, culture, point of view, or source of expertise is sufficient for sound solutions.

4. Learning has to become a joint venture; we must learn how to learn together to respond to new concerns.

5. In order for people and their different points of view to come together and in order to realise the potential synergies of a new way of learning, the setting needs to be based on equality of respect and consideration we meet as peers.

6. The setting has to allow all participants to draw on and bring in their own experience.

Who will benefit from the Manual?

WPL is relevant to and important in four 'worlds':

1. The world of business and management; especially those responsible for developing the leaders of the future.

2. The world of education; especially those responsible for leadership education in education and learning institutions such as universities and business schools.

3. The world of social organisations; especially those who want to see an expansion of community-based entrepreneurship.

4. The political world and changing institutions; especially those people who recognise the importance of learning about the process of deep cultural change.

This manual primarily addresses the purpose and value of WPL in the world of business and management so, whilst it says something of the other worlds, readers may not find everything they need about these other worlds in this manual. The worlds of social organisations and political institutions will be more fully explored in our other publications.

The emphasis throughout the manual is to help those involved in learning in business schools or other centres of adult learning where new approaches are required. It has, though, a much wider relevance and includes anyone who has a role in assisting adults learn, whether in changing organisations, a workplace context, or who are learning about these issues for application in an organisation i.e. the manager as facilitator or the educator on a business education degree.

That being said, the manual would apply equally to a manager as a facilitator of learning in the workplace or any adult educator who wishes to involve her[7] participants more fully in their own learning. And it must to be remembered that the context described here is only one feature of the kind of transformative leap society and culture needs to make as the result of the speed of economic change driven by organisations. To summarise, it will, therefore, be of particular value for:

1. Teachers in educational institutions, in enterprises and in other kinds of organisations.

2. Educators, in the widest sense of the word, in all arenas where a learning environment is fostered.

3. Managers in organisations, including both economic and not-for–profit sectors.

4. Leaders of groups, project team leaders, and all those with a supervisory or over-view role.

5. A new generation of learners who are asking more of themselves in order to become more able to meet the challenges ahead.

The manual is intended as an introductory tool for those who are interested in this new way of being in the world, especially a new way of being in the worlds of education and management. It is a 'how to' manual for people who are looking for new methods of learning. It is a first resource and it is supported by a wide network of people around the world (largely through the work of the GRLI) who can offer coaching, either in person, by telephone or e-connections, to anyone interested in taking any of these concepts and ideas further.

From the above, it will become clear why it is so difficult to advance far down the track of introducing WPL by simply reading about it. Since the very nature of WPL is experiential, it is essential that this manual be seen simply as a way of becoming familiar with the issues and concerns that have given rise to the need for a new approach to learning as well as how this can be implemented. To fully appreciate WPL, one must engage in it and experience the process personally.

In the spirit of WPL, this manual is based on the personal experiences of those involved in the process. There is a peer-based relationship between authors and contributors in this project in order to avoid the possibility of internal contradictions in the process of how it is promoted and what it encourages. It is an experimental and experiential approach and, as such, it also offers a platform for continuing exchanges on personal and organisational WPL experiences, as well as for focused contributions to the WPL knowledge base.

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[7] In the light of the perspective of this manual with regards to gender, power and authority, we are referring to the singular person always through the female (i.e. she, her) and this is to be read as being inclusive of the male. This is a convention that is sometimes used in writing of this kind in the UK.

The Emerging Paradigm

Social Change and Transition[8]

A traditional view of the social order rests strongly on four interlinked social mechanisms:

1. Stable hierarchies.

2. Institutional continuity.

3. Widely accepted sources of acknowledged authority.

4. Clearly demarcated gender differences.

5. In almost every area of our lives there is massive change to all these mechanisms; there are changing 'givens', patterns, challenges and expectations in the economic sphere, our social world and in the world of work, to mention only the most obvious. These changes are hugely influential upon how we live our lives, how we relate to other people, how we view ourselves in relation to the planet and our concerns for the future, and, taken together, they call for a different way of being – a new paradigm. In organisational terms, the drivers for this new paradigm are as described in the box below:

New Paradigm Drivers

Globalisation

The spread of advanced technologies

Increased pace of competition

Concern for the quality of business education in a new era

The difficulty of anticipating new trends and where they will lead.

All of these make for an unstable and complex environment thus making it difficult for people to know what will happen and how it will unfold – including organisations.

Changing Mindset – Changing Learning
As Einstein famously observed, "We can't solve problems by using the same kind of thinking we used when we created them". And, as another famous thinker also observed, "We are much more likely to act our way into a new way of thinking than to think our way into a new way of acting" (Richard Pascale).

It is becoming increasingly apparent that big new problems cannot be solved by using the same old mindset; a mindset that either caused them in the first place or which was unable to manage them successfully. The future calls for us to bring more of ourselves to the

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[8] Forging the Future Together: Human Relations in the 21st Century (Bryce Taylor, Oasis Press, 2003) is an excellent resource for gaining insight into the world of human relations and how social, political, work and cultural settings all influence the ways in which these relationships are lived

situations we meet and the problems we face. In some way we might say this calls for us to learn a new way of being.

Central concerns to such a project would include:

- How we relate to each other
- How we view the other
- How we teach – and learn
- How we structure our decision-making forums.

All of these underpin a WPL approach.

Gregory Bateson was one of the first people to recognise that when a person enters a new context or when a context changes radically, individuals tend to find meaning by equating the new context with the nearest equivalent with which they are already familiar.

> *"Change is in the world… I may not be aware of the change that is the world. In fact, people strive to construct a stable world, a world they can control and get their bearings in." Sydney Jourard, Disclosing Man to Himself. New York, Von Nostrand, 1968.*

In other words, past experience is an important filter through which each new experience is seen. This may or may not be helpful because the actual context and the person's previous experience might be poles apart. As contexts in all the four dimensions mentioned above change more rapidly, meaning is not stable, nor is it predictable, and shared agreement between people gives way. This is a recipe for controversy, dispute and fragmentation, which makes the need and capacity for collaboration, self-generated learning, dialogue and a shared approach all the more crucial.

Globally Responsible Practice

Individual Perspective

Planetary Citizenship

Global Responsible Leadership

New Paradigm Awareness

Whole Person Learning (WPL)

Figure 4: Globally Responsible Practice: Individual Perspective

New Arrangements

In many organisations, the structures within which people do their work are changing: they are getting 'flatter' and less hierarchical. Similarly, the nature of work is also changing; it is moving away from work-as-labour and work-as-mere-attendance to work-as-knowledge. Much modern work is not labour intensive and does not require muscle power and physical attributes but has moved to brain power. It can often be done in a variety of places (home, for example) and at a time convenient to the worker (i.e. flexi-time) – a feature that could grow.

Globally Responsible Practice

Organisational Perspective

The Company of Tomorrow. Re-thinking the 21st Century Organisation

Organisational Education and Application

Understanding Deep Culture Change

Whole Person Learning (WPL)
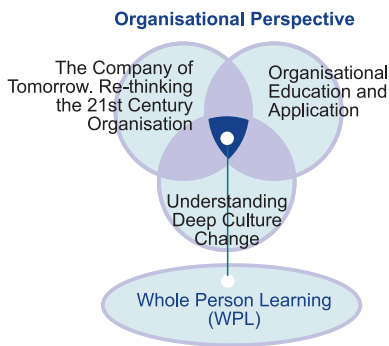
Figure 5: Globally Responsible Leadership: Organisational Perspective

An increasing feature of work in leading-edge organisations is the shaping and sharing of information to create new understanding, which requires the full engagement of everyone in the organisation. Often this requires an appreciation of cross-cultural features of inter-personal communication.

When taken together, these forces reshape the nature of the relationship of the worker to the organisation. In turn, this affects the stability of long-term employment and redefines the whole notion of a career over a life-time. These all are all issues that WPL helps people to address.

Many contemporary organisations rely on diffuse teams, loosely managed and globally distributed, presenting quite new issues of effective communication and the maintenance of strategic direction to all involved.

Increasingly, in a global context where systems and ways of operating are in question, a new paradox arises – individuals need to develop much higher levels of autonomy and a much stronger sense of self, whilst at the same time being able to help shape the future in

a way that honours and respects the others involved. This paradox calls for real interdependence and deep interpersonal respect.

Currently we talk of the 'individual' and of working together involving greater collaboration. But much of the thinking behind what makes an 'individual' is about what divides and separates us from one another – how unique and apart we are. Collaboration from such a stance is often fraught with difficulty.

But once I recognise I am a person distinct from others but interconnected to those around me and the wider world, then I can pursue my autonomy, my capacity to act fully. I can also, and indeed need to, act interdependently with others in order to bring about our joint projects, and for me to pursue a good many of my own projects. Autonomy and collaboration are interrelated terms – you cannot have one without the other.

Collaboration under such terms goes much deeper than simply getting along without disagreement. This is a shift from one level of operating to another; something WPL can facilitate as it invites people to grow into another level.

Full collaboration, among its many attributes, calls for a quality of listening with the whole self to both the visible and less visible elements of the interaction; listening to the unspoken aspects of what is being said. Without these abilities, individuals risk being lost in an unquestioned slavish adherence to routine practices, seeking someone else with an answer to carry them through problems to a solution – an option that is unlikely to find real commitment and 'ownership' of either the thinking or practice.

The End of 'Careers'?

'Training' is rapidly becoming out-dated[9] in organisations. Most people need opportunities to develop – an educational activity rather than a training task. They need to become better able to think, assess and consider the increasing number of factors that contribute to making a decision about what action to take. This is an altogether more sophisticated activity than teaching people the sequence of an activity or the importance of remembering the need for certain processes.

Since groups of staff are now expected to work in 'self-managed teams' and organisations expect their members to become more and more accountable, what all that means in practice for 'us' 'here' in 'this team' 'now' needs working out by those involved.

As more and more individuals expect to be consulted and involved in decisions that affect their lives, a peer approach to learning is a useful way to learn how to integrate needs, share time and arrange useful ways of working things out. All this needs the kind of post ego-consciousness awareness[10] that sophisticated interdependent action requires.

Persons who possess expertise and the skill to manage themselves in such a sophisticated and accountable fashion will be at a premium; those who have a real understanding of the complexity of facilitating the learning of others in such processes will

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[9] This does not mean old style training will disappear; clearly it will have a place for some things.

[10] Post-ego consciousness refers to this further stage of development where people are no longer only for themselves but are aware that there is a 'we' – a shift from an 'I' culture to a 'we' culture.

be more and more prized. It is these skills and this expertise that WPL enhances and develops.

The Future Agenda

Drucker, in a recent interview, made the point that we can't simply go on teaching and presenting in the way of the past, if we are to help people come to terms with the inner dimensions of the demands of the situations they will face, almost from the outset of their careers. Given the impact of things like climate change and the effect it will begin to have upon every aspect of our lives, business is going to become more complex and uncertain rather than more stable and predictable.

Henri Claude de Bettignies is one of a number of thinkers who feels the same way:

> *"After 36 years in the world of education, including 15 at Stanford, I am persuaded that the business schools, given their influences on the thinking and behaviour of managers, ought to question the values that they promote, the vision of the firm that they propose, as well as the concept of the society that is written into their theories, their models, their methods, and their tools for management." Henri-Claude de Bettignies, quoted in* Should Prometheus be bound? Corporate Global Responsibility *(p164) by Philippe de Woot (Palgrave London 2005)*

Similarly, Harry Mintzberg[11], the Canadian business thinker, wrote that MBAs do not prepare people for the real world of practice in the way that is now needed. Mintzberg also questioned the suitability of people so young being educated before they had sufficient practice experience, under supervision, of real world situations.

> *"Professional education should be redesigned to combine the teaching of applied science with coaching in the artistry of reflection-in-action." Donald Schon, 1984.*

So the debate about what business leaders and key decision makers need in order to prepare themselves for what is to come is alive and well and endorsed by two of the leading thinkers of the world of Business Education[12]. Participants in WPL programmes have called the experience, 'transforming', 'freeing', and the 'first time I really understood the baggage I was carrying and how it prevented me from truly listening and understanding others'.

The crisis first described so ably by Schon, has hardly lessened. The complexities of shifting the emphasis of professional training towards the real world of practice still eludes most training courses, and the academic and the theoretical still triumph over the applied and the practical. Re-focusing professional practice has not kept pace with the changes forced upon the professions themselves. Integrating the contributions of different disciplines still remains the hope of most inter-disciplinary initiatives.

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[11] See Managers Not MBAs, Henry Mintzberg, Berrett-Koehler, 2004.

[12] The work of Paul Raskin, the Great Transition, is a valuable resource for further thinking in this field: http://www.gtinitiative.org/

The very changes that Schon advocates are themselves indicative of a paradigm shift; it asks those involved to become partners in the enterprise of learning alongside their peers or juniors. It changes the nature of the 'learning contract' and establishes a form of collaborative approach to learning that would revolutionise the power structure within professions and between its members. In WPL, the content of the learning cannot be guaranteed ahead of time or outside the particular group. Each group develops an initiating contract that forms a clear guide to the area upon which the group's work will focus.

Globally Responsible Practice

Figure 6: Whole Person Learning and Globally Responsible Practice

Education has traditionally been the principal means of preparing citizens to take up a responsible role in their society, as well as the route and the principle pathway for individuals to enter into the labour market. Qualifications are the general measure and intellectual understanding the demonstrated passport to progress. Educational practices reflect and reproduce the nature of the relationships between the citizen and the state; between the individual and society; between the employee and the organisation. The way education occurs is thus an implicit and very pervasive model of how many other things get done.

Why Whole Person Learning?

The aim of WPL is to promote autonomy in the person and between persons.

WPL can be seen as an approach which responds to the issues outlined above. It is an approach to learning which is a hugely useful way of enabling individuals to begin to manage some of the complexities, the ambiguity and ambivalence that inevitably arises when individuals are pursuing a variety of contending directions.

Increasingly, groups, teams and gatherings of folk will have to work out their priorities together and will have to learn how to integrate needs, share time and arrange useful ways of working things out. Power needs to be exercised with people, not over them. This is not, at least not primarily, for ideological or political reasons, but very simply for the sake of effectiveness and efficiency in businesses and business schools, and organisations. WPL provides a process by which people can become more self-aware, more self-generating and therefore more able to use power appropriately and with awareness.

At the heart of WPL is a commitment to collaboration, participation, learner self-direction and a shift in the usual forms of authority and power. To give an introductory summary, WPL encourages:

1. Individuals to relate to others in a more equal manner.

2. Honest, open discussion and debate concerning the matter in hand, whether that be a Board meeting, staff issues or the development of a strategic plan.

3. Clarity of communication and understanding between all involved.

4. The recognition that differing perspectives have a contribution to make.

5. The importance of individuals feeling free to give voice to their authentic concerns

6. Shared, 'owned' decision-making.

7. A commitment to stand by what one agrees to do, and what that brings about in the form of results.

8. An aware understanding of the affective dimension when working with people.

In addition, a WPL approach is clearly transferable to just about any situation in which people meet together in order to make decisions, research topics, explore differences, and learn new processes or topics. Since it is the WPL approach that is crucial rather than the particular environment in which it takes place, WPL can travel to any programme or event[13] where those involved recognise the need for greater participation and the full involvement of each and every individual.

WPL involves, as its name implies, all aspects of what it means to be human; feelings, senses, intuition, connection to others and the cosmos, as well as the more familiar ground of the mind and intellect. WPL is intimately linked with how individuals see themselves and, supremely, how they view others.

WPL is future directed and is a way of preparing people for a world of complexity and deep and 'blessed unrest'. The approach is new; it is about change and evolution, and it is in flux – awareness, experience and understanding are constantly shifting and deepening. This is very much a live and on-going process.

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[13] In this context, 'event' is a generic term we are using to describe any situation in which a WPL approach is being used, whether that is in a Board meeting, the classroom, a project group, a well-established group, a group meeting for a specific short-term aim, or any gathering of folk with a shared purpose.

WPL invites differences to surface and to be dealt with creatively – including unavoidable conflicts. The interactions may not always be 'polite' but they will be 'real' and, however impassioned at times, they are characterised by a deep sense of mutual care.

This helps highlight the necessity to hold an openness and a capacity to live with the consequences of what arises out of the activity. Sometimes what emerges is the most surprising and demanding, yet turns out to be the most promising, solution/strategy for whatever issue is under consideration.

It also heralds a way of working together that aspires to offer an adequate response for today's challenges. If what is required is a range of new, integrative concepts which can only be found on the basis of a deep emotional maturity in interaction, then WPL is one place where these can be explored co-creatively.

In conclusion: practical strength requires conceptual strength, requires communicative strength, requires moral strength, and requires emotional strength.

Approaching Whole Person Learning

Active/Inquiry Learning

There are a number of approaches to learning that go well beyond the instructor-based or teacher-led model (the model that is the most familiar form of learning all over the world). Practical demonstrations, coaching, active learning by doing, discovery-based learning, action research, action inquiry – these are some of the many other forms of learning that encourage the learner to become more engaged with the topic of the learning.

Every learning approach carries within it a number of implicit assumptions about the nature, organisation and delivery of learning and assessment. As will be evident by now, the greater the level of participation in all aspects of the event, i.e. planning, decision-making, monitoring and so on, the further along the spectrum towards WPL the style will be.

Instructor-led   Whole Person Learning

Figure 7: A Spectrum of Approaches to Learning

Most active learning methods rely on a simple description that, in practice, is a good deal more complicated (as we will see later). It is often termed the 'experiential learning cycle' and it owes much to many people and in the world of business and management it is frequently referred to as Kolb's learning cycle.
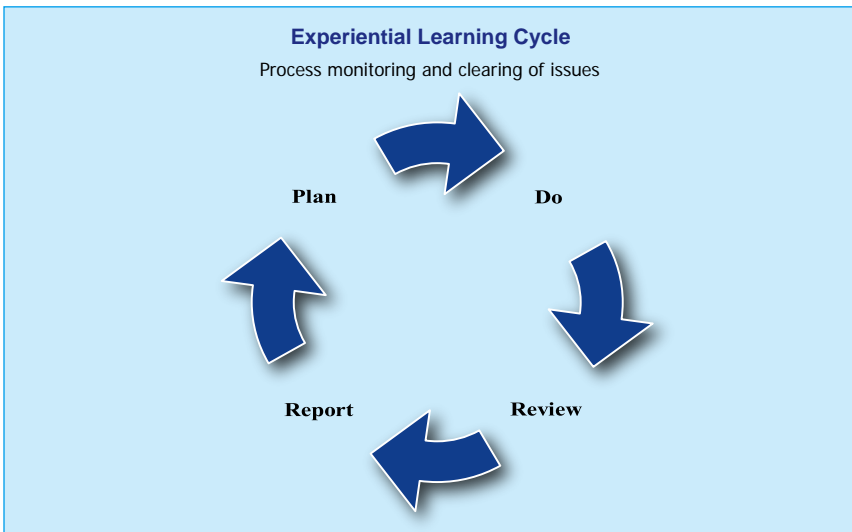

Figure 8: The Experiential Learning Cycle

This cycle has four key steps:

1.   Firstly, there is a planning phase – working out what is to be done.

2.   This is followed by an action phase (hence 'active' learning) i.e. there is a doing – a putting the plan into action.

3.   This, in turn, is followed by some form of review.

4.   Lastly, this is brought together into some kind of tentative final form, which may be internal observations of the learner or it may take the form of a report for an external source.

What is important to note about this kind of cycle is that the learning is beginning to inform the learner about the 'how' of her learning; there is some attention given to the way in which what we set out to do and what we bring about are linked. It invites, in other words, a form of inquiry on behalf of the learner and a sense of increasing responsibility for what learning arises.

Such a cycle, however, doesn't necessarily involve the learner in deciding what she will learn or, indeed, the method for exploring the topic itself, but it does go some way to beginning to initiate the learner into engaging with the learning in a more 'active' and whole person way.

Elements of Active/Inquiry Based Learning

The key elements in active and inquiry based methods are worth highlighting because they continue to be important aspects of WPL approaches. Those reading this manual who are familiar with these key aspects will already have much of the preparedness needed to enter into more open forms of WPL.

Four Key Elements of Effective Action/Inquiry Based Learning

1. **Content**. Learning usually centres on a theme, a topic or long-term preparation for a work role. In addition, how the learning is assessed and by whom will have a profound impact upon the way the learning is offered and how it is internalised.

2. **Context**. This ranges from the internal context of every individual – the model of reality each carries with them, the issues that they are having to deal with, set aside or otherwise manage in order to function – all the way through to the wider questions of professional practice and professional direction.

3. **Learning**. This element concerns itself with everything from methods of learning (reading, case study, action inquiry and video sessions) to how people learn (having a model of learning itself). It covers how learning may be applied and what blocks the learner may encounter in the situation, the people or the setting where it is to be applied. It takes into account how learning is internalised (or not) and how reflection, experience and action relate in some version of the learning cycle.

4. **Relationship skills**. This element covers how to establish a learning contract that means something to all parties and which can be referred to and used as a valuable guide to working together. It involves recognising that a learning relationship will pass through a number of phases and require different skills at each phase if the progress is to be maintained. Poor performance, lack of motivation and facing personal crises all come under this heading.

All four elements need to be present in some degree (or, if absent, recognised and obtained from elsewhere). Each contributes to the effectiveness of the outcome. Taken together and in variations of combination they give different styles to learning.

In addition, the level of the working relationship will have a decisive impact on how those involved feel about the learning. Most of the time learning is evaluated via the satisfactory accumulation of the content, as demonstrated by tests or examinations of various types. However, for learning to be most effective, it should help foster the spirit of inquiry in the learner for other questions. This is not usually measured at all.

The level of the working relationship, to which all parties contribute, is therefore the least accounted for and yet potentially the most influential feature in any learning approach.

Questions Transform Problems

In active/inquiry based learning approaches, questions are a key part of the process. Turning a problem into a question does a number of things:

1. It invites us to re-examine the phenomena rather than stick with the meaning – so we notice just what happens, precisely what is said and exactly in what sequence things take place.

2. We stop putting labels onto what we have and invite ourselves into an exploration of our connection to what is before us.

3. We begin to realise that we have to find resources (rather than solutions) from within ourselves to meet the challenges that the circumstances are bringing about in us.

4. We can then engage with the deeper questions of development that bring about change for us – however successfully we deal with the phenomena.

Of course, we also risk discovering our shortcomings, our illusions and our limitations – all sources of useful human learning, even if they are not always welcomed or embraced when they appear.

Whatever the issue, situation, problem or difficulty by looking into the circumstances and seeking within them the form of a question, asking:

- 'What is this asking of me?
  and

- 'Of me now?'
  and

- 'Me now, as I am?'

immediately turns a situation from something that may at first sight seem intractable and 'out there' into something that requires me to form a relationship with it.

If we take the problem-solution approach, then we don't need to have a strong relationship with the problem – all we need is an adequate definition and then set about finding the appropriate solution. It all remains at arms length and we, ourselves, don't need to be greatly engaged in it. In that way we miss the developmental possibilities of the situations we encounter and which call us to act or require us to get involved.

Once you get the hang of looking at situations in this way, it transforms one's outlook from 'dealing with what life brings' to actively pursuing several questions at any one time that are part of having a life and living the learning that makes a life worth living.

Once a person begins to realise that her learning is 'hers', and that the way she goes about learning is intimately connected to who she is and how she functions as the person in the world that she is, she is beginning to display some of the traits and qualities of a self generating learner: i.e. someone who is capable of a measure of self-direction, able to work with others and able to seek mutually satisfying solutions as experiences unfold.

The Self-determining Learner

There is no one learner profile; no single construct that we are aiming to achieve. There is no one place to which we are all aiming to arrive, just as there is no common standard we all have to attain. This does not mean there are no standards and it does not mean that we can end up anywhere and it not matter. Instead, the aim is for each person to bring together their individual varying attributes and understandings, skills and sensitivities, and the task is to make the most of the instrument that we are. We then approach the whole question of learning and development from a different vantage point.

It means that we are in a self-determining world with others.

The key challenge is the capacity to apply knowledge sensitively and appropriately in order to facilitate an individual or group effectively. Consequently, a leader/manager/facilitator's main resource for her work is herself. The more she understands about herself and the greater self-awareness she possesses, the less likely it is that she will become subject to many of the pitfalls that can limit her effectiveness.

Self-awareness is an all-embracing term to describe a group of inter-related aspects of self-other understanding. Research (Avila, Coombs and Purkey, 1977) suggests that there are six major elements of self-awareness that contribute towards developing both as an effective practitioner[14] and in developing one's own inner resources.

Increasingly, we see that there is a seventh feature in the self-as-instrument concept, which we would call the appreciation of developmental stages[15]. This refers to the fact that an individual's 'self' is not a static entity but a developing continuum of awareness. As the person evolves into maturity, many aspects of her Self are transformed, so, for example, at an earlier phase of development the person identifies her needs in a very narrow, egocentric way. At a later stage of development, a more mature person recognises that the immediate gratification of her needs can be set aside in favour of meeting wider, longer-term needs.

Egotism gives way to altruism. The person becomes much more considerate of other people's needs and considers the impact of what she does upon others in a genuine, free fashion – not out of social conditioning. As people develop to a greater stage of maturity, they develop internal commitment to the worth of self and other. This is in marked contrast to those occasions when people are socially obedient and often act out rebelliously at regular opportunities. A great deal of the social unrest currently seen in consumer-based societies is a demonstration of what we are talking about i.e. people not yet mature enough to choose 'not to have'.

Together, these seven areas help provide a broad framework within which anyone may assess their own stage of development and consider what areas of development are most important to them in their evolving future. The term used to describe those activities that rely upon the 'use of self' as the major resource is the self-as-instrument concept.

Having identified these features and dimensions, it is then essential to examine how they live within the individual, exploring:

- Strengths and weaknesses
- What we avoid
- What we overdo
- What we need to develop.

In this sense, the self-as-instrument concept could be considered as a kind of self-assessment tool which can be drawn upon at the outset of any learning experience involving self-determining learning.

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[14] In the context of this manual, 'practitioner' is used to describe someone who is engaged in action in the world in any role, anywhere, at anytime i.e. a Planetary Citizen.

[15] For a fuller discussion of developmental stages see The Evolving Self by Robert Kegan, and In A Different Voice: Psychological Theory and Women's Development by Carol Gilligan.

Self-as-Instrument Features

1. Self-concept. An individual's self-concept is not a 'thing', but a unique combination of ideas, perceptions and values that attach to an individual's sense of self.

2. Frame of reference: ways of putting together an understanding of what experiences mean and what other people mean by the way they act and say things to us.

3. Beliefs about people. A major contributor to our frame of reference is our views of what people are like. Practice is profoundly influenced by what views we hold in relation to those with whom we work.

4. Values and motivation. These change over time; they are modified by circumstances. Recognising that one does indeed have a 'shadow side' is both a great step forward and also a relief. It makes one human to oneself and, especially, to others.

5. Knowledge: skills and development. Practitioners who are going to manage themselves will need help in the form of support from their organisation. This may include developing new guidelines, creating forums for discussion about how practice is changing and how to manage the increasing complexities of the dilemmas practice generates i.e. 'supervision'.

6. Reflective practice. A significant aspect in the development of any practitioner is her own interest in and enthusiasm for getting good help and support for herself, something which may take different forms at different stages of an individual's career.

7. Appreciation of Development Stages. Recognising and understanding that an individual's 'self' is not a static entity but a developing continuum of awareness through which an individual passes on the way to greater maturity.

To this is then added the other features that are common to all forms of learning, such as the need to:

- Plan ahead
- Reflect and review
- Reformulate learning goals as learning is gained.

It is in combining all of these facets together with the self-as-instrument concept that creates a much more comprehensive appreciation of all aspects of the learning experience that goes to make up a WPL event. This brings together the affective, cognitive and internal sensations (the somatic dimension) into an integrated totality. Being in touch with one's own internal world also includes bodily sensations and what we might call 'feelings' about the learning experience. In traditional learning, the self-as-instrument is rarely – or never – included yet it is this very sense of being in touch with all that is happening in one's internal world that is so crucial.

If self-determining learning is what we are aiming for, then one of the principle aspects of the self-determining learner is contained within the principle of self-as-instrument. Without understanding oneself, the self-determining part can be distorted, unrealistic or have a defensive stance to being open to wider possibilities of learning.

Moving to Whole Person Learning

Many active learning approaches also go some way to recognising that how the learner feels about the topic and what else is going on in her life will intimately influence how she approaches the task and what fulfilment she derives from the experiences she undertakes – further recognisable steps on the way to WPL.

But WPL itself only really gets underway when two conditions are present:

1. The individual, the group and the facilitator are together taking responsibility for the internal culture and the order of the learning they are to do together.

2. It is explicit that the learning involves deepening the understanding of the individual about herself (i.e. self-as-instrument), her interpersonal style and her group understanding.
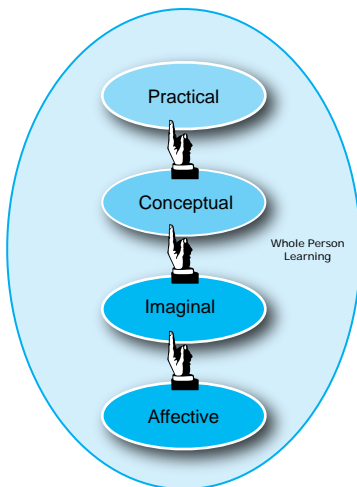
Figure 9 is one way to understand the four ways of knowing that all contribute to the learning of a whole person. WPL as a form of education, as we have already intimated, involves far more than the mind and the logical processes involved in thinking and planning.

It involves the whole being: it involves all aspects of what it is to be human. This does not demean what has always been valued, rather it brings to equivalent notice and importance those areas previously thought to be lesser or inadequate in some way.

Figure 9: The Four Dimensions of Whole Person Learning

We are asking people to become much more attentive to the interrelation of three key characteristics of learning:

1. Thinking something is possible.
2. Knowing that my internal world could appreciate the value of the experience.
3. Knowing there is a realistic possibility of putting it into action in the world.

Cognitive learning often fails to take into account the last two steps and there is a common assumption that once someone thinks something is possible then she will be able to put

into practice – and we all know this is not always the case. Yet understanding is only part of the answer to implementing learning: learning requires the integration of three elements:

1. Capability
2. Conviction
3. Commitment

Capacity is not usually the issue. What is the issue is that people rarely believe they are able to do it. They then have to gain the commitment to overcome the negative conviction of 'I can't'.

Addressing all these dimensions ensures that individuals who immerse themselves in a WPL approach are learning about their affective competence[16]. Indeed, developing one's affective competence is a significant element of WPL since it is the ability to remain 'free and open' to the experiences that are occurring that generates the opportunity for making wise choices about the possibilities that they offer.

Although affective competence has been likened to emotional intelligence, the former is a much more comprehensive account of the relationship between feeling and emotions, and cognitive development. There are four principal aspects of affective competence:

1. The management and release of feelings appropriately i.e. cathartic release.
2. The management and containment of feelings as appropriate.
3. The transmutation of emotion and feeling as in artistic and creative activity.
4. The sublimation of feelings and emotion into higher states of awareness.

What such an approach immediately confronts those taking part with is the need to bring more of themselves to the encounter[17]; to work with increasing levels of uncertainty and to find ways to overcome any residual resistance or opposition to collaboration.

Even this sophisticated stage is not the whole story for WPL. The most comprehensive form of WPL is co-operative inquiry[18], which sets out to create a learning experience for all concerned where there is a minimum of facilitation. In such a form of learning, the learning group becomes a form of self-generating culture investigating its own developing norms and procedures in the light of the evolving critical subjectivity of all those involved.

To further summarise, WPL sets out to engage the learner as much with herself as with the topic, as much with the process of the learning as the content and as much with the decision-making about it all as the learning of the subject matter. WPL aims to enable the learner to become a self-responsible learner, able to share in all the complexities that go to make up a co-creative learning endeavour.

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[16] Many readers will be familiar with the term 'Emotional Intelligence'. This goes some way to conveying what is meant by 'affective competence'; affective competence is much more rigorous.

[17] See Learning for Tomorrow: Whole Person Learning, Bryce Taylor, Oasis Press, 2007, for further discussion on bringing more of oneself to the learning experience – a gateway action of the GRLI.

[18] See Co-operative Inquiry (John Heron, Sage, 1996) and Experiential Research (Bryce Taylor, Oasis Press, 2004) for a full discussion of co-operative inquiry methods.

WPL engages everyone, actively and consciously, in all aspects of the work from decisions concerning areas for exploration, through how this will occur, to how it is reviewed and monitored.

Such forms of learning demand a new way of relating with others in the world, as illustrated in the following questions (based upon the work of Robert Sordello):

1. How can I work with you without diminishing your freedom in the process?

2. How can I work with you in such a way that it does not attempt to fix you as if you were a broken mechanism?

3. How can I work with you without hiding behind the role of being a 'professional' helper, manager or supervisor, for example?

4. How can I simply be with you where you are?

5. How can I work with you without abstracting you from the context of your being, a vital and inextricable part of the whole world?

6. How can I work with you without seeking some tangible or intangible reward for myself?

What is Whole Person Learning?

I need you in order for me to become me.

I need you to become you in order for me to also become me.

Bryce Taylor, Learning for Tomorrow: Whole Person Learning.

The above quote is a way of illustrating the fundamental interrelatedness of our development as a person with others as persons. If I am to become the me that is possible – then I cannot do it alone. I need the influence of others. I need to be supported, challenged and, at times, indulged. The same is the case for you. In that mutuality of need for one another lies the possibility of the genuine, fierce but caring exchanges that make real learning something more than a matter of knowledge and something that goes with us into our day-to-day living.

The Whole Person Learning Perspective

The following table gives a comprehensive overview of what it is that makes WPL such a radical and innovative approach to learning.

The Whole Person Learning Perspective	
Elements of a Peer Paradigm	Persons as distinct sources of development but not separate.
	Persons are interdependent with other persons.
	Persons develop with other persons.
	Persons flourish together when power is shared openly and authentically between them.
	Persons have a right to be involved in decisions which affect them.
	Traditional sources of authority, hierarchy, and gender are under review.
	The quest for an authentic expression of personal values in a respectful relationship of differences with others.
WPL as an expression of the Peer Paradigm	Self-directed learning.
	Self-initiated learning.
	Authenticity is encouraged and deepened through engagement with others.
	A mutual enterprise of learning together.
	Collaborative decision-making over content and process.
	Shared responsibility for outcomes.
	The facilitator as a 'guardian of the enterprise'.

Guiding Principles	The Seven Stage Model of Human Relations.
	Individuals opt into their own learning with skilled facilitation.
	The importance of the learning contract that guides progress.
	The need to build a learning community.
	Taking time to negotiate the sequence of the learning.
	Adequate processing of the experiences generated by the learning.
	Suitable assessment processes congruent with the learning approach.
Issues in Practice	Adequate time for developing an atmosphere in which all learners participate.
	Positive climate building is given importance.
	Assistance is offered to those who find inclusion in group learning a challenge.
	The levels of challenge are sufficient but neither overdone nor avoided.
	There are regular reviews of the overall progress of the programme that include both content and process as well as the emotional atmosphere in which the learning is taking place.
	The programme is designed and managed at a level suitable to the skill and level of experience of all those involved.
Methods	Individual sharing in small and large groups.
	More personal disclosure in small groups.
	Feedback skills developed throughout the life of the programme.
	Encouragement given to dialogue between group members and not always with the facilitator alone.
	The teacher is much more a facilitator of the learning group and therefore not always central.
	Even discussion is guided by the affective dimensions and includes 'here and now' issues of group life and individual perception and feeling.

Table 2: The Whole Person Learning Perspective

It can be seen, then that WPL is a more experientially, unpredictable form of action/inquiry based learning, which has a number of features fundamentally distinguishing it from other forms of active/inquiry based approaches to learning. The ideas and concepts outlined in the table above highlight the areas in which WPL moves into a new and different territory.

As we have briefly seen already, WPL is a way of learning that begins with the learner and her concerns, learning together with others and their concerns, in a learning group working things out together. It celebrates, amongst other things, that:

> *"…independent learning entails the experience of fascination. Fascination is a response to an invitation or challenge disclosed by the world. The invitation or challenge was always there, but the person couldn't experience them so long as he remained 'hung up' or fixated in his usual roles, self-structure, and pre-occupations. It is necessary that the usual attachments be suspended, and raw*

experiencing be turned on." S Jourard, Disclosing Man to Himself. New York, Von Nostrand, 1968.

The radical implications of this paradigm are gradually opening out in every area of human endeavour. There are implications for science, sacred practices, artistic endeavour, ecological respect, political arrangements, social justice, redistribution of resources and the economic order. No field of activity is spared[19].

If a fundamental human right is the right to be involved in the decisions that affect me, then I have the right both to know what affects me and the right to choose how I respond to it. At both a personal and institutional level, those involved in leadership, management and facilitation have a lot of issues to work out about where they stand on such issues as:

> 1. Power   2. Influence   3. Control   4. Authority

In an educational activity, for example, promoting a whole person approach immediately transforms the nature of the relationship between the educator and those taking part in the learning. It is both a far more active and personally challenging form of learning than traditional teaching usually involves because it requires considerable nerve to try out behaviours with others rather than merely speculate on what a person might or might not do.

Thus, all those involved stand together as joint creators of the educational enterprise – each with different contributions but with contributions of equal worth. The educational endeavour then is not so much about participation as collaboration, and, as we have already noted, the process of the learning becomes every bit as much a source of learning as the content. This learning about process has three key aspects:

1. Learning to take some degree of personal responsibility for getting anything of value from the course and learning more about my own process of learning.

2. Learning about my own process of responding to the situations which occur as the learning proceeds.

3. An acknowledgment that a greater range of responses will be required as the need for greater discussion and increased responsibility for the decision-making about what we do, how and when we do it, and who manages it, all increase.

Seizing opportunities to practice new ways of behaving with other group members and receiving feedback upon the results, facing possible challenges to disclose and share experiences with other group members are all part of the process of WPL.

Whole Person Learning and Development

If we are to create a way of learning and a way of developing that begins to meet the issues of the times in which we live, individuals not only need to 'know' more, they also

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[19] Feeling and Personhood: Psychology in a New Key (London: Sage), by John Heron, is a definitive text in this area. An excellent introduction into it is John Gray's A Tour of John Heron's 'Feeling and Personhood' (only available from Oasis Press).

need to have the potential for implementing that understanding in useful action in the world.

The argument throughout this manual, and which is repeated here, is that a WPL approach involves much more of the person in a much more integrated way, at a much higher level of functioning awareness. To be able to do this requires learning about oneself in quite a different way and learning more about how we operate in the world i.e. how we put something into practice. This is essentially based upon an understanding that learning is about relationship. I do not learn on my own; I learn with and through others about my Self as well as about things. WPL cannot take place in isolation.

WPL and a developmental approach arise as responses to the increasing inter-relatedness of personal, social and wider planetary concerns, which express themselves in a variety of ways at an individual, collective, and global level. From this whole person approach there are three essential elements in all the activities in which we become engaged:

1. Development is possible in all situations.

2. The potential for change requires those involved to engage with themselves, those around them and the circumstances in which they find themselves at all levels – cognitively, affectively, physically (somatically) as well as spiritually.

3. This is essentially an educational activity. It raises questions of values, purpose, identity and commitment.

Changing Human Relations

We are entering an era where human relations are no longer something that can be taken for granted, whether in personal, social, or organisational life. The changes described above are fast permeating every relationship and grouping. The increase in importance of the 'ethical' aspects of business, of 'stakeholder engagement' and in the various forms of 'social audit' for organisations, all indicate a shift to include other costs and other effects of the organisation's efforts. 'Ecological responsibility' is gradually forcing its way onto the organisational agenda, as are other forms of social responsibility and corporate responsibility.

Remembering all that has gone before, the argument here is that a momentum is building that will transform both the nature of organisational life and the relationships of people within those organisations, and that will also effect all aspects of society and culture. More and more is being asked of people: more will have to be found from within the person; new ways of developing their potential will have to be created. WPL can contribute to all this.

These kinds of considerations are all about human relations – about what we want to mean to and to be to one another if we are to do anything useful together.

The human being exists in a network of relationships, interconnecting arrangements and interdependent systems. We are born incomplete and unfinished. The human individual is unique and unrepeatable. We need each other to become more than we currently are. Persons are persons only in so far as they are persons in relationship.

"It is not until I am my real self and I act my real self that my real self is in a position to grow. One's self grows as a consequence of being." Sidney Jourard, 1971.

Relationship is at the heart of the enterprise of WPL. We are always in relation to something, someone. There is always me, you and a context. Which is the more important and influential upon our endeavours at any given moment is not always clear. Often it is what we do not yet know that is influencing what is happening. The relationship we develop must establish the minimum conditions for the time spent to be at least instrumentally rewarding, and it may flourish into the possibility of an 'I-Thou' encounter.

Working as peers in relationship is, I believe, the foundation of all real human meeting.
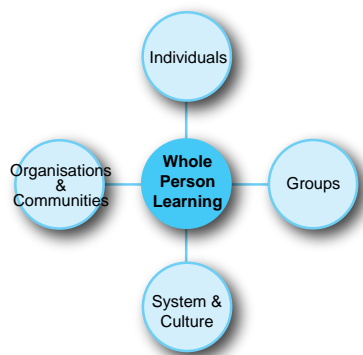
Figure 10: Interrelated Fields of Influence and Whole Person Learning

We do need new models of organisation; we do need different understandings about how groups and projects develop; we do need to recognise that we all carry a redundant and outmoded model of authority that comes from thousands of years of patriarchy. This, among other factors, has led to the ruination of the planet we all care about.

Some of those new things already exist in embryo. Some are fairly robust and work very well for developing a new enterprise beyond the actions of individuals and into a collective shared agreed understood response. It is at the point of moving into a shared understood commitment as a 'we' that most collaborative efforts founder or become deformed.

In any consideration of what needs to be done, individuals need to know more about:

Themselves.

How they relate to others – colleagues, customers, stakeholders, friends and enemies.

The processes that are taking place between them and others – the micro and macro dynamics of the 'system' in which they are operating.

Any contextual shifts that are taking place and the potential implications they have upon whatever course is decided upon.

These four areas indicate a radically different starting point compared to most traditional educational provision. They are also especially crucial in organisational life, particularly in global organisations or those whose members come from more than one culture. Yet it is precisely these areas that a primarily conceptual and cognitive approach to learning leaves largely unattended. These four areas are also linked to the qualities an educated person would display, as described in the box below.

> **Attributes of a Contemporary Educated Person**
>
> Having a grasp of herself as a whole person i.e. deep introspection and self awareness.
>
> Having some notion of the social roles she performs and how she interacts with others.
>
> Having some level of due regard, recognition and consideration for others.
>
> Having developed some moral imagination that enables her to enter into the world of the other; albeit tentatively and even inaccurately at times.
>
> Having a set of values that she can articulate with more or less fluency, given the complexities and choices that make the human condition the exciting and exacting project that it is.
>
> Embracing the capacity to contribute to the decisions that affect her life.
>
> Embracing the capacity to contribute to the decisions that affect the lives of others.

Power and Authority
We are beginning to move into increasingly participative, co-creative forms of relating. More is required of us in more situations than we have been used to giving, especially those in key positions of responsibility, where traditional forms of 'power over' are fast being replaced with more sharing 'power with' and releasing 'power to'. Collaborative forms of learning and working will need to develop at much deeper levels than we have been used to expecting. Working from a WPL perspective, one would look to find ways to unlock power so expertise becomes a means of giving 'power to', of empowering.

WPL is a crucible for exploring power/authority and gender relationships.

Sharing power sounds fine in theory, but any teacher or manager who has tried it knows it simply is not possible when the rest of the institution is absolutely working against it; it has to be managed, planned for and reviewed. It can easily be used as a way of disempowering those to whom it has been given because it takes a degree of personal awareness and some time to begin to manage what sharing responsibility means. For a

time, most people see it as a chance to do what they've always wanted to do and 'ignore the rest'. Conflict which was never present in the group before arises, and individuals who previously have 'got on' now find that they are at odds with one another.

In a WPL approach 'power over' or 'giving power to' moves closer to sharing power with or co-creating in full equality of contribution (which doesn't mean to say we all know as much as each other or all contribute as well as each other, but we all have full regard for the other's rightful contribution and involvement). However much we may want to work with 'power with', it can only occur through open engagement where all parties have a commitment to exploring the dynamics of power and with clear contracting. In addition, it is important to note that:

- The more participative the learning, the more involved is the person
- The more involved the person, the more explicit the conditions of the work need to be
- The more people are valued and respected for who they are, the more they will feel free to contribute
- Once you move towards experiential methods and WPL, you need the active consent of those taking part.

The Whole Person Learning Cycle

Figure 11 below is more representative of a real experience, especially WPL. Like all models, it is a simplified account of a more complex process in practice, however it does begin to bring into the picture the importance of sensory awareness to information of a wide variety.
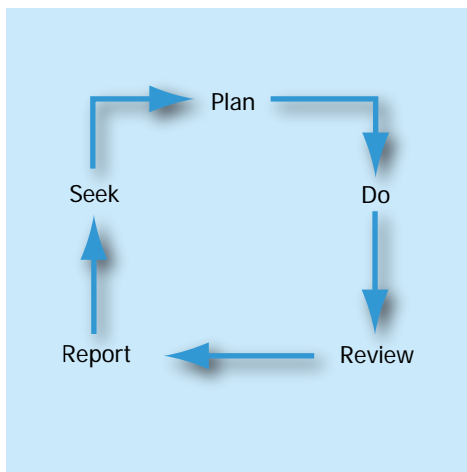

Figure 11: The Whole Person Learning Cycle

Although it is clear that the WPL model is strongly based upon the experiential learning cycle there are two principal additions/differences that distinguishes it from that model.

Firstly, this model has five steps with the addition of a 'Seek' phase. This is a stage of research and seeking out possibilities for addressing the issue in question. It is a stage of free flowing gathering of ideas – however wild they might first appear.

Secondly, whereas we noted in Kolb's cycle that the learning was beginning to inform the learner about the 'how' of her learning, in the WPL cycle there is far greater value placed upon learning through the process. There is far greater emphasis upon the participation and engagement of each and every learner involved, and equal opportunity is given to each to meet their needs.

Whole Person Learning in Practice – The Peer Paradigm

The free association of adults in a learner shaped environment

In WPL, adults stand in relation to one another as peers (or equals) – though they may have different roles and make different contributions. This peer paradigm offers a radical, alternative, educational paradigm for enabling WPL. It bridges the gap between the content and the individual's personal experience. In addition, WPL helps those taking part to learn the value and importance of engaging with other people. Learning with them, learning from them and appreciating the different kinds of learning that can emerge are all crucial components of WPL. It also enables the learning achieved to be set continuously against the issues of the wider world.

In the peer paradigm in WPL, each person commits to engaging fully with and to take responsibility for the how, what, where, when… of the learning in which they are involved. Staff have different roles but the process is still a collaborative, shared, co-creative endeavour. In any event that is moving towards a WPL, peer paradigm approach the criteria for assessment and evaluation of the event are decided by those involved. Two further givens are that:

1. WPL validates the internal authority of the individual.
2. WPL affirms the collaboration of the group, with the facilitator acting as a judicious, discriminatory reference point.
3. Out of such conditions caringly introduced and maturely managed, people learn what works for them and what doesn't and why, not according to someone's theory but according to what it is like to have to live it. Thus, the peer paradigm in WPL holds a number of givens, summarised below.

The Peer Paradigm in Whole Person Learning: Aspects of Good Practice

Self-direction. A cornerstone of peer working is trust in the person to work things out; to take an increasing measure of responsibility for herself and to 'opt in' as an adult.

Self-as-instrument. It regards the individual as the instrument through which her life is lived and evaluated. This concept has far reaching implications when it comes to working in and through relationship, for we only have (each of us) our own experience to go by.

Immediacy and a willingness to work. The stress on immediacy, on the 'here and now', enables people to become more aware of, and put into practice, the self-as-instrument concept.

Peer accountability. Peer accountability is the willingness to place myself before my peers, both those with whom I am working and other groups of peers who are involved in similar work. It is a form of review and monitoring; a way of minimising the potential for personal delusion, collusion and illusion.

Consistency of event: contract, content, method and review. Since the intention is to offer a radical style of approach, information, ground rules, the unfolding of the content and implications of the activities must all be spelled out in a way that most traditional programmes never attempt to do.

Content and process. Content and process become interrelated in a fundamental way. What we may learn from what happened, rather than the topic itself, may be much more important. However, the content must still relate to the needs of those signing up for the event.

The prerequisite of participant involvement. Such an approach puts the learner at the heart of the enterprise.

Tough, open, honest confrontation. This often needs courage yet it is a central feature of a peer and WPL approach.

Remember: there are no 'right' and 'wrongs' – there are only consequences; both intended and unintended.

What is Whole Person Learning?

Initiating Whole Person Learning

Areas of Negotiation in Whole Person Learning

In introducing a WPL experience, it is crucial to address all the following questions. If any are omitted from the programme or event, it might well be inquiry based but is likely to fall short of being a WPL event. Some of the areas will be highly challenging to a wider audience since they clearly take us beyond traditional and familiar ways of working.

1. Subject matter: who decides content and how is it decided?

2. Process issues in managing groups and emotional reactions: what is needed for what level of work?

3. Assessment and accreditation of learning: who and what counts, and who decides?

4. If participants are self-managing, self-directed learners then who 'owns' the records and the assignments?

5. What are the issues of multiple roles – director of studies/teacher/ facilitator? How does the participant know which role the person is in?

6. What are the wider institutional issues: for support systems, recruitment, promotion and establishing a reputation?

7. How might I start? If I want to involve my students more what would be small but valuable steps on the way that I might try?

The Artistry of Whole Person Learning Practice

To gain satisfaction from any practice you have to develop an attitude of care and inquiry. Care alone can leave you with great compassion for whatever you are looking at, but with little will to act or become engaged in contributing. An attitude of inquiry will enable you to develop an appreciation of how you learn from the experiences that come your way.

As we have already seen, the WPL experience is not valued simply because you learn more about (whatever is the topic) but because you become more engaged with your own relationship to the theme or the topic under exploration. In this way, conceptual growth is linked to emotional development; emotional development allows for greater conceptual strength. To do that well, it is best done with others pursuing the same area of inquiry – so that we also learn to appreciate the distinct ways individuals have of making meaning out of the range of experiences they have shared together

Over and over again in WPL events you see 'light bulbs going off' in individuals' hearts and minds as they hear something someone else says offer a very different 'slant' on the topic than those they had considered.

Once underway, the task then is to maintain momentum and focus, and to be alert to noticing how they 'drift', get distracted or stay on course, avoid certain issues or people, and so on. Essential to the whole process then is the reflection phase. Reflection ensures those taking part begin to practice a discriminatory awareness and a balance needs to be found between:

1. Too much experience without reflection: overloading people.

2. Too much reflection with too little experience: people recycle what they already know.

Of course, initial reflection then contributes to long-term learning which is expressed in more formal assessment. One of the values of all forms of reflection and assessment is to develop self-accountability i.e. the skill of developing confidence in measuring my actual performance against my aspirations. With the help of others this can be refined enormously to enable people to become more congruent.

This is neither a sophisticated nor a comprehensive account, but it does open up the fact that the learning cycle is a complex and multi-faceted activity that is going to be undertaken in diverse ways on different occasions, even by the same individual. What is clear is that such learning is not about grasping a concept that is 'out there' waiting to be captured and used, but is more like following a spiralling process of learning through engagement, as I've attempted to indicate in this crude diagram below.
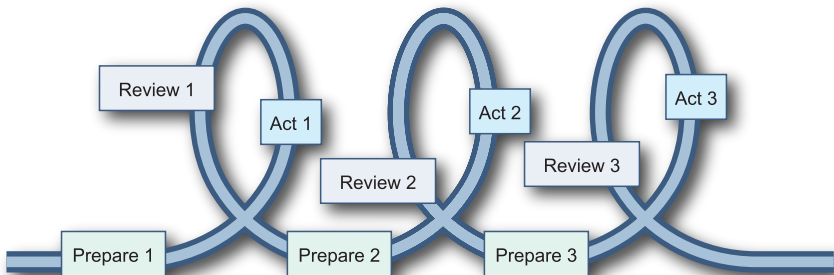

Figure 12: Whole Person Learning Spiral

Working with Conflict

Collaboration is often spoken of and promoted as a 'good thing', which indeed it is, but there are many ways in which collaboration is a by-word for simply avoiding conflicts, for shifting responsibility away from the difficult task of challenging what is taking place and so on.

In WPL there is nowhere and no one to shift it to. Members of the group, therefore, have to face the growing realisation that either they make the whole experience come alive by getting 'more real', or they will be passing their time in a process that may look collaborative, but which is a collusive pretence that soon loses its interest and commitment.

People very soon discover if the method suits their stage of questioning, the issues that they are dealing with and the developmental changes they want to explore. Unless there is an overlap to some degree in all these areas, the chances are that the intending participant will withdraw – quite rightly. There is no point in continuing in an inquiry process

that doesn't hold you as an individual at all those different levels – especially when it is so challenging a process.

One reason why a number of WPL endeavours may fail is that, though the aspirations of those involved are high and the ideals they espouse sincere, there is a belief that dealing with conflict is deeply at odds with how collaborative working 'should' happen. Most would-be collaborators have a deep unwillingness to recognise that conflict is a healthy and inevitable part of any group activity. They tend to regard conflict as a sign of people being unhelpful, and scapegoating of the 'awkward' member often results. Real differences are diluted into collusive pretences and promoting phoney compromises are all too common. The group develops a two-tier reality; the one everyone pretends is operating and the one that actually runs the show.

The WPL approach is not to stifle or outlaw conflict, but to promote it positively and learn how to manage it effectively. The lack of interpersonal skill and personal awareness of how different individuals are 'triggered' at different points in learning how to work together foils most endeavours that aim to involve people in co-operative ways. Facing conflict is far from easy. We all have a great store of distress around being seen to be different, have past distress-laden experiences of being 'put down' and so on. All this past history ('baggage') is brought into the room whenever any participative endeavour is underway, and especially so when working as peers.

It is worth pointing out that those involved in a WPL event do not have to like one another to be in a real relationship. They may be hostile to one another on an ongoing basis, but they have to be willing to work with that opposition and to manage it along with the needs other people bring forward. Reconciling differences, acknowledging separateness and not attempting to create some form of collusive band of happy campers is a major issue for any WPL event. Sometimes the degree of difference, even of a level approaching open enmity, can be managed without a group having to fall apart. Sometimes, however, if the unworked out distress upon which such hostility is usually based is not addressed, then not only may one of the members leave, the whole group may be unable to manage the distress and pain that is being manifest repeatedly. In this sense, WPL does not come with a guarantee of a successful event, only that we will all learn.

Visibility, Choice and Collaboration

Issues of personal visibility, choice and collaboration are built-in elements that everyone will inevitably face during a WPL event. It is the combination of these three aspects upon which the vigour of a WPL group depends and which also stimulates the degree of challenge and learning that will be available for those involved.

> 1. Visibility. WPL depends upon individual participation: participation in identifying and expressing one's own learning needs, preferences for what is to be done when, what topics shall be covered, who will be worked with and so on. It puts a high level of commitment upon the individual participating in a way that 'shows' herself to others in a way that is unfamiliar to many.

> Individuals must first become visible to themselves through others. They must find what it is like to hold their own space, become recognised and acknowledged by their colleagues, as well as become willing to engage in and with the differences that are inevitably revealed. In this way, individuals will be

bringing more of themselves to the event than simply their intellectual capabilities – and therefore their self-image will come under greater scrutiny.

2. Choice. Choice is fundamental to a WPL process. Individuals are making choices throughout an event, about what, when, and who with. It is through the examination of choices and how they influence one's opportunities that many people begin to recognise that they tend only to choose at a very rudimentary level. 'Choosing' can, however, be based on a deep recognition of individual needs and preferences; with an openness and willingness to revise choices in the light of the information that is revealed as others declare their choices.

3. Collaboration. Collaboration inevitably depends upon the degree to which a person can manage working with the preconditions of visibility and choice. Unless a WPL group/team actively seeks to examine its own life, it quickly, like any other group, develops recognised formations of pairings and sub-groupings. This results in:

- Limiting creativity and experimentation.
- Reducing opportunities for group members to engage with each other.
- Beginning to replicate the features of group life in more traditional settings.

Collaboration is not the same as majority voting. Usually, the majority is only some cobbled together collusive assembly of un-worked out preferences that is motivated more with the aim of getting the process over with than in engaging with what results it will bring about. Collaboration involves surfacing the implications of preferences, checking out the likely results of proposed arrangements, inviting people to reconsider (at the most fundamental level) whether their current position is indeed really expressing a choice.

Collaboration takes time but when people work strongly together, though they do not all get all their needs met all the time, they all know that their needs have been recognised and taken into account in the process that is agreed. And a process is not agreed until it is agreed by all.

Equality of Opportunity and Consideration.

In attempting to establish a collaborative and WPL perspective in any event/project, equality of opportunity and equality of consideration are important features.

Equality of opportunity: everyone has the right to be heard. Opportunity must be given to each person to allow needs to surface, to be expressed, to exercise judgement upon events, to indicate a view of the direction things are proceeding, to influence the process and make use of whatever skills and resources they bring with them.

Equality of consideration: the needs, interest, skills, and resources of all contributors to the event are equally worthy, deserving of attention and must be taken seriously. This is not about making a contribution and then simply being ignored; consideration has to be given to each person's views, ideas, observations and all their interventions.

In WPL, it is open to anyone to contribute or intervene in events as they proceed in any way that they judge to be useful, appropriate or relevant. At the same time, they can

expect to be challenged to give an account of how their intervention is designed to promote the activity in which all are engaged.

However, this should not be taken to imply that all contributions are of equal value in meeting the planned objectives, that the skills and resources in participants are of equivalent value in respect to fulfilling the requirements of the task, that everyone has equally important things to say all the time, or that they will necessarily get their own way.

A major implication of these twin principles is that everyone is engaged in a process of evolving methods whereby individuals can systematically monitor their own performance in their own areas of professional competence and provide evidence of self-monitoring and self-evaluation of their own individual event/project. It is explicit in this way of working that participants have the same opportunity to monitor their own performance and not simply be monitored by outsiders or staff.

Interpersonal Needs

Fundamental Interpersonal Relationship Orientation (FIRO-B) is the most widely used psychological instrument after Myers Briggs. Devised by Will Schutz and then refined and developed by himself and his associates over a period of forty years, FIRO-B is a way of looking at how people respond in relationship to their interpersonal environment and to others present in that environment.

FIRO-B is not a personality test in the usual sense, nor is it simply a predictive tool that types a person according to set of measures; it is a whole person tool. FIRO-B enables people to better understand and develop responses to their circumstances based on them knowing more about their makeup. If we want to know more about ourselves, then FIRO-B helps give an insight into the difficulties that challenge us in our interpersonal relationships and the phases of group life.

Schutz's model is based on three universal needs that are expressed in relation to the people and circumstances around us. The three needs are:

1. Inclusion: relating to participation and membership; the need to belong (or not).

2. Control: creating sufficient predictability and security in our circumstances; the need to be in charge (or not).

3. Openness: needing to be seen for who we are; the need to disclose (or not).

Schutz pointed out that these three needs are universal, sequential and predictive. We develop a pattern of responses based on how we express the degree of each of the three needs we have and the amount of each of the needs we want to attain. We might want a great deal of control, say, but only express that need in restricted ways. We might have only a limited need for self-disclosure but act as though we want a great deal. It is both the strength of the needs and how they are expressed that help shape our individual profile, and it is the way those needs balance in relation to one another that further defines our personal styles of meeting and working with others.

FIRO-B is a model that links very closely to the concerns of any form of WPL in two key areas. Firstly, it provides a way of understanding:

- How any group develops
- How individuals respond.

Secondly, it is indispensable for guiding facilitators to an appreciation of what they need to attend to as they help in managing the process with a group – no matter what the topic or level of participation required. All group initiatives follow the stages outlined by FIRO-B.

1. Each individual deciding whether she wishes to take part; the question of wanting to be part of the activity or not – how we meet our inclusion issues.

2. Working out who shall be in control and how that control will be exercised; managing ourselves in relation to the decision-making and the choice of activities, and deciding how far that gives us sufficient security or not – how we deal with our control issues.

3. Only after those issues are resolved sufficiently do we move into a consideration of how far we decide to share more personal information – how far we expect or need to develop openness in our dealings with others.

If I am to progress in a group I must first find my place – become visible. Then I must feel my right to choose without collusion or pretence, before I can become open to others in a strong, clear and direct fashion. Once an individual has found her own presence in the group she can then begin to realise that others, in the same way, have to make their journey before 'we' can truly begin our journey.

Group Phase One: Inclusion or Belonging

The bond a group needs in order to establish itself can be thought of as the minimum level of commitment required in order for it to function effectively enough to accomplish the tasks that it is set up to do. There is a decisive moment in the formation of a group when, in order to obtain the future benefits of membership, all those involved have to face some concrete and immediate losses of freedom – primarily the freedom to act as they individually wish without reference to its effects upon others. In practice, this often means individuals giving up the 'right' to act will-fully. Just how strongly some individuals cling on to this 'right' can be seen when groups are struggling over the criteria for membership. Some individuals refuse to make any visibly inclusive act that would illustrate their membership. The necessary commitment for a group to work will depend in part upon:

- What it is to do
- Who is involved
- The mix of people
- What other commitments are competing for attention amongst the folk involved.

Inclusion or belonging is the first major issue that influences the formation and the pattern of communication within a group. Early patterns of communication are often characterised by a certain 'randomness', a sense of fragmentation, as comments are not always taken up or suggestions are not always followed up and no one knows quite how things go adrift. This is a 'sniffing out' phase; a way individuals have of announcing and demonstrating their individual styles of operating in the group.

The need for inclusion is relative. Some individuals have a high need for inclusion; others low. Some will work hard to gain the acceptance of everyone within the group and seek reassurance if anyone shows displeasure at any contribution they make. Others attend the group apparently unconcerned at their rating in the popularity stakes. There will be those, too, who take for granted that they will be accepted and simply get on with it, wondering what all the fuss is about. The inclusion patterns of group members have a major influence upon the levels of incident and drama that is manufactured to which the group will have to pay attention.

Inclusion behaviour is offered at the beginning of the group's life and at the beginning of each session, which is why the first few minutes, of even a cohesive and well-formed group, often has a ritualistic and perfunctory quality about it. It stems from the fact that people are easing themselves into their roles for being there.

Many groups don't resolve the inclusion issues with any degree of completeness and so hover on the brink of survival. Also, many groups don't get past this stage in their interpersonal (as opposed to their role) relationships, because many groups do not have any explicit and clearly stated set of conditions that describe precisely enough just what constitutes membership, or just what is necessary for things to work. In this case, there are always potential threats to the group's very existence whenever some unexpected event occurs – wherever it comes from.

Group Phase Two: Control or Security

Control becomes the second major phase of the group's life. Once members have established themselves and established a sense of what membership and attendance requires of them, and have begun to know how to manage themselves, then the question, 'What influence or impact am I having here?' begins to surface. Everyone has control issues; the only question is to what degree. Control is not simply about exerting power over others, or in relation to them, but is largely to do with ensuring a sense of security to self and self-image.

Since the self-image of many of us can come under potential threat from a wide range of sources, the need for clear ground rules and safe conditions can be vital. But real security can only be achieved by a group, if it is to stay together any length of time, by 'uncovering' the security needs of each group member and devising a way to integrate them within a framework of agreed, common understanding. This is not something which can be accomplished in a matter of a few minutes with a group that is only spending an afternoon together. The longer a group is together, the more these control needs have to be surfaced and worked with.

Control is also about power. If I am to get what I want then I might feel the need to limit you, or fear you might block me. In order for me to feel secure, I might want to ensure that I am the one to take over the decision-making role in the group. For other people, simply knowing what the mechanisms are and how they operate will be sufficient to allay their fears about control issues in the group. There are those who want control to be clearly established and will say so, but they will not want to provide it themselves. They will often be attacked for being all 'mouth' and not being willing to stand by their demands. There are those who want control and who do think of themselves as being the ones who should provide it, and there are those who cannot abide structure and control, and protest at whatever arrangements are suggested. (They often have high control needs, but they

simply haven't found a socially useful way of expressing them. Being able to stop something from happening and having no alternative to put in its place is the illustration of a massive control need that is doing no-one much good.)

Group Phase Three: Openness and Intimacy

Yet if a group moves beyond control there are two questions facing them, both of which are full richness and possibility:

1. 'How much do we want to come to mean to one another?'
2. 'How close shall we allow ourselves to grow?'
3. This is the phase of the personal relationships within the group taking precedence over individual status and role indicators.

The phase of openness is marked by members being able to relate strongly and openly to one another, not simply in coffee breaks or in the pub afterwards. It is not something that happens on the edges of the group's activity – a bonus if you are fortunate – but something that is part of the group itself and can therefore be raised and discussed whenever needed. If it gets in the way of the group's functioning (if group members feel that they are having too little impact upon what is happening, for example), they feel able to raise their anxieties and their concerns in the group with an expectation that, not only it will be listened to and recognised as a valid concern, but that the group will respond. It is a phase when a challenge to the work of the group may force difficult choices and such differences have both to be recognised and respected.

At this stage, wide differences can be expressed between individuals without fear that the relationships will necessarily break-up or that the group structure will be seriously threatened. Members are confident that they run the show – as a group. The group is now strong enough to face whatever is going on and to attend to it. The group is able to make painful decisions about the order of events, the allocation of funds and resources and so on, without fear of disintegrating.

This is the stage where it doesn't cost you anything to let me be me, and I don't have to stop you getting what you want in case that limits my choices.

It is also safe enough for some members of the group to leave and the group not to collapse. It is time for the group to achieve its purpose and, later, decide now is the time to close.

Achieving Objectives

An effective WPL group will encourage and respect a number of facets of group life and dynamics as outlined in the following table.

Conditions for an Effective Whole Person Learning Group	
For Individuals	Self-direction.
	Personal responsibility for one's own needs, feelings, behaviour.
	Trust in the resources and capacities of the group.
	Appropriate levels of self-awareness.
Within the Group	High levels of openness, trust, self-disclosure, respect, regard, and acceptance.
	Recognition of genuine limits, limitations and external restraints.
	Shared agreement over goals.
	Responses that are focused upon the 'here and now'.
	Negotiated/shared leadership.
	Appropriate use of structures.

Table 3: Conditions for an Effective Whole Person Learning Group

For any group to achieve an objective it has to go through a number of stages, yet many groups will work through these stages, with more or less success, quite unawarely. However, if a group is going to develop and build upon its own success, it is important that it recognises which strategies succeed, which fail and to review how it proceeds in working through its own agenda.

Conscious reflection on the process is an activity that enables the group quickly to recognise areas of discussion that confuse different elements of the task and areas that tend to be avoided or only superficially covered. There also needs to be a decision-making structure and it must also review the objective in terms of the group's capacity to realistically meet it. There are five major steps to achieve an objective. As illustrated in the following box, an objective needs to be:

Steps to Achieving an Objective

1. Accurately identified. Careful formulation of the objective saves an immeasurable amount of time later when the group tries to define what it is doing as it attempts to do it.

2. Suitably resourced. The group must identify the resources required (remembering that people are the most significant resource) and find out how to get them.

3. Formulated into a strategy. A group needs to allocate the contributory task to members that will bring the group towards meeting their objectives.

4. Implemented. The group must actually get on and do it.

5. Evaluated. The effort must be set against the objective in order to assess the group's capacity for identifying and prioritising tasks as well as evaluating the success in fulfilling the objective it set out to achieve.

The Facilitator in Whole Person Learning

The Role of the Initiating Facilitator

The role of the initiating facilitator is crucial to the success of a WPL endeavour. In large measure, the facilitator is 'modelling' the process as a way of inviting participants to grasp the complexity of the endeavour upon which they are embarking. The more a facilitator moves towards peer-based, experiential and negotiated forms of education, the more she moves toward the potential for WPL.

Too much of a contribution too early by the facilitator can create a familiar form of 'leader dependence'; too little and it can create a vacuum in which residual anxieties fill the space and the group wrestles with finding sufficient structure to make headway.

An initiating facilitator has to find her authentic role in amongst:

- The participants (who may be known or not)
- The topic (with which they may familiar or not)
- The time scale of the event.

She also has to balance these with a clear, firm – but not authoritarian – 'call' to draw people into as full a form of engagement as they know how at as early a stage as is possible.

The facilitator's role in WPL events also includes managing and facilitating the unexpected. She is primarily a modeller of the processes of working within the peer principle, even if she is not an expert on the content upon which the group is engaged. A facilitator with good process skills may facilitate groups and teams on issues about which she has only a rudimentary knowledge since she is being asked to assist in illuminating the process that is taking place.

Facilitators should also model being open to challenges themselves about aspects of the content, method or process – and there is always more to learn about process skills. They may, or may not, explain but they should be able to respond openly to questions individuals put so that a climate of participation can ensue.

Clearly, therefore, the role of facilitator of a WPL event is not that of a conventional teacher, nor is the facilitator's role merely that of another participant. The balance may change, but participants and facilitators have different needs, skills and resources, and contributions to make.

As the initiating facilitator, I may well get it wrong or put the emphasis in the wrong place. So I've learned over the time I've spent doing this to listen with a sense of, "What can I say 'yes' to?" and, "Can I keep quiet otherwise?"

Communication Skills

The skills a facilitator primarily relies upon to be effective are the skills of communication. Whether giving instructions to group members on how to go about a particular task, inviting participants to discuss an 'issue', reflect upon a process, or asking a trainee a question, facilitators are employing a wide range of communication skills.

It is also the case that learning to listen in this work is different from just about anywhere else – or so I've found. However much I listen to others in other places for other things, when I am both listening to deepen my own learning and to hear where you are there is always a lot to take in and process.

There are three principal ways in which communication skills may be considered:

1. Interpersonal skills. The skills of working with individuals and groups as she goes about her work.

2. Structuring skills. Providing clear and explicit descriptions to people of what to do and how to go about their work together.

3. Presentation skills. The skills involved in scene-setting and giving information in a relatively formal fashion.

Preparation is a key element in effective presentation skills, whereas immediacy of response is the heart of interpersonal skills. Achieving a useful and healthy balance between these two sets of skills is a major challenge to a facilitator who wants to develop flexibility and work across a wide range of groups and situations.

The Facilitator in Action

One of the great dilemmas of a more WPL approach is that when it works it is clear that there is little for the facilitator to do – it can appear all too easy. Only when the work breaks down, when, say, the individual or group gets caught up in some procedural wrangle, some interpersonal conflict or is unable to manage someone's distress-distorted activity, does the facilitator appear to be needed.

At such a time, the facilitator has to find responses that are not anxiety-laden or distress-determined in herself. The ability to have a non-anxious interest at times of challenge and difficulty illustrates the complexity of facilitating WPL, yet it is precisely through this non-anxious interest that people are given the freedom to learn and to figure out what they need/want to do. It is not an approach that has years of history such as teaching or committee management, yet there are centres of practice that mirror WPL. Facilitating WPL calls for new skills and openness to developing new ways of working, reflecting the same challenges we are asking others to face and engage with in the wider world.

Group facilitation combines individual development, group development and the achievement of whatever goals the group is established to accomplish. It promotes the distinct individuality of those involved at the same time as it affirms the value and importance of collaborative endeavour. Such a tension between the individual and the group cannot always find immediate resolution, nor can it always be satisfactorily accomplished.

Group members (over time) can come to recognise that 'my learning' is connected to 'your learning', which in turn is related to 'our' learning. In other words, the inevitable frustrations of group process work are a crucible for individuals meeting and facing some of their conditioning around expectations, authority, influence, structure and relatedness.

In a WPL approach, facilitators need to bear in mind strongly that the imaginal[20] realm and the feeling realm are vitally influential elements to the whole process. It is not simply a matter of thinking; it is much more a matter of being open to one's own wider processes that influence how thinking gets to a result. Neither is it simply a matter of 'doing', once the experience has been identified, but that the feeling dimension is a fundamentally important element in the whole rationale and purpose of WPL.

Enabling someone to become more in tune with her own feeling life, able to draw upon it sensibly and sensitively, is an underlying dimension to WPL. It is equally important to be able to allow space and give care and attention to any parts of the person that have been injured or damaged in the past which might resurface as a result of the influence of contemporary events. The release of any such distress clears obstacles to individuals being able to deepen their own connection and relationship with themselves and others.

I may be an experienced facilitator, able to work with fairly high levels of distress when people are triggered into strong emotional reactions as a result of some aspect of their learning. But where do I stand on encouraging people to manage these reactions? Do I raise the matter at the outset of the group and potentially disable some participants who wonder what is in store for them? Do I wait until someone is triggered in this way and then talk through with the group how this is an OK phenomenon? Do I explain then how we can all learn to 'be with' a person in her distress as she manages the upset caused as she develops a new insight into her behaviour?

These things are important in how they are raised, managed and dealt with because they influence the continuing development of the group climate.

Facilitating Learning

Learning that takes place in groups is amongst the most powerful and incidental there is; powerful because it lasts and incidental because a good deal of learning that takes place in a group is incidental to the content or the topic under consideration. Our individual group behaviour is something that affects what we learn, how we learn and above all how we are amongst others. Facilitating or managing a WPL group involves the interrelationship of four major dimensions:

Facilitator style: an understanding of the self-as-instrument concept, an understanding of one's temperaments, managing a balance between intervention and 'holding the space' all combine to create the facilitator's style. (See Facilitator Styles, Oasis Press, for a greater in-depth study of facilitator styles.)

Responding to the needs of the group: being willing to be clear and to negotiate how you and the group will work together on the content you are there to provide. 'Responding to the needs of the group', however, does not mean being cajoled into going along with pressure from any source, or giving way to those who make the most noise.

Group dynamics: a way of understanding the group process. Facilitators need to know something about the roles people play in groups, the phases of group life and the processes that occur so that they can encourage the learning that people are making as

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[20] See Heron's, Feeling and Personhood and Gray's: A Tour of Feeling and Personhood for more on this aspect of the process.

part of the group dynamic. An understanding of the nature and type of group that is gathered will also help.

Strategies to enable participants take responsibility for their own learning. Whether you negotiate the content of sessions with groups before you begin, whether you ask people to discuss their expectations and reservations, or get individuals to programme their own learning, the aim is to enable those taking part begin to recognise the importance of their own contribution.

It is useful for facilitators to reflect and compare their profile of practice against any models and frameworks they have already acquired or with which they are familiar. Starting from 'what you have and where you are' is a model of learning that is based upon facilitating as opposed to instructing, teaching or directing.

The skill of the facilitator lies in working with these issues to a level appropriate to the needs of the group, the time available and the content. A group that wants to progress on a task and gets stuck in a process issue will often express resentment at the facilitator in the belief that she can get them out of it. It is possible to 'see' an issue before it appears, for example, and to invite the group to choose how far and how long they want to deal with it. This can have the advantage of recognising the issue, giving it attention, but not to the exclusion of the content and the needs that have brought people to the group.

In some ways this example can be viewed as the end result of being able to put everything else into practice. It is identified separately here, however, in order to draw attention to the importance of the knowledge and awareness a facilitator needs to acquire which should then inform whatever skills she is applying and whatever style of development she is using.

Developing Trust

A fundamental aspect of promoting WPL amongst participants is to encourage them to develop trust in their own experience i.e. to develop a way of:

- Learning to discriminate how they understand themselves and the world
- Refraining from leaping to obvious interpretative conclusions that may only make sense to their unique or idiosyncratic past experience
- Remaining open to the unusual, the particular and the specific about this experience in order to allow its distinct contribution to 'appear'.

Since cognitive skills are granted such an overwhelming priority in our culture, the idea that someone who is conventionally well-educated, thoughtful and successful should have so much to learn about her own experience is one of those challenges that makes WPL the endeavour it is.

How does someone, convinced that she already has ample and sufficient means of interpreting something as straightforward as 'what is happening', develop a curiosity and an interest in the potentiality of there being more than she usually allows and that there is therefore something for her to learn?

"Cultural change takes time and is never complete." Philippe de Woot, Should Prometheus be bound? Corporate Global Responsibility (p 153). Palgrave, London, 2005.

This is a hard bargain to sell often. Most people, when it comes to this kind of attention to their experience and the meaning they make of it, have a surfeit of meanings and don't want anyone else's – even another of their own.

Suggestions that the affective dimension may be a more influential force upon what is taking place are not going to be received with joy or even pleasure by someone who has placed all her future hopes and past education on the acquisition of cognitive information. It is a new realm and one that holds many pitfalls and possibilities of rendering the very basis upon which individuals 'code' their reality inadequate at best and inoperable at worst.

WPL has this effect, and has it early, because you cannot invite individuals to be open to their experience without them encountering the fact that the reality they believe they know so well is largely composed of previous experiences and long-ago acquired beliefs about themselves, others and 'situations of this kind'.

Most of us place a great deal of our personal identity and individual security in the convincing explanations we have for what is taking place. Surrendering that to explore alternatives is highly threatening.

It is rare for people to have sufficient warrant for trusting their experience about a good deal that goes on in groups and in WPL events. Many people have not had positive experiences in groups, whether through education, work or even family groups, they are, therefore, often suspicious of what might happen and fearful of the group's potential influence upon them.

In their own world, they may be viewed as an 'expert' and carry status, influence and even authority and expect to carry that influence and status with them into any group setting using it as a form of protection when difficulties arise. However, in a learning forum where the common power structures and so on do not hold, they may become exposed to internal anxieties and concerns that they can disguise in other places but which are harder to avoid in WPL groups. These kinds of defence mechanisms lead to a dissonance, releasing further reactions to the experience they are having that may increasingly disable them from making their most useful contribution.

On the way to becoming more real in some aspect of oneself, there can be uncomfortable experiences and home truths to be faced about how we operate or how we are perceived by others, for example. We all have aspects of group experience and personal learning about which we have blind spots and no-go areas that influence how the self-as-instrument operates effectively.

Being authentic is an attempt by the person to express the real aspects of themselves without reservation but with an appropriate regard for the other person and the context. Clearly there is a lot of room for debate and discussion about when someone is or is not authentic. In WPL, a large part of the learning centres upon helping people identify increasingly authentic responses to the world they are in, the people they share it with, the work they do – in fact, all aspects of their personhood.

The point we are emphasising here is that the road to greater authenticity is paved with the willingness to encounter challenges that often arrive unpredictably from a number of sources. Such challenges can arise:

1. From within the person herself.
2. From what she is viewing taking place in the group.
3. From the response of a group member.
4. As a result of the material that is being surfaced in the session.

The art of learning to trust one's experience is acquired through full participation in the life of the learning group and openness to feedback and reflection. Over time, people begin to strengthen their contact with the deeper parts of themselves and, at the same time, are increasingly aware of their over-reactions, avoidances and evasions, and will often seek direct assistance[21] to overcome these limitations. In other words, they develop a much clearer view of themselves and, therefore, grow in understanding of the self-as-instrument concept.

Trusting one's experience is therefore a voyage of epic proportions.

Process Issues

WPL activities can suffer difficulties at four key levels:

1. Appropriateness of the task to the needs of the group: essentially a design issue.
2. Failure of the task to provide a relevant illustration of the issue under consideration: a content issue.
3. Failure of group members to engage with the task effectively because of other, unresolved or more pressing issues: essentially a matter of group dynamics.
4. Lack of participation and involvement by members of the group to reflect upon the responses to an activity or session openly: a process issue.

A 'process issue' is any interruption that results as a session proceeds and requires some response from the facilitator either to manage or to note. The main concern here is to identify process issues that can impede the development of any group endeavour, but especially that of WPL groups. They fall into two main categories:

1. Issues which indicate that the dynamics of the group are the source of difficulty.
2. Issues which reveal a lack of skill amongst members in working effectively as a group.
3. Because working in such groups is a challenging experience for most participants, both elements are often tied together and the skilled facilitator will recognise an issue in the group functioning that also highlights the lack of certain key skills.

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[21] Such assistance often comes in the form of one-to-one mentoring, coaching and so on.

There are some process issues that by their very nature cannot be ignored; there are other process issues which are best left observed. It may be wiser to pay attention to what is going on rather than draw everyone's attention to it.

The choice may be the result of the evaluation the facilitator makes about the level of the issue's intrusion into what is happening or the relationship of the issue to other more important concerns. Sometimes a process issue needs to be 'tracked' and information gathered before either the group or the facilitator can offer any useful response to work with it. Raising an issue because you have noticed it is not sufficient in itself to justify the group being expected to deal with it. The criterion for working with any issue is that it should be related to the needs of the group and the task they are attempting.

The more an event approaches WPL, the more essential process skills are. Knowing how and when to invite a contribution from someone who, so far, has made very little apparent effort to belong is quite a different skill to that of helping someone who is confident of her role, but who has just been taking 'time-out' during the group. Recognising the difficulty of the first person and the possible avoidance behaviour of the second is important. How you manage each individual member is going to have consequences, not only for your relationship with that particular member, but potentially for your relationship with all other group members.

Diagnosing emotional blockages, identifying potential conflicts and rivalries that may exist in the group and responding to them constructively, are all aspects of process skills that facilitators can develop. Developing strategies to encourage participants to opt-in without being over-solicitous, challenging individuals in ways they can respond to positively and motivating individuals to take increasing responsibility are important aspects of WPL. The facilitator can enable group members to develop the necessary skills, which in turn will help them overcome their blocks to progress.

Common Challenges

It must be said, however, that some groups remain locked into an issue, despite a facilitator's best efforts and, in this event, an awareness of the common difficulties provides a diagnostic tool for any remedial action. Individual members may well seek to shift the responsibility for what is happening and for their own frustration in a group away from themselves and toward the group facilitator, appealing or challenging her to take some action that will 'make things better'.

There is often a vested interest in not dealing with such issues when they appear but, when avoided, such issues have a cumulative effect upon the group in terms of levels of trust, effectiveness and openness. Avoidance can be a three-way response exercised by individuals, the group and the facilitator to avoid dealing with a situation or a group member because it is becoming increasingly unpleasant. Motivation declines, attendance may suffer and the quality of group life becomes poor. Some of the most common strategies are given in the box below.

Reflection, Monitoring and Review

'If you don't know where you are going, wherever you end up will only be somewhere else.' Monitoring and reviewing skills are complementary to planning and design skills; if you don't plan what you do, monitoring what happens won't tell you much about what to do

differently next time. Planning well and not paying attention to the processes that occur will leave you without much valuable information for future design: the two sets of skills are essentially interrelated.

Common Avoidance Strategies

Withdrawal. Individuals simply refuse to take a fully active part in whatever is on offer. It has associations with the notion of 'dumb insolence'.

Pairing. Pairing will occur in most groups from time to time, and will hardly be dysfunctional to the group. It is only when such strategies impede the activity of the group that they require attention.

Criticism of the facilitator. The facilitator is almost certain to come under attack at some stage for having allowed the situation to deteriorate, and for not having 'done something' to stop it. Many members will respond by sitting back and waiting for some masterful assertion of authority, fully believing that the facilitator has engineered the situation for some magical personal purpose soon to be revealed.

Selective perception. Sometimes a group, or some members, collude to interpret an instruction or an activity in a way other than intended. Such selective perception is the unaware or deliberate mishearing of what is being requested.

Rigidity in attending to task. A rebellious, hostile or unco-operative group can easily evade the real task by so rigidly interpreting a request as to make the activity unworkable or a disaster. A frequent accompaniment is to then blame the facilitator for giving ambiguous instructions.

Flight into fun time. Here the group generates a lot of nervous humour to shift attention away from the task at hand.

Delaying. The group enters into prolonged and distracting negotiations with the facilitator, postponing the task at hand on the rational grounds that the conditions are slightly less than ideal.

'Tell me a story'. Under the guise of interest in the facilitator (or some other nominated stooge), members ask 'interesting', 'provocative' or 'challenging' questions. With skilful contributions from other members, once underway, the topic can last for a whole session at a time.

Failure to form an effective bond. Many learning groups never establish themselves as an effective force. This may be as a result of reluctance or insecurity on the part of the facilitator to help the group come together.

There is a critical difference, too, between monitoring what is happening in an attentive way and an over-anxious pre-occupation with whether people like what you are doing for them. Facilitators need to develop an awareness of their work that monitors the group, the content, the pace and the processes: not easy to do whilst having responsibility for a session. Crucially, in WPL it is not just the facilitator who needs to be able to monitor the event; all participants also need to learn how to monitor what happened, their own learning, whether objectives were met, and so on.

The reflection phase includes the reflections that I now realise were going on in the activity as well as those I am making post-activity. In addition, there are the promptings and nudges of realisation as well as the judgements and criticisms (that may be outdated and historical, but which nevertheless influence me still). There are the sophisticated elements of reflection, because this is an activity with which I am long familiar; there are the rudimentary observations that are the best I can do, because reflecting is not a strong feature of my make-up.

There are a number of ways for getting a sense of how an experience left people, what their reactions are or how they view what has taken place. It is important for the facilitator to ask for what she wants or she will get anything that individuals bring to mind. This may be no bad thing but it should be invited rather than a result of her forgetfulness to shape the invitation well. Three ways are:

1. 'Quick and dirty' or 'impressionistic assessments' as a way of identifying how a process operated, or how an exercise was experienced.

2. Via a 'spoken telegram[22] as a way of identifying immediately where participants are.

3. Through the use of reflective questions which help individuals structure their thoughts and explore them with another colleague. These are chosen by tutors as a way of helping participants give focus to their discussions and it helps isolate variables.

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[22] Each person selects a single word or a phrase, but no more than a sentence, to summarise their impressions about... For example, How did you find the day? or What have you noticed about your response to...?

Summary of the Role of the Facilitator in Whole Person Learning

A Facilitator in Whole Person Learning Needs To:

Assist participants in their examination and understanding of experiences taking place in the group.

Help draw attention to the processes that are influencing the group's performance.

Assist in enabling individuals develop clarity of understanding.

Find value in their experience.

Promote the learning of those involved and have a range of methods and approaches to encourage that to happen.

Make explicit both the rationale and content of any approach.

Have experience of the methods she is asking others to try.

Be creative in design.

Respect and protect an individual's right to choose.

Encourage and use feedback skillfully.

Validate efforts.

Provide conditions in which participants can identify and express their needs.

Have a willingness to work with individual distress.

Have an awareness of her own personal distress.

Continue to develop herself.

Conclusion

It is becoming ever clearer that styles of management and leadership have to change. No longer does the hierarchical, top-down, job-for-life approach accomplish what is needed now, and will not equip us to face what is awaiting us and arriving fast. All the issues raised in this manual – and more – call for a radical approach towards working together; towards the good of the planet within a viable economic and fiscal framework, with a socially just and ecologically sensitive approach to the environment. WPL is an approach that addresses the concerns of modern-day life:

1. Globalisation.

2. Managing rapidly changing and fluctuating economic and social conditions.

3. Planetary issues.

4. Educating the leaders of tomorrow – rather than 'training'.

5. The need for organisations to involve their workforce more fully.

6. The need for organisations to listen more carefully and respond accordingly.

WPL advocates that how the learning takes place is now a, if not the, crucial issue of our times; especially as conceptual understanding, the knowledge base and the content of learning, become obsolete more quickly. A further characteristic of WPL is the call for dialogue, for communication, for active participation, all of which are necessary since no one person, no one organisation, or even one nation is sufficient to solve current problems. In this sense, as we have seen, learning must become a joint venture – something at the very core of WPL. WPL enables people to learn how to learn together to respond to new concerns.

In order for people and their different points of view to come together in this way and in order to realise the potential synergies of a new way of learning, the setting needs to be based on equality of respect and consideration – we meet as peers in WPL.

To summarise, WPL encourages:

1. Individuals to relate to others in a more equal manner.

2. Honest, open discussion and debate concerning the matter in hand, whether that be a Board meeting, staff issues or the development of a strategic plan.

3. Clarity of communication and understanding between all involved.

4. The recognition that differing perspectives have a contribution to make.

5. The importance of individuals feeling free to give voice to their authentic concerns.

6. Shared, 'owned' decision-making.

7. A commitment to stand by what one agrees to do, and what that brings about in the form of results.

8. An aware understanding of the affective dimension when working with people.

In addition, a WPL approach is transferable to many situations in which people meet together in order to make decisions, research topics, explore differences, and learn new processes or tackle new themes in any field. Since it is the WPL approach that is crucial rather than the particular environment in which it takes place, WPL can travel to any programme or event where those involved recognise the need for greater participation and the full engagement of each and every individual.

WPL is a far-reaching model that has implications for every area of organisational/ institutional life from board members and senior executives all the way across the spectrum to those on the 'shop floor'. It is, therefore, a challenging approach to take on, yet the value and benefits of doing so have been discovered time and again by those undertaking a WPL event.

Glossary

Active inquiry: one form of experiential research. It contains elements of co-creation. In active inquiry, it is no longer admissible to maintain distinctions between those being researched and the researchers. Each person in the inquiry is directly involved.

Affective competence: the aware, effective and appropriate management of feelings and emotions in a variety of settings.

Authenticity: a person's attempts to express the real aspects of herself. It is often interchangeable with genuineness and is linked with congruence.

Change: movement from one state to another; the process of something becoming different; can be perceived as positive or negative. Change doesn't have to go anywhere or lead to any result.

Congruence: a match between a person's behaviour and her statements.

Co-creation: gives recognition to shared efforts under the auspices of peer learning, based on mutuality and interdependence.

Development: an organic extension or unfolding of potential; bringing forth what is latent. There is progression into a higher order of operating or experiencing. Taking hold of a process or managing it, having some degree of understanding and possessing some capacity to influence the direction in which it goes. Development has coherence, pattern.

Dialogue: a free exchange where each party listens fully and contributes fully. Openness and authenticity are key elements in dialogue.

Education: a moral activity enabling people to better shape their own purposes and inquire into the purposes they serve; it is about examining oneself, investigating the nature of the activity, its utility, its value to those served and its ultimate relationship to the wider society; what the person makes of her experiences.

Engagement: the demonstrated willingness to take an active part in all aspects of the event.

Experiential learning: puts participants and their own process central to the learning they achieve. It seeks ways to enable them to learn how to 'use' them-'selves', (the 'self' that is theirs, that is), in their various roles and relations. Learning through experience; the approach that is a forerunner to WPL.

Imaginal: not simply the imagination but the whole realm of non-rational ideas and sensations, and how they interplay in consciousness.

Inquiry-based learning: approaching a research topic from the question and exploring where that leads.

Modelling: behaviour that is being advocated by someone is authentically demonstrated to others.

Participative learning: goes some way towards acknowledging a greater degree of connection between those teaching and those learning. Those taking part may be offered some measure of contribution, albeit restricted, into some aspects – usually of the content

or the sequence of the learning tasks. Group members discuss the implications of what they are learning and think ahead to how they might apply it in their own circumstances.

Peer paradigm: traditional sources of authority, hierarchy, and gender are questioned; there is the quest for an authentic expression of personal values in a respectful relationship of differences with others. Persons are interdependent with other persons.

Peer principle: based on a recognition of the value and worth of persons in their own right and that human flourishing is based on human relationships. It describes how persons stand in relation to one another irrespective of whatever distinctions or differences they also have to acknowledge.

Personal visibility: being willing to identify and express one's own learning needs, preferences for what is to be done when, what topics shall be covered, who will be worked with and so on.

Process issues: issues relating to how the learning is being gained; interpersonal concerns; power, authority and leadership styles in the group.

Reflective practice: continual process of reflecting upon one's practice, both during an event and afterwards, whether that takes the form of group peer supervision, one-to-one supervision or some other form of reflection.

Self as Instrument: a term which refers to the recognition that it is the applied use of self in practice that brings about change. This concept is studied much more fully in Working with Others: Helping and Human Relations, Bryce Taylor, Oasis Press, 2004.

Self-determining: being able to set objectives; to formulate standards of excellence for the work that realises those objectives; to assess work done in the light of those standards, and to be able to modify the objectives, the standards or the work programme in the light of experience and action. All this in discussion and consultation with other relevant persons.

Seven Stage Model: (created by Oasis) a developmental approach to human relations from a whole person perspective that can be applied usefully in any context. See Working with Others: Helping and Human Relations, Bryce Taylor, Oasis Press, 2004, for a comprehensive exploration of the model.

Shadow side: those aspects of our personhood that are hidden from view, kept suppressed or of which we are unaware. They may find expression in unexpected, surprising and, very often, unpleasant ways.

Somatic: internal sensations; body awareness.

Training: an induction into corporate rituals and routines; emphasis upon the academic and the theoretical rather than a wider, whole person approach.

Transformation: incorporates development and includes change, and results in a qualitative shift in state, function and processes involved. A new order of operating comes into play; a new mode of functioning appears.

Transpersonal: beyond the person; acknowledging the numinous; other states of consciousness.

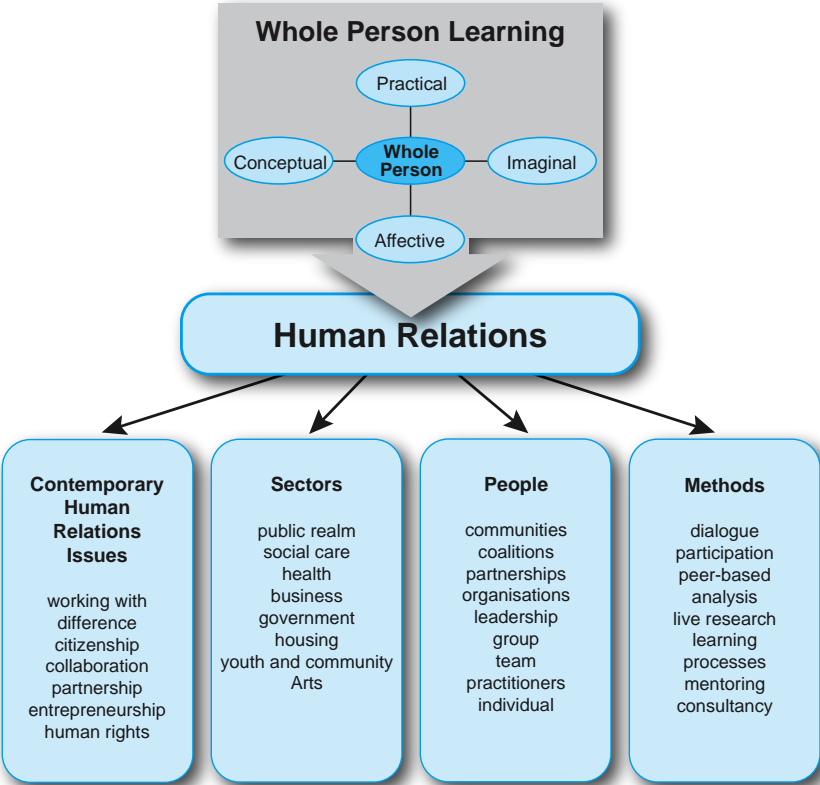## Appendix 1: The Context of Whole Person Learning

Table 4: The Context of Whole Person Learning

Appendix 2: GRLI Participants in Whole Person Learning

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Whole Person Learning in Action Manual

WPL is relevant to and important in three 'worlds':

1. The world of business and management.
2. The world of social organisations and the impact WPL will have upon them.
3. The political world and changing institutions.

This manual primarily addresses the purpose and value of WPL in the world of business and management. The emphasis throughout the manual is to help those preparing those who are undertaking learning in business schools or other centres of adult learning where new approaches are required. The manual would apply equally to a manager as a facilitator of learning in the workplace or any adult educator who wishes to involve participants more fully in their own learning. It will, therefore, be of particular value for:

1. Teachers in educational institutions, in enterprises and in other kinds of organisations.
2. Educators, in the widest sense of the word, in all arenas where a learning environment is fostered.
3. Managers in organisations, including both economic and not-for–profit sectors.
4. Leaders of groups, project team leaders, and all those with a supervisory or over-view role.
5. A new generation of learners who are asking more of themselves in order to become more able to meet the challenges ahead.

It is intended as an introductory tool for those who are interested in this new way of being in the world, especially a new way of being in the worlds of education and management. It is a 'how to manual' for people who are looking for new methods of learning. It is a first resource and it is supported by a wide network of people around the world (largely through the work of the GRLI) who can offer coaching, either in person, by telephone or e-connections, to anyone interested in taking further any of these concepts and ideas.

This manual is, in the spirit of WPL, based on the personal experiences of those involved and the peer-based relationship between authors and contributors in this project in order to avoid the possibility of internal contradictions in the process of how it is promoted and what it encourages. It is an experimental and experiential approach and, as such, it also offers a platform for continuing exchanges on personal and organisational WPL experiences, as well as for focused contributions to the WPL knowledge base.