

CHAPTER SEVEN

THE PSYCHOANALYTIC AND PSYCHODYNAMIC MODE AND MODELS

This chapter is about a mode of consultancy praxis, which operates through unconscious and conscious processes. (A field of which I have no direct experience as a consultor or a consultant.) Up to this point we have been considering modes and models of consultancy which operate on and through human consciousness and conscious processes. In these approaches to consultancy, consultors and consultants apply themselves to those things relating to themselves as practitioners and to the consultor's work about which they are conscious or which they can bring into their consciousness. Using a range of analytical tools they explore situations, human working relationships, ideas, thoughts, feelings, hopes, fears, purposes, plans etc. Various they use the kinds of knowledge and ways of knowing described in Chapter Nine as: experiential, existential; personal; interpersonal; practical; prepositional; metaphysical, philosophical, moral, religious; historical. So, they engage critically with the objective and subjective dimensions of their work and vocational experiences in relation to various theoretical, theological and philosophical insights. But, in analysing work situations and the relationships between workers they do not use concepts and theories about the unconscious dynamics in individuals and groups. Indeed, earlier we saw that two consultants who came from "working with groups and organizations using psychoanalytical concepts based upon the premise of a dynamic unconscious" consider that "recursive and psychodynamic systems are best regarded as two distinct languages" (Chapter Five, Model Three, Section VII.2). However this might be, the mode in this chapter takes seriously the unconscious lives of individuals and organizations and their interaction with their conscious working lives. To do this various psychoanalytical and psychodynamic understandings are used.

This chapter describes two models, one is a Tavistock model and the other is a Gestalt model.

Model One: A Tavistock Approach (TA)

The consultancy approach to institutions described in this section derives directly from the Tavistock Institute of Human Relations (TIHR) as described in *The Unconscious at Work: Individual and organizational stress in the human services* which is ascribed to the "members of the Tavistock Clinic Consulting to Institutions Workshop".¹ Clearly the double entendre in the title indicates the consultancy domain in which the unconscious is studied and its activity. Approach is used in the title of this model in deference to what the editors, Anton Obholzer and Vega Zagier Roberts, state in the introduction that the idea that there is a "Tavistock Model" is "to a large extent a myth". Tavistock consists of several parts, departments and staff members who "offer different kinds of organizational consultancy... based on different, though overlapping theories". "And yet", they say, "there are ways of trying to understand what goes on in organizations and in the individuals who work in them which could be regarded as 'more Tavistock than otherwise'".²

I The Story of the Model's Development

What follows relates to TIHR which grew from the work of the Tavistock Institute of Medical Psychology, better known as the Tavistock Clinic. This clinic was founded in 1920 by a number of professionals who gave their services freely in order to pursue psychodynamic treatments. They believed that the neurotic disorders known as "shell shock" which they had been treating were endemic and pervasive in modern society. They were committed to treatment, research, prevention and teaching. This group of professionals included general physicians, neurologists and psychiatrists and psychologists, social workers and anthropologists. So from the outset there was a combination of medical and social science perspectives. Following the 1939-45 war, a document was produced entitled, "The Integration of Social Science with Dynamic Psychology – a) at the level of interpersonal relations between workers, b) at the conceptual level, c) in methodology". A new discipline was emerging referred to as sociatric work.³

In the 1950's those involved in a TIHR action research project as participant observers noted that people doing similar jobs in separate coal mines organized themselves very differently. Reflecting on this:

led to the concept of the self-regulating work group, and to the idea that differences in group organization reflect unconscious motives, which also affect the subjective experience of the work. It was through this project that the 'socio-technical system' came to be defined as an appropriate field of study... Organizations as socio-technical systems can be understood as the product of the interaction between a work task, its appropriate techniques and technology, and the social organization of the workers pursuing it.⁴

Elliot Jacques concluded from an associated project "that social systems in the workplace function to defend workers against unconscious anxieties inherent in the work".⁵

As funding became more difficult to get in the 1950's and 1960's, TIHR "shifted its focus from grant-aided research towards consultancy work directly commissioned by client organizations". This has led to a large number of research and consultancy projects from the perspectives of the social sciences and psychoanalysis. Combining these perspectives has shaped many of the interventions associated with this model, provided tools for consultants and insights by which people can think about their experiences as members of organizations and institutions.⁶

This approach arises from the work of a Consulting Institutions Workshop started at the Tavistock Clinic in 1980. These workshops "explore the interaction between conscious and unconscious dynamics in a wide range of institutions, mainly in the statutory or voluntary care-giving sector".⁷ A central theme concerns:

the need for human service professionals to confront the powerful and primitive emotional states that underlie helping relationships (especially with people in dire need), and consider how the staff members of these organizations can function effectively without becoming chaotic or withdrawn. Another is how the organizational arrangements themselves – the structures, cultures, modes of operation, etc – can help or hinder in protecting this precious capacity.⁸

II Knowledge Informing the Model [element (a)]

This section is a brief description of the interwoven strands which provide the conceptual framework to this approach to consultancy. Earlier we saw that this can be traced back in Tavistock to the convergence of two disciplines, psychoanalysis and social science. The model combines insights and theories from psychoanalysis with those from systems and socio-technical approaches.⁹ These are variously used by Tavistock staff and practitioners.

1. The deployment together of social and psychological analytical perspectives.

One of the Tavistock themes is that to effect real change social and psychoanalytical perspectives must be deployed together "in those aspects where structure and unconscious functions overlap". "Working only from the psychoanalytical perspective may heighten people's awareness of and sensitivity to unconscious processes, but will not create the conditions in which such awareness can be used, and staff will become even more depressed and frustrated". This point is elucidated through describing three dangers of such an approach. The first is that it ignores social systems and systemic elements, which form the context, and affect the work in which the psychoanalytical insights have to be used and this can cause added depression and frustration. Secondly, psychoanalytical theory can be misused and disparage character and impugn motives. "This", they say, "can lead to attributing institutional problems to the individual pathology of one or more members". Thirdly, it can lead to consultants pathologizing the behaviour and functioning of institutions and their members. Conversely, to use the social perspective only, Obholzer and Robergs say "can produce a two-dimensional blueprint rather than a three-dimensional working model". This occurs when the "unconscious and non-rational aims and needs" of living people in institutions are ignored and no account taken of "psychic determinants of the pre-existing organization". Neglect of these factors means that new structures will probably fail. Deploying psychological and social perspectives together forms a three-dimensional working model.¹⁰

2. The unconscious at work

Central to the Tavistock approach is the understanding that the unconscious has profound and pervasive positive and negative effects upon human behaviour. Consultants must, therefore, take it seriously because it is at work everywhere including the world of organizational work.

(a) The unconscious at work in organizational life

In the introduction to a chapter on "some unconscious aspects of organizational life" William Halton says: "The psychoanalytical approach to consultation is not easy to describe".¹¹ He attempts to do so through describing key concepts some of which are noted in Display 7:1. Psychoanalysis is concerned with understanding the inner world with its dynamic processes of fragmentation and integration, which variously occur through the processes described in Display:7:1. Halton claims below that psychoanalytical concepts make a particular contribution to thinking about institutional processes, though contributions from other conceptual frameworks are also necessary to understand institutional functioning.

Psychoanalytically oriented consultants extend these concepts to understanding unconscious institutional anxieties and the defences against them. Besides concepts, they bring from psychoanalysis a certain stance or frame of mind: to search for understanding without being judgemental either of their clients or of themselves. This enables them to make themselves available to receive and process projections from the institution. The feelings experienced by the consultant or, indeed, by any member of an institution, while interacting with it, constitute the basic countertransference response on which the understanding of unconscious institutional processes is based.

At its best, such understanding can create a space in the organization in which staff members can stand back and think about the emotional processes in which they are involved in ways that reduce stress and conflict, and can inform change and development.¹²

Unconscious: hidden aspects of human mental life which influence conscious processes.

Denial of internal and external realities: pushing thoughts and feeling out of consciousness because they are anxiety provoking.

Resistance: emotionally charged refusal to hear or accept what consultants say.

Splitting: dividing feelings into differentiated elements, eg. by splitting the image of another into good and bad components.

Projection: locating one's feelings in others rather than in oneself.

Paranoid-schizoid position: splitting off and projecting outwards parts of self perceived as bad and thereby creating external figures who are both hated and feared.

Depressive position: this can occur when previously separated feelings such as love and hate hope and despair are brought together and integrated and when **self-idealization** is given up by facing internal and external realities. It is also used to indicate the experience of feelings that come from projections. They can ricochet across groups and organizations. Those who can "contain" and reflect upon them, in Bion's term, act as "containers" and can use them constructively.

Projective identification: unconsciously identifying with projected feelings.

Countertransference: other people's feelings experienced as one's own.

Display 7:1: Some Psychoanalytical Terms¹³

(b) The unconscious at work in groups and teams

Jon Stokes in a chapter on "the unconscious at work in groups and teams" says that the psychoanalyst Wilfred Bion made significant contributions to the understanding of unconscious processes in groups. He distinguished two opposing tendencies in the life of a group: to work on the primary task; to avoid work on the primary task. The first is referred to as *work-group mentality* and the second as the *basic assumption mentality*. Groups pursue these tendencies in various ways but according to Bion much of irrational and chaotic behaviour in groups springs from three *basic assumptions*: dependency (baD); fight-flight (baF); pairing (baP). Pairing occurs when a group behaves as if coupling between members, leaders or some external person could bring salvation.¹⁴

(c) The unconscious at work in members of professions and organizations

According to Bion each individual has an unconscious predisposition for one basic assumption (dependency or fight-flight or pairing) rather than another which he referred to as *valency*.¹⁵ This predisposition or valency can influence a practitioner's choice of profession, the unconscious roles they adopt on their own behalf and on behalf of the institution-as-a-whole,¹⁶ and their innate tendency to relate to groups and respond to pressure in their own ways.¹⁷ This can mean that professional teams have a predilection for one or other of the basic assumptions. Consequently forming inter-professional and inter-disciplinary team work involves "harnessing... different sophisticated forms of the basic assumptions in order to further the task".¹⁸ Conflict between the different emotional motivations is inevitable. But it can be overcome and creative collaboration achieved providing goals and means of achieving them are clarified. This involves what Bion described as the "sophisticated use of basic assumption mentality".¹⁹ However, breakdown in such use can occur and lead to aberrant forms of each assumption. Stokes summarizes these as follows:

Aberrant baP produces a *culture of collusion*, supporting pairs of members in avoiding truth rather than seeking it. There is attention to the group's mission, but not to the means of achieving it. Aberrant baF results in a *culture of paranoia and aggressive competitiveness*, where the group is preoccupied not only by an external enemy but also by 'the enemy within'. Rules and regulations proliferate to control both the internal and the external 'bad objects'. Here it is the means which are explicit and the ends which are vague.²⁰

In this approach consultants and clients need to be aware of and to understand these modes of "unconscious suction" in individuals and institutions.²¹

3. Organizations as open systems

A.H. Rice and E.H. Miller of the Institute of Human Relations, following Kurt Lewin, developed the use of open systems theory in relation to organizations and their work. The underlying physiological concepts which they applied to human systems are described by Vega Zagier Roberts in the following way.

A living organism can survive only by exchanging materials with its environment, that is, by being an *open system*. It takes in materials such as food or sunshine or oxygen, and transforms these into what is required for survival, excreting what is not used as waste. This requires certain properties, notably an external boundary, a membrane or skin which serves

to separate what is inside from what is outside, and across which these exchanges can occur. This boundary must be solid enough to prevent leakage and to protect the organism from disintegrating, but permeable enough to allow the flow of materials in both directions. If the boundary becomes impermeable, the organism becomes a *closed system* and it will die. Furthermore, exchanges with the environment need to be regulated in some way, so that only certain materials enter, and only certain others leave to return to the outer environment.²²

Figure 7:1 reproduces the model used to represent organizations as open systems. The inner box represents activities required to convert inputs to outputs. Around this is a boundary (represented by "M" in the diagram) across which the organization exchanges with the environment take place. Facilitating these exchanges involves, amongst other things, *management of the boundaries*.²³

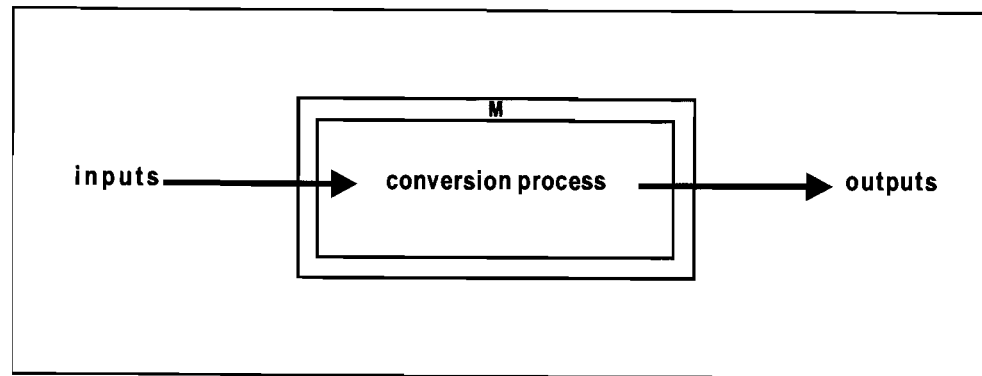


Figure 7:1: Schematic Representation of an Organization as an Open System.²⁴

4. Authority, power and leadership

This approach to consultancy pays careful attention to matters of authority, power and leadership. Clarity about these key factors is seen to be essential to the competent functioning of organizations.²⁵ Definitions and distinctions are given as aids to clarity. *Authority* is "the right to make an ultimate decision, and in an organization it refers to the right to make decisions which are binding on others".²⁶ Distinctions are made between: authority from "above" (derived from one's role in a system); authority from "below" (people sanctioning the authority system by voluntarily joining the organization); authority from "within". With especial reference to the last point distinctions are drawn between *authoritative* (a "depressive position" – see Display 7:1 - a state of mind in which those managing authority are in touch with the roots of their authority and their limitations) and *authoritarian* (a "paranoid-schizoid state of mind, manifested by being cut off from roots of authority and processes of sanction, the whole being fuelled by an omnipotent inner world process"). Essentially the difference is being in and out of touch with one's own inner world and surroundings.²⁷ *Power* refers to "the ability to act upon others or upon organizational structure".²⁸ *Leadership* (and management) requires an authoritative state of mind to keep an organization performing its primary task.²⁹

An important feature of this model is the psychoanalytic study of unconscious processes in groups which is traced back to Freud. The following quote illuminates the significance for consultants and managers of the ideas about authority, power and leadership.

Essentially, Freud argued that the members of a group, particularly large groups such as crowds at political rallies, follow their leader because he or she personifies certain ideals of their own. The leader shows the group how to clarify and act on its goals. At the same time, the group members may project their own capacities for thinking, decision-making and taking authority on to the person of the leader and thereby become disabled. Rather than using their personal authority in the role of follower, the members of a group can become pathologically dependent, easily swayed one way or another by their idealization of the leader. Criticism and challenge of the leader which are an essential part of healthy group life, become impossible.³⁰

5. Institutions, Organizations and the Unconscious

A major theme of this Tavistock approach is making links between the conscious and unconscious in institutional life and work. This is put succinctly in the following quote.

Ideas which have a valid meaning at the conscious level may at the same time carry an unconscious hidden meaning. For example, a staff group talking about their problems with the breakdown of the switchboard may at the same time be making an unconscious reference to a breakdown in interdepartmental communication. Or complaints about the distribution of car-park spaces may also be a symbolic communication about managers who have no room for staff concerns.³¹

Institution is used to refer to large social systems such as the health, education and social services. *Organizations* are discrete social systems, members of institutions. Institutions are seen to be relatively stable; organizations are more flexible and changeable. However Obholzer and Roberts use the terms interchangeably!³²

According to Obholzer and Roberts there are always tensions to be managed in organizations even when they are not in crisis. They claim there is a sense of widespread crisis in society today. In the human services, cuts, restructuring and other changes threaten personal security and cause stress. Tavistock consultancy experience and research have identified several things which help to understand and manage organizations at all times whether or not they are in crisis or times of rapid change or periods of heightened tension. Brief notes on these things follow.

(a) "The organization-in-the-mind"

Pierre Turquet introduced the idea of "the organization in-the-mind" in the 1960's whilst working at the Tavistock. The term refers to the pictures or concept of the organization that each member has in her or his mind. Different members may have different pictures some of which may contradict others. Organizational coherency depends upon a collective organization-in-the-mind shared by the members. Experience and research shows that the differences between members' conceptions are complicated and compounded by differences in their conscious and unconscious conceptions. Consequently there can be confusion about the organization's primary purpose or mission. For instance, there can be three "levels" of the understanding of the purpose of an organization: what we say we do; what we really believe

we are doing; what is actually going on. Members may be unconscious of the third level. In the health services, for instance, whilst the stated task is treatment of illness, the unconscious task may be to promote the fantasy that death can be prevented with the effect that the service can be seen as “keep-death-at-bay service”. Another example is the complex interplay in organizations of “cure” and “care”. Organizations and professionals are dysfunctional when they are committed to an unconscious emphasis on the task of cure above that of care when cure is simply not possible. Accepting, understanding and taking into account the conscious and unconscious, personal and collective dimensions of the organization-in-the-mind are seen to be keys to good consultancy praxis.³³

(b) Institutions as containers³⁴

Besides providing for specific needs (such as those related to health, social and religious care and education), institutions, it is claimed, can also contribute towards dealing with fundamental human anxieties about life and death. Those who are prey to these anxieties can seek relief by projecting them on to another. This happens in mother-baby relationships. When the feelings become bearable they are said, using Bion’s term, to be “contained”: “Institutions can also provide a sense of psychological containment”. Obholzer says:

It is this process of containment that eventually makes possible the maturational shift from the paranoid-schizoid position, which involves fragmentation and denial of reality, to the depressive position, where integration, thought and appropriate responses to reality are possible. In an analogous way, the institutions referred to above serve to contain these anxieties for society as a whole.³⁵

For Tavistock consultants this points to important conscious and unconscious dynamics in organizations and institutions. Obholzer also says that there are three layers of anxiety to be understood and addressed: primitive anxieties that beset all people; anxieties arising out of the nature of the work; personal anxieties. Containing and coping with anxiety variously involves inter alia: facing psychic reality; being psychologically informed; developing awareness of unconscious processes; clarity about the primary task of the organization; clarity about authority structures.³⁶ Thus Tavistock consultants must work with their clients at the conscious and unconscious dynamics experienced by individuals in organizations and by institutions.

(c) Conflict

Those practising this mode of consultancy pay careful attention to any and all forms of conflict and especially to the unconscious and psychodynamic factors. Some of these have been referred to above. Tavistock consultants encounter conflict which is variously related to: social and psychological factors in organizations; collaborative action; inter-disciplinary, intergroup and multidisciplinary teams; internal or external threats. However this may be, Tavistock consultants focus on the unconscious disposition and mechanisms fundamental to the conflicts. For example, people in groups may be operating on different basic assumptions as defined by Bion. Some may be inclined to work on the primary task (work-group mentality), whilst others may be inclined to avoid doing so (basic assumption mentality) when it is painful or causes psychological conflict.³⁷ Again, some people may project on to the work situation or on to the consultant unconscious anxieties or fears. It is not possible here to summarize the many different examples that are given in *The Unconscious at Work*.

III Praxis of the Model [element (b)]

There are two parts to this section: modes operandi; operational modes.

1. Modus operandi: how the model works

An earlier section shows that the consultancy tools come from both the social sciences and psychoanalysis. Social science tools are necessary to engage with social structures and systems “existing in the real world” and to carry out primary tasks. In this model psychoanalysis is used to work with unconscious factors and the psychodynamics of individuals, groups, teams and organizations. Importantly in this approach the tools of psychoanalysis are also used to focus on and interpret the consultant’s unconscious and particularly how it responds to and interacts with clients and their work situations. James Mosse in the Introduction to *The Unconscious at Work* explains this as follows:

Freud writes that the analyst “must turn his own unconscious like a receptive organ towards the transmitting unconscious of the patient” ... It is axiomatic, and stands at the very heart of applied psychoanalytic work, that the instrument with which one explores unconscious processes is oneself – one’s own experience of and feelings about the shared situation. If the self is to be the scientific instrument on which ‘readings’ are taken then how is this instrument to be calibrated? The answer from psychoanalysis is unequivocal: through personal analysis. Anyone wishing to work as an analyst must first undertake an analysis of their own, through which they should be able to distinguish what comes from themselves – their own unresolved conflicts – and what belongs to the patient. They should also gain experientially based understanding of theoretical concepts described in the literature. In order to undertake the kind of institutional consultation described in this book, some personal therapy is probably necessary, sufficient to help one to ‘catch’ and reorient oneself within the powerful unconscious psychic currents that run through groups, particularly when their unconscious defences are under scrutiny.³⁸

Note the simpler statement of this feature of praxis given by Deidre Moylan in the preamble to Example One in Display 7:2. This fundamental feature of the Tavistock approach to consultancy has not been encountered in the other models considered. How it can work in consultations is illustrated in two examples reproduced in Display 7:2.

The description of the cases or vignettes in display 7:2 is typical of the way in which the plethora of cases submitted by various consultants is described in *The Unconscious at Work*.³⁹ They portray the interpersonal work behaviour of clients and describe how consultants diagnosed and discerned unconscious activities and mechanisms at the heart of difficulties and problems. Consultants used psychological knowledge and psychoanalytical understandings to get at malfunctioning psychodynamics. Generally speaking, consultants sharing with clients what they had uncovered were cathartic processes and revealed what would improve things. The cases show consultants engaging holistically with clients and their working context. Emphasis is placed on the engagement between consultants and consultors rather than on consultancy steps and sequences. It is necessary to be tentative about this because, as was stated in the introduction, whilst *The Unconscious at Work* arises out of decades of work on consulting in institutions, it is “not a book for consultants, but an

accessible book for staff and managers working in human services...⁴⁰ Nonetheless it presents invaluable information about the concepts underlying theory and practice and ways of helping clients to work at them creatively. Most consultations proceed by exploring the realities as experienced and expressed but in some consultancies role play is used.⁴¹ A book on the Tavistock approach to consultancy might well have given procedures and rubrics for consultants. Scattered throughout the book, however, are pointers to good consultancy praxis, some of which are listed below as bullet points.

A fundamental part of the training of psychoanalytic psychotherapists is to learn to attend to the material that patients bring on a number of different levels, including attending to the feelings it evokes in themselves. This is just as important in working with groups and institutions. We can 'hear' and learn a great deal if we are able to attend to atmosphere and to our own feelings, and not just to what is actually being said.

I was told that the staff of the Daniel Finch Drug Dependency Clinic were finding it a difficult place to work, and I was asked if I would offer consultation. I arranged a first appointment to meet with the staff to find out more specifically what it was that they wanted help with. My most powerful memory of this first encounter is of my horror because it felt like there were dozens of people in the room, all looking at, and to, me to do something about the problems they were having. What could I do for these hordes of people? The door opened and a few more came in – and then again. How many more of them were there? I sat frozen in my chair. I did a surreptitious head count. Sixteen. I had two reactions simultaneously. One was, 'Oh! Is that all? Sixteen is a manageable number.' The other was, 'How can I alone work with sixteen people?' But I remembered I was not quite alone: I worked in a clinic which had a wealth of experience. In this way, I reminded myself that I had a context, which reminded me of my role. Also, I reminded myself that I had worked with larger groups than this in the past, so that my feeling of being overwhelmed by numbers was probably telling me something important about the staff's experience. This enabled me to proceed with the task I was there to undertake, which was to find out what this group of people were looking for when they asked for a consultant.

It takes much longer to describe these first moments than to experience them, but they are worth close attention. They provided an enormous amount of information about the unit, which had been conveyed with great efficiency in the first seconds of the consultation. The atmosphere of a horde conveyed graphically one aspect of what it was like to work within this clinic: my experience mirrored the staff's experience of feeling overwhelmed by the huge numbers of people waiting for treatment. They were trying to deal with a large and demanding clientele at a time when staff quotas were being decreased and demands increased; patient numbers were multiplying and pressure was growing because of AIDS – and HIV-related problems.

**Display 7:2: The Consultant's Unconscious as a Consultancy Resource:
Example One³⁹**

In many work situations, the chief anxiety which needs to be contained is the experience of inadequacy. The following example is drawn from my consultation to the staff of the Tom Sawyer Adolescent Unit, who were complaining about a difficult group of adolescents:

After several weeks of feeling increasingly useless as a consultant, inadequate and quite irrelevant to the needs of this hard-pressed group, I was told haughtily by one member that they would be better off without me. They would do better to organize a union meeting or an encounter group. I felt ridiculed, devalued and somewhat provoked. Another member of the team complained that I invariably took every opportunity to divert them from their real task. A third, speaking in falsely concerned tones and with knitted brows, asked why people like me were so intent on causing confusion by always looking more deeply into things. They were, after all, just honest workers whose only wish was to be left alone to get on with a difficult job, with little or no support. Yet another wondered why I bothered with them, and whether I was some kind of masochist.

Just when I had taken about as much as I could without losing my temper, another staff member, who up to that point had remained silent, said how despairing she had been feeling in her work lately, and how devalued. She felt her efforts had been under attack by some of the adolescent clients and their families. Another then added that it seemed their work was frequently undermined by the administrative staff who were supposed to be supporting them. It emerged that the whole team had been criticized recently by management for their handling of a difficult and sensitive situation in the unit.

It was at this point that I was able to make sense of my own feelings and the way I had been made to feel by the group. I could then put into words the team's deep sense that they and their work were under attack. In turn, they had needed to make me feel unwanted, ineffectual and under attack, partly to get rid of their own feelings, but also to show me what it felt like for them; this may have been the only way they were able to let me know. It extended to their trying to get me to give up on them, or else to retaliate. Just as they sometimes spoke of going home wondering whether they should resign, or whether or not to appear at work the next day they had spent a month testing whether I would have the tenacity (or was it masochism?) to keep coming back to them. Another previously silent member confirmed this, saying she had secretly hoped that I would be able to keep going and not 'pack it in'. She also had wondered whether I had anyone to whom I could turn when the going got tough.

**Display 7:2: The Consultant's Unconscious as a Consultancy Resource:
Example Two³⁹**

Some pointers to good consultancy praxis

- Provide a safe forum, i.e. a place and space which provides “conditions of safety, respect and tolerance so that anxiety and insecurity can be contained and examined productively”. Amongst other things this involves promoting understanding rather than judging or blaming. Holding consultations on the same day, at the same time and in the same place helps to strengthen the secure containment. External consultants can play an important part in establishing and protecting “reflective space” from being eroded.⁴²
- Use perspectives from the social sciences and from psychoanalysis and the tools associated with them.⁴³
- Avoid being seduced into the role of expert, manager or supervisor: consultants “are not experts on how to do their [the clients’] work. Rather, we hope our skills lie in helping to liberate their expertise”.⁴⁴
- Avoid collusive processes: be alert to the possible covert and unconscious aims in requests for consultancy help.⁴⁵
- Maintain an “outside perspective”, i.e. outside the daily life of the institution: “membership of an institution makes it harder to observe or understand that institution: we become caught up in the anxieties inherent in the work and the characteristic institutional defences against those anxieties”.⁴⁶
- Take “up a listening position on the boundary between conscious and unconscious meanings”, and work “simultaneously with problems at both levels”. It may take some time to make sense of hidden references.⁴⁷
- Effective symbolic communications “between consultant and client “occur just at the point where the consultant’s understanding of the hidden meaning coincides with the group’s readiness to receive it.” Good timing is critical.⁴⁸
- Consultants need to help clients to an awareness of underlying work pain anxieties, sense of helplessness and hopelessness and fantasies which enable them to manage themselves and their systems in ways which improve their use of psychological and physical resources: “neglecting to do so results in disproportionately heavy wear and tear of both human and physical resources.”⁴⁹
- Reframe presenting problems (see earlier pieces about this).⁵⁰

This seems to be the point at which to introduce Anton Obholzer’s understanding of the consultant’s role. He likens the consultant’s role to institutions to that of an architect to buildings. His description of this novel idea gives the measure of this analogy.

It is generally recognized that if you want to refurbish a building, you need expert advice to locate load-bearing walls, the distribution of services and so on. Neglecting this can, in the process of alteration, bring the house down on your head. Yet when it comes to changing organizations, a much more cavalier attitude prevails. If the institutional equivalent of a load-bearing wall comes down, or a short-circuit is produced, it is treated as if it were either inevitable or bad luck.

Consultants to institutions can be regarded as having an analogous role to the architect’s, predicting which are the load-bearing structures, and helping to identify what sort of emotional loads these structures are carrying. It is essential that the implied question “What are you going to do about this, and who, in what role, is going to take the lead in this work venture?” is an integral part of the exploration of institutional stresses and defences. It is important that the solution of the problem arises from a collaboration between the consultant and those within the organization, taking into account their management style and language. This way, the risk of undermining the existing management is reduced, as is the risk of bringing about temporary improvement, followed by collapse on withdrawal of the consultant.

The institution, therefore, is best served by a form of consultancy which does not have a preconceived idea of what the structure of the organization should be on completion of the intervention, while giving the consultant opportunities to communicate ideas as they arise. The outcome, instead, should be determined by a public process of striving towards understanding. With this comes awareness that the task of monitoring and reviewing is never complete and needs to be supported in an ongoing way. The consultant who offers a psychodynamic understanding of institutional process also brings a state of mind and a system of values that listens to people, encourages thought and takes anxieties and resistance into account. At the end of the consultation, the organization will, one hopes, have taken this stance into its culture: a new awareness of the potential risks to the work and the workers as a result of the stresses inherent in the organization’s task, as well as of the costs of neglecting these, together with greater clarity about how to proceed.⁵¹

1. Operational Modes

As already noted Obholzer and Roberts do not give a structured account of Tavistock consultancy procedures and processes. The case studies present pictures of consultants, seemingly acting alone, responding to invitations from institutions to help with problems experienced by groups or teams or departments. They operate by engaging with clients in a wide range of ways all aimed at analysing conscious and unconscious processes with clients in relation to any and all aspects of the work of institutions. Three operational modes can be discerned. The first of these involves consultants or facilitators promoting staff support groups. They can take various forms: “sensitivity groups”; support or mutual support groups; “staff dynamics groups” which is favoured by some Tavistock consultants.⁵² The second is a “consultative approach to teaching supervision”.⁵³ The third is the use of this Tavistock approach “to develop a capacity for self-consultation: for observing and reflecting on the impact unconscious group and organization processes have on us all, and our own contribution to these processes as we take up our various roles”.⁵⁴

IV Application: Work Settings to which the Model is Applicable [element (c)]

The approach described has been used widely to help “human service professionals to confront the powerful and primitive emotional states that underlie helping relationships (especially with people in dire need)”, to help staff members of these organizations to “function effectively without becoming chaotic or withdrawn” and to develop “organizational arrangements themselves – the structures, cultures, modes of operation etc. – [that] can help or hinder in protecting this precious capacity”.⁵⁵ The main area of application is a wide range of institutions in the statutory and voluntary care-giving sector.⁵⁶

[A version of this approach is used by the Revd Canon Keith Lamdin in and through the the Work Consultancy Programme in the Anglican Diocese of Oxford.]

V Understanding of the Consultor’s Work [element (d)]

This approach does not seem to require specialist knowledge of the nature of the work of institutions nor of the forms that it takes in specific organizations. Indeed one Tavistock consultant found that not having personal experience of and knowledge about the work of a nursing ward was useful. It enabled her to ask basic questions “which sometimes led on to... (nurses) thinking about aspects of the work which had formerly not been noticed”.⁵⁷ What is required of consultants is theoretical and experiential understanding of the operation of social, psychodynamic and systemic processes in clients and their institutions and in themselves. This description of this approach makes that clear. Such knowledge enables them to deal with issues in the conscious domains and those pockets of irrationality and the behaviour associated with it and “anti-task” processes which undermine work and infest the entire institution.⁵⁸

VI Principles [element (e)]

Aspects of the undergirding philosophy and theory upon which this Tavistock approach is based have been discussed at various points in this piece. Basically the approach is grounded in three fields of theory: the social sciences; psychoanalysis; systems thinking. Intervention theory and philosophy is based on the conviction that these theoretical perspectives must be deployed together in order that clients and practitioners themselves may better understand and manage the realities, the structures and psychodynamics of their institutions and the functioning of their unconscious.

VII A Summary of Key Features of the Model

The basic elements are modelled diagrammatically in Figure 7:2

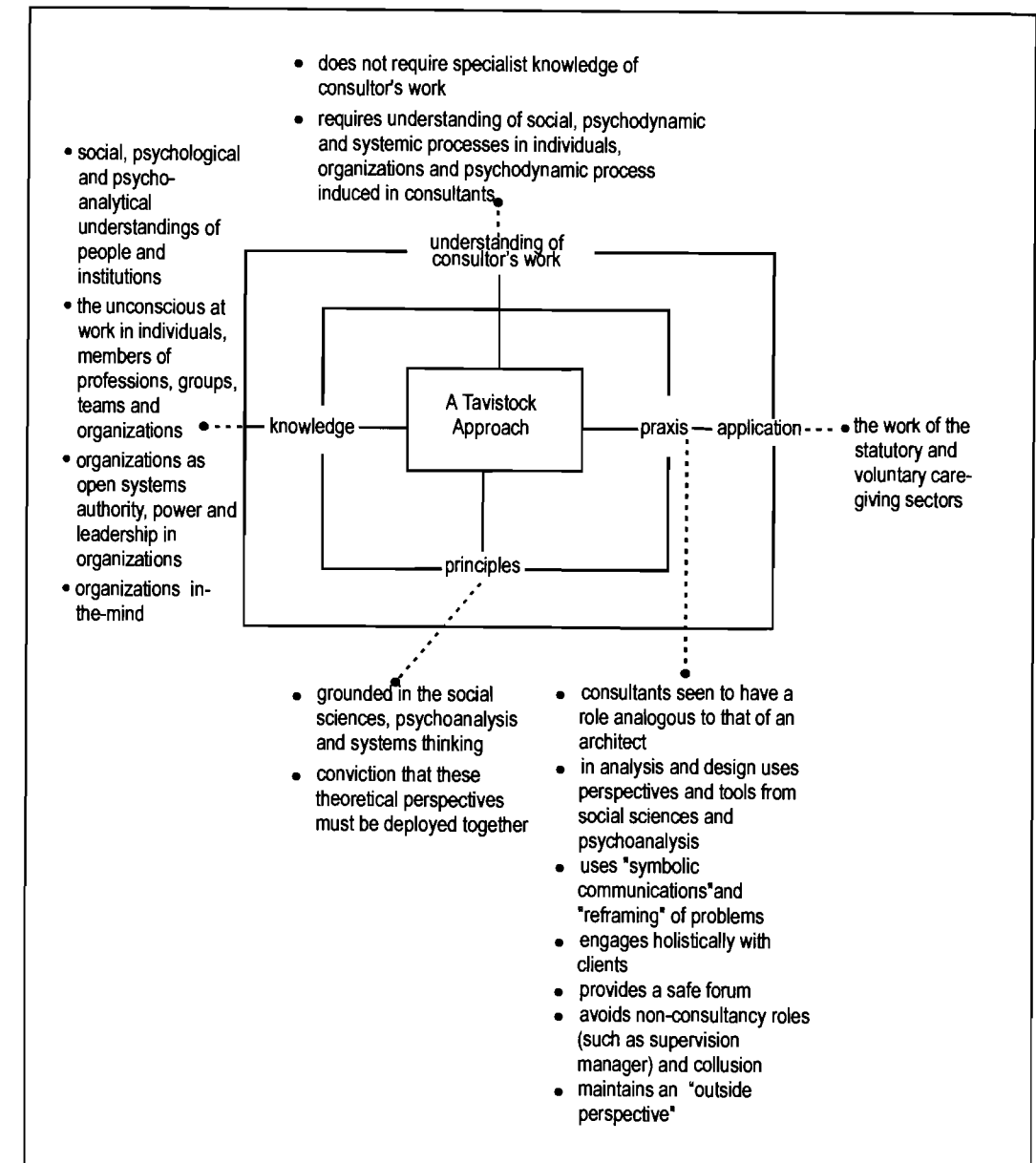


Figure 7:2 A Diagrammatic Representation of the Fundamentals of a Tavistock Consultancy Model

Model Two: A Gestalt Approach to Consulting (GAC)

Gestalt is an imported German word for a configuration, pattern, or organized whole in which the whole is perceived as more than the sum of its parts with qualities different from those of its parts considered separately. This has, of course, always been recognized. However, early in the twentieth century Gestalt psychologists carried out experimental studies of the qualities of wholes and parts. According to Ian ML Hunter their key argument was “that the nature of the parts is determined by, and secondary to, the whole”. They saw this applying to every field of psychology, philosophy, science and art. They “insisted that enquiry proceed from-above-down rather than from below-up, i.e. one must not start with supposed elements and try to synthesize these into wholes, but rather examine the whole to discover what its natural parts are”. What became known as Gestalt approaches were applied widely to phenomena in perception, learning and thinking processes.¹

One application of these concepts resulted in *Gestalt therapy*, a form of psychotherapy based on a holistic understanding of mind and body, which stresses feeling over thinking, and the value of immediate authentic experience. This is clearly a very different approach from the Freudian emphasis upon recovering fundamentally formative repressed childhood experiences, for instance.² Another application is the Gestalt approach to organizational consulting developed over a long period by Edwin C Nevis and his colleagues. He describes himself as an “organizational consultant who has learned much from Gestalt therapy but is not a practicing therapist in the classical sense.” Nevis’ model is included in this Part, because in approach and praxis, it is related to that of Gestalt therapy and “attempts to integrate into psychoanalytic theory the findings of Gestalt studies of perception and learning”.³

I The Story of the Model’s Development

Dr Edwin Nevis was an organizational consultant first and then studied Gestalt therapy. As an organizational consultant he worked on two assumptions. The first was that the essential service to be provided to clients is “scientifically based data gathering”. The second was that “Rogerian non-directive counselling is the best framework for consultant-client relating.” Associated with these assumptions was an “underlying belief that the feelings, emotions, fantasies, images and other personal experiences of the consultant are detrimental to the work with clients if not held under control”. Theory and methodology were assumed to be more important than the use of personal experience “to achieve a compelling unique presence”. Radical changes in his approach occurred through experiencing “the power of personal here-and-now, subjective experiences as a support” for his work as a consultant. “Through studying and experiencing this approach he saw that a more potent consulting style might be developed through use of the Cycle of Experience and Gestalt methods of high-contact interaction”. Long association with colleagues at the Gestalt Institute of Cleveland fostered and developed the evolving approach. Nevis’ application to organizations of Gestalt work with individuals and families was aided greatly by his association with a programme in “Organization and System Development”. His ideas were further tested by seven years of teaching seminars in theories of planned change at the Sloan School of Management of the Massachusetts Institute of Technology. An approach to organizational consulting grounded in Gestalt theory evolved. For over forty years he practised and, taught and wrote about it. He

served thirteen years as President of the Gestalt Institute of Cleveland. Believing that effective consultation requires a coherent theoretical framework, he has articulated the guiding principles and values of his approach in *Organizational Consulting: A Gestalt Approach*.⁴

II Knowledge Informing the Model [element (a)]

Nevis sees “the major objective of consulting relationships as being the education of the client system in how to improve its awareness of its functioning and to enhance its ability to take actions that improve this functioning”.⁵ Knowledge and understandings used to achieve this purpose are discussed in this section under three main headings: basics of Gestalt psychology; “presence”; the Gestalt cycle of experience.

1. Basics of Gestalt Psychology

(a) “Organised wholes”

In Gestalt psychology “the true data of experience are organized wholes”. Studies in visual perception show that we see wholes before breaking them down into their component parts.⁶ Perceived patterns are referred to as *Gestalten* or configurations.⁷

(b) Figure-ground relationships

“Figure-ground relationships” is another fundamental concept that emerged from the early work on visual perception by Gestalt psychologists. It refers to the following phenomenon.

Each gestalt is seen as a figure that stands out against a vaguer background. The figure has clear form, while the background, or ground, tends to be less clearly formed. The figure is more interesting, has more meaning attributed to it, and remains in memory better than the ground.⁸

This basic ground-figure model has been broadened to include the full-spectrum of individual environment relationships.⁹

(c) Figure formation

Figure or Gestalt formation denotes the process by which we see the whole first and then break it down into its parts. (Reference has already been made in the introduction to this basic principle.) The whole is always more than the sum of its parts: a tree is seen as a tree with or without its leaves. Presumably, however, concentrating on a leaf means that it is the figure in focus and the tree is the ground or background. Figures are formed in relation to diverse aspects of our physical, human and spiritual environments as we show interest, concern and attempt to make sense and give meaning to things and our experience of them. Seeing figures as they form is referred to as awareness, it is the beginning of the Gestalt Cycle of experience described below. Becoming broadly and deeply aware of something involves the full play of all our senses in attention to and concentration on our inner and outer worlds. Receptivity of this kind is both a passive and active process. As Nevis observes, “The process of attending to something in order to know it in full measure is *real work*”.¹⁰ (The italics are mine.)

(d) The law of equilibrium or the law of Pragnanz

The law of equilibrium or the law of Pragnanz “means the psychological organization is not random, but tends to move in a given, compelling, more stable direction, than in any other direction”. This results in “the good gestalt, which has properties of simplicity, regularity, proximity and closure”. With reference to the law of Pragnanz, closure refers to “the inherent human tendency to complete incomplete or confused perceptions” which can be thought of as “an equilibrium-producing process”.¹¹ So, for example, a triangular shape is seen as a triangle even though the lines do not quite meet at the corners. Similar processes occur in the perception of human events and relationships.

Early Gestalt psychologists, apparently, saw figure formation in relation to how individuals interacted with their environment, how learning took place and how meaning was given to experience. “They did not at first associate their principles with the principles of perception of feelings, emotions, or bodily sensations, or to motivation”. Kurt Lewin, however, did. He saw that intentions create tension systems in people and generate the energy to achieve them. For Lewin intentions were “quasi needs” such as reaching a goal, which, like the basic needs of living, put a “system in tension” and require satisfaction. “Release of tension” is correlated with “satisfaction of a need”. He saw the finished task as a “completed gestalt”. Tension is released; closure occurs; the law of Pragnanz is seen in action. Unfinished tasks, on the other hand, leave people dissatisfied; tension is not released; closure is not achieved. (Nevis says a series of experiments show that incomplete tasks are remembered far longer than those which are completed.)¹²

Nevis follows this with a note about Kurt Goldstein’s idea of what he called the “holistic’ organismic process”. This operated to reduce tension at different levels of human needs as described by Maslow in his exposition of the “hierarchy of needs”. Goldstein believed that it was necessary to postulate one level of need only, that of self-actualization.¹³

To a large extent Gestalt theory has been applied to the individual but it has also been applied to groups, families and organizations. It has proved to be useful in therapeutic and consulting work at all levels. A table offered by Nevis summarizing the historical progression of thought from the initial Gestalt psychologists to the application to consultancy is reproduced in Display 7:3.¹⁴

The application of these basic principles to consultancy is by and large self-evident. They illuminate and facilitate processes related to: working with wholes and parts; bringing systems and sub-systems into focus through the use of figure-ground relationships and formation; working for creative equilibrium through tension release.

1.	Early studies of visual perception <ul style="list-style-type: none">• The figure-ground relationship• Law of Pragnanz/closure• Insight learning (Wertheimer, Koffka, Kohler)
2.	Extension to the realm of motivation/action <ul style="list-style-type: none">• Intentions, tension systems• Importance of the here and now• Unfinished situations (Kurt Lewin and students)
3.	Extension to total organismic functioning <ul style="list-style-type: none">• Organismic self-regulation• Principle of self-actualization• Holism (Kurt Goldstein and students)
4.	Application to individual development <ul style="list-style-type: none">• Awareness training• Methods for here and now therapy• Treatment of the whole person (F. Peris, L. Peris, P. Goodman, I. From, New York Institute of Gestalt Therapy)
5.	Refinement of individual therapy <ul style="list-style-type: none">• Gestalt Cycle of Experience• Integration with other approaches to human development (Faculties of Gestalt institute of Cleveland and other Institutes, practicing therapists)
6.	Application to larger systems <ul style="list-style-type: none">• Couples and family therapy (W. Warner, S. Nevis, J. Zinker, W. Jackson, W. Kempler, Center for Intimate Systems)• Individual development in organizational roles (R. Wallen, E Nevis, S. Herman, and M. Korenich)• Organizational consulting (E. Nevis, L. Hirsch, J. Carter, C. Lukensmeyer, E. Kepner, C. Stratford, J. Voorhees, W. Burke, U. Merry, G. Brown)

Display 7:3: Summary of the Development and Application of the Gestalt Figure-Ground Model.

2. Presence

Presence is a central concept in Gestalt Theory. Here it is described and in Part III its practice is explored. Nevis says that *presence* is not easy to define but the following description he offers I find to be very clear. *Presence* is

...the living embodiment of knowledge: *the theories and practices believed to be essential to bring about change in people are manifested, symbolized or implied in the presence of the consultant.*¹⁵ (italics are Nevis’)

Presence is a “good integration of knowledge and behaviour” actualised by consultants in their engagement with clients. It integrates and embodies into the consultant’s being and behaviour that which is essential of the praxis of the Gestalt approach which clients need to learn. It is a living out of basic assumptions and beliefs. Presence makes “here and now behaviour an enactment” of what the consultant knows and believes. It communicates existentially what clients need to learn in a way in which they can learn experientially. It can be a “powerful force”.¹⁶ The quality and power of the presence is determined by the quality of the integration and assimilation by consultants of the theoretical Gestalt approach *and* their ability to live it out when consulting, i.e. to project and actualise it in consulting relationships.¹⁷ For Nevis, *style*, the delivery of the message, is an important but superficial aspect of presence. But, style and vision must be well integrated for presence to be effective.¹⁸

Nevis suggests the following four factors affect presence which enables “the consultant to be interesting enough to achieve and maintain engagement with the client system”.¹⁹

(a) “Rightness”

“rightness” refers to a consultant’s *right* to be a consultant and to be doing what s/he is doing because s/he is qualified and competent. The sense of rightness is conveyed by the consultant’s *presence* and experienced by consultants and consultants as feeling “at home” with their roles and relationships.²⁰

(b) Being explicit versus being mysterious

This and the next two factors are represented as a continuum between opposite opposite approaches. One end of the continuum represents an expression of explicit imperical knowing through analysis and diagnosis. Nevis associates this position with the “sage/naturalist” approach. Mystery, the intuitive or the imaginative is represented at the other end where the “guru/mystic” operates.²¹ The ability of consultants “to present a strong stance along the continuum” is a feature of Gestalt consulting. Nevis does not say precisely what he means by a “strong stance” but from the context it would appear it is about consultants occupying any position on the continuum with a sense of *presence* and *rightness*.

(c) “Narcissistic versus collective identity”

At one end of this continuum is a narcissistic orientation, which focuses on consultants as independent operators and upon their personal unique qualities. At the other end of the continuum is the *collective identity* which focuses on consultants as representatives or members of a discipline, an orthodoxy, a group or a school of thought which they themselves embody. Whilst it is claimed that it is possible for clients to learn from all positions on this continuum the stated advantage of the collective identity end is that it gives the security and support that comes from an independant “consensually agreed ... body of knowledge”. But it could give the impression “that flexibility or nonconformity in applying the particular doctrine will seriously impair learning”. Nevis summarizes as follows.

Thus the practice of an established craft is the message of the collective oriented intervenor, whereas the narcissistic intervenor’s presence indicates that powerful personal impact is more important than possessing a particular badge or membership card.²²

(d) “Clinical versus contactful”

At one end of this continuum is the *clinical* mode, which stresses emotional neutrality and detachment “so that correct diagnosis and solution of problems can be made”. [Many would challenge this.] “The consultant is not emotionally or personally involved to a great extent, but draws power from dispassionate curiosity and an austere manner that promises unflinching integrity when done well”. More passionate involvement is at the other end of the continuum. Consultants are contactfully present; express feelings and identify with the clients and their system. Excitement is generated by consultants and clients “taking a journey together”.

Nevis suggests that in organizational consulting “there is often a strong pull towards the clinical mode”. He claims that this prevents “dysfunctional confluence from taking place in the consultant-client relationship” and that it “allows the consultant to say difficult things, using ‘hard’ data as support and not being deterred by emotional concerns”. On the other hand:

The contactful presence tends to be less focused and to promise less by way of specific outcomes. Rather it relies on development of great trust in the apparent depth of commitment by the consultant to stay with the client through what may be a difficult struggle. Carl Rogers is masterful in drawing on this ability.²³

By way of conclusion to his exposition of these modes Nevis says that in presenting them he does not advocate one form of presence over another. The main criteria for choosing between them appears to be the theory of learning appropriate to the clients and their situation, the context and the need to provide a presence otherwise lacking in a system. Consultants, he claims, “should be able to move from one presence to another”. That is, they should be able to move from being explicit to being mysterious; from a narcissistic to a collective identity; from being clinical to being contactful. However, most practitioners, it is conceded, can only approximate to this ideal and “no single intervenor can give a system all that it needs with a sense of *rightness*”. It follows that more than one consultant may be required when multiple presences modelling different theories of learning are required for optional organizational learning.²⁴ [In relation to this point I find the text is somewhat confusing but I believe I have got the essential meaning.]

[Author’s Observation

These ideas cause me to break my self-imposed no-comment rule! Aspects of the idea of consultants moving from one presence to another across the three continua I find problematical. Consultants moving slightly from their optimum performance position are not difficult to conceive. That is normative and would not adversely affect the rightness of their presence. But I find inconceivable the practice of them moving from pole to pole of the explicit-mysterious and particularly the clinical-contactful continua when working with the same clients and especially in the same consulting session or programme. It is inconceivable, not only because of the difficulty of practitioners spanning these continua, but because of the confusing and confounding effects upon clients of consultants moving from one pole to

another of these two continua which are so different that they are tantamount to excluding each other.

The narcissistic-collective identity continuum I find much more conceivable. Indeed, both poles appear frequently in consultancy praxis. Generally speaking consultants integrate within themselves their understanding of the collective identity of the mode and model of consultancy to which they are committed, in this case Gestalt consulting, with their own unique, *narcissistic*, interpretation of good consulting praxis possible gleaned from other sources. Authenticity, presence and rightness flow from such processes. Nevis exemplifies this. Given this integration, consultants can draw more heavily upon one pole of the continuum than the other without compromising presence and rightness.

In some ways these difficulties are mitigated by the idea of using “multi presences”. But this I would also find problematic if consultants operating from opposite ends of the continua were working together with the same clients. Would the collective presence of such a team, for instance, have a *collective rightness*? I find it difficult to see that it would. Clients, for instance, experiencing first clinical and then contactful approaches would have to alternate between very different working and interpersonal relationships. This could confuse, confound and disorientate clients as they tried to relate to the very different approaches. Reflecting on this I recalled an experience at an airport where I experienced for a prolonged period two women officials questioning me alternatively. Books considered subversive in my luggage, combined with the fact that I had stayed in an “occupied zone” made them suspicious. One of them was warm and discussed things in an apparently interested and friendly manner. The other, unfriendly and aggressive, was increasingly fierce in her interrogation of me. Even though I understood the process it was not easy to negotiate the two approaches.]

3. The Gestalt Cycle of Experience (“Cycle”)

The *Gestalt Cycle of Experience (Cycle)* summarizes the experience by which people become *aware* of what is going on, mobilize *energy*, take *action* and move to *resolution* or *closure* and withdrawal of attention. The cycle emphasizes “high contact (strong presence) process consultation”. Figures 7:3 and 4 reproduce the diagrams used by Nevis to illustrate the Cycle.²⁵ Now we look in more detail at the principal stages of this Cycle.

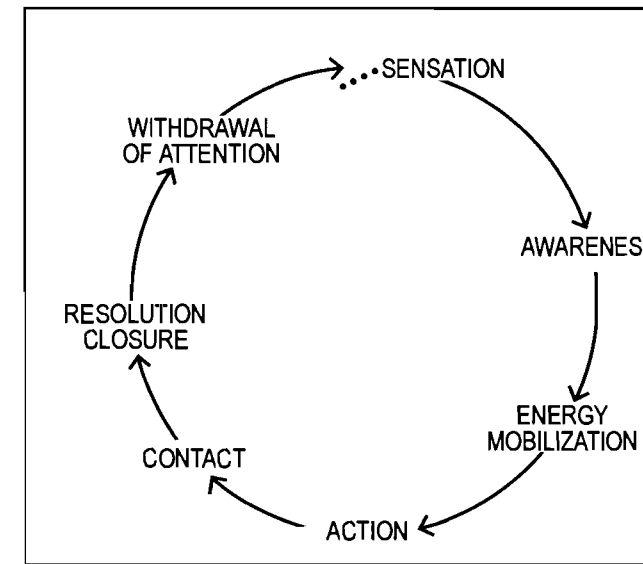


Figure 7:3 Gestalt Cycle of Experience: Flow of a unit of uninterrupted experience

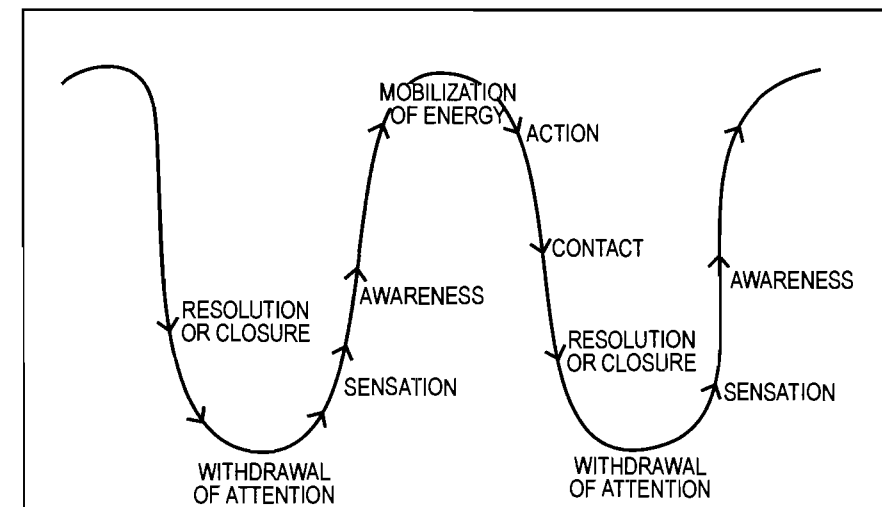


Figure 7:4 Flow of Continuous Experience

(a) Awareness

Awareness is understood as a growing consciousness and comprehension generated from the use of all the senses – sight, hearing, touch, smell and taste. It leads to the development of figures and involves direct immediate experience and “spontaneous sensing of what arises or becomes figural”. Awareness may be associated with sensations, internal verbalizations and visualizations (including thinking and dreaming), feeling, values interpersonal and group interactions. Whilst it includes self-awareness, Nevis differentiates it from introspection, which he defines as “a searching, evaluative process in which parts of the experience are held

up for examination". "Understanding Gestalt awareness process changes the nature of assessment, enhances the richness of the data gathered in diagnostic work and leads to intervention behaviors (sic) that allow for high consultant impact and acceptance". It adds significantly to "organizational examination". The aim is to develop awareness in consultants and clients and in their systems. Howbeit, Nevis says, "One of the qualities that distinguishes skilled professionals from novices or non professional persons is the depth and breadth of their awareness".²⁶

Gestalt awareness processes

Gestalt consulting uses two awareness processes. One is referred to as the process of *action, directed awareness* which relies upon logic and analytical reasoning. This process is said to be "focussed and bonded". The other is referred to as a process of *open, undirected awareness* which is based on the contention that data cannot be forced to emerge, "one must become immersed in a setting and wait until it emerges". Hypothesis formulation is held in abeyance for a longer period of time when using this awareness process, said to be "sponge like". (Nevis suggests Sherlock Holmes as a metaphor for the first and the TV detective, Columbo for the second!) Features of these two processes are set out in the table reproduced in Display 7:4.²⁷

Active, Directed Awareness	Open, Undirected Awareness
Goes to the world	Lets the world come to you
Forces something to emerge	Waits for something to emerge
Uses a structure/framework to guide what you wish to see, hear, etc.	Investigates without being organized or "prejudiced" in any way as to what you wish to see hear, etc.
Focuses questioning; strives for a narrow, sharp field of vision	Maintains widest peripheral vision; little foreground and everything of equal importance
Attends to things in terms of knowledge of how they work, what is present and missing in a normative sense	Is naïve about how things work; hopes to find something new about how things work
Searching use of sensory modalities	Receptive use of sensory modalities
Supports work by content values and conceptual biases	Values are process- oriented; tend to be content-free

Display 7:4: Gestalt Awareness Processes

Awareness, regret and righteousness

Organizational Consulting concludes with: "Epilogue: Learning to Deal with Regret". Nevis considers that "the difficulty of bearing the awareness of regret to be one of the great barriers to organizational change, as well as to individual change". He argues that when the need to be right is intensive it can issue in righteousness and this he sees to be the enemy of regret: "the stronger the experience of righteousness as the springboard for action, the less it is possible to experience the often painful burden (the awareness of regret) that there is a negative aspect to a seemingly appropriate action, and that other approaches to the problem may be irrevocably discarded".²⁸ He summarizes his case in the following way.

- The process of deciding to act is one of choosing among alternatives which contain both positive and negative features.
- The building up of energy to act out of righteousness drives people to take strong actions that are not supported by a rich awareness process allowing for the experience of regret at the moment an action is chosen.
- The experience of regret is the full awareness and ownership by those who choose an action that contains negative aspects and precludes other actions that have certain positive features.
- Without the experience of regret, it is difficult to achieve true organizational learning: people will act out of limited awareness, remain fixed in their righteousness, and over-certain about the actions they have chosen.²⁹

Awareness and the Cycle

Whilst awareness is seen as a discrete stage in the Cycle it is also seen as important to all its stages.³⁰

(b) Energy

The Cycle is based on the assumption that developed awareness will lead to excitement or energy mobilization. Figure 7:5 reproduces the diagram used to illustrate this process.

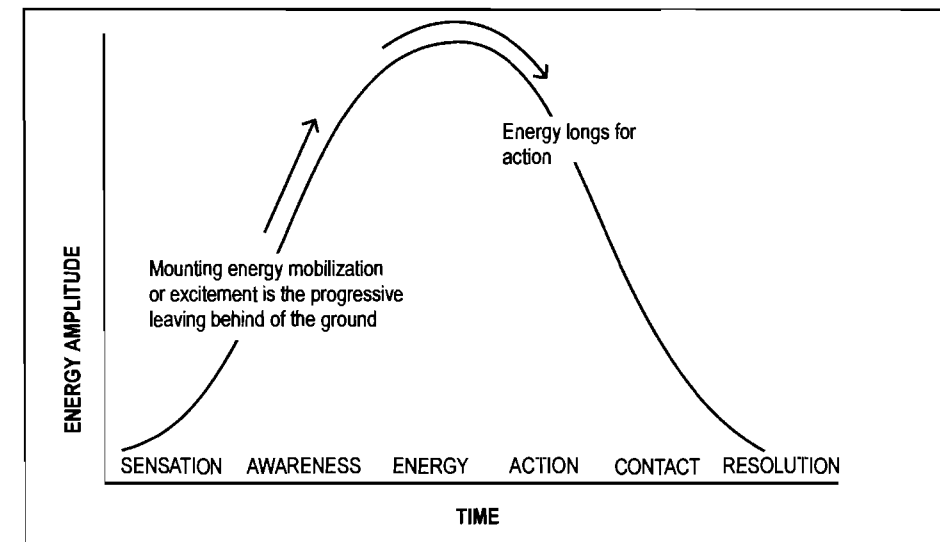
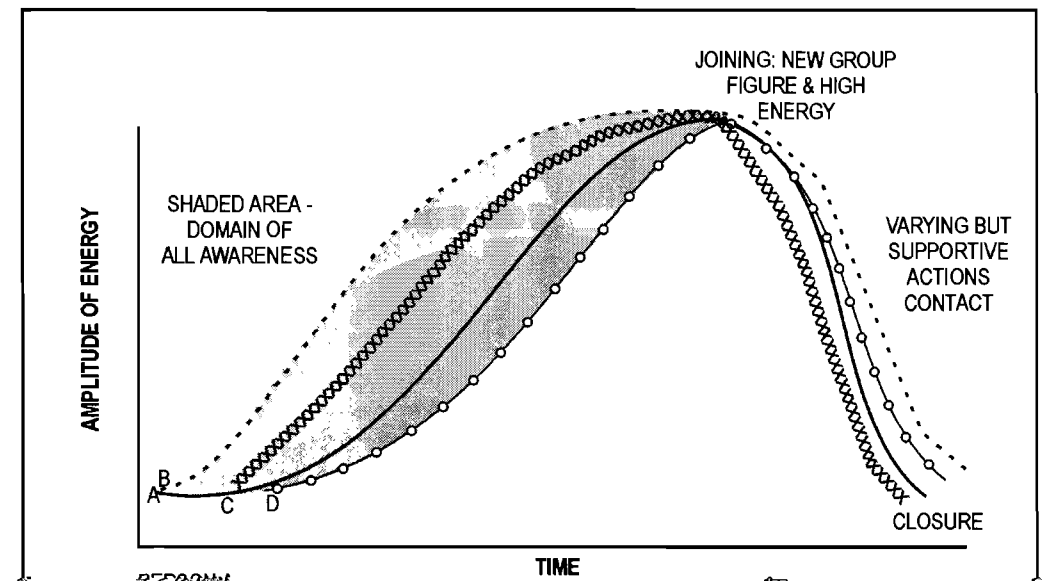


Figure 7:5: The Cycle of Experience Seen as Energy Arousal and Discharge.³¹

Other Cycle stages – action, contact, resolution closure and *withdrawal of attention* – are self-explanatory. A chart setting out the managerial functions in relation to the stages of the Cycle illuminates what is involved in using it. It is reproduced in Display 7:5.³²

Cycle Phase	Corresponding Managerial Decision-Making Behavior
Awareness	Data generation Seeking of information Sharing of information Reviewing performance history Environmental scanning
Energy/action	Any attempt to mobilize energy and interest in ideas or proposals Supporting ideas presented by others Joining with what is important to others Any attempt to identify differences and conflicts or competing interests Supporting own position Seeking maximum participation
Contact	Joining in a common objective Common recognition of problem definition Indications of understanding, not necessarily agreement Choosing a course of future action that is

So far, the discussion has assumed a single unified path following the stages of the Cycle created by an individual or possibly a tightly knit small group. In reality many tracks of the Cycle are generated by groups and organizations. Nevis produces charts which illustrate a range of possibilities which have implications for consultants. One is reproduced in Figure 7:6³³ illustrating an ideal. It shows how the tracks of four people cluster around the same energy-time line. Other graphs show the ways in which individual tracks can be put out of sync when they differ from each other in energy amplitude and/or the timing of the stages. Awareness of such processes is clearly important for consultancy practice.³⁴



mobilization of energy, not a lack of energy". It can be "viewed through cognitive lenses" and as an aspect of Gestalt *awareness*³⁷. Nevis' working hypothesis about resistance is:

The expression of any indication of opposition to something is as much a statement of the integrity of the person(s) expressing it as is the manifestation of nonoppositional behavior.³⁸

He chooses not "to use the term resistance preferring to refer to any instance where one or more person does not seem to be 'joining' as a manifestation of *multidirected energy*".³⁹ (He later uses the term *multidirectional energy* which seems a better fit to what is being described.⁴⁰) A major implication of all this for Gestalt consulting is that a "task of the consultant is to *help the client system deal with its multidirected energies*".⁴¹ (Nevis' italics)

III Praxis of the Model [element (b)]

There are two parts to this section: modus operandi; operational modes.

1. Modus Operandi: How the Model Works

Nevis contrasts and compares Gestalt therapy with Gestalt organizational consultancy. Voluntary psychotherapy is normally sought by clients and is a private event carried out on the therapist territory. It involves high interpersonal contact between therapist and clients. (Nevis refers to this as *working by sitting down* because the therapist sits during sessions.) Organizational consulting involves consultants working on clients' territory, privately and publically, with client groups, the membership of which may differ greatly. The consultant may be hired, not by a client group as an entity, but by a member of that group or someone else in the client organization. (This is referred to as *working by standing up* because consultants are generally more active.) Therapy and consulting are both contractual working relationships aimed at facilitating better being and doing. Both are potentially learning processes for clients, therapists and consultants.⁴²

For Nevis organizational consultation by definition involves work with more than one individual.⁴³ A consultant, he says, "may work with just one or two individuals in an organization, but it is questionable that this can be called organizational consulting. Perhaps it might be better to designate this work as organizationally sponsored individual counselling". However this might be, Gestalt consulting is "often supported by individual counselling in addition, that is, to the "one-on-one interactions...between the consultant and ... person(s) who brought the consultant into the organization". Such interactions include "developmental counselling" and "strategizing" which is quite different from what goes on in therapy.⁴⁴ It is however, common for Gestalt consultants to also be therapists:

Skills in diagnostic testing, interviewing and counselling were considered relevant and transferable to human problems in an organizational setting. Some of the now-senior people in the field of organization development can point to a history of education and practice in such varied fields as Freudian Psychoanalysis, Rogerian non-directive counselling, Gestalt therapy, and Skinnerian-oriented behaviour modification.

A parallel development over the past 30 years or so has been a trend in the opposite direction. That is to say, many people who came to organization consulting from a management career or a work system perspective, rather than from a clinical occupation, have sought training in therapeutic-related skills and concepts in order to become more effective in working one on one and at the small-group level in organization settings. A small number of these people now conduct some counselling or psychotherapy as part of their practice.⁴⁵

Throughout, Gestalt consultancy praxis is informed and formed by the concepts, understandings and knowledge briefly described in Part II. Basic concepts are brought into play through the use of the Cycle, which is used as a constant frame of reference. Consultancy engagements comprise not a single movement through the stages of the Cycle but overlapping cycles.⁴⁶ Consulting processes are generated by consultants intervening in clients' systems. Gestalt modus operandi is examined here by considering the ways in which consultants intervene, the functions they perform, the approaches they adopt and the ways in which they use data. Then the skills they require are noted along with a note about ways in which they can be trained.

(a) Consultants as "Intervenors"

This section is about Gestalt consultants as intervenors, the functions they perform and the behavioural skills they require.

Intervention

Intervention in this context means "to *enter into* an ongoing system for the purpose of helping it in some way".⁴⁷ (Nevis' italics) By definition Gestalt external consultants are different in important aspects from members of client organizations in which they intervene.⁴⁸ Their affiliation to the organization is different from that of its members. Their role is different as is their function – to teach the Cycle to clients and to provide a presence that is otherwise lacking. Consultancy interventions variously affect the boundaries between the client system and its environment, between the client system and the consultant and the boundaries in the client system. Diagramming boundary changes, a device used by Nevis, enhances awareness of these changes.

Functions

To be effective, any act of intervention must relate creatively to the client system and avoid the danger of being seen as arrogant or presumptive. To do this, Gestalt consultants need:

- to attend to the client's system and to establish their presence as they do so;
- to attend to their own inner experiences;
- to focus on the energy in the client system;
- to facilitate heightened contact between themselves and members of the client system and between members of the client system;
- to help the group to enhance its *awareness* of the process.⁴⁹

Nevis has produced an interesting list of questions to help consultants to check the actual effect of their interventions against avowed purposes of Gestalt consulting. They are reproduced in Display 7:6.⁵⁰

- Am I heightening the awareness of the client system with respect to its process in trying to deal with its problems?
- Does my intervention help to lead to the generation of awareness ... regarding the client's problems and ways of functioning?
- Am I establishing a presence during each stage of intervention that aids in the awareness/data generation/contact process?
- Does my intervention build upon the energy of the client system and what is currently a figural, workable theme or issue, or is it my "imposition" of a value or desired solution that guides the work?
- Does my intervention help to enhance the contacts between parts of the system and to provide learning about such things as subsystem boundaries and joint efforts for improving effectiveness?
- Do my interventions enhance the ability of the client to understand and employ the skills involved in the Cycle of Experience?
- What does this intervention do to my position relative to the system – where am I with regard to boundary and marginality issues? Am I getting in "enough, "too much," etc.?"
- Am I furthering the development of the client's skills in seeing new ways of addressing system problems, particularly heightening the awareness of what it is possible to achieve at any given moment? In other words, how much awareness is there of the value of keeping things as they are, versus enhancing the appreciation of the need for doing things differently?

Display 7:6 Orientation Questions for Gestalt Interventionists

Behavioural skills required by consultants to make effective interventions

Nevis says that the practice of Gestalt consulting requires six basic interrelated and interdependent *behavioural* skills. Together they form an integral system of skills. In relation to each skill he lists in considerable detail the associated abilities and qualities. Titles applied to key skills noted by Nevis are reproduced below. Where necessary notes are added to indicate the abilities subsumed in the skills. But there is no attempt to summarise all the

points made by Nevis. Skills and abilities, it is noted, are based on consultants understanding their "task as that of education, not salvation".⁵¹

Skills related to observation, attending, taking in the raw data of experience

These skills enhance awareness. They help consultants to know what is going on in others and in themselves. They enable them to "stay in the present and to focus on the ongoing process with faith in natural development". They enable consultants to be patient and to tolerate ambiguity. A basic ability required is considerable sensitivity to sensory and physical functioning of self and others. Inter alia this involves being able "to separate voice qualities from word content and to identify a range of qualities (e.g. tone, pitch, emotion)". To do these things consultants need to be able to tune into their own emotional reactions *and* those of others, to interpret them and to use their findings in the consultations.⁵²

Skills which enable consultants to share experiences and intentions

The effective use of these skills enhances the awareness of clients. Inter alia they include the ability to separate data from interpretation, to make and emphasize non-judgemental observations and to put things succinctly, clearly and directly.⁵³

Skills related to the mobilization of and modulation of client system energy

These skills involve the ability of consultants to handle, manage, control, hold back and contain their own emotional energy in order that they may help clients to use their energy creatively. Consultants need the "ability to face and accept emotional situations with a minimum of personal defensiveness".⁵⁴

Skills related to the enhancement of contact

These skills are about forms of behaviour most likely to promote creative engagement between consultant and their clients. It involves the consultant's ability to "present self as a highly attractive yet noncharismatic presence" and to be "both tough and supportive".⁵⁵

Skills related to closure and the completion of work

Amongst other things this involves the ability of consultants to help clients to draw meaning or understanding from their experience. These skills are about the awareness of phases of the Cycle and timing.⁵⁶

Skills related to appreciation of consultation as the practice of an art

Underlying these skills is an "awareness of the aesthetic, transcendent and creative aspects of working as a consultant". Consultants need a sense of awe and humility and the ability to be imaginative.⁵⁷

Skills Development

Reflecting on these skills and abilities, Nevis says it is difficult to determine whether some of the above are personality traits or abilities. However this might be, behavioural skills and abilities can be enhanced, he says, through personal development growth programmes including psychotherapy, encounter groups, meditation and "body process programmes". And some have found training in art, music, theatre or dance to be of benefit. Also, they can be developed by consultants practising them in settings that provide for experimentation and informed feedback from skilled consultants. Prolonged study is essential. Nevis declines to

say whether some skills and attributes are more important than others. They form a repertoire. In "all of these qualities there is no substitute for an almost innate curiosity about the raw data of human experience, one's own, as well as that of others". For Nevis:

In the Gestalt perspective the major area of study and practice involves the use of self as an instrument. One must develop exceptionally acute powers of observation and articulation to be effective in using this approach. The skills can be learned if one is willing to pay the price in time and effort".⁵⁸

(b) Evocative and Provocative Modes of Influence⁵⁹

Nevis distinguishes two modes or approaches to promoting change. One is described as the *provocative mode*. This is associated with strong actions which challenge, jolt or intrude upon clients and their system. It is a form of direct intervention which can be located on a spectrum from non-violent *confrontation* to violent *assault*. The other is the evocative mode in which the consultant's behaviour brings forth something from the client. Two degrees of evocative behaviour are noted: *modelling* which is described as passive; *elicitation* which is less passive. The provocative mode is seen as a *forcing* approach and the evocative as an *emergent* approach, once again, at the other end of a continuum.⁶⁰ Confrontative provocation and the evocative mode are used in Gestalt consultancy: a suggested feasible intervention sequence involves starting with the evocative mode and if necessary working up to confrontative provocation.⁶¹

(c) Consultants Working at the Boundary

Effective consultants work at the boundary between their system and that of their clients. They bridge differing cultures, norms and values and work at and from boundaries between them. This is so for both external and internal consultants but research has shown that external consultants show greater signs of *marginality*, the name given to this role and activity in Gestalt consultancy.

A basic premise of Gestalt praxis is that "change or learning takes place at a boundary between what is already known or incorporated by an individual or group and that which is not".⁶² Boundaries can be lines of defence or support. Change takes place in this consultancy model through examining such things as "feelings, assumptions and fantasies, which support the existence of the boundary".⁶³ It is boundary tension that makes the consultant a powerful force. But it is a stressful position in different ways for both internal and external consultants. They have, for instance, to avoid the temptation to affiliate more closely with the client system. To do this they have to find ways of satisfying and balancing their often-conflicting needs for affiliation, autonomy and support in the consulting role. Collaborating and working in partnership with other consultants is one way of coping with these needs.⁶⁴ Nevis refers to this as "going it married" in contradistinction to "going it alone" and examines the advantages, drawbacks and price of these two approaches.⁶⁵ However this might be, Nevis is convinced that "personal needs can only be satisfied outside of relationships with client systems".⁶⁶ Another of his conclusions is that real progress could not be made without talented internal consultants.⁶⁷ Presumably, external and internal collaborative partnerships are most effective when together they can manage their respective marginalities.

2. Operational Modes

As we have seen, Gestalt organizational consulting is an activity with more than one person although the early stages of the contracting may be with one person. Consultants do not deal with "the firm," says Nevis. They operate through working "with parts, units and levels of an organization, often shifting the focus of attention as the work proceeds over time". This is so when "the work is done solely with senior management". Consequently "there are multiple constituencies, and the consultant must negotiate a contract with each of the client systems. In fact, it may be useful to view the entire consulting experience as a continuous series of such negotiations". Senior or top executives or managers normally take initiatives, which lead to the consultancy contracts described by Nevis.⁶⁸ Engagement with clients and their systems is described as public, open and contactful.⁶⁹

On the basis of Gestalt concepts of "organized wholes" and "figure-ground relationships" (see Part II 1 (a) and (b)) I assume that the parts are the "figure in focus and the firm and its context are "the ground". Whether consultants work with a part in relation to the part or in relation to the whole (the firm in context), is not made explicit.

Nevis does not present an overview of the staffing of consultancy programmes. However, five modes in which Nevis operates can be discerned in the twenty case studies, which punctuate the book. They are: as an external consultant (in all cases); as a solo consultant (this is by far the most frequent); as a lead consultant with up to three colleagues; as a co-consultant with a partner; in a co-consultancy partnership with an internal consultant.

Careful attention is paid to contracting. Problems arise when initial agreements are treated as final: it is important that they are progressively checked out and renewed or revised as necessary. In consulting with "multiple client constituencies" it is necessary to make multiple contracts and to review them as necessary. Acting as a consultant in such situations involves working with, to and between different constituencies. Typically, in organizational development, consultants work with groups; interview members of client systems; "hang out" in parts of the operation of the organization; feed back information to key people; conduct working sessions, workshops or retreats to improve communications and to uncover and tackle problems.⁷⁰

IV Application: Work Settings to which the Model is Applicable [element (c)]

Nevis traces out the application of Gestalt methodology from its beginnings in individual therapy to larger systems in II,1 (d). As noted earlier it has been effectively applied to sensitivity training, team building in groups and workshops. Another application has been with couples and families. Then there is the application to larger systems and particularly to organizations with which we are particularly concerned.⁷¹ A chart summarizing the progression of praxis from Gestalt therapy to organizational consulting is reproduced in Display 7:3

Information about the work settings to which the model has been applied is restricted to the twenty case studies to which reference has already been made. These show that it has been applied to: business organizations, from family businesses to large corporations; manufacturing firms and small and large companies; multinational companies; social work

agencies; a large urban college; a university department. A few of the consultancy programmes involve conducting team-building exercises and retreats.

A participant in a consultancy programme for professionals working in an agency in an industrial city “spoke with exasperation about how the Gestalt orientation was all right for middle-class clients or helping professionals, but that it held nothing for people working in social agencies or hospital settings”.⁷² This comment points to other aspects related to the applicability of the model, the culture, education and the personal attributes of clients. Frustratingly, this interesting observation is not pursued.

V Understanding the Consulor’s Work [element (d)]

Apparently, this approach is not seen to require particular or specialist knowledge of the nature of the work of consulting organizations nor the forms that it takes. Understanding and information that consultants (and clients) require is generated by *awareness* and *figure formation* communicated through *presence*. What consultants require is competence in Gestalt praxis.

VI Principles [element (e)]

Part Two describes the knowledge upon which Gestalt consulting is based. Roots and sources of this knowledge are in several disciplines including psychology, social and behavioural sciences, biology, psychodynamics and psychotherapy. Also it variously draws upon theories of perception and learning. Principles underlying Gestalt consulting and praxis derive from, or are related to, these bodies of knowledge and their sources. In this section we draw together in summary bullet form the principles underlying this approach to consulting.⁷³

Underlying principles related to human systems.

- The perception of form is an inherent human quality: objects are seen as organized wholes with given arrangements. This is the true data of experience. People react to the overall pattern or unitary organization of objects, not to specific parts. Such perceived patterns are referred to as *Gestalten*. Human behaviour cannot be explained as the additive building up of parts or simple components. This model of perception is extended to “motivational phenomena” and to “total organismic functioning”.⁷⁴
- People work actively to impose order on what they see. They have an inherent tendency to complete incomplete or confused perceptions and to see things as symmetrical even when they are not.⁷⁵
- Perceptions are directed or influenced by inner concepts and motivation: intentions can operate as though they are needs.⁷⁶
- Human action is a self-regulating system that deals with an unstable state in such a way as to produce a state of stability. This is expressed in the law of *Pragnanz* or the law of equilibrium.⁷⁷

Underlying principles related to change and development

- A person or system cannot move from one state of being to another until the present state is fully experienced and accepted.⁷⁸
- Resistance is the mobilization of energy: it is not necessarily a dumb barrier to change but a creative force for managing a difficult world.⁷⁹

Underlying principles related to consultancy praxis

- High value is placed in Gestalt consulting on three qualities or attributes of consultants described earlier: *presence*; *awareness*; *rightness*.
- Effective consultation requires a coherent theoretical framework.⁸⁰
- The Gestalt approach is readily applied to consultation through external and internal consultants even though psychotherapy and consulting differ significantly.⁸¹
- Gathering and providing scientific data are fundamental to Gestalt consulting as is a phenomenological conception of data.⁸²
- *Presence*, the integration of knowledge and behaviour in consultants, and its full use are fundamental to Gestalt consulting.⁸³
- The use of self in high-contact interaction with clients helps to promote learning and growth. Inter alia, this involves consultants attending to their own experience and *awareness*.⁸⁴
- Rogerian non-directive counselling is the best framework consultant-client interventions.⁸⁵
- Orientation to the “here and now” is important.⁸⁶
- The major objective is the education of clients and their systems in the improvement of its functioning.⁸⁷
- Intervention is fundamental to Gestalt consulting. Consultants enter into ongoing systems to help them. Consultants differ from the members. No single intervenor can give a system all that it needs.⁸⁸
- Consultants can engage in both *contactful* and *clinical* modes of behaviour.⁸⁹
- Gestalt consulting can help client systems deal with multidirectional energies, i.e. energies allied to and in opposition to given purposes.⁹⁰

VII A Summary of the Key Features of the Model

Basic elements of the Gestalt consulting model are modelled diagrammatically in Figure 7:7

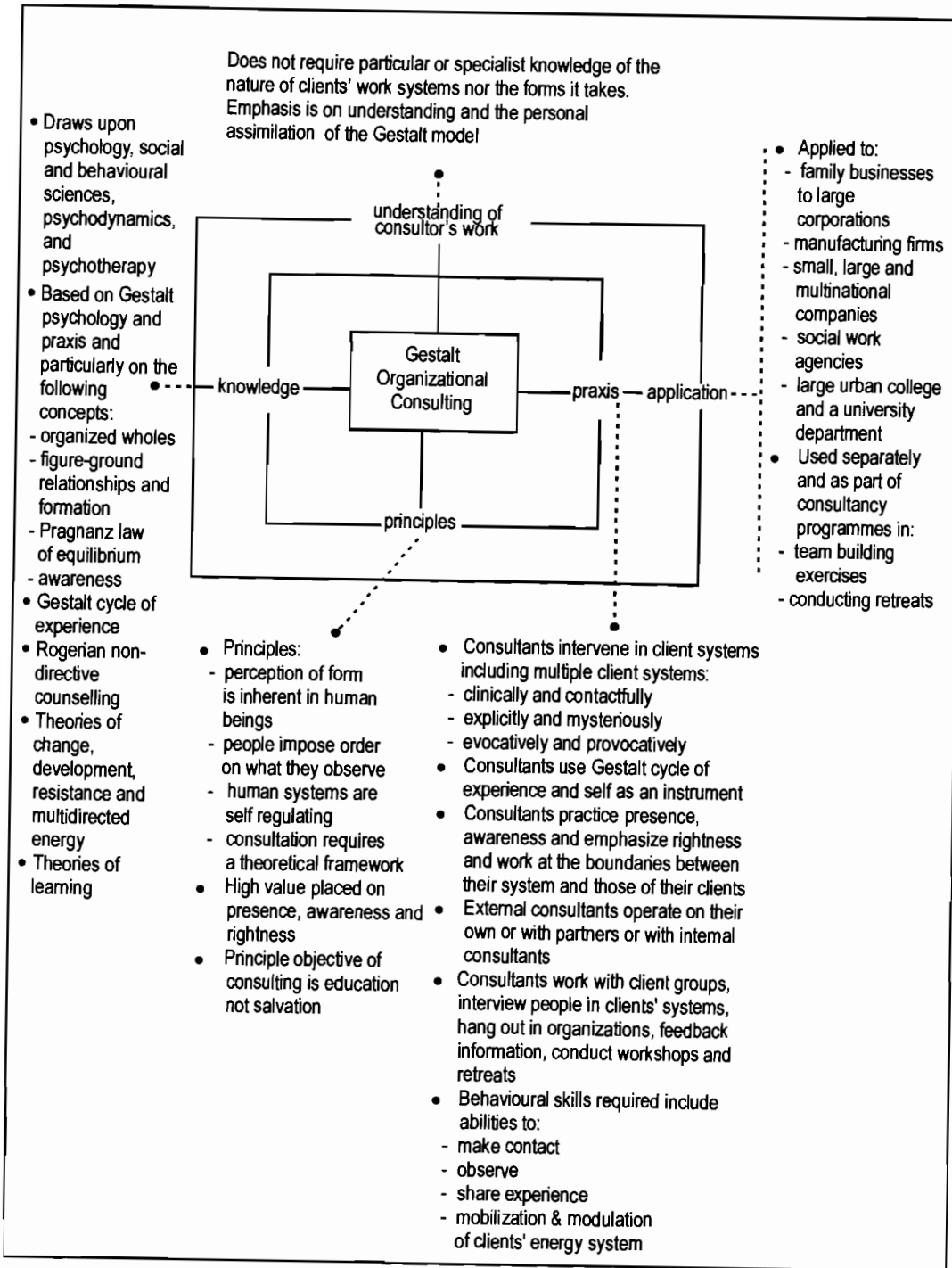


Figure 7:7 A Diagrammatic Representation of Fundamentals of a Gestalt Consulting Model.

References and Notes: Model One: A Tavistock Approach

1. Obholzer, Anton and Roberts, Vega Zagier (Eds) (1994) *The Unconscious at Work: Individual and organizational stress in the human services* By the Members of the Tavistock Clinic Consulting and Institutions Workshop (Brunner-Routledge)
2. *ibid.*, p9
3. *ibid.*, p3
4. *ibid.*, p4
5. *ibid.*, p4
6. *ibid.*, p5 for quotations in the paragraph
7. *ibid.*, p1, cf p xviii
8. *ibid.*, p xiv
9. *ibid.*, cf pp9 and xvii
10. *ibid.*, quotations in this paragraph from pp1 and 5-7
11. *ibid.*, p11
12. *ibid.*, p18
13. *ibid.*, pp11-18
14. *ibid.*, cf pp19-27
15. *ibid.*, pp25 and 112
16. *ibid.*, pp25, 133-134 cf 136-137
17. *ibid.*, p46 cf p133
18. *ibid.*, p25
19. *ibid.*, p25
20. *ibid.*, p26
21. *ibid.*, p131
22. *ibid.*, p28
23. *ibid.*, pp29-38
24. *ibid.*, p29
25. *ibid.*, cf pp39-47
26. *ibid.*, p39
27. *ibid.*, pp39-41
28. *ibid.*, pp42-43 and 47
29. *ibid.*, p 43-45
30. *ibid.*, p19
31. *ibid.*, pp11-12
32. *ibid.*, cf pp119-120, 167-168 and 170
33. Quotations and references in this section are from *ibid.*, pp 121-123
34. *ibid.*, pp123-125 and 170-172
35. *ibid.*, p170
36. *ibid.*, pp207-209, 174-177 and 134-135 et al
37. *ibid.*, p20 et al
38. *ibid.*, pp6-7
39. *ibid.*, Example One is by Deirdre Moylan, p53; Example 2 is by Chris Mawson pp70-71
40. *ibid.*, pp xvii-xviii
41. *ibid.*, see pp147 and 149
42. *ibid.*, for this point see pp69, 74 and 208
43. *ibid.*, cf pp5-8 et al
44. *ibid.*, pp6-8 cf p208

45. *ibid.*, p120
46. *ibid.*, pp 7-8
47. *ibid.*, p12
48. *ibid.*, p12
49. *ibid.*, pp169 and 66
50. *ibid.*, pp136-137
51. *ibid.*, pp209-210
52. *ibid.*, cf pp156-165 which is useful critique of support groups
53. *ibid.*, pp180-181
54. *ibid.*, p18
55. *ibid.*, pxiv
56. *ibid.*, p1
57. *ibid.*, p61
58. *ibid.*, cf p xvii

References and Notes: Model Two: A Gestalt Approach to Consulting

1. This paragraph draws upon and quotes from an article on *Gestalt* by Ian ML Hunter, Professor Emeritus of Psychology, University of Keele in: Bullock, Alan; Stallybrass, Oliver; Trombley, Stephen (Eds) (1988) *The Fontana Dictionary of Modern Thought* (Second Edition) (Fontana Press, An Imprint of Harper Collins, Publishers) p359
2. This paragraph draws upon and quotes from a note on Gestalt therapy by Roy Porter, Senior lecturer in the Social History of Medicine, Wellcome Institute for the History of Medicine, London in *The Fontana Dictionary of Modern Thought* cited in reference 1, see pp359-360
3. Nevis, Edwin C (1988) *Organizational Consulting: A Gestalt Approach* (The Gestalt Institute of Cleveland Press) pp xi and 1
4. *ibid.*, pp xii-xiii, and end piece about Edwin Nevis and the blurb.
5. *ibid.*, p xi
6. *ibid.*, pp4-5
7. *ibid.*, p5
8. *ibid.*, pp5-6
9. *ibid.*, p15
10. *ibid.*, p7 this paragraph draws upon and quotes from pp 6-8 cf p 15
11. *ibid.*, see pp8-9
12. *ibid.*, this paragraph draws upon and quotes from pp11-13
13. *ibid.*, pp13-14
14. *ibid.*, p19
15. *ibid.*, p69 Later Nevis offers another definition which I do not find as convincing. It is: "The living out of values in such a way that in 'taking a stance, the intervenor teaches these important concepts. That which is important to the client's learning process is exuded through the consultant's way of being." p70
16. *ibid.*, p70
17. *ibid.*, p78
18. *ibid.*, pp70-71 and 76-78
19. *ibid.*, pp81-87
20. *ibid.*, pp81-82
21. *ibid.*, pp81 and 82-83
22. *ibid.*, pp81 and 84-85
23. *ibid.*, p 86 see also re this section pp 81 and 85-86
24. *ibid.*, pp86-87

25. *ibid.*, pp2-3 see also pp2 and xi
26. *ibid.*, this para draws on pp22-25, 105-106, 90-91 and 88
27. *ibid.*, for quotations and references and the chart in this paragraph see pp109-111 cf pp116-121
28. *ibid.*, p201
29. *ibid.*, pp204-205
30. *ibid.*, p44
31. *ibid.*, p26
32. *ibid.*, p41
33. *ibid.*, p32
34. *ibid.*, see pp29-47 for a fuller discussion of these issues
35. *ibid.*, p44
36. *ibid.*, see Chapter 3
37. *ibid.*, cf pp141-143
38. *ibid.*, p144
39. *ibid.*, p147
40. *ibid.*, p151
41. *ibid.*, p156
42. *ibid.*, see pp161-177
43. *ibid.*, p164 cf p165
44. *ibid.*, cf p164
45. *ibid.*, pp161-162
46. *ibid.*, cf p177
47. *ibid.*, p48
48. *ibid.*, p49
49. *ibid.*, p57
50. *ibid.*, pp67-68
51. *ibid.*, p92 cf pp xi and 15 For this section generally see pp88-101
52. *ibid.*, see pp92-93 for quotations in this paragraph
53. *ibid.*, see pp94-95 for quotations in this paragraph
54. *ibid.*, p96, see also for this paragraph pp95-97
55. *ibid.*, for quotations in this paragraph see pp97-99
56. *ibid.*, pp99-100
57. *ibid.*, pp100-101
58. *ibid.*, p102 see also for this paragraph pp101 and 103-104
59. *ibid.*, Chapter 7, pp 124-140. This chapter includes two charts comparing the evocative and provocative modes, pp128 and 131 and three case studies.
60. *ibid.*, see pp126-130
61. *ibid.*, p138
62. *ibid.*, p178
63. *ibid.*, p180
64. *ibid.*, cf p194
65. *ibid.*, pp190-191
66. *ibid.*, p194
67. *ibid.*, p191
68. *ibid.*, see p159
69. *ibid.*, see pp119, 164 and 166

70. *ibid.*, see case studies and particularly the case on pp173-175 which is presented as a “fairly typical occurrence in organizational development consulting”.
71. *ibid.*, pp17-18
72. *ibid.*, p175
73. The wording and phrasing of these principles follows closely the wording used by Nevis but they are composed and listed differently. Quotation marks are somewhat confusing and distracting, so they have been omitted but references to the text from which they have been culled have been given.
74. *ibid.*, pp1, 4-6, 13-14, 18, et al
75. *ibid.*, pp5, 9, et al
76. *ibid.*, p11 et al
77. *ibid.*, pp8-10, 13, 18 et al
78. *ibid.*, p150 et al
79. *ibid.*, pp141-151 et al
80. *ibid.*, p xii
81. *ibid.*, p67, 161 et al
82. *ibid.*, pp xii, 42-44
83. *ibid.*, pp69-70 et al
84. *ibid.*, p4 et al
85. *ibid.*, p xii
86. *ibid.*, pp xii, 12, et al
87. *ibid.*, pp xi, 15 et al
88. *ibid.*, pp48-49, 87 et al
89. *ibid.*, pp81, 85-86 et al
90. *ibid.*, p156 et al.