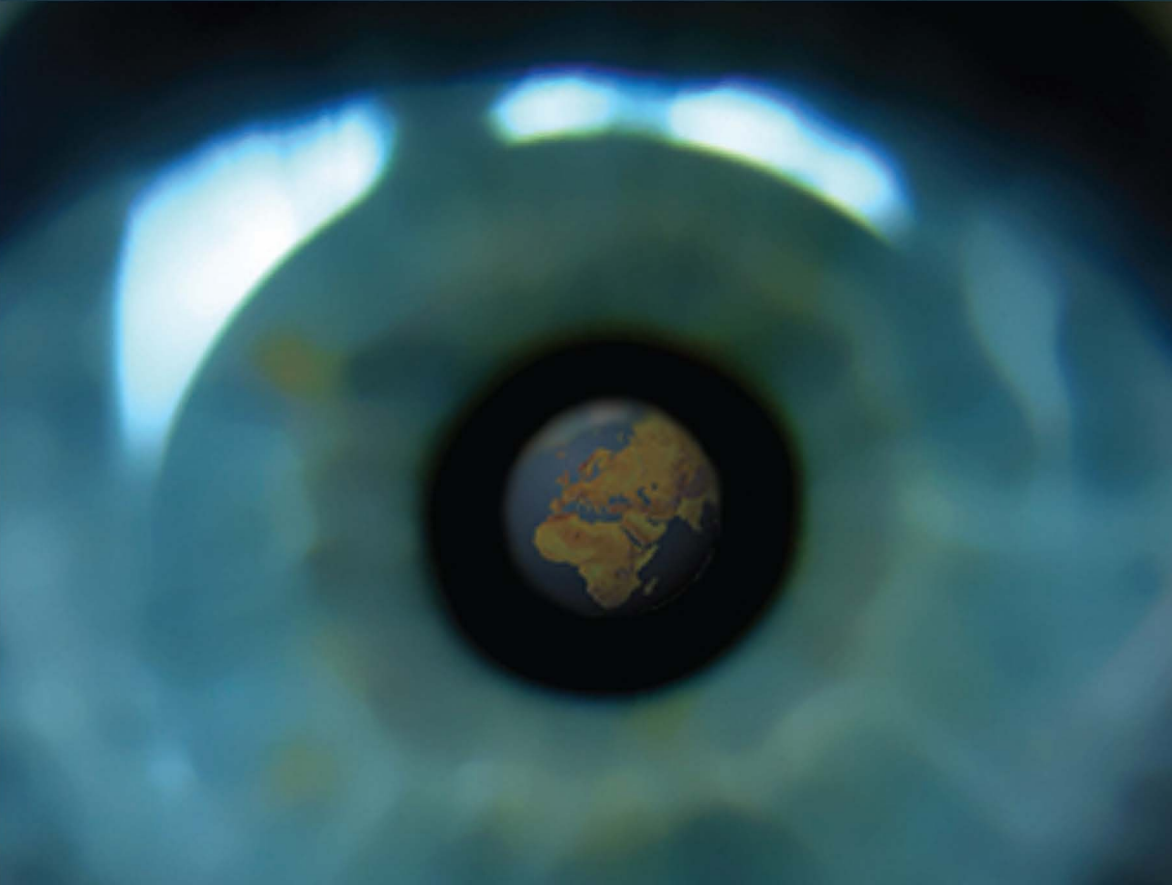


Learning

for Tomorrow



Whole Person Learning
Bryce Taylor

Introduction by Henri-Claude de Bettignies

What others are saying about this book

Whole Person Learning by Bryce Taylor is a powerful work that attempts to bring forward fields of learning involved with both transformative and holistic education. It presents a closely argued and paradigmatically sophisticated understanding of learning models that makes the case for integral scholarship and practice across a whole range of subjects. A work of considerable merit and acumen, it offers the reader a largesse in perspective that has both visionary and practical significance.

Edmund O’Sullivan, Transformative Learning Centre, University of Toronto.

Whole Person Learning is completely new to me but I love the values it encapsulates and believe we need to honour these values if we are to find a way through the crises humanity now faces.

Rt. Hon. Clare Short MP, House of Commons, UK.

In his latest book, Bryce Taylor addresses in a radical and uncompromising manner, grounded in long-standing and committed practice, a major issue at the leading edge of educational transformation – the integration of autonomy in learning and holism in learning. An important resource for educators with courage and vision.

John Heron, Co-director, South Pacific Centre for Human Inquiry, New Zealand.

Building on the earlier seminal work of Knowles, Heron, Senge and others, Bryce Taylor provides a new landmark ‘on the edge of a new chapter for the human potentiality of learning’. This book offers a comprehensive framework and set of skills for all teachers, tutors, facilitators and leaders who are preparing others for a world of complexity in which both the transpersonal dimension and our essential interconnectedness are embraced. We live in times of transition and change. This is a brave next step towards the emergence of co-creative solutions.

Janice Dolley, Executive Director, Wrekin Trust, formerly OU Lecturer.

For too long, we humans have pursued narrow goals of gain, oblivious to any environmental or social fall-out. The resulting social and environmental costs have risen to such enormous proportions that they can no longer be ignored. To deal with these consequences effectively, we need to acquire sight where we have been blind for so long. WPL offers a necessary means of ‘tuning into’ oneself and the world, of raising an individual’s sensitivity and receptivity so that we acquire the breadth and depth of vision we will need to

deal with the challenges that our world now faces.

Anthony Sampson, CSR Specialist and Advisor, Chair UN Global Compact, UK.

This book is a must-read for any instructor who wonders if they are really preparing their students for the complex and nuanced challenges of today's world. But it is not for the faint of heart. For most instructors trained in traditional educational institutions, it will turn your world on its head. It's like looking down a well-known but washed-out mountain path. The village you are trying to reach is within sight, but the route is no longer viable. A new road must be built. The focus is on learning versus teaching, and on letting go versus being in charge. Learning begins with introspection and a realization of interdependence. Only when the instructor takes the Whole Person Learning journey themselves, can they guide others to the same path.

Peggy Cunningham, Marie Shantz Teaching Associate Professor, Queen's School of Business, Queen's University, Kingston, Ontario, Canada.

There are good books that demonstrate practice-related knowledge. Then there are interesting books that begin to make connections between one area and other areas of practice. And then there are really interesting books that make all those connections but which also make you look afresh at the subject area and how it is lived. Bryce Taylor's book falls into that category. It is about Whole Person Learning in the context and experience of practice; as such, it is about empowering the learner in and through the learning relationship. Not only does this develop 'practice' and related skills, it also develops qualities, the capacity to take responsibility for learning, and the capacity to develop significant meaning in and through professional practice. This is a ground-breaking book that offers a creative and mature response to the challenges to corporate and professional responsibility in the twenty-first century.

Simon Robinson, Professor of Applied and Professional Ethics, Leeds Metropolitan University, UK.

I think this book creates a compelling case for WPL as a radically (in today's training-oriented world) new approach. I would certainly commend WPL and this book in particular to anybody open-minded enough to be looking for new approaches to/a new experience in learning, which will make a difference in the future life of organisations.

Mike Hardy MD, Longhurst Housing Association, UK.

Whole Person Learning has a clear message: we, as human beings, each and everyone, have a personal operating system, largely composed by our

individual beliefs acquired by previous experiences. If we learn to see – and also find ways to share and explore – those as we go, we may not only become fuller and richer to ourselves and therefore to others, we will also, I believe, be able to unlock much of the potential in today’s work-place often built around professional teams. Whole Person Learning introduces us to the theories and practices that enable us to start to navigate in this fascinating landscape.

Björn Larsson, CEO, The ForeSight Group, Sweden.

This book is the best and most sophisticated account I have read of the challenges facing those who seek to facilitate and support the learning of others, learning that has as its goal personal development, not simply the acquisition of knowledge and skills. The approach to Whole Person Learning that it sets out has an important part to play in the development of leaders able to act with authenticity in an increasingly chaotic world. The book will be a valuable resource for those wishing and willing to think in new ways about the design of learning approaches for the leaders of the future.

Peter Stott, Executive Director of Strategy, Home Group, UK.

The chapters on the group dimension of Whole Person Learning make clear both the challenge of a commitment to this mode of learning and its rewards. To paraphrase St Augustine, we travel to wonder at the height of mountains, at the huge waves of the sea, (...) and pass by ourselves without wondering. This introduction to Whole Person Learning shows what is possible when we take time to wonder at ourselves.

Gill Tishler, CEO, YWCA England and Wales.

Learning for Tomorrow brings a depth of understanding and application to the holistic development of the person. It is an essential contribution which helps us come to grips with some of the challenging leadership questions facing contemporary society in preparing people for a world of complexity, uncertainty, new forms of innovation – and responsibility. We need this book and now it is here. Let’s read, reflect, learn and take it further.

Anders Aspling, General Secretary GRLI and Dean of Vlerick Leuven Gent Management School.

The aim of Whole Person Learning is to promote autonomy
in the person and between persons.

Autonomy and collaboration are interrelated terms.
You cannot have the one without the other

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

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**Learning
for Tomorrow:
Whole Person Learning
for the
Planetary Citizen**

BRYCE TAYLOR

Series Editor
HEATHER TWEDDLE



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Bryce Taylor asserts the moral right to be identified as
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Special thanks must go to Henri-Claude Bettignies and Mark Drewell, to Barloworld for its sponsorship and to the members of the GRLI for their support. In addition, I would like to thank the Oasis Directors' group, members of the TLC, those involved in the Facilitator Network as well as Bill Berrett, Steve Dilworth, Kathryn Fitch, John Gray, Hilary Wilmshirst and Judith Catchpole for their essential contribution in reading earlier drafts, and a special thanks to Heather Tweddle, series editor of Oasis Press.

FOREWORD

Whole Person Learning: what a wonderful-sounding phrase it is. How easily it resonates in a world where intuitively we know that something is amiss in terms of the mainstream approaches to education.

We sense that somehow the problem is much deeper and more profound than something which can be fixed through the societal equivalent of adjusting the headlights on the car in order to see the road ahead more clearly. Just take the world of business. How many people do any of us know who have left corporate life to forge their own future and then returned to the corporation because they find being an employee of a large enterprise a more wholesome and fulfilling existence? How many people do any of us know who find their work and the ever-evolving learning processes associated with it profoundly satisfying?

We live in the beginning of the twenty-first century in a world where more and more people in every society experience a level of consciousness in which they profoundly relate to the interconnectedness of themselves to the entire system. This can be understood in terms of an unfolding journey of awareness that every human being is on. It takes us from the self-focussed ‘I’, through ‘we’ and eventually in many cases to a world-view of ‘all of us’.

The difficulty lies in the fact that most companies operate in a paradigm that of ‘we’. This ‘we’ is expressed as a ruthless focus on the success of ‘our company’ at the expense of everything else. And to make matters worse, it is operationalised almost universally through an even lower level of focus on recognition and respect for success at the level of ‘I’.

This is not an abstract issue. In this book, the problem is beautifully and succinctly expressed:

It is easy to confuse the person with their individuality as tied together with the narrow concerns of their ego consciousness. And it is this confusion of the person with their personality that helps give rise to and reinforce the economic conditions that are a threat to both the planet itself and to our sustainable survival. It includes a narrowing of focus that brings everything down to the bottom line of desire. Attention is focussed upon the relentless pursuit of narrowly interpreted self interest – so often at odds with the deeper interests and wholeness of the person.

I have been privileged over the past three years to be involved with the Globally Responsible Leadership Initiative. It is a group of leading businesses and business schools from around the world focussing on

answering the question ‘How do we create a new generation of globally responsible business leaders?’ Our core conclusion is very simple. It is that the problem is not primarily WHAT is taught in business education. It is HOW things are taught. Our entire mainstream modus operandi at business schools (or for that matter in educational institutions generally) is to focus on cognitive intellectual learning – in plain English that means filling the brains of learners with facts.

And yet we know that profound change comes from other areas of our being – from the heart and the soul. It is no accident that in English we refer to ‘taking something to heart’ when a new insight has really been internalised. So this is the challenge that Whole Person Learning seeks to address and is the reason why this book is so important.

It is also an extremely uncomfortable book. It is uncomfortable because the world of learning is filled with extremely intelligent people, many of whom are so confident they know all the answers that they are not open to explore better ways of doing things. If you are one of those people, I would expect you not to get beyond chapter two.

It is also uncomfortable because it challenges the power relationships that are entrenched in the ruling paradigms of learning.

In so doing however, it is like a searchlight cutting a path through a pitch-black sky. My hope is that you will pay attention to what it says and find the courage to explore and experience the magic that Whole Person Learning has the potential to unleash amongst us. It is after all vital if our generations are to leave a legacy for those who come after us of which we can be proud.

P. Mark Drewell MA (Oxon)

Father of Francesca, Christopher, Cassandra and Nicholas, husband to Yolanda, businessman, environmental activist, enjoyer of long walks on the beach and chairman of the Globally Responsible Leadership Initiative.

INTRODUCTION

This book is important for several reasons to be developed later. But because produced in Europe, it is of great relevance; because it comes in 2007, it is very timely. Let me explain.

Under competitive pressure to achieve results or just to survive, prisoner of a globalization process that we do not fully understand, we in western societies seem to be running after time. We try to control it rather than being in its hands, we dream to master the time of birth and the time of death, and in between we spend it running, to catch it.

This race for time, though not necessarily rewarding, is supposed to be rewarded. Not with time. It is supposed to make possible for us to have. Not creatures of needs, but creatures of desires, we want to have, to have what the other has. This mimetic desire drives us to have, to own.

In this competitive world, running after having we forget about being. Our thirst to have is exploited by providers of goods and services and turns us into consumption machines or into a 'commodity'. A commodity with purchasing power, hence a valuable commodity to be bought by skillful advertisers who manipulate and buy our propensity to consume.

We accept to be pawns in a game the rule of which we have not defined. In a world where everything is turned into a commodity: blood and body parts, human cells and works of art, nature and culture, education and science, there is a market for everything, there is a price (even if we do not know the value), there are exchange possibilities under the – supposed to be effective – control of its invisible hand.

It is in the context of such market-driven-consumption-society that we see the development of an individual keen to have, self-centered, more concerned about self-interest than common good, in search of quick, immediate satisfaction in a world where everything is increasingly seen as temporary: job, residence, partner, etc... Uncertainty induces a short-term orientation, encourages mobility, and nurtures self-interest and perhaps short-term relationships.

Religion that used to help find meaning in life – or the meaning of life – does not play such a role and the family that used to anchor relationships has become very fragile and often de-structured.

Modernity has brought up a deterioration of many social indicators that made it possible to monitor change in our society: gaps (e.g. rich-poor), divorces, suicides, drug-addiction, mental problems, violence etc... Violence in sport events, in the schools, in the corporation, in cities, in the family...

In such a context the need to reconcile man with his brother is there; we need to re-develop a basic human attitude, beyond respect: the ‘care for the other’. However, first and foremost we need to reconcile man with himself, with his/her whole self. The heart and the mind, the body and the soul, the yin and the yang, the I and we have to be reconciled, sometimes re-constructed.

Oasis is a Path

In this book, we are reminded that over the last 50 years, in the United States, theories, models, approaches, and tools have been proposed to deal with the development of the person, not necessarily with the whole person. Along these years, from Kurt Lewin and its group dynamics to Abraham Maslow and his Humanistic Psychology, from the National Training Laboratories and its sensitivity training (T Group) to Will Schutz and his Esalem Institute, we could observe a long search for growing, nurturing the whole person.

Carl Rogers in California (whose work I introduced across the Atlantic in 1960), John Heron in the UK, Max Pages in France have been perhaps among the precious sources that have opened the road to Whole Person Learning, a path taken now so effectively by Oasis.

WPL is not old wine in new bottles, but it is an effective attempt to go through the painful process of a paradigm shift, and to propose an original way to transform education not only as a process to know more or better, but as an exercise to be better.

WPL, beyond the ‘what’ and ‘how’, is addressing the why, getting into fundamental questions that our society, our organizations need to address to survive as the ‘community’ they need to be.

Whole Person Learning is a journey. It is a journey that starts with an original concept of man, not as a set of interdependent parts that have to efficiently and effectively relate together, but as a holistic whole that actualizes its potential in and with the other. WPL goes beyond knowledge of oneself and/or interpersonal competence. These are indispensable ingredients of an effective actualization of one’s own potential as an addition of skills that help a person to work effectively in society, to integrate well in a community, and/or to achieve an organization’s objectives.

WPL engages in a peer-based process where – with and through the other – the individual takes responsibility to become an autonomous person and in so doing contributes beyond his/her own good to the ‘common good’. WPL is a risky but rewarding adventure into building a better world

through leveraging one's own whole self to make a better use of it while respecting the other as the source of our identity in the community.

Over nearly two decades, at INSEAD, working with business leaders (900 from 50 countries), in small groups of 15, I have learnt that if one can induce a paradigm shift – hence influencing or changing their mindset – and have them internalize a globally responsible leadership model, then their corporations will be different corporate entities.

For that purpose one needs to go beyond awareness (of our interconnectedness, for instance), beyond the discussion of alternative visions (of Chinese or European CEOs, of Moslems or Buddhists leaders, for example), to an effective stimulation of imagination (to escape from the prison of their current definition of problems), while inducing a genuine internalization of responsibility (avoiding passing the buck to one or several other stakeholders), and enhancing the obligation of action.

It is a long, often painful journey but rewarding if behind the model we have a conviction that to climb the mountain if the top is in the haze, it is only the next step which counts. Inherent in the model is a holistic view of the person, the manager, the leader as autonomous individuals with both influence and power, committed to the concept that if change is indispensable and starts with oneself, it needs the other.

This book is an important one: it is clear, well-documented, addressing a real problem, today. It is important as it will give the necessary additional visibility to the WPL approach and to its potential achievement. It is also important as it will be of great relevance to practitioners, change agents, educators, coaches, managers and leaders keen to go into action once they have realized how much more could be used of their potential and talents.

Our planet is in real danger. Beyond climate change, global apartheid, violence and clash of cultures, are we also going to leave to the grandchildren of our grandchildren a world where a selfish gene will have corroded the altruism we had initially inherited, as a person, a Whole Person?

Henri-Claude de Bettignies

The Aviva Chair Emeritus Professor of Leadership and Responsibility, INSEAD, Fontainebleau and Singapore. Distinguished Professor of Globally Responsible Leadership, CEIBS, Shanghai.

PRELUDE

The Three Laws of Globally Responsible Leadership

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.

*Globally Responsible Leadership Initiative*¹

We are living in times when the urgency of action is upon us and more people have more decisions to take than ever; decisions which themselves are more difficult than ever. There are many people in circumstances who possess all the knowledge they could ask for but who haven't learned enough about themselves and how they operate as the instrument² employing that knowledge with confidence. We need to do something about this state of affairs urgently in order to help decision-makers become more 'integrated' in how they join theory and practice usefully together and enable them to act more 'congruently'. That is the domain of Whole Person Learning³ (WPL).

For things to change in the world we have to *enact* any decision we make and that, too, involves us fully. We have to do something to make the decision move from an idea, a wish, or a possibility into an action with consequences in the world.

¹ Developed from work by Mark Drewell as part of the GRLI: www.globallyresponsibleleadership.net

² The concept of the 'self-as-instrument' is discussed more fully in this book in *Chapter 9: Living the Learning Transition: Facilitating Whole Person Learning*, and in great depth in *Working with Others*, Bryce Taylor, Oasis Press, 2004.

³ Whole Person Learning, peer approaches and experiential learning are terms used through this book to describe certain styles of learning. Experiential learning is the approach that is a forerunner to WPL (the terms WPL and peer learning can almost be used inter-changeably). Each of these styles and terms is discussed in *Chapter 5: The Emergence of Whole Person Learning*.

When looked at like this, or better still remembered through an example of your own (of a time when you made an important decision – especially a recent one), it soon becomes obvious that acting in the world is a *whole person* activity. It involves all of us. And we know, too, that how well or how soon we make a decision, how carefully or how casually we consider its implications or measure its impact, is important in what it brings about. It is connected to how far we are willing not only to ‘enact’ the decision – to be ‘in’ the decision whole-heartedly – but how far we are willing to live out the consequences that flow from the decision as an expression of who we are.

All this makes being in the world a whole person activity.

It makes learning about the world, in an important sense, a whole person activity.

But we do not, by and large, help people learn as a whole person activity.

There have been a number of radical ventures in WPL that aim:

- To engage learners not only in the content in more imaginative ways, but to provide learners with the opportunity to create the very process of the learning
- To engage learners in structuring the events that will provide the learning material.

A major part of such a whole person approach is to be more *holistic*; to take in more of the context and to involve more of the whole person in their relationship to the learning. The more we approach such forms of learning, the more we are looking at learning as a holistic activity and the more we need a holistic account of how it occurs.

The Bicycle and the Ball – a Parable of Holism⁴

When I see the bicycle against the wall I observe it as an object – as a whole that is made up of its parts. If I look carefully, I can separate the parts out: wheels, chain, brakes and so on. If I want to ride the bike, I need to know which parts do what. If I want to build a bike, I need to know even more about which parts are fitted where and how; I take the parts and put them together.

If I want to ‘look at the bike’ however, really look, then I need to be more receptive than merely ‘seeing’ it. There is an inner dimension to experiencing anything and that is in part what WPL is centrally about. It invites the person to develop their internal sensing of how they experience the what it is that they are experiencing. In other words, to be conscious as far as possible of their personal relationship to both their experience and the object of that experience; something not strongly emphasised in traditional cognitive based forms of learning.

When I see the planet floating in the dark night of space, the blue jewel, wreathed and swathed in clouds, I know I am looking at a complete entity. It is a oneness. I know, too, that it has component parts; there are land masses, rivers and forests (though less of them), people (more of them), cities (growing) and huge areas of sea (and yet not enough water). When I look at the world I can only see it as a whole. I can only see it as whole until I want to get on with my life upon it, and then I can readily separate it into the bits and pieces that I need and find useful to meet my purposes. Then I can treat the world like a bicycle and think of it as simply a mechanical object that has a lot of spare parts; spare parts for me to make of them what I choose.

And we know, now, the cost of having lived and acted with such a view. The world is not a ball; it is a living entity. Unless we treat it accordingly, it will further unleash its reaction at our ill-treatment of it.

It is not that the ‘mechanical’ way of seeing the world and separating it out into functional parts has to be replaced, but we have urgently to develop a way of regarding things more holistically and in context – including ourselves and how we operate.

We learn ‘to see’ at the cost of ‘really looking’ if we are not careful, or we reserve really looking for moments ‘off duty’ and for

⁴ Holism: the innate tendency in nature to create something greater than the sum of its parts. Oxford Concise Dictionary.

contemplation. But we need to relearn (like the Australian Aborigines never forgot) how to be perpetually aware that we are here as guests like every other life form and that we, too, share in the bounty and danger that is part of the earthly inheritance.

A whole person approach is in balance with a holistic view. We do need to see the parts as we work them. We cannot be expected to keep every aspect of the context in mind when we ‘interfere’ in making a decision or taking action, but we do need to keep revisiting the fact that it is all of a piece. It is all interconnected; all ultimately one and we are part of that unity.⁵

To look at any thing

*To look at any thing
If you would know that thing,
You must look at it long:
To look at this green and say
‘I have seen spring in these
Woods,’ will not do - you must
Be the thing you see:
You must be the dark of the snakes of
‘Stems and ferny plumes of leaves,’
You must enter in
To the small silences between
The leaves,
You must take your time
And touch the very place they issue from.
Moofit in Moustakas, 1990:12.*

⁵ Unless attributed to other sources, all material in this book is by the author.

CHAPTER ONE

The Need for a New Paradigm of Practice

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: 32.

In almost every area of our lives there is massive change; there are changing expectations in the social world and in the world of work. These factors 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. This chapter explores the need for a different way of being – a new paradigm.

Social Change and Transition⁶

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.

From the sixties onwards, all these have come under increasing question and their unchallenged pre-eminence in determining how the social order evolves has begun to undergo major upheaval, with the kind of far-reaching consequences we see around us today. Indeed, even in traditionally ordered theocratic societies, such as present day Iran, where hierarchy, religious institutions and authority have reasserted themselves, a massive social change is nevertheless unstoppable as a result of the education of women and their access to a view of the wider world obtained via modern media and the internet.

No society is immune from the tensions generated by the transition into new forms of social and economic organisation. The process inevitably

⁶ *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, cultural settings all influence the ways in which these relationships are lived.

weakens stable hierarchies, bringing with it a loss of faith in traditional institutions, and in their capacity and willingness to respond to the challenges of the modern world. Sources of established authority give way to the onslaught of new arrangements that are often most noticeably observed in the changes that take place in the position and roles of women, and the consequent shifts in the way gender relations are demarcated.

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. This may or may not be helpful because the actual context and their previous experience might be poles apart. As contexts 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.

These were some of the influences that inspired Carl Rogers to see the need for a 'person-centred approach' as far back as the sixties. In an atmosphere of such rapid and on-going change, you cannot rely on traditional teaching to help people adapt and find a place in the world. You need to help them acquire skills and understanding that is ever-renewable, and enable them to evaluate information according to its use and its currency. Learning becomes about having the skills and awareness to respond to the context much more effectively rather than the simple acquisition of information.

The structures within which people do their work are changing: they are getting 'flatter', less hierarchical. Similarly, the nature of work is also changing; it is moving away from work-as-labour to work-as-attendance. 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.

Change is in the world...The world for me may not appear to change; but rather it may seem congealed, constant, fixed. I may also experience my own being as unchanging. In fact, people strive to construct a stable world, a world they can control and get their bearings in.

Sydney Jourard, 1968: 153.

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 'ethical' aspects of business, in the 'stakeholder' society 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.

Features on the way from Change to Chaos			
Modest Change		Extreme Change	
Change	Uncertainty	Unpredictability	Chaos
Structure	Direction	Clarity	Flexibility
Mechanisms	Firmness	Roles	Creativity
Order	Resolve	Contracts	Values
Authority	Position	Negotiation	Relationships

Table 1 ♦ The Features of Chaos

Change, uncertainty and unpredictability are, therefore, experienced by many of us in diverse areas of our lives. This condition is accompanied by an increasing sense that there are fewer and fewer reliable ‘givens’ – fewer certainties and more unknowns – thereby creating greater insecurity. And then we hit chaos.

One reason for this is that chaos faces human beings with the most unsettling of experiences – the *unknowable*. It is one thing to recognise that there are some ‘unknowns’ but to work with the *unknowable* brings us face to face with our ultimate limitations; i.e. we do not run everything and we cannot actually predict what will happen – only forecast with more or less accuracy. We are reduced down to size.

Such times will continue to place the relationship between individuals as the central point of departure for developing an understanding of the dynamics and issues of relationship as a major influence on all other aspects of our wider life – be that at work, in our domestic arrangements or in our social world. Human relations are on the agenda for us all, whether we choose it or not.