

SHOWING COLOUR

Change by gyroscopic self management

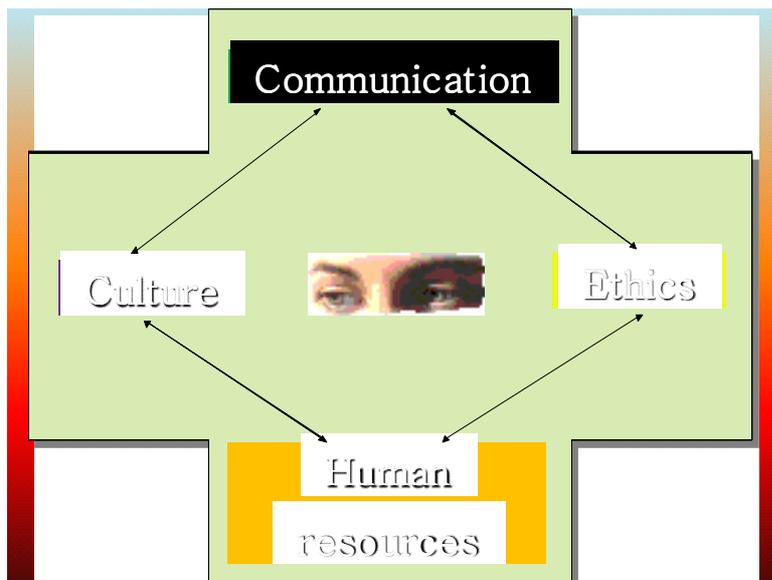
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THEORY

In this article we discuss our way of thinking about change and the problems occurring in “change management” within an educational organization. The central issue here is the added value of the relation between lecturers, education, the student and the professional field. It deals with the following questions: What is needed to be or become a good change manager and how can gyroscopic self management play a role in this. The authors, both working in the field of Higher Education, will take an in-depth look at the problems within the changing educational organization, discussing the lecturer’s role as a manager and the student’s changing role as a new change perspective for the lecturer.

What do you need to be a good change manager?

The first thing that is needed to be a good manager is courage. Courage to set aside traditional beliefs and see yourself as the starting point of change. The courage to be vulnerable and see yourself as the person starting changes and simultaneously undergoing those changes. This seems obvious, but when we take a closer look at the different approaches of change management, this courage can often be miles away. To have an antenna for this and to pass on signals is a skill not everyone has.



At this moment we experience ample movement in the field of Higher Professional Education (HBO): the developments in the social force field demand a development of flexible study programs in the higher professional education formulated from the students’ perspective as well as from that of the professional field. Both “parties” ask for specific, custom-made education that can no longer hide behind the supply but should focus on the demand.

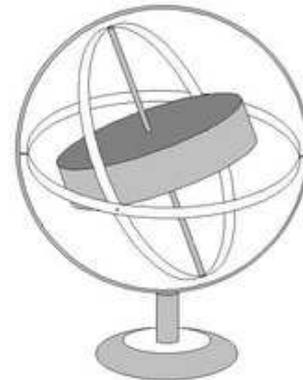
Figure 1: The basis of the flywheel

For that purpose we developed a flywheel concept, boosting those developments. That flywheel appeals to the different substantive perspectives that not only entail the development of flexible study programs but also flexible students, lecturers and educational

organizations. A chosen perspective is only relevant when it shows why other perspectives are less suitable to start a specific development or change.

These experiences have been our source to search for a change mentality that focuses mainly on courage. From the combination of courage and the flywheel comes the gyroscope metaphor. The gyroscope indicates the changing contexts, where the "self" gains stability. Not only from the perspective of the development of flexible study programs but especially from flexible students, lecturers and educational organizations.

We concretely aim to put the student on the track we call "gyroscopic self management" (see figure 1). Here we think in terms of all present factors, the lecturer, the organization and the professional field. The skills expressed here are from different areas: culture (Cu), communication (Co), ethics (E) and workforce deployment (HRM, see framework). These areas merge in autonomic decisions taken by the acting subject, and it will get added value by this approach. What this ultimately means for those involved will be worked out in more detail later on, paying special attention to the four aspects mentioned above as well as to the educational organization.



Picture 1: A gyroscope. Cf. www.wikipedia.org/wiki/Gyroscope)

Processes in change in relation to the education's set-up and the educational organization have been taken place at many universities of applied sciences in The Netherlands. Traditional supply oriented teaching methods are gradually replaced by the demand oriented. The assumption based on the principle of letting students be their own director of their study career can be seen more and more. Educational organizations have kept the different changes going on in the social force field outside the traditional educational system. However, as part of the knowledge economy the organizations more often understand the importance of an integrated vision on education, profession and society. Different

With a HR related setting we mean the human source, those who have an input in the organization only a human can have. In other words, the added value of a person's contribution to the organization. In this case that can be the student, the lecturer, the assistance, management, of the contribution of the professional field.

instruments and routes are developed to steer this process of change within the Higher Professional Education in the right direction and eventually reach the outcome aimed for. The reasons for this process of change mostly lie in external circumstances, such as a new education structure (the BA, MA system), new accreditation system with regards to financing the different study programmes and institutes and the conclusion that education is not the first priority for the HBO student.

These developments lead to another form of education, with elements known to the old or traditional education structure, such as working in project groups with tutors, problem-oriented education, study career coaching, work placements and graduation assignments. We also see an increasing focus on the internationalizing of students and conducting applied research by lecturers and knowledge networks. The only way to get education up-to-date and maintain it is by embedding it in social developments and education itself. By doing so it acts as booster to those changes which it is also a part of.

The question is whether this happens with courage alone. Are there clear antennas letting through and passing on the signals? Do you have such antennas? In other words, am I a

skilled change manager in my own education? What many of those working in the field of education have forgotten is that education is one of society's most important Institutions offering students the opportunity to familiarise (and thus the participants to the future job market) with the change processes and to participate in them. That is why the educational organization has an offer with unprecedented possibilities to shape the process of change from within. In order to do this, it is necessary that the student is the starting point AND purpose of the education changes, embedded in the changing societal context. Students do not have a nine to five mentality, but actively participate in society and acquire all the necessary qualifications which can be put into action in their post-HBO career (and also in their school career). They mostly determine their goals based on this active participation. If students can point out to themselves what they think possible or necessary reasons for change are or where the changes to beyond their goals, then I as lecturer and participant should participate in this process.

Especially the last few years the educational organization seems an owl of Minerva that only flies when the day is over. The organizational organization characterizes itself by an obvious inertia that leads to not being ahead of the developments taking place in the professional field as well as with the individual student. In addition to that I am part of higher vocational education and I am also working on changes within my organization and trying to shape it.

Important questions make this educational organization's inertia painfully clear: What, for example, are the means of communication used by young people nowadays (mobile phone, internet or chat culture) and which status do they have for their function in the social field of force? How does the educational organization respond to changes attributed to internationalization or globalization processes? Which role does culture play in all this? And which significance can be ascribed to the delay suffered by the European Union because the individual countries and their people pull the emergency break?

In our opinion, organizations in the higher vocational education with the current and usually traditional approach -change management from within the expertise of organization or change perspective- show insufficient courage to act on this. The organization teaching its students how to deal with the processes of change will find themselves in a situation where it appears not (yet) possible to answer this by embedding in traditional courses change management. Therefore our motto is: practice what you preach.

Can I prepare students for their professional field?

Educational organizations currently face a growing dilemma regarding the way they prepare their students for the professional field. The education as it is now does not seem to be capable to facilitate the individual student in their career for certain professional profiles. Students more often make their own choices and require the educational organization to participate. A certain self-interest plays a definitive role in the routes students wish to continue. And then they may expect the educational organization to facilitate them in their choice. Students are looking for an answer to the reason for their choice for and participation in a programme. Education can only motivate students if it provides an answer to the need(s) they individually have. Education should be focused more on answering or intrinsically rewarding the students' motive than on trying to extrinsically motivate students from a supply-oriented education. Can employees and the educational organizations respond to this? The organization and its employees are busy changing the education in order to make it fit the new approach to education. But also each one individually, involved with a personal interest in education, is in search for a reward for the motive of participating in the organization. Or, where does the best potential for change lie, with the organization, the professional field, the student or the lecturer?

More attention needs to be paid to the skills of those concerned (“stakeholders”), what they include in their lessons. One develops these skills we classify as “gyroscopic self management” in the preparation or the performance of those classes, in contacts with people in the field (work placements, graduation assignments) and the personal positioning within the organization. This gyroscopic self management contains three important elements:

- ❖ The realization that the decisions I make have been inspired by my cultural upbringing,
- ❖ The added economical value of my decisions for the organization in which I work,
- ❖ The way how this realization is expressed in a concrete action, in this case the educational organization.

And everyone having a personal interest decide for themselves by which terms and conditions they participate in the continuing processes and how to take the consequences of those decisions.

In the field we see that students more often experience that after their study the acquired knowledge and skills alone provide an insufficient basis to take critical decisions and to deal with the consequences of those decisions. Features such as courage, communicative skills of cultural awareness appear to be of deciding importance, even more so than knowing which instruments to use to bring about certain strategic changes within organizations.

The traditional educational system mainly tries to hand students instruments and models from their own field of expertise, where the booster effect is not present as not the whole, autonomous person is addressed and the practicality of the models and instruments is limited.

We on the other hand, steer from an integrated approach, on an entirely different focus: the personal reflection on subjective experiences and decisions in HR related settings. In the education process we use different working styles, where we boost this way of thinking and acting. This boosting is expressed in the interaction (initiated by the acting subject), that brings about the gyroscopic vision between skills, knowledge and attitude, between subjective and environmental factors, between stability and instability. This gyroscopic vision, approach and focus offers the possibility to optimize the booster effect.

Showing colour?

The title of this article is: “Showing colour”. With this we mean the following: the figure (figure 2) shown below is part of an overall model (see figure 3). This model contains different separate parts, such as the blades of a flywheel, which can be linked to a self, a cultural, communicative and ethical person within situations of action. This flywheel knows different colours expressing the separate (traditional) fields of ethics, communication, workforce deployment (HR) and culture. When we emphasize one of the blades with a special colour – yellow (ethics), purple (culture), orange (workforce deployment) or green (communication) - we choose for a traditional, knowledge-oriented (analytical) approach used in the higher vocational education up to this day, even though gradual changes can be seen, such as placing the accent on the demand of the student (custom-made).

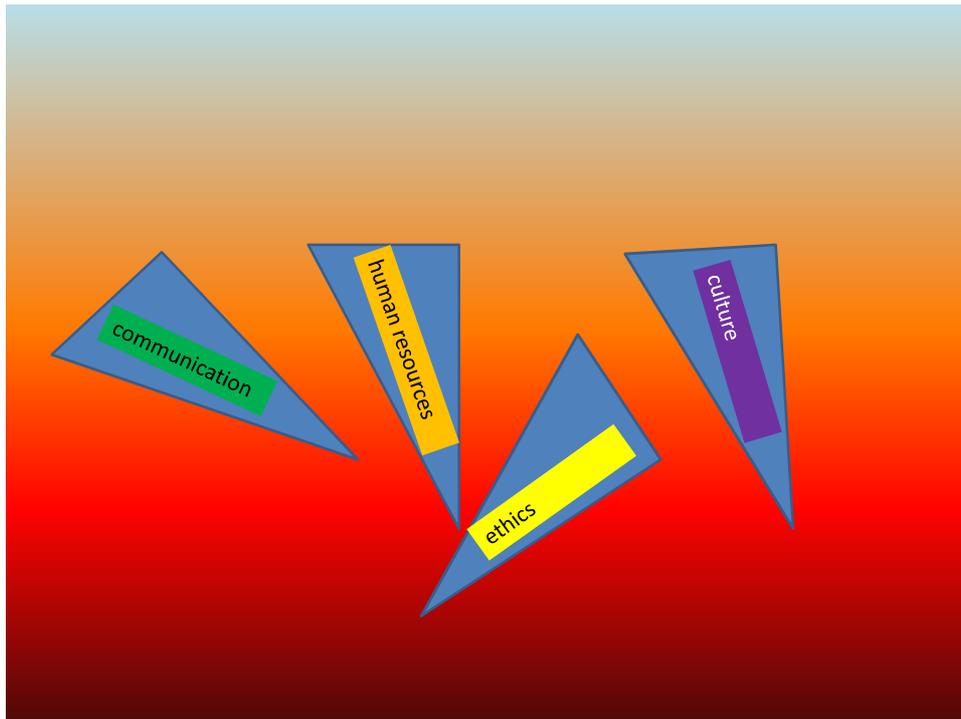


Figure 2: The separate "blades" of gyroscopic self management

This analytic image shows little cohesion in itself. They are separate parts addressed in separate classrooms. The question here is, what is the added value for this approach? Of course, in this way it is possible to closely study the separate parts, one blade is zoomed in on, but the application in the field will ultimately require more.

No matter which practical or applied perspective we choose: in the field the colours overflow and provide us with research material, gyroscopic self management. How does that work? Every decision I make as a person in a process of change, is inspired by my own cultural background, my personal communicative skills, my knowledge and experience within the relevant field of expertise (in our case HRM, which is the field of expertise concerned with the effectiveness and efficient deployment of HR) and ethical considerations I take into account.

If I, as a lecturer, participate in this approach, I will then often start from my own perspective, exactly because that is what I do as professional expert. I show my colour as lecturer. By participating I actually become part of the total change process. The figure above (figure 3) shows a static image. In reality the separate parts are no longer separately visible for the external observer, as presented in the figure by the four eyes in the corners, when the flywheel, the gyroscope¹, is boosted to start and the unity moves (the "pair of eyes" in the centre reflect the acting subject). The separate areas of a final ethical (subjectively stated) decision, mentioned above, are collected in the centre, in the flywheel. These parts are rotated to a high speed for the external observer (the four eyes in the corners). By doing so, it is unclear for the observer where the areas can still be defined and where they merge. A spin, cinema or gestalt principle develops, where the status of the separate elements are undone and the perception is dependent on the cohesion to which the observer gives its own interpretation. The colours are blended and a totally new fact is created, thus the principle of gyroscopic self management.

Another image, explaining that principle from a different light, is from quantum mechanics, where, based on the description of the smallest particles from our cosmos, the impossibility is created by determining the movement as well as the position of an elementary particle. When its movement is determined, its position cannot be determined, and when the position is determined, the movement cannot be determined. As booster and part of the movement, I

am aware of the movement, but I can only determine the effect (new colour) but not the original point of departure (the separate areas). Eventually, all parts mentioned in the figure are closely linked. No matter which perspective I choose, the colours will merge and provide a new field of research: gyroscopic self management. An equilibrium between the acting person and its environment is created, which forces the subject to recover a balance time and time again. However, by that movement, which is the effect of virtually continuous boosting, the balance is automatically adjusted as with the gyroscope, and provides equilibrium for the individual and environment.

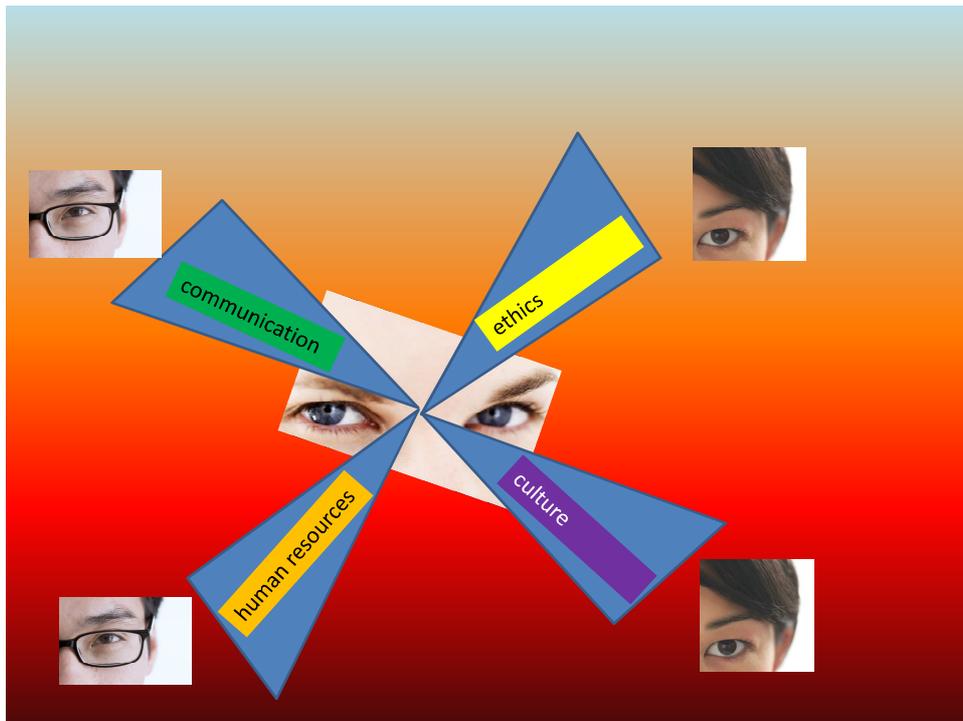


Figure 3: The cohesion between the four blades in the self-steering subject

Some comments to be made on this figure:

- ❖ When I, as a person involved, make the choice for one of blades of the flywheel, chances are I could “fall off” when spinning. The choice for one part has its risks. This will certainly lead do a more traditional subject-oriented approach for me as lecturer.
- ❖ If I, as a person involved, stand still and try to follow the flywheel, I run the risk of becoming dizzy and no longer know what passes by. I no longer participate in the change process and stay behind with my obsolete knowledge.
- ❖ In fact, only a third option remains for me, step outside the construction and try to describe what is happening when everything is in motion.

But when I participate in this unity, new possibilities are created for me:

- ❖ I see blemishes (whether the unity stays in line),
- ❖ I see a new colour surfacing, the combination of composed parts, and
- ❖ I am capable of distancing myself from the unity (objectify).

The latter possibility I can then use to see whether it all suffices to make a well-founded choice in a particular situation, in which I want to use my knowledge, skills and attitude. I am

distancing myself as it were, objectify my own decisions moments in order to interpret the framework of the situation (we call this personal reflection).

This is how I can show colour in a second way, which is done in an existing card game, where a colour is handed equal to the colour of the previous player. I make sure I take the decision as handed in a manual or action-like context of the card game.

Gyroscopic self management makes me aware of the choices made on the basis of a given situation (as mentioned in the card game), in which certain rules, agreements, values apply. You could call it the "moral context". This moral context can be found to a considerable extent in the separate blades of the flywheel shown: my view on communication, decision-making, dealing with the workforce used and finally my cultural background. When I am aware of this I have reached a high degree of gyroscopic self management. Then I can see myself ready for take-off, and especially ready for change, in specific professional situations.

This form of gyroscopic self management can make sure to provide an extra dimension in the educational organization by the "practise what you preach" synergy. That way I, the lecturer, can link the changes in education sooner and especially more quickly to the changing environment. The professional field shows that when organizations plan changes more or less the same paradoxes appear as seen in the education system. Often, the change makers spend much attention to the attempt to motivate employers intrinsically, from the outside, to participate in change. Little attention is paid to the aspect of inner motivation described here, regarding whether or not to participate in the change route and the reward of exactly these reasons. And it is exactly this paradox in the education system that opens interesting possibilities: in order to gain the possibility for personal development, I have to strive for an integrated approach to the areas, to the perspective of the flywheel. By showing colour, I am aware of participating in the change, which I boosted myself!

This is why the gyroscope is a useful metaphor, because when I boost it, or create motion, it gains momentum, and the gyroscope does its work and is stable in its equilibrium. As soon as the gyroscope comes to a standstill, it falls over. The gyroscope demonstrates the understanding of the role of the balance between internal decisions and external influences. Finding that equilibrium by "showing colour" will ultimately enhance the participation to the change process and thus the chance for success. That makes the integral perspective one of the most important conditions to be a good change manager.

How does the everlasting change process manifest itself in the educational organization?

The appeal to the acting and changing educational organization can be continued to every acting and reflecting individual in random settings. In this article, so not only to me as a lecturer, but also to manager or the assisting personnel within the educational organization.

The notion of "change" might seem to be a paradox in that respect: making explicitly own choices and the personal reflection based on the consequences, makes changes to something "unchangeable". A choice is basically definite and fixed. After all, it concerns one's own decisiveness and the quality of the decisions I take for myself (to begin with). The fact that others are involved and are influenced by the choices I made is a possible consequence of this, but paradoxically, cannot be part of my decision-making moment. It is inevitable that the consequences will again lead to new choices.

For those involved in an educational organization it is about the assessment of the consequences of those choices which are made for education and its consequences, as an employee within their own changing organization. This will lead to a continuous process of

changes. Changes within educational organizations often need more time than other organizations, which could be due to their complexity, to settle within the daily processes. This leads to the educational organization always lagging behind in the social force field and in the developments of its employees and those involved.

The relation between educational organisation, lecturer, student and professional field:

Educational organizations could play an important role in better tuning to the change processes and this "lagging behind" by offering freedom to stimulate the individual choices and with that personal development. By doing so, the presented view of the gyroscopic self management leads to a (re)structuring of the educational organization as an agora, a market, where interested parties, buyers and sellers can meet and have a place to negotiate different interests. Autonomously acting, thinking and decision-making people: "If I want to sell apples, not pears, I will go to the stand concerned and negotiate a price" (what is my value for money). But also from another perspective: "If I have a stocking stand and notice there is no demand for stockings but there is one for socks, I have to adapt business, otherwise I will lose my customers!".

This means that also for my educational organization the necessary adaptations do not always have to be conform my specialisation or needs. If I stick to my original goods, that will inevitable result in the consequence of shutting down my 'stand. Here important decision-making aspects become clear from different perspectives that cannot be understood without each other. The changing education system and its organization demands an approach on those involved that justifies its own position, these and other factors such as motivational aspects were discussed above. This requires the organization and mostly myself as a lecturer, the management and service departments, an identical changing role and attitude I wish to pass on to my students. I have to endorse this view and pursue an active didactical vision and communicate and develop new and other didactical concepts. In order to do so, the management has to give me that opportunity (facilitate). Also in this facilitating, the organization's culture, way of communicating and managing or handling of the decisions, will be of overriding importance (see examples below).

Example 1

First we mention the example we gave as a lecture together. We confronted students with the advantages and disadvantages of various rules and legislation.

Some students are, just like their lecturer, more or less "allergic" to many laws and rules and stated to following their own "gut feeling" in certain situations, and not mind the regulations. Other students claimed that too much room was left for actions for individual citizens. According to them, it would be better to make even more laws and rules and conduct a stricter observance of compliance with the law.

This view appeared to be stem from specific individual experiences with police and justice, the way on which these matters were discussed at home, certain ideologies or a different ethic realisation existing with the students. In short, it could be determined on the students' individual frame of reference.

The relation between educational organization, lecturer, student and professional field became very clear that when I, as an individual lecturer from my own direct, actual experience and perception in the changing role of employee within the education organization, translated this in the conversation to my own organization and reacted to this and thought along with it. It became especially clear to me that I also, as lecturer with

different roles within the organization (lecturer and advisor), approached the situation from my different perspectives. The students also noticed this and conveyed this in great detail.

How can the educational organization use the relation between organisation, student and professional field regarding its own change process?

In our view, every change taking place in an organisation, is brought about by the attitude people have with regard to culture, ethics, communication and putting in people. The aim of change usually is to achieve the most important reason for existence of the organization, namely to get as big a profit as possible. The educational organization does this too and, in addition to that, searches continuously for an approach to simulate the daily problems in the education system. Traditionally, cases are applied here, a method for students to be placed in a fictitious, situation, and have to make an analysis which results in a moment of choice.

The problem with using cases is that students sometimes find it hard to identify with the situations selected for cases. Because of their (lack of) work and life experience they can actually no longer make a conscious choice.

Students generate only alternatives for what they do if such a situation would arise. The same applies for me, the lecturer, who cannot use the method applied as a realistic field simulation for that reason. However, I will often choose for this surrogate solution to meet the needs for copying a field situation, but not to actually strive for the ultimate goal: profit.

The approach offers students much more than using a Socratic case method. This method contains an open conversation with students, and the initiative is placed with the students; they indicate what they want to talk about. It is of importance in this matter that a safe environment for the student is created. This safe environment is only created when students feel free to share their choices without having to deal with immediate protest. It is clearly not about a discussion or debate, but about a dialogue, exploring each other's opinions by listening and revealing relevant information. I, as a lecturer, take on an important and especially different and new role this case, which requires courage.

Then I am no longer the familiar and confident transfer of knowledge, but rather a practical (and mainly searching) employee in change processes within a changing organization. This information leads to a practical situation where everything is far more realistic than any simulated case. People are made strongly aware of the way in which the participants communicate. Every participant demands as it were from the audience, and therefore from me too, to take these arguments and considerations seriously and think along with others in the situation. One of the most important, but also the hardest elements of the Socratic conversation is empathy. How do you do that? And how does it show?

The interesting thing of this experience is that every participant will work out for themselves how to explain, why he or she said it like that. This means that I am accountable for my decision and I can provide insight into my responsibility to others. Therefore, even I as an individual lecturer, am forced by this and gain a stronger awareness of my own choices. Here, in the situation provided, fundamental communicative skills, ethics, culture and putting in people appear, who together support my decision: the blades from the flywheel in figure 1 are riveted together to the spine I represent within the decisions taken. My participation as a participant and not as a transferor of knowledge will give the flywheel an extra spin. The broadening of the horizon will lead to all perspectives creating the possibility of a personal, ethically responsible choice, not only for the students but for myself as well.

In case one or more perspectives are missing, then a one-sided approach of the problem will appear for me and an unstable solution will immediately create new problems again. Every

organizational problem presumes a multi-dimensional space, where relevant choices can be made. The fact that with this approach not only the students' change process is stimulated, but also with me, as an employee, and through me the management and other employees within our changing organisation, is a form of synergy.

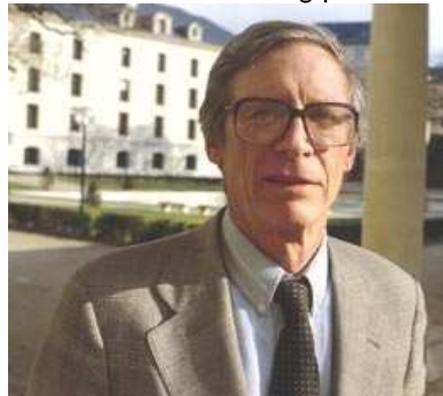
The answer to the question in which way the education system can use the relation between educational organization, students and professional field, is of course not only based on replacing cases by the Socratic method, but more on participating with courage and especially showing colour in any shape or form in order to set the flywheel in motion.

Example 2

As a reader you can state against it that, for example, solutions are found based on only one perspective and can be used for the "business related" problem. This is not what it seems to be. A practical experience clarifies this. It concerns a (simulated) situation which addressed the content of a Social Plan when employees became obsolete.

It started with relating it to a traditional social-democratic approach: the organisation carries the responsibility to meet the needs of those having to let go. This cultural perspective seems to be a fairly coherent and clear viewpoint to me in the Netherlands. Solutions based on this perspective are easily found with the Dutch students. However, when taking a look at other cultures, the American for example, we see great differences from this starting point. The question in this international company did not linger for long: can a lecturer still refer to this principle based on this international frame of mind?

All participants to the conversation stated that the cultural perspective is a good principle, but the alternatives presented will lead to much tension for those involved: the employees fired, the unions, employees who kept their jobs, the financial manager, etc. By choosing another perspective (ethics) we find ourselves in the waters of the so-called "social contract", a term derived from social philosophy and ethics, becoming more popular in the work of *A Theory of Justice* by John Rawls.ⁱⁱ



Picture 2: John Rawls (1921-2002). Cf. www.eumed.net/coursecon/economistas/Rawls.htm

Rawls points out that in a justifiable society those who cannot participate in the 'social contract' are always taken into account from an equality based point of view. His democratic conviction compelled him to consider *all* participants of the contract when choosing for a specific measure. This implies that free and equal participants do not negotiate deals, but come to an agreement based on a position of equality and liberty, Rawls refers to this as the "veil of ignorance", bearing in mind that with a fictive notion, a presumption, those who are better off could sit at the other end of the table. Based on this I have to rely on my own ethical consideration of what I do and do not bring up in the conversation about those agreements.

That way I can introduce that in case I do not belong to those being let go, I do not have to contribute to the Social Plan by handing in payment for example.

In addition, Rawls states, you should view the other person as a goal, as a final destination of your reasoning and not only as a means to reach certain goals. The fact is, in the latter you "are using" people.

This raises the question for me if the people who *were* fired, were fired in order for me to keep my job. And who am I to use others for my own purposes? Would it not be better to offer myself as the one being fired instead of others? These individual considerations result in me as a person taking the decision myself whether or not to have a “justifiable” contribution to the Social Plan or even offering to fire myself instead of the other. I can keep this decision to myself of course, but I can also try to make it known and help think about alternatives.

To be confronted with this notion and to have to think about it and talk about it with others as a lecturer, has made me very much aware of a situation which I could be in tomorrow. The experience I had a few hours later with the confrontation with the press release containing the news of “a re-organization that did not include any financial means for a Social Plan” took a different turn for me as lecturer as well as for the students (the flywheel had done its job!).

Example 3

A different, very recent example within one’s own educational organization is taking part in the conversation about having to work longer due to a higher life expectancy. It is no longer about just having the rights as an individual lecturer (to stop working at the age of 65 and retire), but it is also about my obligations to society.

On these and other issues changes in values are taking place in our society. It will be clear that my participation as lecturer to these values in which the flywheel is boosted relentlessly, will lead to a fascinating and topical practical situation for students and especially lecturers that will get the change processes going and will lead to conscious choices.

On all of these issues it is about **which** arguments I can give for certain developments deemed necessary and if I can pass this conviction on to others. In other words, how can I express the necessity by means of communication? Students make choices in this and try to explain these choices. Arguments based on the traditional educational situation such as “theory states” or “the organisation’s financial position is key”, will no longer be considered convincing only. As I am writing these down, I no longer agree! For students as well as myself the personal reflection applies in this approach: “I am aware that the validation of my arguments is based on the basis I share with the other person”.

The examples mentioned show that an approach based on the perspectives in change processes is very topical and leads to an added value for the participants, students and lecturers and especially the organization. After all, “I” determine or decide what to do in a problem situation, but “I” basically abstract from arguments originating from merely one specific corner. Social, financially economic, monetary, legal, ethical, cultural or other considerations can all be weighed in the final judgement. It is a combined action of rational considerations, of feelings and sentiments, traditions and habits, all having their justifiable input to the final judgement. If the lecturer considers these and includes the examples given to the final judgement, he will eventually see that by educating students in teaching them gyrosopic self management as a realistic option for an educational organization to break through the one-dimensionality of culture, communication or ethics.

Adopting an attitude through active participation of assuming the ability of founding decisions as a lecturer, I myself take part in the change process within my educational organization. Here knowledge, feelings, awareness and skills play an important role, but they merge in the ultimate decision I take as a person. For that purpose, I have to have courage and show colour to keep activating and boosting the gyroscope.

Joop Vinke and Frank Vonk are both employed at the HAN University of Applied Sciences, Faculty of Economics and Management. They put the gyroscopic principle of self management into practice in their lectures training personal management (TPM), ethics and HRM (BEH), intercultural management (CCM) and also chose "International HRQM" as a starting point for the new international study programme. The added value of this lies with the individual approach of each student on the basis of a number of aids, situations or cases and concepts taking students' "personal reflection" to a higher level.

ⁱ A gyroscope is an instrument used in aviation. The phenomenon gyroscope is a metaphor here used to clarify what the "flywheel" is used for. It remains independent from the changing circumstances (contexts). Thus having developed this steering mechanism that can be characteristically referred to as the term "gyroscopic self management":

A **gyroscope** is a rotation symmetrical mass capable of spinning on its own axis. It can be seen as a spinning top. This device can be demonstrated based on the principles of angular momentum. A quickly spinning gyroscope will resist change of the axle's position. The inventor of the gyroscope, Leon Foucault combined in 1852 the name from the Greek words "gyros" and "skopein", respectively meaning "circle" and "see". Examples of gyroscopes are earth, the wheels of a bike or car, a flywheel and a spinning top. Often a gyroscope is, just as a compass on a ship, mounted in gimbals, as mentioned above, and is free to take any orientation. (See: <http://nl.wikipedia.org/wiki/Gyroscope>)

ⁱⁱ This political-philosophical and ethical work by Rawls was published in 1971 and translated in many different languages. It mainly concerns chapter three, the original position, in determining a justifiable contract for all participants of the meetings. See especially the contribution of Frank Vandembroucke, "A social justifiability theory", in: Ronald Tinnevelt and Gert Verschraegen (ed.), 2002: *Rawls. Een inleiding in zijn werk* (Rawls, an introduction to his work). Kapellen; Pelckmans; Kampen: Agora. Rawls views also form the basis for our vision, hence the closer examination into his views.