

CHAPTER ONE

Consultancy, Consultors and Consultants

This chapter is an attempt to give something of the feel of the non-directive approach to work and vocational consulting as a prelude to, and a preparation for the rest of this Part which plunges into the details of what is involved in practising it. Apart from helping readers to make sense of basics of the practice theory, it will enable them to set the approach in the context of other forms of consultancy and to evaluate for themselves whether it fits in with their way of doing things and is likely to be of use to them.

I The Nature of Consultancy

As already stated, broadly speaking work consultancy is to practitioners and their work what counselling is to people and their lives. Work consultancy is about consultants (those who are consulted) helping consultors (those who are consulting) to think through their work and what they feel about it and helping them to decide what action to take and how to take it. To do this consultors and consultants apply themselves collaboratively to the strenuous activities associated with the analysis and design of the consultor's work. They pool their information and thoughts and work at them assiduously to discover insights and understandings which make sense to both of them and action plans for which consultors accept full responsibility. It is important that consultors do own the action plans and that they feel free to use, modify or abandon them as events subsequent to consultations require. Achieving such free, responsible ownership is of the essence of consultancy. Consultors simply must remain free to act in their own right in whatever way they and those with whom they work see to be best. Emphasizing this is necessary because the autonomy of those involved and implicated in consultancy work can by default be easily and subtly compromised and eroded. Consultors, for instance, can feel they must carry out just what was decided during consultancy sessions; consultants, on the other hand, can feel they want to ensure that what they see to be necessary is done; those with whom consultors work can feel consultants are influencing their situation without being accountable to them. To circumvent these real dangers consultants must avoid any semblance of remote control. They cease to be consultants if they supervise or manage consultors and their work or if they become co-workers through undertaking work that is properly that of consultors. Of necessity, therefore, being and remaining a consultant and avoiding these and other dangers, involves being non-directive in the ways defined earlier by T. R. Batten' and considered later. It is the use of this approach that enables consultants and consultors to be vigorously proactive in ways which help consultors and their colleagues to be more creatively active in their own right. It facilitates the bonding

of consultants and consultors that is necessary for productive consultancy sessions and forges the freedom consultors need to be independent workers.

Consultancy help of the kind we are considering is offered in all cases through studying with workers work they are doing or contemplating doing. Consultors are active in two main domains: *the private* (in which they, on their own or with others, reflect on their work, think things through, reflect on their feelings and decide what they are going to do and how they are going to do it); *the public* (in which they engage with people in many different forms and modes, formally and informally). The private domain, for instance, might involve planning for a complicated meeting; the public domain, chairing that meeting. The one is at a distance from the public arena, the other is in the midst of it. *In consultancy work, the interaction between consultors and consultants is normally within the private domain. It is a private, off stage activity. A consultancy session is, in fact, an annexe or an extension to the consultor's private work domain.* So, whatever the subject matter, consultors "bring" their public and their private work to consultancy sessions in order that they, together with their consultants, can freely prepare in a safe confidential setting for public work by:

- examining and possibly re-ordering their private thinking and discerning implications for their work;
- considering what action they need to take in the public domain;
- determining how they themselves can translate private thinking into public action;
- considering, analysing and evaluating the effects and consequences of action taken and determining what implications they might have for them, the consultor.

(Consultancy project work and facilitation, as we shall see, differ from consultancy work because, in addition to the private work, consultants are active in the public domain with consultors and those with whom they work.)

By the very nature of things, consultancy is about the inner and outer worlds of workers and those with whom they work and the intricate relationship between them and their environment. These inner and outer worlds are aspects of the indivisible reality of all church and community work.² Therefore consultors and consultants must engage with the subjective and the objective dimensions of the consultor's work and of the consultancy processes: on the one hand with such things as belief, purposes, motivation and feelings; and on the other with people (the most significant part of our environment), events and the physical aspects of the working situation.

Work consultancy operates through the complex interplay between consultors and consultants. Thoughts, beliefs and feelings about the consultor's work and ways of approaching it are exchanged and mulled over. Consultors and consultants allow their respective perspectives and their perspectives on each other's perspectives to interact. The art and science of work consultancy is the fusion of these perspectives in processes which produce things within consultors which enable them to do their work more effectively and efficiently than they would otherwise have been able to do and with greater satisfaction. The fusion must occur within the consultors themselves if the energy is to be released in them and subsequently in their work-place. It is most likely to occur when the approach of the consultants is essentially

non-directive and when the consultors can handle this approach. Given these conditions, consultations create opportunities for the free association of ideas within the structured context necessary to fusion. Shorter and longer definitions can now be attempted.

Shorter definitions

Consultancy is a mode of critical reflective engagement by consultors and consultants on the consultor's agenda.

Consulting is "any form of providing help on the content, process, or structure of a task or series of tasks, where the consultant is not actually responsible for doing the task itself but is helping those who are".³

Non-directive work and vocational consultancy is a complex interplay between consultants and consultors which enhances the ability of consultors themselves to diagnose and do their work to better effect and strengthens their proactive initiatives in relation to reflection and action.⁴

And a longer definition

Consultancy is a process, primarily non-directive, of seeking, giving and receiving help aimed at aiding a person, group, church or organization to achieve their purposes in specific situations and circumstances⁵ in ways which express their personalities and beliefs. Analyses and designs are produced through the creative interplay between consultors and consultants (their respective insights, understandings and perspectives) as they focus on consultors as vocational workers and on their work, the what, why and how of what they want to achieve and the circumstances in which they operate. This interplay has a unique and highly valued ethos generated by: the sentience of the methodology; the philosophy, theology and underlying assumptions of the non-directive approach; the nature of the interpersonal and interprofessional working relationships between consultors and consultants. Work consultancy is an aid to the private preparation for working with people for human and spiritual development in church and community. It is a professional service to and a pastoral provision for those engaged in work which is a mode of applied theology.

But as Edgar H. Schein says, "Process consultation", (a similar approach to the one I am describing) "is a difficult concept to describe simply and clearly. It does not lend itself to simple definition or to the giving of a few illustrative examples, because it is more of a philosophy or a set of underlying assumptions about the helping processes that lead the consultant to take a certain kind of attitude towards his (*sic*) relationship with the client".⁶ This is what most people who experience the approach feel.

II Consultors and Consultants: Work and Vocation

The effectiveness of consultations is directly related to the ability of the consultors and of the consultants to interact creatively, relevantly and respectfully. To do this they each need the abilities necessary to their role and function and the confidence,

freedom and discipline to work to the processes within agreed parameters. It takes two to tango. Some consultations in which I have been engaged as consultor have not achieved their full potential either because I had not the skills required (for instance to describe the situation or problem) or because I lacked courage to question the value of suggestions made by the consultant or because I was unable to deal with my defensive feelings. Notwithstanding these self evident facts, the literature I have read focusses almost exclusively on consultants and what they need to be able to do.⁷ The neglect of the consultor's role is also indicated by the fact that, whilst the title consultant is widely used, there is no generally accepted or acceptable word to describe those who consult others. I have chosen to use the word 'consultor' rather than 'consultee' or client even though I have invariably to define it.

Consultants need to be trained, their skills are important. But any hint or suggestion that everything depends upon them is unhelpful and unhealthy. It is unhelpful because it is simply not the case. It can generate dependency. It can suppress the contributions of consultors. It can lead to consultants doing things for consultors which they should do for themselves. It can promote the practice of consultants managing and controlling consultations whereas consultors and consultants together should manage and control them. (Consultors controlling them is equally undesirable.) It is unhealthy because it militates against egalitarian relationships in which there is mutual respect and because it smacks of patronage. Consultants can feel superior and that is very serious in an activity the success of which depends very much upon the humility of consultants and of consultors. *Therefore, as much attention must be given to the abilities and understanding required of consultors as those required of consultants:* the skills, that is, that workers at all levels need to have in order to be able to act as consultors and to use consultants effectively.

One implication of this is that theological colleges would greatly help students by training them in the skills required by consultors and in this way introducing them to the skills required by consultants. (Members of a pre-ordination training course with whom I worked, greatly enhanced their abilities in a few days by practising amongst themselves being consultors to their "bosses" on subject matter of vital importance to both of them. They role played the parts of curates and rectors with a stunning realism!) Such training is necessary for at least two reasons other than those given above: normally they will be consultors before they are consultants; invaluable learning about the consultant's role can be gained from the perspective and experience of being a consultor.

Consultor skills reduce the danger of people becoming the victims of confusing and conflicting advice and will help them to deal with "experts" and their "expert" advice. If a group of clergy I worked with had accepted the advice of "experts" on youth work they would have continued to be locked into a sequence of youth club failures. They did not. They analysed critically the advice they had been given against their experience and decided to do something quite different and to inform the "experts" why their advice was flawed. Twenty years later there is a thriving youth counselling service employing several counsellors.⁸

III Abilities Consultors and Consultants Need

Consultors who understand consultancy processes and what consultants should and should not do are well equipped to consult. They can make their contributions more effectively and economically. They know what they are doing when contracts are made and consultancy boundaries are drawn. They can help consultants to do their job and question and challenge them when they are not. Such knowledge and the associated interpersonal skills give them more responsible control over the consultancy arrangements, reduce the dangers of them going wrong and greatly enhance their potential value. It puts consultants on their mettle! I know this from my long experience of acting as the work consultant to many different groups, the members of which I have helped to develop their consultancy skills through evaluating what we were doing together. Critical mutual awareness of the underlying discipline sharpens up practice quite remarkably.

Some understanding of consultancy can be gained only through evaluated experience of it. Consultants can help workers to acquire the skills consultors need and it is in their best interests to do so. However, even a brief introduction to the what and how of consultancy could add value to and reduce unnecessary costs and the pain of such experiential learning. A brief consultor's manual is needed.

One of the skills consultors need is the ability to get over to consultants as economically as possible the realities of the things about which they wish to consult. As we have noted already these realities have several aspects: the inner personal realities of the consultor's beliefs, purposes, feelings, hopes and fears; the realities of the situation in which the consultor is working; the realities of what the consultor can and cannot do in public and in private and that with which they can and cannot cope intellectually, theologically and emotionally; the realities of the consultor's context and that of the work situation. To be effective, consultors and consultants have to work to these realities and to the possibilities of changing them for the better that are feasible and manageable for the consultor (not the consultant!). When consultors think or feel that consultants have departed from any of these realities, they need the courage and the ability to say so even when they cannot explain rationally their intuitive knowledge that what is being proposed just does not fit or will not work or is something they simply cannot do. Consultors are primarily responsible for earthing consultancies in their realities for no other reason than that they alone can do this. Consultants can ask questions which prompt consultors to describe aspects of their situation and which invite them to check things out against their understanding of reality. Getting consultors to write situational papers is one of the ways in which this can be done. They might get them to reconsider their view of their situation, it often changes as consultations proceed, but consultors alone have the existential knowledge to test things out. Exploring these issues with consultors is a fascinating aspect of the consultant's job, demanding and exciting because of its subtle nuances and complexities. Then, consultants need to be able to check out what consultors say about their realities against the realities with which the consultants are acquainted.

In the final analysis the efficacy of work consultancy depends upon the ability of consultors to use the substance of consultancy to good effect. This involves the transfer of learning from consultancy sessions to the consultor's private and public

work places. This can be difficult. Consultants can and should help consultors to do this but they cannot do it for them.⁹ (Consultants are sometimes accused of failure when in fact the failure in what follows or does not follow consultancy sessions is the responsibility of consultors or their organisations or maybe no-one's fault!).

All this demands much from consultors. They need many skills and gifts and graces to explore things openly and to avoid being defensive which can be a death sentence on consultancy work. It also demands much from consultants. They need the abilities and skills to help consultors to be consultors and to build up their confidence and abilities as they do so. They can only do this if they are genuinely interested in those who consult them and the work in which they are engaged and able to concentrate upon them single-mindedly. They need to be able to work to the consultor's belief systems. They need to be able to promote and to participate in the kind of interplay between consultors and consultants described earlier. They need to have relevant knowledge about working with people in today's church and community and to be able to get consultors to consider any ideas they might have about ways of doing things without any suggestion of imposing them.

Consultants need to be able to help consultors to work through processes of critical analytical thought¹⁰ which enable them to diagnose the situation in which they find themselves, to explore their feelings and to design action plans which they have reason to believe they themselves can put into effect because they fit them, the ways in which they go about things, their purposes and beliefs and significant features of the working situation. So they have to be able to work with ideas and emotions. Such sequences involve heart and mind and very often traumatic experiences.

Designing people-work-programmes and helping others to do so is a practical craft using technical knowledge about people in religious and secular communities and an art form using creative imagination. Consultors are generally better at analysing and organising than at designing work programmes, not least because significantly much more is written about analysing and organising than about designing.¹¹

Consultants must also make sure consultors can draw upon their beliefs when they are analysing and designing. It is imperative that there are active connections between what they believe and what they do: the one must represent and reflect the other. Experiential and applied theology is, therefore, an integral part of consultancy on church and community work. So it is necessary for consultants to be able to reflect theologically and to help others to do the same. Consultants have in fact to help consultors to research, evaluate and design development programmes.

A wide repertoire of skills is required by consultants to do this: the ability to listen and to verbalise; the skill to use questions; the ability to conceptualise and to model, verbally and diagrammatically, work situations, problems and cases in thought forms helpful to the consultors; the ability to find patterns in events that help to understand underlying dynamics; the discipline to work to the pace at which consultors and consultants can think and feel their way through things together.

Ideally consultancy relationships should develop the complementary skills of consultors and consultants so that consultations are mutually affirming and learning

experiences which help to release the considerable amount of energy required for the tasks both parties have to do.

IV Features of The Non-directive Consultancy Model

Consultancy approaches and their titles are many and they seem to be on the increase. Comparing and contrasting them is not always easy because there are so many subtle twists and turns in the way in which they converge and diverge. Critical features of the non-directive model advocated in this book are given below to help readers to identify it and compare it with other models. Then in section VI brief descriptions are given of other approaches to help you to locate the model used here and your own in the spectrum of approaches to consultancy. Summarising the features of the approach you use would help you to do this and with the exercise suggested in Chapter Four.

The non-directive consultancy model:

- is pragmatic and theological;
- is essentially non-directive, collegial, egalitarian and collaborative;
- is dialogical, *i.e.*: it is a process facilitated by, and facilitative of, both internal and external dialogues by which people talk with themselves and with each other;¹²
- is a "client centred" approach in that it is orientated to consultors and through them to their work and vocation and the situations in and with which they are engaged;
- is a process which stimulates and facilitates progressive movement from thought to action through successive phases of reflection, evaluation, analysis and design;
- marries the expertise and abilities of consultors (especially their knowledge of themselves and of their situation) with that of consultants (especially their knowledge of ways of analysing and designing and working with people in churches and communities);
- is systemic because it is working with human socio-religious systems;
- engages with objective, subjective and interpersonal dynamics.

A brief statement of what the approach is not further sharpens up its identity. It is not an expert model, a doctor-patient/counsellor-client model, a trouble shooter model, a detective model or a psychodynamic model. Several factors make this model of consultancy possible and necessary.¹³

First, non-directive work and vocational consultancy helps practitioners to work with themselves, others and God. It is one of the ways in which Church workers can fulfil the Christian privilege and obligation to help each other in the work of the Kingdom of God. It enables practitioners to enjoy the privilege of sharing in and making valuable, humble, disinterested contributions to each others' work and vocations. In short, they act as consultancy servants to each other. This breaks down unhelpful competition and jealousy and builds up the spirituality and relationships required of a Christian work-force. The approach in action is reminiscent of the way in which God in general, and the Holy Spirit in particular works with us.

Second, as we have seen, practitioners and those with whom they work need to own analyses of their situation and the proposals for development if they are to have the energy and the commitment to take effective action and make things work. This does not necessarily mean that all analyses and designs have to be the original work of consultants, desirable as this might be. They can come from consultors. Whatever their origins consultors need to think them through for themselves. When they do so they will invariably be able to make significant modifications to them. This is the way in which many things happen: people can assess and suggest improvements to things they could not have invented, from socio-religious institutions and services to machines and works of art.

Third, consultors who engage with things in this way are more likely to implement any action plans that emerge. And they will have learnt much about how to deal with similar eventualities. Consultancy is about helping consultors to tackle situations so that they themselves can continue to do so more effectively in the future.

Fourth, from time to time practitioners and churches meet work situations that call for knowledge and experience which they have not got and may not know exists. This happens in relation to projects new to them or problems they do not know how to address. Opportunities would be lost if, before they could take the necessary action, they themselves had to acquire the requisite knowledge or skills through attending courses or doing private research. In circumstances such as these, when practitioners and Churches do want to do as much of the work as they can themselves rather than bring people in to do it for them or where they simply have to be involved in the projects and problems, consultancy can provide significant help. Providing, that is, that the consultants perform two functions: they introduce the consultors to ideas and methods they need in a manner in which consultors can understand and manage them; they get the consultors to think for themselves about the input in relation to their knowledge of their situation and their purposes, beliefs, approaches and temperament.

Fifth, one of the things which makes the approach possible is that consultants from outside of a consultor's working situation can gain from consultors sufficient vicarious knowledge and understanding of a situation to operate effectively without exhaustive and time-consuming study of it or actual participation in it. This is true of situations of which the consultant has no previous direct or indirect experience. To some extent this contradicts the popular belief that only those who have had a common or similar experience can understand "what it is like". Human beings can enter into each other's experiences. This is possible because consultors can provide consultants quite economically with all the information they need to function effectively. This makes it possible for consultants to work *with* and *through* the mind, experience and knowledge of the consultor. By the same token, it is possible for consultants to contribute, and consultors to use to good effect, relevant aspects of their knowledge and experience to the consultancy process without consultors being thoroughly acquainted with the body of knowledge and experience from which the consultant is drawing. In brief, consultancy processes work because they enable two-way economic and purposeful sharing of information and ideas. Consequently, consultors and their churches can be helped to be more effective immediately

without extended training and education. Consultancy really does facilitate interaction between and the interchange of expertise. Basically that is how consultancy works.

Sixth, consultations can help practitioners to discover what help they need when, for instance, they feel vaguely dissatisfied, know something is wrong but do not know what it is.

Seventh, a key function of consultancy is to provide immediate and long-term help in such a way that consultors themselves are equipped to do the things for which they previously needed consultancy help. This may mean helping them to get appropriate training or helping them into the relevant literature.

Eighth, the use of the non-directive approach and systematic methods of analysing and designing by consultants and consultors can have immediate positive effects: it enables people to acquire abilities, knowledge and skills which they did not previously have; it releases creative energy and reduces destructive energy associated with frustration; it contributes to changes in attitudes and working methods from, for instance, authoritarian, directive and competitive ones towards the collegial and collaborative.

V Other Consultancy Models

A rough and ready classification of consultancy models can be made by distinguishing between the respective importance placed upon the expertise of consultants and consultors, *i.e.*: upon "external" and "internal" expertise. Some models are designed to stimulate and help consultors to contribute their knowledge and use and develop their expertise. The consultant's essential expertise is the ability to do this, to introduce into the process anything of value from her/his body of knowledge and experience and to help consultors to acquire the skills used in doing so. Another group of models are about bringing in consultants with the specialist knowledge and technical expertise which the consultors simply have not got and cannot normally acquire and getting them to apply their skills to the situation. The efficacy of these models depends upon consultants presenting themselves and their contributions in ways that consultors can make good use of them without becoming experts. Overstating the differences to make the distinction, the one aims to develop local internal expertise and the other to use external expertise. Both kinds of models have their appropriate and inappropriate uses.¹⁴

Nevertheless, to some extent, the distinction is one of emphasis and degree. All consultants need to be able to work with the people and to them and their situation. Most of those who see their essential contribution in getting and helping consultors to work at their own problems, bring knowledge about organizations and communities as well as about analytical and interpersonal processes. A consultancy programme may involve the use of different models of the two kinds through the use of internal or external consultants. For instance, I take into consultancies what I know about the nature of church and community work and development. Consultants, therefore, facilitate and introduce relevant material. (See the discussion about consultants and facilitators in Chapter 8. In some cases consultants do not have any more consultancy skills than their consultors. Their usefulness comes from the

opportunities their independence as “outsiders” gives them to be objective and even handed.

What follows are notes of some examples of both kinds of models: the list is indicative rather than comprehensive.

Models Which Emphasize the Uses and Development of the Expertise of Consultors

Systemics are generic to the approaches noted below even though this is not reflected in all the titles and descriptions.

- *The Process Consultation (PC) Model*
“Process consultation is a set of activities promoted by the consultant which help clients to perceive, understand and act upon their situation and to work for improvements they wish to see.”¹⁵
- *Soft Systems Methodology (SSM)*
This is “an organized way of tackling messy situations in the real world. It is based on systems thinking, which enables it to be highly defined and described, but is flexible in use and broad in scope.” The methodology is used to help consultors to take constructive purposeful action in their situations.¹⁶
- *Development Consultation and The Use of Systemic Family Therapy in Organizational Consultancy.*
Several methods are in use. Some derive from the work of a Milan group of therapists and others from the work of the Tavistock Institute.¹⁷
- *Collaborative Inquiry: A Postmodern Approach to Organizational Consultation*
This is a collaborative, collegial, egalitarian and systemic approach to consultation. It is based on a “framework for a partnership in which consultant and client combine expertise to explore their dilemmas and challenges and develop new possibilities for resolving them”. Consultants operate from “a non-expert, non-hierarchical position, applying their expertise to the art of creating a dialogical space”.¹⁸
- *Client Centred Consultancy*
This originates in client centred counselling. It emphasizes the importance of consultants and their processes being client centred rather than centred on the knowledge and skills of the consultant.¹⁹
- *Working With The Energy in Organizations*
Interesting research is under way into forms of consultancy “based on the idea that organizations can be seen as “flows of energy”. This throws much light on all forms of consultancy because they work best when they tap and are vitalised by the energy of consultors and their churches or organizations.²⁰
- *The Non-directive Approach to Work and Vocational Consultancy*
A form of this is the subject matter of this book.

Models Which Emphasize the Use of the Expertise of Consultants

Some consultancies in this category come under the heading, “the purchase of expertise models”. Consultors decide what they need to know and seek consultants

who can find or provide the information from established knowledge bases or through surveys or interviews. Then there are consultants who through their expertise get to the bottom of problems and show how they can be solved. One form is the “doctor-patient” model. Consultants are invited to check over organizations or to diagnose symptoms and prescribe remedial action. Another form is the “troubleshooter” model made famous by Sir John Harvey-Jones. Yet another is the “detective” model. Consultants investigate situations in which it is suspected that work programmes and working relationships are being deliberately undermined, wrecked or sabotaged.²¹

Notes and References: Chapter One

1. Batten, T. R. and M. (1988) *The Non Directive Approach* (An Avec Publication).
2. In this section I have adapted some of the ideas shared by Charles Elliott (1987) in *Comfortable Compassion: Poverty, Power and the Church* (Hodder and Stoughton). He argues that tackling problems of poverty and suffering involves “a two-fold process, a dialectical relationship between the outward, material world and the inner spiritual world”. p 119.
3. Steele, Fritz (1975) *Consulting for Organisational Change* (Amherst, MA, University of Massachusetts Press) p 3. I owe the quotation to Kubr, Milan (Ed.) (1986, 2nd, revised, edition) *Management Consulting: A Guide to the profession* (International Labour Office, Geneva) p 3. Kubr goes on to say that Peter Block suggests that: “You are consulting any time you are trying to change or improve a situation but have no direct control over the implementation.” I feel this definition needs further qualification. “Consultants” could be trying to affect change by persuading or lobbying or even by manipulating.
4. Schein, Edgar H. (1988) *Process Consultation Vol. I: Its Role in Organizational Development* (Addison-Wesley Publishing Co.) p 11 where he defines process consultation which helped me to formulate my shorter definition.
5. I owe some of the phrasing of this part of the definition to Lippitt, Gordon and Lippitt, Ronald (1986) *The Consulting Process In Action* (University Associates, Inc.) p 1.
6. Schein, Edgar H. (1980) *op cit* p 4f.
7. cf Lippitt & Lippitt *op cit* for instance.
8. The origins of this are described in *Churches and Communities: An Approach to Development in the Local Church* George Lovell and Catherine Widdicombe (Search Press) (1978 reprinted 1986) pp 86ff.
9. cf *Epworth Review* 15:2 May 1988 p 92f for an example of how seriously this point was taken in a West African project.
10. The sequence I use is described in Chapter 2, Element 5 especially the section on “tools, facilitating structures and thinking patterns”.
11. cf Lovell, George (1994) *Analysis and Design: A Handbook for Practitioners and Consultants in Church and Community Work* (Burns & Oates) Chapter 6. Edward de Bono shares important insights into designing in *Parallel Thinking: From Socratic to de Bono Thinking* (Viking 1994). Parallel thinking “simply means laying down ideas alongside each other”. Then “we design forward from a field of parallel possibilities”.
12. The Phraseology of this point I owe in part to an article by Anderson, Harlene & Burney, Paul J. P., 1997, “Collaborative Enquiry: A Postmodern Approach to Organizational Consultancy” in *Human Systems: The Journal of Systemic Consultation and Management*, Volume 7 (2-3): 177-188.
13. Schein, Edgar H. (1988) *op cit* p10f helped me to formulate these points.
14. The Bible Society consultancy model is an example of the use of both process and expert models. cf *Bible Society Transmission* (Spring 1997) where the Rev Barrie Cooke explains the model in an article entitled “Charting a New Course for Your Church”. It involves the consultant gathering detailed

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information about the communities and churches, presenting profiles and helping churches to reflect on their mission in relation to the profiles and the data they contain. Barrie G. Cooke is making some useful points about the distinctions between different models of consultancy in research of the Bible Society consultancy model for an MPhil at Sheffield University through Cliff College. His distinctions have helped me in this section.

15. See for instance the work of Edgar H. Schein to which reference has already been made. The Rev David Coghlan, S. J., is making interesting contributions to the application of process consultation to the Church in general and to religious orders in particular, cf "In Defence of Process Consultation" an article he contributed to *Leadership and Organizational Development Journal* Vol 9:2 1988. And "Religious Orders and Consultants: Questions and Answers" which he contributed to *Religious Life Review* Vol. 26:128, Sept/Oct 1987.

16. Checkland, Peter and Scholes, Jim (1990) *Soft Systems Methodology in Action* (John Wiley and Sons) quoted from p 5.

17. See chapter 25 of Wynne, Lyman; McDaniel, Susan; & Weber, Timothy (Eds) (1985) *Systems Consultation* by Borwick, Irving "The Family Therapist as Business Consultant" (Guildford); Palazzoli, Mara Selvini *ibid*.

18. cf Anderson & Burney *ibid*.

19. cf Cockman, Peter; Evans, Bill; Reynolds, Peter (1992) *Client Centred Consulting, A Practical Guide for Internal Advisers and Trainers* (McGraw Hill Book Company). I owe this reference to Barrie Cooke.

20. Casemore, Roger; Dyos, Gail; Eden, Angela; Kellner, Kamil; McAuley, John; Moss, Stephen (Eds) (1994) *What Makes Consultancy Work—Understanding the Dynamics* International Consulting Conference 1994 (South Bank University) contribution by Tosey, Paul, "Consultancy as Working With The Energy in Organizations: A Report on Research in Progress" pp 394-405.

21. I am indebted to Schein for some of these distinctions.