Knowledge Transfer
Voices That Work

EDITED BY CHARLIE CUNNINGHAM

Module 7

Creating Environments that Support Sustainable Learning

"The excellent farmer doesn't plant crops.
He creates conditions in which crops can thrive."

BY NICK OWEN

The full list of modules available are:

Module 1
"An Introduction to Voice" Basic Voice Exercises – by Kate Pringle

Module 2
The Universal / Generic Voice – by Veronica Allardice

Module 3
An Example of Good Practice: "The Reflective Practitioner" – by John Tucker
Derived from "Female to male transgender project" Spring 2006

Module 4
Best Practice in Lesson Planning for Bespoke / Client Focused Training – by Emma Brown

Module 5
The Importance of Spoken English Skills Training in the Business Setting – by Phil Bliss

Module 6
Pitching Voice Work to the Business Client – by Phil Bliss

Module 7
"An Introduction to Voice" Basic Voice Exercises – by Kate Pringle
Creating Environments that Support Sustainable Learning – by Nick Owen

Module 8
Performance Skills for the Non-Performer – by Emma Brown.

Introduction

The ability to communicate effectively in all areas of our lives can be dependant upon how confident we are as users of our voice. As individuals we possess a broad array of skills and talents but the inability to get our thoughts, our feelings, our desires and our messages across effectively to our "audiences" can hold us back. The ability to retrain our own voices and the voices of others can be challenging, empowering and creatively very exciting.

In the article that follows, an experienced voice and professional development trainer offers advice on techniques and strategies that will allow you to develop your own style of training to be most effective for the groups you are working with. We hope that by studying and putting into practice the approaches described, you will be able to enable your trainees/learners/clients to benefit from coaching that is integrated into personal and professional development programmes.

There are some important messages and caveats to bear in mind as you approach the material and work practically on your own voice and the voices of others. The following is a bullet point list of things to consider when you begin to integrate elements of voice coaching into your practice.

1. **Accessibility** – An understanding of the voice and the physical and psychological factors that effect how well we communicate is accessible to all trainers and can be incorporated into any training delivery. However, professional voice coaches undergo a significant amount of training. It is recommended that the practitioner undergo specific training before seeking work as a "voice coach".

2. **Health and Safety** – Voice training is a physical process. As such, you must ensure that the health and safety of your group is supported. Those whose voice is damaged by prolonged misuse should be referred to a medical professional or speech therapist in the first instance.

3. **Making it your Own** – The theory and practice of voice training has been evolving for many years. There are no perfect or ideal exercises for any one group or situation. Take the exercises you think would work for you and make them your own.

4. **Being Patient** – The way we speak and communicate is hard wired by our experience. The muscles of speech and some of our thought processes therefore must be retrained. This process will take time and may happen in small increments or larger steps. Make sure you record progress and keep your trainees moving forward through feedback and encouragement.

5. **Reflecting on your Practice** – As a trainer, it is important that you reflect on your methods of delivery, how you connect with your training groups and what works/what doesn't. Again, take the material presented and use it so it suits your own development as a trainer to the benefit of your learners.

Approaching the Material

> All modules contain questions to prompt reflection and discussion of issues raised in the text.

> Symbols in the margin show where listening (ear) speaking (mouth) and physical (body) exercises are featured.

> If you wish to obtain other modules in this series of articles about voice training, please refer to other titles shown in the inside front cover and contact kt@cssd.ac.uk for copies.

If you have any questions or comments about the material or ideas presented, please contact Charlie Cunningham or Paul Nicholl at The Central School of Speech and Drama (CSSD) on 0207 559 3936 or email kt@cssd.ac.uk.

Module 7

Creating Environments that Support Sustainable Learning

"The excellent farmer doesn't plant crops.
He creates conditions in which crops can thrive."

BY NICK OWEN

Introduction

In this short paper I'll propose the benefits that an integral and psychological approach to learning and development [L & D] can offer to teachers and learners alike. I'll discuss what an integral and psychological approach might include, and how it might be put into practice.

I'll consider the four domains of attention that any serious approach to L & D needs to include if it is to foster truly sustainable learning and development. These four domains:

• attention to self
• quality of interaction within one's own group and with other groups
• the development of behavioural skills and competencies, and
• an awareness of the material contexts in which human interaction takes place

are integral to the approach, and are based on the work of the contemporary philosopher Ken Wilber. [1]

The psychological element – based on the work of the Swiss psychologist CG Jung, and British psychologist Michael Apter – pays attention to five archetypal human qualities, or energies, which taken together enable teachers and learners to develop and display mastery across the wide variety of contexts in which they operate.

These domains and energies will be particularly valuable when teachers or trainers consider ways to structure, plan, and deliver development programmes for those they lead. For learners, an awareness of the domains, and exposure to and integration of these archetypal energies, will support their personal and professional development and their ability to consider how and when to apply what they are learning in more appropriate ways.

The paper will also touch upon factors that explain why teachers, and those they teach, have different styles and values which must be considered if successful engagement and respectful communication is to take place. Just as a farmer needs to be aware of the needs of different crops and the kinds of soils and conditions each requires, the transformative teacher – the archetypal Magician – will want to provide a sufficient variety of conditions and styles, contexts and energies, for deep learning to take root and grow in each learner.

The proposals in this paper operate from the assumption that sustainable, integral education has at its core the aim of educating the whole person. In an integral mode, therefore, as much attention is given to the developing of personal awareness and the promotion of a culture in which all learners can thrive as to the development of competencies and skills appropriate for the demands of whatever metaphorical 'marketplace' the learning programme is serving.

In your environment what does "integral education" mean to you?

What key things help you/ will help you frame such an ethos of Teaching and Learning.

The Four Domains of Attention

Teachers who desire genuinely integral and sustainable transformation through their work seek to address and synergise the dynamic relationships and tensions that exist between the four great domains of human experience. These domains can be expressed as follows:

Professional: the individual's behavioural skills, capacities, and aptitudes ~ professional transformation

Personal: the individual's desire for greater inner awareness, development, and complexity in meaning-making ~ personal transformation

Team: how people interact with, build, or transform the culture/worldview of their environment ~ cultural transformation

Infrastructure: how people interact with their environment and its social, cultural, economic, political, and technical systems ~ material transformation [2]

When each of these domains[3] is addressed in some way in the developmental process, the likelihood of real and lasting change is significantly increased. Why? Because there is no meaning without context, and each of these four domains are real world contexts that give shape, structure, and significance to the other three. What would be the point, for example, of learning new behavioural skills if they were inappropriate for the material context, or for the values of the culture, or the current belief system of the individual?

An educational experience may stress one of these domains above the others, but unless the other three are addressed and integrated in some way, and the learning is seen and experienced as being relevant to these wider contexts, it is unlikely that learner integration and utilisation of new knowledge will be either deep or lasting.

Does this make you want to re-adjust your "key 'things?'" If so, how?

In your setting consider a barrier to achieving each of the four areas and consider how you can remove this.

Five Human Energies

There are many forms of human energy which writers and commentators from different traditions have described as *archetypes*. Archetypes are found in myth, story, literature, art, religion, and science. They occur at all times and in all places in the human journey. "They reside as energy within the psychological unconscious life of all people everywhere."[4] They are "controlling patterns or metaphors", "invisible patterns in the mind that control how we experience the world."[5]

C.G. Jung, was instrumental in documenting many of the key archetypes that influence and impact human interaction and attention. More recently, the work of Joseph Campbell, Carol S. Pearson, and others has drawn our attention to the concept of *The Hero's Journey*, a quest towards maturity and wisdom through the integration of the different archetypes that reside within us. The story of the Arthurian knight Parsifal and his search for the Holy Grail can be seen in this way: preparing for the journey, taking various forms of action, learning from mistakes and setbacks, overcoming internal and external challenges [dragons], and returning home wiser, more accepting and transformed.

Archetypes operate independently of gender and biology. All women manifest both 'feminine' *and* 'masculine' energies, as do all men. Just as with *Yin* and *Yang* in Chinese thought, archetypes represent masculine and feminine principles.[6] We each have access to these principles, as well as to each archetype, although we may not access them equally.

In this paper I shall concentrate on just 5 of the dozen or so archetypes that commentators refer to. These five are particularly useful when constructing learning and development environments that support creativity, innovation, and sustainable change within both teachers and learners. They are commonly known as:[7]

- The Warrior
- The Good Ruler
- The Creator
- The Caregiver
- The Magician

The Warrior and the Good Ruler are characterised as masculine energies; they are concerned with the business of **_doing_** in the world. The Creator and Caregiver are characterised as **_feminine_** energies; they are concerned with the business of **_being_** in the world. The Magician combines both masculine and the feminine, doing and being, agency and compassion, the rational and the intuitive. Magicians, who may be considered as mature, balanced individuals nearing the end of their Hero's Journey, seek personal transformation of all their inner archetypes, including the masculine and feminine, into a deep and integrated sense of wholeness.

In a similar way, a balanced learning and development programme will give space for each of these energies and qualities to be incorporated in a training programme, developing a sense of interconnection between the different archetypes. At the same time, whatever the current preference that a learner has for one archetype over the others, his or her personal energy and quality will feel recognised and appreciated. The learners will notice that they are 'seen' and respected, and as a result can begin to connect with their inner self, access their vulnerability, and open up to the possibility of creative exploration and personal self-expression.

Equally, in any programme that welcomes the expression of each of these archetypes, there is a gentle pressure to access whichever energies are least preferred or expressed in ourselves. Often, this can be a fast track to personal development as we work with and develop those very parts of ourselves that we are least in touch with, that we are least comfortable with, and that sometimes we describe as "that's not me."

Reflect on a session you have taught recently. Look at your plan if you have it to hand. When were these "energies and qualities" planned for?
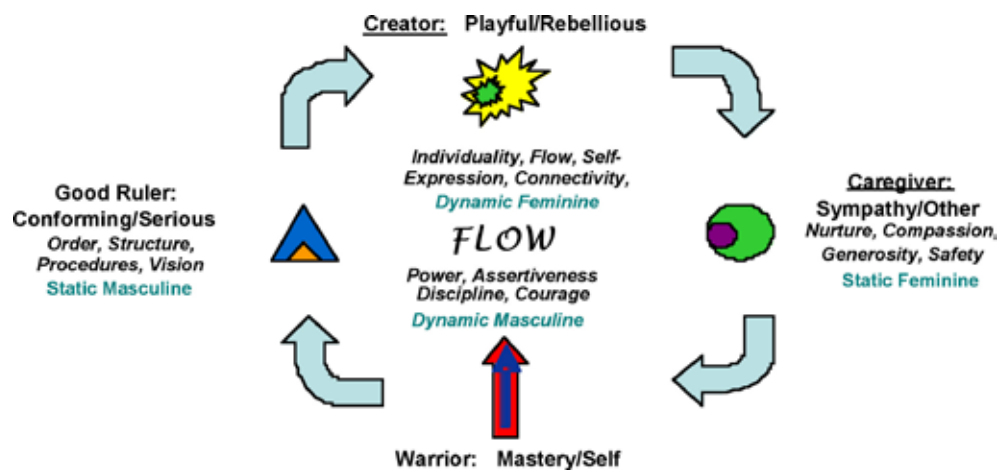

When did they emerge?

How did they affect you or your clients?

How did they effect the learning?

Archetypal Energies in a Sustainable Learning Environment

The key qualities of the archetypes and the interplay between them can be represented in this way:

Generally speaking these four energies can be easily recognised within each individual. Some of the energies or archetypes will resonate more with each person, and some less. Any learning and development environment that creates space and opportunities for the recognition and utilisation of all of these archetypes will allow each person to feel that he or she is acknowledged and appreciated, so close is our unconscious association with our preferred archetype.

At the same time, it is important to recognise that in the journey towards becoming a more mature, balanced, and wiser individual, each person needs to develop access to all of these archetypal resources. When this occurs each person can confidently meet the challenges he or she faces in the world – whether the challenges are inner or outer *dragons* – with more appropriate choices of behaviour and strategy. The movement towards the integrating Magician space has begun.

Reflect on a session you have taught recently. Look at your plan if you have it to hand. When were these "energies and qualities" planned for?

When did this change start to emerge?

How did it affect you or your clients?

Constructing a Sustainable Learning and Development Event.

The cyclic model of the Four Energies shown on page 7.7 offers a powerful way to think about building successful transformational learning and development events in a number of different ways.

Firstly, the diagram shows arrows which illustrate a direction of flow. Generally, it is useful to follow the direction of flow of the arrows so that a static latch follows a period of dynamic action or discovery. A dynamic space is a space of inquiry, of action, of exploration, challenge, and innovation. The static space gives learners time and opportunity to consolidate the new insights and information that have been gathered. It enables them to reflect upon their learning in order to assess, improve, and integrate it into the four domains of attention: self, team, skills, and systems.

This pattern replicates the nature of development of the basic building block of human existence, DNA. The dynamic stage of knowledge acquisition, creativity, and action needs to be followed by a stable, static period in which the new information and tentative learning is consolidated and absorbed. The Warrior and the Creator are *dynamic energy* spaces, the Good Ruler and the Caregiver are static energy spaces.[8] The Magician, being a later and more mature stage of development than the others, combines within itself the static and the dynamic, the masculine and the feminine, and has the capacity to sense which energy is appropriate within each arising context.

Thus, a teacher or trainer operating out of the Magician space – a space which differentiates and integrates the other four – may consider the shape and structure of a learning and development programme as a progressive series of interrelated frames or spaces for dynamic and static exploration of the learning topic. As an example, a teacher may have something like the following structure in mind as the basis of creating a supportive context in which all the archetypes can develop and thrive.

Good Ruler: The opening Good Ruler space sets out the initial frame, lays down the ground rules, proposes a 'vision', and establishes shared outcomes. The Good Ruler also sponsors the space for each of the other archetypes to make their contribution as the programme develops. Typically, this space will be organised along the lines of a formal project meeting or discussion. It is essentially a 'talking shop,' an opportunity for people to air their views and state their opinions in the light of current facts. It is mainly a serious, logical space. The Good Ruler role can be delivered by the trainer, or trainer and participants together. Once the plan is agreed formally, the question is how to explore the journey from the present situation to the desired situation.

Creator: The Creator space experiments, brainstorms, hypothesises, tests, challenges, tries the 'impossible', works from unusual perspectives, accesses different and usually non-logical thinking styles – intuitive, somatic, visual, spatial, etc. Anything is possible, nothing is impermissible. Such a session may be crazy, anarchic, chaotic, but above all explorative of pathways never trodden before by this group. Typical activities will be *playful* including, for example, improvising, making, imagineering, and taking multiple perspectives. Focus will be on individual expression although people may move from group to group [flocking] [9] as they become excited and engaged with other people's projects. However, the process is never random. All is done in service of discovering effective routes to achieving the vision and outcomes as set out in the Good Ruler space.

Caregiver: The Caregiver space is concerned with nurturing the group, making each individual feel respected for who they are, and important for the contribution they can make. Key skills are active, non-judgemental listening, acceptance, and openness to the amazing diversity of people and their differing values and meaning-making abilities. Caregivers provide the culture in which people feel supported to express themselves as they are. A Caregiver session in a learning and development event will include such things as pair work, small and large group work, but with an emphasis on recognising and respecting the rights of each and all to hold their own views and values. Caregivers assess how the ideas generated by the Creators will impact the culture of the group as a whole, and how they will impact on the four domains of attention.

Warrior: The Warrior space is concerned with the implementation of the ideas developed by the Creators and approved by the Caregivers. The Warrior's role is to translate thought into action, to fight for what it is necessary to do in the world. This stage of an L & D course will focus on just where and in what circumstances the new ideas can be applied. Warriors seek transformation through action, through doing, through assertiveness. It is not always pretty, but it is important not to back down when in service of a transformational idea. Activities might include role plays, individual and group activities measured against a task or challenge, debates, with an emphasis on people being willing to stand up and be counted even in the face of hostile attack. Warrior courage may be directed against both inner and outer *'dragons.'*

Having progressed through this cycle of the four archetypes, all provisional learning is now passed on to the Good Ruler space for analysis and discussion, refinement and fine tuning. Now the process can begin again with each archetype taking responsibility for enabling the deepening of praxis – the marriage of theory and practice – until learning is embedded and continuing action agreed upon which learners can take away from the event and experiment with in the real world.

Implement this strategy in your lesson plan.

What happened when you used this model.

Creating Environments that Support Sustainable Learning

States that Support the Archetypes: Reversal Theory [10]

The teacher/trainer will want to access certain useful states and qualities in him/ herself; and create opportunities for learners also to access them as they cycle through different stages of the learning event.

States are what drive our behaviours. They are created and they change through the interplay of three inextricably inter-related elements: our thinking, our emotions, and our physiology. If one of these elements changes, it will create a systemic response in the others. They do not work independently.

Reversal Theory is a relatively new branch of applied psychology and is based on the notion that motivational states drive our actions. Reversal Theory, or Personality Dynamics, recognises that "we are different kinds of people at different times: we are inherently fluid and inconsistent."[11] In other words, by changing our state, whether consciously or unconsciously, we can access different emotions, values, thinking, and beliefs about ourselves and the world and thereby influence the ways we take action. To put it another way, the means already exist within us to connect with different archetypal energies.

The Reversal Theory model offers four pairs of opposed motivational states which everybody can access but which we do not access equally.[12]
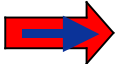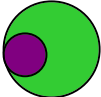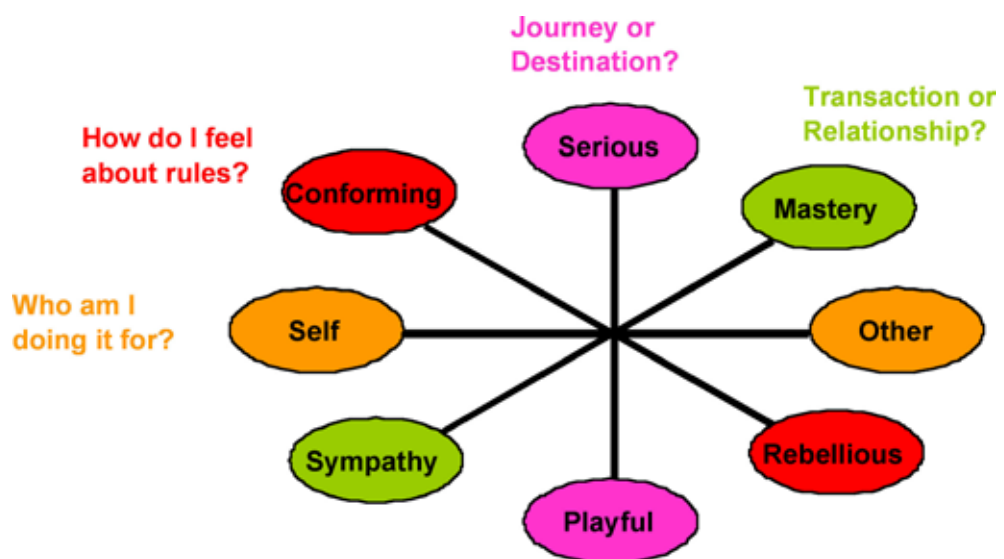

Sometimes, for example, if we feel stuck or bored or need a change we reverse from one side of a continuum to the other, for example from serious to playful. Awareness of these states is very helpful in assisting us to engage with the different energies and qualities of each archetype.

A serious and conforming state is the basis of the Good Ruler space. Attention is on setting achievable and desirable goals in the future and on conforming to certain rules and logical and systematic principles. It is about fitting in and following procedures. In this space, the teacher needs to set out clear guidelines and expectations, and achieves this by seeking individual and group buy-in to longer term vision and purpose.

The *playful/rebellious* state is the opposite, and is the natural space of the **Creator**. This space requires a state of playfulness in, and deep awareness of, the present moment. It is an absorbed 'flow' state. It is also a space of creativity in the sense that it 'rebels' against received wisdom, asks 'subversive' questions, entertains heretical or never-before-considered points of view, and is generally more attentive to the journey than the destination. It wants to have fun and to explore 'conflict.' In this space, the teacher needs to allow others to express their enthusiasm and to support off-the-wall exploration.

The *empathy/other* state requires an openness and attention to other people, a desire to build relationships in order to create group cohesion, and a deep sense of belonging, affection, and friendliness. It exudes warmth and a passion for the desire of genuinely co-operative learning and sharing. In this space, the teacher needs to demonstrate support by paying attention to the emotional needs of others and asking questions. This is the territory of the **Caregiver**.

The *mastery/self* state is the opposite and is the natural space of the **Warrior**. This space seeks personal control, power, and the assertion of authority. It is ready to take personal responsibility for the decisions it makes and be fully accountable for its actions. In this space, the teacher needs to let others take the initiative so that they can assert their Warrior capacities.

THE GOOD RULER		**THE WARRIOR**	
Blue: order/authority		Red: power/assertiveness	
Orange: open to risk/change		Blue: discipline, service	
STATE: Serious/Conforming		*STATE: Mastery/Self*	
Analytical	Rational	Challenging	Assertive
Practical	Systematic	Disciplined	Forceful
Praises and rewards	Authoritative	Inspiring	Competitive
Sets outcomes	Reviews progress	End justifies means	Resolute

THE MAGICIAN
White: transparent, all seeing, embracing
STATE: Appropriate combinations of states for each situation
Integrating, differentiating, synthesising, big picturing, intuiting, reasoning, working with paradox and not knowing

THE CAREGIVER		**THE CREATOR**	
Green: sharing/caring		Yellow: intuitive/open to ideas	
Purple: security/ritual		Green: self-expression	
STATE: Empathy/Other		*STATE: Playful/Rebellious*	
Empathetic	Supportive	Flexible	Systemic
Respecting	Warm and open	Fosters change	Synthesising
Creates trust	Develops others	Big picturing	Innovative
Reassuring	Aware of self & other	In the 'flow'	Visioning

The Role of the Magician

Like the Blue Hat in Edward de Bono's *Six Thinking Hats*,[12] the Magician's role is to take an over-seeing, dispassionate viewpoint in order to notice where energy needs to be placed at any particular time. This role is the particular province and responsibility of the teacher/trainer. S/he needs to be constantly sensitive to and aware of what is happening within the group.

• Is direction and attention becoming vague and unfocused? A Good Ruler intervention may be needed to re-establish structure, trajectory, and a greater seriousness of purpose.

• Is progress towards the stated outcome or vision becoming too procedural or predictable? A Creator intervention may be what is required to open up more playfulness and new possibilities.

• Are people not listening to each other, disrespecting other points of view and values? Perhaps it's time to remind them of Caregiver skills and to pay more attention to others and a co-operative approach to the tasks at hand.

• Are a few participants questioning the process, challenging the agreed vision, or even attempting to undermine the teacher? It's time to assert Warrior skills and re-establish discipline through determination, personal mastery, and force of will.

The Magician colour can be characterised as *white*. It is the vision that sees and embodies everything. It is like the white paper on which these words are written. The Magician Energy has an inclusive quality that connects knowledge and wisdom, logic and intuition, reason and imagination, both masculine and feminine energy. It is the space the teacher or trainer needs to step in to when considering what options would be most appropriate as the learning event unfolds.
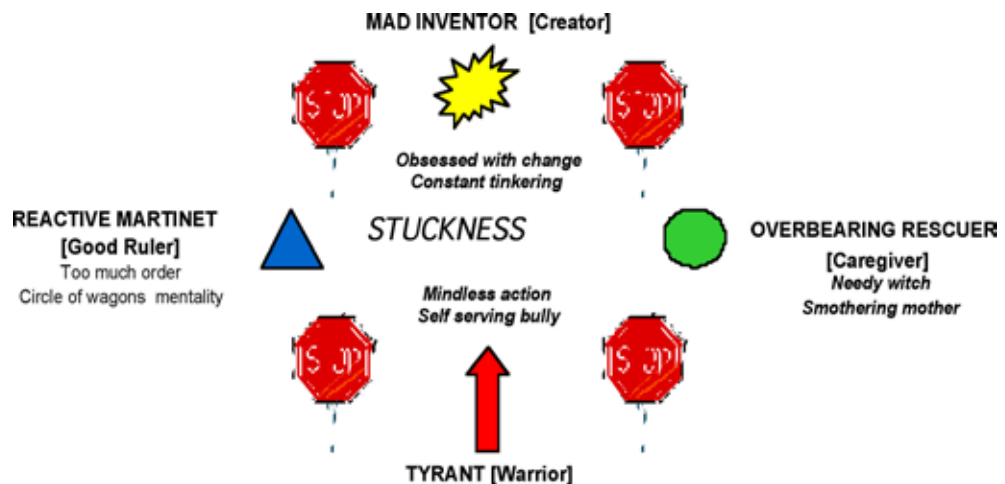
The Shadow Side of the Archetypes

The archetypes are not equally represented within us. We have preferences and non-preferences. This can create problems in the domains of personal and professional transformation and their impact upon the cultures we interact with, and the material environments in which we operate. Sometimes we can underplay a role by refusing to step up to the mark and own a particular archetype whenever it is needed. For example, a person might have a tendency to back down in the face of aggression or bullying. This is precisely the moment when that person should consider accessing his or her warrior energy.

At other times we might overplay what we consider to be our strengths, even if the choice is not appropriate. When we overplay our archetypal energies inappropriately, the shadow side emerges. A good teacher/trainer needs to bring learners' attention to this and support them in choosing more appropriate energies.

The Shadow Sides may be represented as in the following diagram in which each archetype is more or less closed to the possibilities and potentials of the others:

MAD INVENTOR [Creator]
Obsessed with change
Constant tinkering

REACTIVE MARTINET [Good Ruler]
Too much order
Circle of wagons mentality

STUCKNESS

OVERBEARING RESCUER [Caregiver]
Needy witch
Smothering mother

Mindless action
Self serving bully

TYRANT [Warrior]

The Reactive Martinet is a closed disciplinarian, unwilling to risk testing new ideas and options. Instead of looking to the future, and developing new solutions to deal with changing times and contexts, the Reactive Martinet looks back to the golden days of the past, bemoaning today's indiscipline and lack of standards. Wake up! The times have changed.

The Mad Inventor is addicted to change and lives in a permanent state of destabilisation and chaos. There's a new idea every day, nothing can settle. No-one knows what is coming next. Nothing gets done because everybody knows it could be undone tomorrow. There is no time to reflect on what is gold and what is dross. There is no concept that a static latch is necessary to embed quality new ideas and make them work.

The Overbearing Rescuer smothers others with over-attention and concern. This Shadow seeks to create dependency in others rather than supporting them to liberate themselves. While appearing to give love, succour, and energy in fact these types are seeking it for themselves and suck the strength of others. They manifest neediness and greed for personal gratification and attention although they may be completely unconscious of these qualities mistakenly believing they are serving others.

The Tyrant has become disconnected from the notion of service to a higher or noble cause. In this Shadow, power is self-serving and egotistic. The motto is *'What I want I get, and I want it now'* regardless of the detrimental impact this may have on other individuals, the community, or the wider context. The Tyrant is destructive of others and ultimately of self.

The Magician's shadow is the **Evil Sorcerer**. Gifted with great ability and vision, this shadow becomes addicted to power, using it for his or her own ends, transforming better options into lesser ones, destroying all beauty in self and others. Classic examples in literature are Satan, Saruman, and Sauron.[13]

It is easy to appreciate how these unhealthy manifestations of the archetypes can inhibit innovation, creativity, awareness, exploration, and learning. These Shadows represent the Achilles heel in each of us, our 'stuckness', our habitual destructive patterns. If they are allowed to emerge in a learning environment their impact will be detrimental to both individual learners and the process as a whole.

A Sustainable Environment

Thus, overplaying our most favoured energy, as well as underplaying our least favoured energy, are both likely to cause problems generally in the everyday running of our lives. It is our inappropriate behaviours and states that have the most negative impact on our self, our group, and the overall objectives and vision of any learning event. This is why it is so important to incorporate all four healthy energies in the overall learning process. Access to all four reminds us not to get stuck in only one or two favoured patterns. Exposure to all four allows us the opportunity to safely develop, and experiment with, those very archetypes that currently we do not access sufficiently.

When the four positive energies of Good Ruler, Warrior, Creator, and Caregiver are each included, and their relationship to each other balanced and proportional, then each space supports the others. While it is useful to separate out the archetypes in order to better understand them and the structure and clarity they can bring to our thinking and behaviour, they are in fact present already in each one of us.

Creativity, for example, is of no value unless it is seen to serve a purpose. Purpose is the domain of the Good Ruler. Without purpose, the Creator is merely self-indulgent. But for creativity to be accepted by the culture or community, the Creator must learn Caregiver skills to 'sell' his or her ideas in the way that different 'cultures' need to hear them. The Creator also needs to develop Warrior skills to defend and promote these new ideas in the material world and in the face of resistance to change.

This is not just true for the Creator archetype. Each of the four archetypes needs the other three to support and contribute to its development: a virtuous cycle of development. When this integration is not occurring, then it can be very useful to go to the more dispassionate, bigger picture Magician space to see what is stopping the process.

Learner Styles and Preferences

These archetypes add another dimension to the already rich literature in thinking styles and preferences. The different energies embrace sensory preferences, multiple intelligences, value preferences, foci of attention and intention, as well as an implicit recognition of both horizontal and vertical development – varied complexity in our meaning-making strategies.

Typical language: *What are the facts?*
        What's in it for us?
        How is this relevant?

What are the benefits?

Role: *Planning the future; constructive critic*

The Creator needs to play, to break boundaries and rules, to question and challenge, to be a subversive agent, but always in the service of doing something constructive, of making a contribution, and expressing his or her own uniqueness and creativity. The Creator takes the vision of the Good Ruler and invents ways to bring it about.

Typical language:	I wonder …
	How does this connect to … ?
	What's the bigger picture?
	What's the ideal?
Role:	Creator; dreamer

The Caregiver seeks connection, builds relationships, to make communication and the sharing of ideas possible, frequently 'translating' across value differences. The Caregiver is concerned with asking how can we take creative ideas and make them work and be accepted among the different cultures and communities. The Caregiver listens to, and supports the Creator, giving it time to express itself and reach clarity. The Caregiver knows how often the Creator is misunderstood and how sensitive it can be.

Typical language:	How could this work?
	Where is this person coming from?
	What support would be most appropriate?
	What does this person need?
Role:	Carer; sponsor; litmus paper

The Warrior seeks out possibilities for the implementation of ideas and plans through action. The Warrior explores the territory to seek out the terrain that is most likely to be favourable. The Warrior knows how to sell ideas, how to exploit conditions, and create new 'markets.' The Warrior rarely takes no for an answer.

Typical language:	Where could this be useful?
	What if …. ?
	How can I make this work?
	What are the best strategies?
Role:	Enforcer; realist

Other Applications:

Holding the five spaces of Good Ruler, Creator, Caregiver, Warrior, and Magician may be applied in many other contexts of interpersonal interaction including personal development, personal relationships, life coaching, sports, the arts, and leadership.[15]

The archetypes remind us that in all situations of human interaction, we are dynamic, changeable, vital personalities, each capable of personal and professional growth and development. A well constructed and sustainable learning environment needs to recognise that, individually and collectively, people and teams have strengths and limitations which need to be both honoured and stretched. By constructing a learning environment in which everybody is required in some way to connect to each of these archetypes in turn, every participant can feel both recognised in their 'home' space and gently invited to experience the gift of spaces that are less familiar to them.

As they do say, each participant connects naturally with a process of cognitive and emotional development which informs and deepens their relationship to themselves, each other, and all four domains of human experience.

Summary

In this paper I have suggested the following key points:

- That the role of teaching and development is to create conditions in which learners and learning can thrive

- That there are four domains of attention which must be considered together to support integral and sustainable learning: they are Personal, Professional, Team, and Infrastructural

- That a mindful teacher relates all learning to these domains and creates a meaningful learning experience by cycling the learning process through four separate but inter-related stages

- That these four stages can be represented by the archetypes known as The Good Ruler, The Creator, the Caregiver, and the Warrior

- That the different spaces represented by these archetypes enable learning to be structured, explored, shared, embedded and acted upon

- That the qualities or energies represented by the archetypes support personal development, the development of skills and behavioural competencies [professional], of inter-cultural awareness, and appropriate applications of learning in real world contexts [infrastructure]

- That each of us has preferences and non-preferences for the archetypes, that imbalance can create problems, and that each archetype has a destructive Shadow side

- That the teacher may choose to operate from time to time from the Magician archetype space, a metaphor which enables the teacher to consider where attention should best be placed at any stage during the learning and development event, and where appropriate to draw attention to the power of developing and integrating each of these energies inside of ourselves

- That these archetypes represent powerful motivational states that exist within all of us

- That there are many possible applications of the archetypes

The archetypes we each carry inside of ourselves – some used a lot, some used little, some over-used, some barely used at all – are gifts. They are innate potentials which, wisely and appropriately used, enable us to become more rounded, wiser, and more mature as individuals and team players. A central purpose of a well structured, sustainable learning experience could well be to create the space required, and offer the support necessary, for these innate archetypal qualities to emerge naturally in ourselves and others. Once we are aware of them, and their power to support our own hero's journey, we may be surprised that we did not recognise, develop, and integrate them sooner. Perhaps we just didn't know where to look.

It wasn't long after the Gods created humankind that they realised their mistake. The humans were so clever, curious, skilful, and quick witted that soon they would be challenging the Gods themselves for pre-eminence. The only significant difference between the two was that whereas humans possessed the code of single mindedness, the Gods possessed the code of integration.

The Gods held a meeting to discuss what to do. They wondered where they could hide the code of integration so humans would never find it. They debated long and hard. Some said: the top of the highest mountain, some the deepest ocean floor, some said the blackest cave, while some the most impenetrable jungle.

But they all realised that sooner or later humans would discover these remote places, just as they would reach out beyond their own world into the far reaches of outer space. And one by one all the Gods fell silent.

Until the Littlest God, who had been silent till then, spoke up. "Why don't we hide the secret of integration inside each human? They'll never think to look for it there!"[16]

Notes

1. For more information on the four domains see *Wilber K, A Theory of Everything*, Shambhala Press, 2001

2. For a story based approach to the four domains, see Nick Owen, More Magic of Metaphor: Stories for Leaders, Influencers, and Motivators, Crownhouse Publishing, 2004   www.nickowen.net

3. Reproduction of art work by kind permission of Tom Fitton, Crownhouse Publishing, Wales www.crownhouse.co.uk

4. Carol S. Pearson, *Awakening the Heroes Within*, Harper Collins, 1991 p6

5. Carol S. Pearson ibid

6. For further reading on this topic: Gareth S. Hill, *Masculine and Feminine: the Natural Flow of Opposites in the Psyche,* Shambala Press, 1992

7. The nomenclature is from Carol S. Pearson, ibid.

8. For more on static and dynamic states: Gareth S. Hill ibid
   See also Pirsig R, *Lila: An Inquiry into Morals*, Corgi 1991 pp138 – 140ff

9. Flocking: see Dilts et al. *Alpha Leadership*, Wiley, 2002 pp 57, 68-9, 77

10. Reversal Theory: for more on the states that support each archetype, see Michael J. Apter, *Personality Dynamics: Key Concepts in Reversal Theory*, Apter International Ltd www.apterinternational.com

11. Michael J. Apter, ibid. p1

12. Edward de Bono, *Six Thinking Hats*, Penguin, 1985

13. John Milton, Paradise Lost; JRR Tolkien, The Lord of the Rings

14. For more on vertical development and meaning making capacities see: Beck D & Cowan C: Spiral Dynamics, Blackwell 1996, and Owen N, More Magic of Metaphor, Crownhouse, 2004. Also see Torbert W & Rooke D, Seven Transformations of Leadership, Harvard Business Review, April 2005; and Owen N, Spiral Dynamics in Education, first published in English Teaching Professional magazine, Vols 27 – 30, and also available from the author [as above]

15. Leadership: the initial impetus to write this paper on archetypes in sustainable learning environments was triggered and informed by a seminar on leadership conducted by Olivier Mythodrama [OMA] based on Shakespeare's Henry V. www.oliviermythodrama.com

16. Adapted from: Nick Owen: The Magic of Metaphor: Stories for Teachers, Trainers, and Thinkers, Crownhouse, 2001.

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