NOTES AND REFERENCES

1. Stamp, Gillian, Well-Being and Stress at Work (Brunel Institute of Organizational & Social Studies, BIOSS, Sep. 1988).
4. See note 15 to Chapter 5.
6. David Smail has set out the results of his research in Illusion and Reality: The Meaning of Anxiety (London: Dent, 1984).
19. The Other Side of 1984, p. 35.
27. Ibid., p. 229.
28. Ibid., p. 229.
29. Ibid., p. 230.
30. The same processes can be used by facilitators. The overlap of these roles obscures differences of considerable practical importance between the technical and process expertise.

Consultants, unlike "facilitators" of processes, do need other tools and knowledge of the subject matter. I act as a facilitator when I help a group of Benedictines to examine critically their monastic life and the theology and praxis on which it is based. My experience is in the process, not in the subject-matter. I act as a consultant if I help the same group to design a church and community development project, because that is my field. This distinction helped a recent consultation of facilitators and consultants to see that sometimes with the same group they find themselves changing from one role to the other and that it is essential to be clear about this and to negotiate role changes. Cf. Consultants and Facilitators for Religious: A Brief Report on a Consultation Organized Jointly by The CMRS and Avec on the 26th & 27th November 1991 (An Avec Report).
32. Lippitt, Gordon and Ronald Lippitt, The Consulting Process In Action (University Associates, Inc., 1986), give four reasons for "the growth and development of consultation resources": technological development and its impact on life styles; crisis in human resources and "the under utilization, underdevelopment and misuse of such resources as racial and ethnic minority groups"; undeveloped consulting skills of workers; discretionary time to spend beyond wage-earning activities (p. 2 f).
33. Cf. for example Seabrook, Jeremy, What Went Wrong? Working People and the Ideals of the Labour Movement (London: Gollancz, 1978). Writing of working people in Bradford, Seabrook says, "Human skills (no less than work skills) absorbed unselfconsciously by the family have been taken a way from them without effort and laboriously invested in professional social workers, who have to be taught them: an act of human plunder" (p. 116: cf. pp. 100, 211, 214).
37. Members of the two-year part-time diploma courses run by Avec and validated by Roehampton Institute write an action-research dissertation. So far there are thirty-four completed dissertations.
39. See the research listed under reference 36.
41. I am drawing here on an article in A Dictionary of Spirituality (see note 40 above) by Professor Nancy C. Ring entitled "Feminine Spirituality". She says, "... one can say that
feminine spirituality as appropriated by both male and female is characterized by receptivity, affective response, waiting or attentiveness and the acceptance of pain as intrinsic to the bringing forth of life” (p. 149).

42. Cf. Wakefield, op. cit., p. 362; cf. the article in the same dictionary by Professor Dominic Maruca, SJ, on “Roman Catholic Spirituality”.

43. I was helped to see the significance of this by Charles Elliott Comfortable Compassion: Poverty, Power and the Church (London: Hodder & Stoughton, 1987) and particularly what he had to say about “alternative consciousness and spiritual growth” (p. 119 et al), and the change process outlined on pp. 176 ff.