APPENDIX I

Aids to Describing and Profiling Work-Views and Situations

The outlines in this Appendix are designed to help people to write notes or position papers about themselves as practitioners and the situations in which they work or are about to work. They can be used to produce notes or position papers:

- which portray work views of practitioners and work situations
- for private use or to share with others
- as aids to analysis and design and personal and private reflecting
- to prime consultancy sessions
- for co-consultancy courses
- as aids to appraisal and self-appraisal.

This Appendix contains six outlines. You may choose the one which best suits your situation and with which you feel most comfortable. Or you may wish to pick and mix or simply pick out questions or sections.

Outline one has been extensively used to good effect by several thousand people working at all levels of seven denominations in the UK and many other countries. It is illustrated and described in *Analysis and Design* pp 71-106 and 301-303. Its use in relation to co-consultancy courses is discussed in Chapter Eight (see pp 357-360). An "energy audit" section has been added to include a sequence of questions which have proved to be useful in consultancies (cf pp 109-111).

Outline two is a new outline which has been pilot tested to good effect. It is based upon Part One of this book.

Outlines three, four and five are designed for consultors who have been appointed to work in posts and situations which are new to them. The first part of Outline five helps people to establish what they are learning from their past experience. This could have many uses.

Outline six is designed to help consultors prepare for consultations about projects. (*Analysis and Design* pp 93-106).

OUTLINE ONE: Your Present Work Situation

Guidelines are given below as writing prompts. Your own reflections are most important. Follow the suggestions where they are helpful. Supplement these to add things that are important to you and which you would like to include in your writing. Use the opportunity to write as fully and freely as you wish but 2000 words is a useful guide. For the sake of balance, normally no more than a quarter of the paper should be given to Part 1. This is not a questionnaire: the questions are meant to stimulate reflection, not to be answered one by one. Deliberately they come at things from different perspectives and can give the impression of repetition.

Part 1—My working life, journey and story

The first part invites you to reflect and write about your vocational story up to now and to assess your present position. The following headings may help you to do so.

The major landmarks in my vocational journey to the present.

People and ideas that have influenced me and my ministry.

Ways in which my present work fits into the story or my journey or seems a misfit.

The aspects of my ministry/work that I find enjoyable and fulfilling; difficult and frustrating; and those that occupy most of my time and thought.

Dimensions of my work/ministry that I would like to develop.

No more than a quarter of the paper should be given to Part 1.

Part 2—My beliefs, purposes and approaches

This part is for you to indicate the beliefs, principles, concepts, assumptions, ideas and purposes that are and have been fundamental to your life and work. Also indicate what you have learnt about working with and ministering to people that now informs the ways in which you work and minister (cf Outline five, Part one).

Part 3—The section of the organization, church (parish, circuit, diocese, district etc.) for which I am responsible.

My present job or appointment

Note how long you have been in the job and how long you hope/expect to remain in it. Describe the principal aspects of your present job, the overall context in which you have to do it and how they relate.

Features

Describe the features of the church or organization in which you work and the geographical area within which it operates, the activities in which it is engaged and the people for whom you work.

Describe the way you see the different church, organizational and community entities with which you work and the relationships between them.

Tasks and Purposes

Describe and rank in order of importance as you perceive them the main tasks and purposes of the part of the church or organization in which you work and the way it is organized to carry out its tasks.

Who is responsible for what areas of work?

Who makes decisions and carries them out?

The process by which decisions are made.

Ways in which people are accountable for the effectiveness and well-being of your church or organization and staff.

Relationships in theory and practice between national, regional and local levels.

Your views of these aspects.

My place in my church and organization

The way you see the place and role that you occupy in your church or organization.

The primary responsibilities and tasks that you undertake within your church or organization.

The ways in which you are supported from above and below.

Aspects of the church's or organization's life and structure which you find helpful and those which hinder.

How would you describe the primary working and personal relationships you have? For example, with colleagues, with other churches and religious orders or organizations, with others working professionally with you.

The Context

Can you state the positive and negative factors for you in the contemporary Christian, ecclesiastical and social contexts?

Change and Development

Describe any significant patterns you discern in the way in which things are proceeding and developing in your work. Note the things you consider to be sound, to be evolving satisfactorily, to need considering, to be ripe for change or assessment, to be problematic.

What has to change to make you and your church/organization significantly more effective and your work more satisfying?

Can you do a similar exercise on the way in which you are developing in your vocation/profession?

Feelings

Describe what you feel about yourself as a worker in the situation, the situation, your future participation.

Part 4—Energy Audits (cf pp 109-111)

This part provides you with an opportunity to audit and profile your experiences of the flux and flow of energy in yourself and in your working situation. Clearly, understanding these important aspects of the picture of your work dynamic could help you to become a better and more effective practitioner.

One way in which you can carry out the audits is by simply reflecting on questions given below. Another way is by keeping an "energy diary or journal" for specific periods in which notes are made, with or without reflective comment, about anything that happens energy wise. Then, the questions given below can be explored by examining and reflecting upon the recorded information and recollected experiences.

1. ***A Personal energy audit*** (cf p 110)

From where and in what ways do you find the emotional intellectual, moral and spiritual energy for your work?

How do you draw upon them?

What is the present quality of your energy here and now?

What does "energy" mean to you?

What metaphors and concepts do you use to think about it?

Do you experience positive/negative surges of energy?
When?
What causes them?

What good and bad effects do they have upon you and others?

What consumes most energy? Why?

What saps your energy and vitality?

What galvanises you?

What renews your energy? How?

What restricts/blocks your energy flow? Why?

What are the implications of your observations for you?

2. ***A Situational energy audit*** (cf p110)

Whom or what are the main sources of emotional, intellectual, moral and spiritual energy in your working situation/church/ organization?
How do individuals and groups draw upon them?

What is the quality of this energy?
How is it renewed and developed?

What importance do people attach to it?

What metaphors and concepts do the people use to discuss their energy and that of the organization/church?

Are there positive/negative surges of energy?
When?
What causes them?
What good and bad effect do they have?

What consumes most energy? why? when?

What saps energy and vitality in your situation/church/organization?

What restricts energy flow? How? Why? When?

What galvanises people collectively?

What are the implications of your observations for you?

Part 5—Consultancy Need

Indicate what you wish/need to consult about and why.

OUTLINE TWO : Your Present Work Situation

Introduction

As in Outline One

Part 1—My Working life, journey and story

As in Outline One

Part 2—My beliefs, purposes and approaches

As in Outline One

Part 3—My working situation

This section correlates with Part Two of this book. It differentiates between:

- *the work in which a church or organization engages in order to achieve its purposes. (There are two interrelated aspects of this: the work done to maintain the organization as a vital and viable operational institution for mission and ministry; the work done by the institution with and for its own members and with and for others in other churches, allied institutions and society.)*
- *the work done by the workforce to enable the church to do its work;*
- *the work done by you in your own right and that which you do to facilitate the work of the whole organization and its workforce.*

The diagrammatic overview on p 250 might further elucidate the distinctions being made.

The work of "your" church or organization

This section is about the work of "your" church or organization in contradistinction to the work that you do in it and with and for it. The following questions point to the kind of information which could help to get a picture and grasp on this.

- What kind(s) of work does your organization do? (Here "work" includes all purposeful activities including things such as worship and pastoral care.)
- What are the:
  - intended/desired outcomes of this work?
  - actual outcomes of this work?

  How would you describe the nature of the work?
- What is your assessment of the effectiveness of the work done?
  What is going well?
  What is not working as well as you would like?
  What is problematic?
  What needs attention?
- What new work would you like to see developed?

The work-force

- Apart from yourself who does this work?
- What work do they do, individually and collectively and independently and interdependently?
- What is your assessment of them as workers?
- How effective are they?
- How are they "managed" and to whom are they accountable?
- What resources, support, training are available to them?
- What attributes and new skills do they need to make them more effective?
- How amenable are they to staff develoment programmes?
- What do you feel about the workforce?
- Are there issues that need attention?

Your work

Describe briefly what is involved in:

(a) the work you do in your own right in the pursuit of your vocation within and beyond the situation/job to which you are appointed;

(b) the work you do to make the church/organization to which you are appointed function and that which you do to support and help others to do their jobs and pursue their vocations.

Clearly some of the work done in (b) facilitates that which you do in (a).

In relation to (a) and (b):

What is key?
How much of what you need to do are you able/expected/allowed to do?
What would help you to be more effective?

Your context

Can you state the positive and negative factors for you in the contemporary Christian ecclesiastical and social contexts? If you can, have a go at doing so.

Change and development

As in Outline One.

Do you discern any implications in all this for you?

Feelings

Describe what you feel about yourself as a worker in the situation, the situation, your future participation.

Part 4—Energy Audits

As in Outline One.

Part 5—Consultancy Needs

Indicate what you wish/need to consult about and why.

OUTLINE THREE: A Prospective View of a New Post and Work Situation

This outline is a variant of Outline One.

Introduction

As in Outline One.

Part 1—My Working life, journey and story

As in Outline One.

Part 2—My beliefs, purposes and approaches

As in Outline One.

Part 3—The section of the organization, church (parish, circuit, diocese, district etc) for which I will be responsible

The job or appointment

Describe the principal aspects of the new job and the overall context in which you will be working.

Features

Note anything you know about the features of the church or organization in which you will work and the geographical area within which it operates, the activities in which it is engaged and the people for whom you will work.
Describe the way you see the things.

Describe how you feel about the new appointment and the hopes you have for it.

Your place in the church/organization in which you will work. How do you see:
— your primary responsibilities;
— the future of the church/organization.

The context

Can you state the positive and negative factors for you in the contemporary Christian, ecclesiastical and social contexts? If you can, have a go at doing so.

Change and Development

As in Outline One.

Do you discern any implications in all this for you?

Initial Hopes and Objectives

Describe your hopes and objectives for the new appointment.

Note the considerations, approaches and things which will guide:
— your entry into the new situation;
— the initial period.

Part 4—Energy Audits

As in Outline One.

Note particularly the energy you seem to have for the new appointment and what thinking about it does for your energy levels.

Part 5—Consultancy Needs

Indicate what you need to consult about and why.

OUTLINE FOUR: Prospective View of a New Post and Work Situation

This outline is a variant of Outline Two.

Part 1—My working life, journey and story

As in Outline One

Part 2—My beliefs, purposes and approaches

As Outline One.

Part 3—My working situation

Preamble

As in Outline Two.

The work of "your" new church or organization

This section is about the work of "your" new church or organization in contradistinction to the work that you will do in it and with and for it. The questions in Outline Two could help you articulate the picture you have of it.

The workforce in your new church or organization

The questions in Outline Two could help you to gather together what you know of the workforce.

Your work in the new post

Describe briefly what you think and feel about:

(a) the work you will do in your own right in the pursuit of your vocation within and beyond the situation/job to which you are appointed.

(b) the work you will do to make the church/organization to which you are appointed function and that which you do to support and help others to do their jobs and pursue their vocations.

Clearly some of the work done in (b) facilitates that which you do in (a).

In relation to (a) and (b):

— What do you see to be key?
— How much of what you need to do, do you expect to be able to do?
— What hopes or concerns or fears do you have?

Your context

As in Outline Two.

Change and development

As in Outline One.

Do you discern any implications in all this for you?

Feelings

Describe what you feel about yourself as a worker and your participation in the new situation.

Part 4—Energy Audits

As in Outline One.

Part 5—Consultancy Needs

Indicate what you wish/need to consult about and why.

OUTLINE FIVE : Retrospect and Prospect in Transition Between Posts

This outline is designed to help consultors to update what they are learning from their previous experience and to carry it forward into the next phase of their work. Also, it suggests ways of looking forward.

Part 1—What is being learnt from the past

Much can be learnt from past experience if we make a conscious effort to use it constructively. Starting a new job can be a time to capitalise on our past experience, an opportunity to make a new start and to introduce change.

Looking back over your career, establish the main things you have learned from your previous experience that you really want to affect how you go about things in the future. The following questions and incomplete sentences may help you to review your past experience.

I'll never do that again . . .
Next time I'll make sure that . . .
That's something worth remembering . . .
That changed my approach to people/work/things . . .
What do you want to avoid?
What do you want to develop and build on?

Part 2—Looking forward

Drawing upon what you are learning from the past and what you know about your new appointment, make notes on the following topics.

Your new situation

Note what you know/believe/hope/think/feel about the following aspects of your new situation.

The church, organization or institution by which you will be employed.

The activities in which your church/organization is engaged. Classify them if you can. For instance you could differentiate between:

the activities undertaken by the church; the activities undertaken by the church and other organizations; the activities on church premises undertaken by other agencies *e.g.*: clinics, playgroups.

The people who work in the church/organization.

Relationships with other local church, agencies, organizations and neighbourhood groups.

Approaching and Facing your new Situation

Describe :

Your feelings about and your reactions to the new situation.

What you must avoid, especially as a newcomer.

Opportunities, difficulties and ideas

Describe:

What are the main opportunities you see in being a newcomer and in your new appointment.

Problems you already know about or foresee.

Ideas you have for your new work and how can you test out whether or not they will fit the people and the situation.

Initial objectives

Describe what you want to achieve in the first few hours/days/weeks/months of your new job. (First impressions can be very important.)

Your home base

Assess how your new job will affect your home life and others close to you.

Will it affect, positively or negatively, other aspects of your life, leisure, study etc?

Your aims

Describe:

The beliefs, principles, concepts, assumptions, ideas and purposes that are and have been fundamental in your life and work.

What you want to help Christians and non-Christians in your new appointment to achieve in their lives.

All the questions may not fit your situation, but they may suggest others you should consider.

OUTLINE SIX : A Project Proposal

Part 1—The Project

Describe

— how the idea for the project originated.
— the stage of its development.
— the part you have played in its evolution.
— the church, organizational and community settings.

Part 2—Aspirations, Motivation, and Rationale

Make notes on the following.

What are the motivating beliefs and convictions about the project?

Why is the project needed?

The official purposes and objectives for the project.

Your purposes and objectives.

Official hopes and dreams for the project.

Your hopes and dreams.

Things to be avoided.

Part 3—Approaches and Methods

Describe the approaches to be adopted and the methods to be used.

Part 4—Critical Conditions and Factors

Features of the design and the working out of the project which in your opinion are necessary for its success/effectiveness.

Things which will impair the project or cause it to fail.

Critical contextual/environmental factors.

Part 5—Commitment

How do you rate your commitment to the project and that of others who are involved in it or able to affect it positively or negatively?

Part 6—Risk Factors

Note the risks.

Aspects of the project about which
- you feel uneasy or unsure
- you worry
- you are afraid.

Things which would
- allay your fears and misgivings
- ameliorate the disadvantages
- reduce the dangers and risks.

Part 7—Viability

How confident are you in the project?
What do you think are the chances of it coming off?
What snags, problems, difficulties do you foresee?

Part 8—Evaluation

How will the project be monitored?
How will the effectiveness of the project be evaluated?
What will have to happen for the project to be adjudged a success by
- those with overall responsibility?
- key individuals or groups associated with it?
- you?

Part 9—Consultancy Need

Indicate what you wish/need to work at and to consult about and why.

APPENDIX II

Nature of the Non-Directive or *Avec* Approach to Church and Community Development Work

The nature of the core process (from experience through critical and imaginative thought to creative action) is fascinatingly complex; discovering some of its facets has been one of the exciting privileges of living and working with it. I can best summarise it in the following way.

In its application it is:

- a human and spiritual activity;
- focused and centred on workers and their work, however mundane it is;
- proactive, and stimulates and facilitates others to be proactive;
- outwardly directed to wider socio-religious contexts and issues;
- interventionist, provocative and perturbing but respects the autonomy and privacy of others;
- structured and systematic—not to impose order and shape but to enable others to order and shape their working world as they need to;
- logical, affective and intuitive, giving equal attention to thoughts, feelings and hunches;
- specific but systemic and holistic, concentrating on people, situations and issues;
- practical because it is theoretical and theological;
- collaborative and mutual accountability in action;
- both a private and a public activity;
- reflection-in-action, and, when used rigorously, a form of action research;
- hard but rewarding work!

In its effects it:

- uses and promotes theological understanding;
- engenders interdependency which properly respects independence and dependence;
- distributes power;
- empowers people;
- mandates equal opportunities to participate;
- promotes creative consensus by revealing and working constructively at differences, factions and conflicts;
- promotes self-induced and interrelated human and spiritual development in secular and religious contexts;
- is educational without being didactic—it leads to perceptive ways of "knowing" about the human and the divine;
- helps build socio-religious learning communities that can live and work for human well-being and the glory of God;
- equips people to work for development with each other and to be co-workers with Christ in the church and in the world;

- is ecumenical, bringing together in common endeavour all kinds of people;
- makes contributions to all stages of human and spiritual development;
- is challenging and stretching but deeply satisfying!

In its intention, orientation and approach it:

- starts with people where they are, accepting them and their situations as they are;
- stands by people without attempting to take their place;
- works to the rhythms of people;
- stimulates people to do all they can for the common good;
- is both inductive and deductive;
- is an act of faith in the abilities and willingness of others to pursue their own well-being and development and to work for the common good;
- is non-directive—religiously so in relation to the decisions people need to make for themselves;
- is complementary and integral to that which is done for us by God and other people;
- is inclusive rather than exclusive;
- contributes to all aspects of the ministry and mission of the church;
- makes unique and essential contributions to the work economy of the kingdom of God.

It can be embodied in people (individuals and collectives) and their work through their:

- love of people and God;
- inner commitments, human graces and technical skills.

Unfortunately there is no word or phrase that points to the richly endowed nature of this approach. What a travesty it is, for want of a better word, to have to call it "non-directive".

APPENDIX III

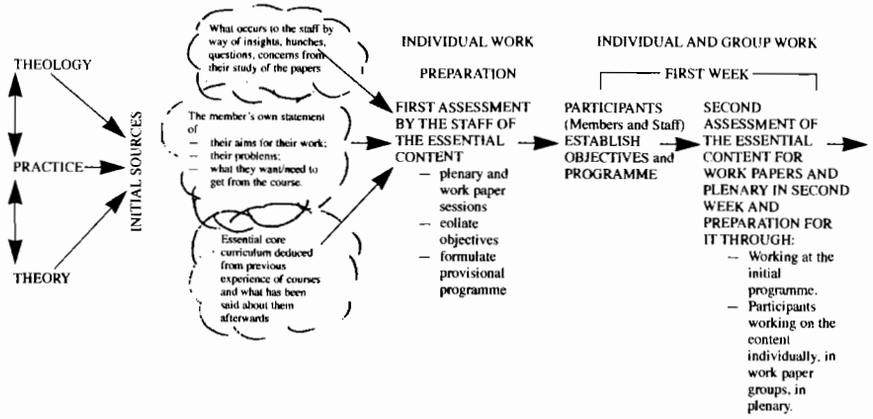
The Critical Consultancy Path of Avec Ten-Day Co-consultancy Work and Theory Courses

This Appendix models the essential design of co-consultancy courses described in Chapter Ten (pp 357-360). It is based on a critical examination by a group of people who had staffed a large number of the Avec ten-day co-consultancy courses. The model gathers together what has been learnt about conducting these courses. It draws upon the accumulated experience of conducting a large number of courses over a period of twenty years (cf *Avec: Agency and Approach* especially pp 41ff and 140). It is a well-tested and well-used model which has been useful to course staff members. The version presented here weaves together the various consultancy elements described earlier and illustrates stages in the creative consultancy process and the critical consultancy path. The following notes may help people to read and use the model which is charted separately.

- The chart could give the impression that the process is mechanical and invariable, a rigid rather than a human system. It is anything but that. It provides guidance and rubrics for those who wish to make each co-consultancy course a unique existential event. It helps staff and members of such groups to examine things openly, freely and constructively within agreed parameters.
- Working at content is a living process. The forms that creative participation takes varies from one group to another because each group is unique and moments of disclosure and transformation cannot be planned or foreseen, much less contrived. However, attention to attitude, approach, process and procedures can create atmospheres and circumstances most likely to engender creative participation. Attention to individual participants, the group and what is actually taking place is most likely to bring people, issues and content alive with a life that will outlive the group and the course.
- The chart shows the path by which members and staff find and work at the essential content. This is one cross section, as it were, of a complex pattern of interaction operating at many levels of consciousness and unconsciousness.
- Pursuing the stages of the critical path normally produces a good working dynamic between the members. Members of courses often said that they were "fortunate to be in a group that jelled and got on so well". Chance and providential factors are ever present but this phenomenon happened so often and in the most unlikely groups—in, for instance, ecumenical groups formed from four main denominations without selection processes in Northern Ireland during the height of the Troubles—for it to be simply a matter of chance or providence. It is best explained by approach and process.
- Theology, theory and practice provide a triple plaited core to the process from beginning to end but it is too confusing to show them running through the process on the chart.
- During the first week, broadly speaking, the essential movement is one of opening up and exploring ideas, issues, interests, concerns, problems and situations and identifying possibilities. The time between the two weeks is one of assimilation and preparing for the second week. Essentially this second week involves closing down on options and focusing on ways and means of working out the implications within the actualities of the lives and situations of the members.

Notes on the nature of the

MEMBERS AND STAFF TOGETHER
UNDERTAKE CO-CONSULTANCY TASKS RELATED



WATCH-WORDS

BE ATTENTIVE—BE INTELLIGENT, BRIGHT, CRITICAL

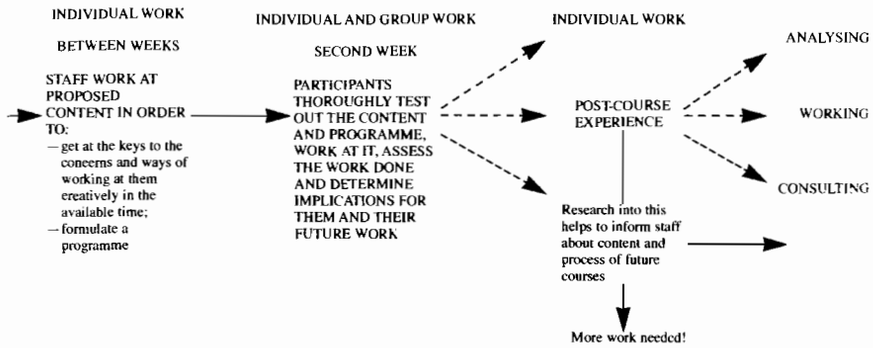
EXPLORE—CONCEPTUALISE—HYPOTHESISE

Notes on promoting the

TEN-DAY COURSES: STAGES AND STEPS IN
AND WORKING AT ESSENTIALS RELATED

co-consultancy process on next page

SHAPE THE COURSE AND
TO ANALYSIS AND DESIGN IN PLENARY AND SUB-GROUP SESSIONS



BE REASONABLE, REALISTIC, RATIONAL—BE UNDERSTANDING AND LOVING

SPECULATE—EXPERIMENT—CONSOLIDATE

WATCH-WORDS

co-consultancy process on next page

NOTE: READ FROM LEFT TO RIGHT

THE PROCESSES OF FINDING, CONSULTING
TO CONSULTORS AND THEIR WORK

Notes on the Co-Consultancy Processes in Ten-Day Work and Theory Courses

1. The content Process as a Whole

(a) It is a process fed by many streams of thought and therefore it variously flows smoothly, turbulently, slowly, rapidly.

(b) It is a process which opens up wide areas of work and then centres down on critical content.

(c) When functioning it is alive. It has existential moments and events which are frequently occasions of disclosure. These cannot be planned, programmed or anticipated. They happen and they are key.

(d) However, the sequence of events can be planned; the process often loops back on itself going over previous discussions and ideas until the core is reached.

(e) Tidiness and the desire to get on can inhibit what is indicated in (c) and (d).

2. Promoting the Process as a Whole

- You cannot produce the process but you can make significant contributions towards creating the conditions and circumstances most conducive to it happening and you can live it out.
- Work to people, their work and the subject matter. Check:
  - — are we doing this or working to our own agenda?
  - — periodically reflect on how things seem to be going with the group and each person in turn and follow up your conclusions;
  - — are there any clues you have not taken seriously?
- Given that it is highly desirable that people are able to promote this process should you make overt the essential process and if so when?
- What kind of changes are necessary to bridge any gaps there might be between their work as it is and as it could/should be?
- See this book and *Analysis and Design* about promoting participation and structuring content.
- Work with the parts *and* with the whole: working with a part can facilitate a holistic approach.
- Present your thinking succinctly and clearly in words and/or diagrams and/or charts.
- Mobilise the group to work with you on promoting the processes and especially when you are stuck or lost—but think things through yourself independently as well as you possibly can.
- Check that you are doing *for* participants what needs to be done *for* them, doing *with* them what must be done *with* them and leaving them to do *with* each other and *for themselves* what they must do *with* each other *for* themselves.

3. Aids to Promoting the Process Stage by Stage

Prior to Co-Consultancy Sessions

- Explore the material, scan it and search it out; let your mind and attention move around it.
- Immerse yourself in the material, empathise and suspend critical judgement until you feel you have got inside the worker and his/her situation.
- Note key issues that are emerging, cluster and group them, assess which will be best dealt with in work paper groups and which in plenary sessions.

- Note what the position/work papers are saying to you. e.g.: their problems may not seem to you to be *the* problems; their ideas and statements may not be consistent or coherent.
- Mull things over assimilate them and note what occurs to you;.
- Extract list of their problems and issues for ease of reference.
- In forming and establishing position/work paper co-consultancy groups take care to:
  - — list criteria for groups;
  - — list characteristics of members;
  - — form provisional groups;
  - — check with criteria;
  - — check when meet people;
  - — publish groups.

Preparing for plenary sessions

- Assemble data so that people can look at it in various ways (with left and right brain) which could mean using charts, diagrams and pictures as well as words.

At Initial Session

- Present the initial programme and possibly a list of the provisional aims so that people can grasp them and consider them. Check before the session:
  - — will members be able to test out the objectives and programme critically?
  - — what more can you do to help them to do so?
- After the session check:
  - — did they really test things?
  - — if not what should you do?

During the course

- Enable as many people as possible to work with as many as possible in pairs and small groups—keep a record of the pairs and the membership of the sub-groups and use it as a check list.

Getting out agenda items, approaches and emphases for the second week

- Take great care when getting out ideas for the second week with the members, to get clear precisely what subject matter they want/need to work at, do not assume anything. Do all that is possible to get all the essentials by pruning and clarifying. It saves a lot of time later.

Preparing the second week programme

- Do not make an automatic transfer of the suggestions to a programme for the second week—scan them, explore them, work at them, shape them in this way and that until you get the essence of things. Then programme it, it will be easier to work at.
- Work through subject matter privately and then go back over it to find ways and means of helping the members and the group to work at it creatively, separately and together.