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## **META-TECHNOLOGIES OF BUSINESS AND PROFESSIONAL CONSULTING IN EDUCATIONAL ORGANIZATIONS**

**Abstract.** The article is devoted to the analysis of the main principles of business and professional consulting as a practice of interpersonal relations and the being of its subjects. The main problems of clients connected with violations of their intrapersonal and interpersonal relations, as well as relations to their own life (being) in general, subjects of business consulting as participants in business processes and life, in general, are considered. The purpose of the study is to analyze the basic principles or meta-technologies of business and professional consulting in educational organizations. The article summarizes the basic concepts and concepts of business and professional consulting, reflecting its meaning as helping the socio-psychological practice of developing people and educational organizations. Relying on the tetrad of principles of psychological counselling, isolated in the school of C.R. Rogers, as well as the leading principles of organizational counselling in educational organizations, the authors consider their manifestations and features in the main aspects and dimensions of advisory interaction. Traditionally, such dimensions are distinguished: power/management system, competence/experience system, love/system of relations. Each of these dimensions is associated with one or another intention of consultative relations in educational organizations: transformational, dialogical, and relational. Within each of these intentions, the basic principles of business and professional consulting in educational organizations are manifested as meta-technologies or meta-technology groups. In addition, the authors consider the principles of business and professional consulting in educational organizations in relation to the life of the consultant and the client as a whole, as "meta-technologies of life".

**Key words:** business consulting, professional consulting, congruence, concreteness, competence, human resources management, empathy, meta-technologies, relationships.

**Introduction.** Modern management of cadres, as well as professional training of personnel, is an area of very complex changes, requiring high professionalism from a specialist, advanced training through continuous training, and self-training [1-5]. On this path, part of the researchers focuses on the issue of competencies, and part - on the leading principles and problems of education. However, the leading point is the moment that we have designated as "meta-technology." The metatechnological analysis of the specialist's activity is supplemented by the metatechnological support of this activity: comprehension of the most significant aspects and the development of these aspects [6-10]. The purpose of the study is to analyze the basic principles or meta-technologies of business and professional consulting in educational organizations. The training of modern business and professional consultants is a process that relies not only and not so much on the translation of professional knowledge and skills (technologies), psychological

education, but also the transfer of values and associated meta-technologies - education. In addition to universal values and professional spiritual, moral, and ethical imperatives, principles or meta-technologies of business and professional consulting in educational organizations play an important role in this process. Unfortunately, this issue remains one of the least studied and developed, despite the many approaches, business, and professional consulting school models. Business and professional consulting in educational organizations, in our opinion, is a helping socio-psychological practice of optimizing business relations. Socio-psychological business and professional consulting is a complex, polymorphic phenomenon associated with the help of different groups of clients in solving problems of their relationships with themselves and the world: intrapersonal, interpersonal, intragroup, and intergroup, intraorganizational and interorganizational functioning, development and restoration (habilitation and rehabilitation). It includes diagnostic issues, identified problem areas of the organization, managers and employees, and support/coaching, marketing consulting, advertising and marketing improvement, PR management, recruitment, and retraining / advanced training/training and business games for personnel development, that is, HR management. It also includes issues of management consulting/consulting or personnel management, conflict resolution, and the organization of cooperation, team building in the workforce/team. The scope of business and professional co-counseling in educational organizations includes the functions and research of the functions of managing human relations and corporate culture and the scientific organization of labor, including time management, management of the structure of the labor activity. Business and professional consulting includes the same work with personal, group, and organizational crises and work with organizational development, innovations, futuropractors, and foresight of the organization and business/industry/market, etc. A separate area of business and professional consulting in educational organizations includes negotiation technologies and mediation. Recently in business and professional consulting a lot of attention has been paid to the problems of self-learning / self-developing organizations and organizational missions. The tasks of this practice include decision-making management and playing technique, situation management/problem management, or problem management. An important direction of business management is the development of strategies and opposition to aggression, “business sharks”, etc. Typology of types of business and professional consulting, as described by I.A. Prigogine and Yu. N. Lapygin, shows a huge variety of his tasks, technologies, and forms [11,12]. Socio-psychological business counseling as an ideological (helping) practice, a sphere of professional activity, is formed at the “junction” of managerial and organizational psychology, psychology of large and small groups, clinical psychology and psychotherapy, psychosocial counseling and social work [13,14]. Clients in the context of socio-psychological, including business counseling, as opposed to clinical psychological counseling and psychotherapy focused on the problems of the personality as such, are not considered as patients suffering from dysfunctions of mental processes (activities) or, moreover, organic the causes of their violations, needing the help of a psychotherapist, but as clients seeking to correct more or less pronounced, conscious, extensive and profound, problems of social functioning and development which are shown for individual and group subjects to imagine themselves and/or others of their subjects, the world as a whole (in the internal or external to the individual or group level) to optimize its being and relationships as businesses. Thus, clients can strive to reduce dissonance or deformation, restore harmony, and develop themselves and relationships with the world in the context of business objectives, realizing themselves and enabling others to realize themselves. In carrying out its own tasks, socio-psychological business counseling allows overcoming the truncation of diagnostics and assistance (treatment) in medical psychotherapy and psychiatry, in classical socio-psychological counseling and social work, in pedagogy and pedagogical counseling. For all of these approaches and practices, practical and theoretical reductionism is somehow typical as ignoring the social and psychological factors of impairment and reducing the counseling and psychotherapy to art related to specific people and situations. Business and professional consulting is addressed to the system (multi-level, multi-component, and dynamic) understanding of more or less universal and unique problems of business relations and problematic business situations. It is very important to take into account the socio-psychological aspects of helping people who demonstrate certain signs of violations or difficulties (general or partial socio-psychological incompetence) in their relations with society, business organizations, individuals, themselves. Modern concepts of socio-psychological business counseling oppose the “object” and fragmented, successful and static approach to a person, organization, problems of

everyday and crisis reality, limitations, and errors, which transform the dialogue. This significantly expands the range of problems and clients that can be helped, changes the context itself, semantic accents, consideration of clients' problems as a process of enhancing and supporting the processes of self-realization and mutual realization of members of communities and organizations. Also very important is the search for meta-technologies and general principles of socio-psychological business and professional consulting as a practice of applying scientific knowledge and methods of research and modeling of the reality being studied. Many clients who have received "situationally effective", results-oriented immediate assistance, after some time encounter delayed results of such assistance, some of which, as a practice of urgent approaches shows, are destructive towards the individual and their social connections, organization, and management, to business.

**Main bullets.** The problems that customers encounter in business relationships in educational organizations can be described as problems related mainly to violations and difficulties in understanding business situations, themselves, or others around them - not only in professional-business, but also in intimate-personal relationships. These difficulties are localized on value-role, conceptual-semantic and directly interactive levels of business activity: in the sphere of relations of business entities to themselves, people and the world, in the sphere of ideas about themselves, people and the world, their understanding of actors, as well as in the sphere of influence people at each other, power-transformative relations. From the point of view of social psychology as a science, business and professional consulting is a specially organized dialogue aimed at improving the quality of life of a business organization and its members, as well as increasing the haste of business and harmonization of business relations, psychological support for the development of the individual, organization, and business, and also to the correction of errors and problems of functioning and development, disharmony intrapersonal, interpersonal, intragroup and intergroup (interorganizational) plans. At the same time, in modern, integrative business and professional consulting models in educational organizations (systemic and strategic approaches, paradoxical and provocative counseling, procedural and participatory/evergetic approaches), research and development of people's attitudes to themselves and the world and activation of internal resources of clients' self-development, as opposed to the preceding, becomes the focus traditional models of technology assistance and expert correction of personal and organizational "deficiencies": the answers to the question "why" and "who" is more important than the answer to answer the questions "how" and "under what circumstances." Assistance in understanding and transforming problems, central to traditional, scientific models, plays an auxiliary function within this model. In most modern models and approaches, two trends are combined: a metatechnological and spiritual-moral analysis of helping relationships. In a concrete situation, in real practice of helping relationships, these two tendencies merge into a single whole. Such a merger does not take place simply and painlessly: practitioners associated with the medical tradition continue to try to keep the priority of technologies and the never-ending quest for a "substrate" of psychological and mental disorders; and practitioners turned to the sociological tradition, try to interpret what is happening with the client in terms of the impact of the "social environment", circumstances, and also to limit the development of specific technologies of assistance. The study and formation of business-method-technologies is consulted and its spiritual and moral comprehension, as well as attempts at spiritual and moral comprehension of human life, remains sporadic and, with the exception of a few independent trends, such as religious-oriented, paradoxical-provocative, system-strategic, procedural democratic and participatory - often remain outside the purview of the majority of clients and specialists. The science and practice of advisory psychology "forgives" experiments to the most famous representatives of these trends, admiring the charisma and individuality of the latter, however, traditional models continue to dominate in everyday practice, "moderated" by elements of existential-humanistic models. Helping relationships themselves continue to be an area related more to art: as outlined in the studies of the followers of C.R. Rogers and many other schools base principles are not closely related to technologies of different approaches [15]. That is why the goal of our research is to correlate the principles of counseling in different areas and schools, to form ideas about consulting meta-technologies that are common to different approaches, paradigms, and traditions. The idea of meta-technologies allows combining reflecting primarily the moral and ethical aspects and principles of counseling and its technologies and technological methods.

Theoretical analysis of the concept of meta-technology shows that meta-technology can be viewed as arbitrary, carried out by the subject within the framework of his current desire for development, self-

realization, the process of influencing the technology that transforms it to increase the productivity and efficiency of life. Being a meta-technology, this group of technologies should contain a mechanism by which the subject inductively acts on the external and internal environment, transforming it in accordance with the goals of development. Meta-technology is an instrument of inductive influence on the space of psychological technologies, including those that provide its (life) activity and development. Metatechnology increases the efficiency (accelerating, enhancing the effect) of a person's impact on the external and internal environment. Technologies are developing slowly, and, due to the multiplicity of the different resources and limitations available to each of them, produce slower and less pronounced results. As for psychological counseling and psychotherapy, helping a person as a soul to another person, a soul, the integrating concept with which almost all technologies and schools of help are explicitly or implicitly associated is the concept of love, specified in the practice of helping relationships, as mutual understanding or understanding of a person by a person/group, organization, etc. The process and the result of understanding what is happening by the subjects of business and professional consulting themselves, each other, and the world around them. The notion of mutual understanding is revealed by various theorists and practitioners in a system of more or less generalized meta-technological principles (meta-technologies), allowing achieving a state of harmony as a dialogue with the world. The meta-technological perspective of understanding business and professional consulting allows you to combine disparate ideas and models into a single complex, to introduce in business and professional consulting not just value-semantic, but spiritual and moral aspects of being a person, organization, community. Man and organization begin to be seen as cosmic realities, whose life includes love and suffering, rise and crash, order and chaos, development and involution, violations in the development and being of which are mistakes and lessons, correcting and learning which they educate and educate themselves and others, improving business - improving the world. A person is able and needs to reflect on himself and the world, to improve, to achieve the opportunities that he possesses as a cosmic being, to achieve cosmic identity - the life of the soul, and to overcome the limitations that everyday circumstances impose, to overcome the existing identity, the limitations of life his "rational body". On this path, socio-psychological business counseling is already emerging as a practice of spiritual and moral development; it is trying to go beyond the "mental" nature of traditional and humanistic models into a "supermental", in a love relationship. That is why such models are difficult to implement. Being models that transcend the boundaries of the traditional rational and even rational, they show to man, humanity, real, but no less fantastic artifacts of "healings" and development that are inaccessible to those who walk "under the law" of reason and reason. "But if you are driven by the spirit, then you are not under the law" [16, Galatians 5:18]. Meta-technological comprehension opens the way to universal approaches and the "golden rules" of correction and development of business and its subjects, which is impossible at the previous levels and the previous understanding of helping relationships.

Second-order bullets. From the point of view of a modern business and professional consulting model, several sources exacerbate the breakdown of relations between a business organization and its members with themselves and the world, leading to organizational, managerial, mental and psychosomatic disorders, collapses, crises, diseases, accidents and "broken destinies", other forms of suffering and dysfunctions:

1) egocentrism, manifested as selfishness and concentration on desires ("continuous growth", "leadership in the field", etc.), ignoring one's own needs and states, as well as the states and needs of surrounding organizations and people, communities, overdeveloped feeling self-importance and significance, "mission", leading to states of "insensitivity" and the behavior of people and organizations by the type of cyclic auto stimulation, in which attempts at self-maintenance are overlapped by self-destructive behavior, destructive and auto-destructive behavior ie, including substance abuse and suicides;

2) alienation and psychological (inter) dependence of people and organizations against the background of undeveloped empathy, giving rise to a tendency to aggressive and alienated behavior, multiple and deep conflicts with others, sociopathic disturbances and feelings of isolation, perversions in the area related to the excessive emphasis of the "power" relationship "Subordination", for example, sadomasochism, etc.;

3) insincerity of relations between people and organizations, associated with the phenomenon of "double connection" and targeted manipulation (Maccabiallism), distortion of communication and

relationships, resulting in acute, traumatic crises, “accidents” and “breaks” of relations in the lives of people and organizations, as well as chronic mental and psychosomatic disorders, the fixation of life scenarios among members of the community (organization);

4) life denial as dissatisfaction among people and organizations with themselves, around people and the world, rejection and intolerance towards others, the prevalence of competitive-consumer, modifying relations of interaction strategies, aggressively dictatorial or depressive and asthenic forms of response to the world that “cannot be improved” and does not seek to be “improved” [18,19].

The states of acceptance and love, empathy and reflection, as well as congruence, authenticity largely arise “automatically”: a person comprehends the essence of love and the fact that love is not constant comfort, on the contrary, it implies more or less significant tests, and “Gifts of fate” [18], she is not the end, but all being, she is not permissiveness, but freedom and responsibility, she is the integrity of life, not the division into good and bad, etc. A person and an organization also comprehends that it is easier not to wait for help, but to render it yourself: to the same or even more needy people and groups [11,12,20-36]. The purpose of a business is not the maximum profit for the sake of profit, power, etc., but the service of societies, a joint, if possible harmonious, development.

However, a person and an organization often try to preserve “glasses” of ignorance, adjusting themselves to conformity with perceptions and patterns of behavior that have nothing to do with the reality of his world and the reality of spiritual, moral, socio-economic, personal-psychological, and psychosomatic health. Passively expecting help and support from the world, they limit their own resources and responsibilities, hindering the improvement of business relations, overcoming a difficult situation, based on the ideas of success and failure, normal and abnormal, effective and inefficient, productive and unproductive, about power, love, experience, about acquiring consumption and about serving donation, about dictatorship and hard imposing and about participatory and consensus, about conciliation and compromise and upholding “their line” uncompromising stubbornness on health and disease, of happiness and suffering, etc. The actively changing such business organization and its representatives understand that the responsibility for disruption of functioning and obstacles to development and activity in resolving problems related to the resolution and prevention of organizational crises and gardens in business lies with itself: the world’s help is necessary, but only because does not block internal resources, and does not mask the inaction of the individual and the organization itself, and does not even contribute to weighting the existing limitations and problems. As K. Durkheim writes: “Essence’s carrying capacity is well-manifested when we can part with what it holds and holds. Only if we always leave what makes us rich in the world, the Essence will give us again and again” [4, p.16]. What are the paths or “meta-technologies” of this process? Answering this question, the holy elders of Optina call for “doing deeds of love”: even if the soul of a person seems to him and those around him “barren”, doing “deeds of love”, a person gives her a place in his life, inside himself: “If you find that there is no love in you, but you wish to have it, then do works of love, although at first without love. The God will see your desire and diligence and will put your love in your heart” [7, p.324]. In the psychological language, the expression “do the work of love” means: to care for, share with each other and caring for each other, donating time and energy to each other, to help the world around us; endure each other and the burden of life as such (to maintain “tolerance for uncertainty”, to exercise “coping”, to show “resilience”, going through crises, to develop “the ability to let go” difficulties, other people and themselves, giving events and people “explain themselves”); respect yourself and others (to maintain dignity and honor in relationships, correct your own mistakes, and not only and not so much the mistakes of others; everyone has the will and freedom to change and stay sick or healthy, happy or unhappy, lucky and unlucky, a pariah or a star - at the same time it goes along with others: without others, help, and help from them, the development will not take place. This is the “meta-technology” of the modern, post-humanistic model of business and professional consulting: they do not give a guarantee read-only immediate result, but they always give birth to more than what a person can “count on.” It is also important to note that relations of mutual aid should be the leading mode of help. In modern counseling, the most famous is the tetrad of client relationship principles, highlighted in the school of C.R. Rogers [15]. If we consider the peculiarities of their manifestation in different areas - the dimensions of business advisory relations, we can formulate several business and professional consulting meta-technologies. The basic (ethical) principles of psychological counseling were related to C. Rogers and his students with the main characteristics of everyday interactions (relationships) [15]. Daily business

relationships – their most common patterns – were viewed by researchers as disharmonious, desecralized (anomic), and disruptive and hindering the development of a person’s relationship, an organization with itself and the world. This is an illusory relationship, highlighting the external "ostentatious", "seeming", distorted reality, and not internal.

Table 1 – Relationships and interactions in everyday life and counseling

Relationships and interactions in everyday life (pathogenic)	Relationships and interactions in counseling (developing)
<p>Conditional acceptance as rejection, hate or alienation, intolerance, intolerance, the other and I act as a means of achieving the goal, disrespect, personal contact as a contact of social masks and roles ("Image")</p> <p>Evaluative understanding, non-reflective, unconscious, barriers, and blockades of understanding - unaware understanding of what is happening, hypothetical understanding, a connection of understanding with the causes and underlying ideas and experiences underlying experience (experience reproduction)</p> <p>Insincerity, deceit, inconsistency with oneself and the world, permanent conflict, self-efficacy, and social inefficiency, incongruence, and inauthenticity</p> <p>Concreteness as depersonalization and lack of orientation, communication with phantoms of one’s own experience, irrelevance as a fatality, discontinuity, and fragmentation of interaction, depersonification as alienation and personal non-representation</p>	<p>Unconditional acceptance, love and tolerance (tolerance), I and the other - act as goals, respect, the vision of God in oneself, friend and world, transpersonal contact as a contact of inner entities ("Essence") - soul - people</p> <p>Non-judgmental understanding, empathy, the gift of sympathy and reflection, awareness overcoming and studying blockades and barriers of understanding, the emergence of understanding, finitism of understanding (connection with results, including goals of understanding) (accumulation of experience)</p> <p>Sincerity, honesty, integrity, conformity to oneself and the world, the ability and desire to resolve conflicts, self-efficacy, and social efficiency, congruence and authenticity</p> <p>Concreteness as personalization - turning to a specific interlocutor, the subject matter of the discussion, its non-factor, continuity and integrity, personification as personal representation, involvement in dialogue with the interlocutor</p>

Consider now the “relational” dimension or intention of business and professional consulting. It is important to note that self-help and mutual assistance, voluntary, disinterested, including non-professional, service to others is an important resource for overcoming crises of business, organization, and person. “Deeds of love” allow you to experience your importance and necessity, competence and wisdom, surprise and vital interest, a sense of belonging and independence.

Table 2 – Love ("relational intention")

Relationships and interactions in everyday life (pathogenic)	Relationships and interactions in counseling (developing)
<p>Inadequate functioning and refusal of self-realization, egocentrism and envy, existential emptiness, lack of implementation, lack of internal and external borders, the accumulation and correction of errors, "blind spots", "sins" and other personal and interpersonal problems</p> <p>Betrayal, excessive trust or distrust, lack of verification and change - an unwillingness to change and correct, indulging the sins of others, desires (individual and collective), conspiracies, etc., the dependence of life on the surrounding social world, hierarchy and</p> <p>Rivalry, relationships as overcoming obstacles and creating obstacles for oneself and each other (passive and active aggression - anger, frustration and revenge, a desire to win at any cost, even after losing), retaining anger and impossibility of concentration</p> <p>Helping “poor”, downgrading “upstarts”, compensation, preferences and other means of “equalizing rights”, “democracy”, “legitimacy” and “justice”, dividing people into “big” and “small”, Iona or Icarus complexes, complexes inferiority and bloated self-importance, codependency, value-destroying relationships - desecralization and corruption, fictions and anti-fictions of relationships, principle of desires</p>	<p>Self-realization, full functioning, freedom from envy and egocentrism, other personal problems like realization, existential fulfillment,</p> <p>service as a realization of destiny, unity of personal and social interest, and interest of the soul</p> <p>Confidence, verifiable and verifiable, readiness to correct and change, refusal to indulge in the sins and mistakes of others, “sympathize” with those who destroy themselves and others, refusal from collusion</p> <p>“Second democracy” as a change of the world through itself and low law as a change from the bottom up</p> <p>Confrontation and cooperation, and cooperation as an aid in the implementation of others (joint development), mutual gain, absence of anger, releasing anger, tension without aggression, productive aggressiveness as a concentrated effort</p> <p>True relationships (non-positive), resacralization, self-worth and value of others, the ability to distinguish between the "worm" and "God" in oneself and others, facilitation, activation, mediation and mediation, changes in attitude (values), relations are necessary, meaningful, developing, supporting values, purity of relations, fasting, moral culture, ignoring fictitious differences and attention to the essential, reality principle</p>

Thus, helping relationships are not as asymmetrical as it is commonly believed: all its participants are developing, although in different ways and different ways. This is the brief essence of the business and professional consulting. The next intention is transformative. Transformative intention characterizes the peculiarities of the relations of power, acceptance, and influence on the world and from the world. For business in the modern world, this is one of the most problematic intentions of interaction: humanity has practically no established “culture of violence”, like the “culture of freedom”. Influencing the world, business often doesn’t count on anything but its own benefits. Business consultants of various ranks in pursuit of haste also often cease to reckon with something other than their own interests. The desire for power to change the world and change, for comfort and unhindered multiplication of resources and development spheres, is paramount, counseling is modified and loses its psychological content, desacralized, and primitive. An example is numerous studies, “monitoring”, courses, “coaching”, focus groups, trainings that imitate serious work and offer to calm and “anesthetizing” ersatz changes to campaigns and their members.

Table 3 – Power ("transformative intention")

Relationships and interactions in everyday life (pathogenic)	Relationships and interactions in counseling (developing)
<p>Incompetent use of incentives and punishments, the use of power "for the sake of power itself" or the fear of power and the avoidance of punishment and rewards, the desire to “keep the pendulum” of events and properties, highlighting only one part of reality and ignoring the other, avoiding thoughts about the consequences and causes, dedication by desires, “administrative delight” as enjoying power, “field behavior”, reeling between the positions of the master and the slave</p> <p>Coercion and fear of power forced helplessness or delirium of omnipotence, asymmetry and manipulation, non-confirmation and refusal to confirm others, active and passive aggression like bullying/stalking and gas gliding, enjoying and alleviating your fears — life and death from the sufferings of others, unwillingness to ask for forgiveness from yourself and peace</p> <p>Ownership and possessiveness, fear of scarcity, division into victims, and conquerors. slaves and masters, pariahs and stars, relationship relations, everyday betrayal as accusations of use, deception, etc., the breaking of others' secrets, gossip - persecution, excessive affection, jealousy and co-dependence and exploitation, fear and attempts of invasion and fear - attempts of intrusive presence (persecution), lack of self-worth</p> <p>Wines and revenge, appropriation of power and responsibility, its usurpation or denial of responsibility, “legal discussions” about the sins and mistakes of others, pride and the asymmetry of responsibility, blaming others and myself, condemnation and self-condemnation as destruction and self-destruction</p> <p>The absence of a culture of violence and a culture of freedom, deformation of the relations of power, and the inability to let go of control over oneself and the world</p>	<p>Competence in the use of punishments and rewards, the use of confrontation (“do not care about the client’s soup”) in the form of paradoxical and silent frustration-support, strengthening and extinction (taking into account and using the integrity of life and its “pendulum” and reflexive transformation mechanisms),</p> <p>use of synergistic and finitist phenomena (paralleling and hysteresis, mutual amplification, self-unfolding of events)</p> <p>Constructive - goal-oriented and value-given (protecting) aggression, awareness of life and recognition of aggression, readiness to ask forgiveness from oneself and the world, awareness of the fears of life and death, as well as choice, forced spontaneity, and confirmation of the awareness of power by the client, confirmation as self-assertion and approval of the world - maintaining the merits of others and yourself</p> <p>Professional relationships and mutual disclosure, respect for someone else’s space and time, concealing client’s secrets and protecting one’s own secrets, lacking fear of scarcity (“love and time are opposites”, etc.), rejecting accusations against others and myself, from betrayals and the preservation of the love and support of the other regardless of the circumstances and the “benefit”;</p> <p>Translation of responsibility, freedom as responsibility, covering of “sins” and voluntary sacrifices as means of “getting out of the circle of revenge” (ignoring or accepting “stopping”), absence of conviction and covering of sins, clearing them from acceptance and asking of the past (“I washed away I am your sin ”)</p> <p>A culture of violence and a culture of freedom, the ability to omit and the ability to be free</p>

The next intention is dialogic or understanding. In the framework of this intention, meta-technologies are being implemented, answering the question of how it is possible (development) to understand oneself and the world, what are the ways of this understanding and mutual understanding. Similarly, A. Längle, C. Durkheim notes that development and healing are possible only when the subject learns to understand himself and his failures "as blockages of self-realization, in which his own transcendental Essence should manifest." While a person, a group, an organization is looking for ways of self-realization only in self-affirmation in the outside world, the experience of unity with other people and groups, cooperation, unity with remaining only a prerequisite and condition for the Essence of all things, reality, being-in-world. Uniting with the world and achieving understanding of how transparency is the beginning of integration with being [4].

Table 4 – Competence (“understanding intention”)

Relationships and interactions in everyday life (pathogenic)	Relationships and interactions in counseling (developing)
<p>Dreams of ignorance, the illusion of omniscience and narcissism, illusions of justice, etc., imitation of ignorance, defocusing and stereotypy (“heuristic” and moral anomaly) reduction of information, the closeness of openness to education and training concerning oneself and others, narrowing the limits of competence “disintegration”, burnout and professional deformations, fear of understanding as loss of support, “poking the nose in their affairs”, forcing self-disclosure, striving to “catch” a client and remain inaccessible to oneself, fear of destruction of one’s own experience</p> <p>Refusal of innovations or pseudo-innovations</p> <p>Sacrifice and creation of a scapegoat, a collective reprisal of a scapegoat (“identified patient”) to feel the sense of power and “pay” for one’s sins, unconsciousness and its imitation for impunity, a triumph of ignorance and hatred for “too clever” and others different from the “gray mass”, non-acceptance or complete dependence on the opinions of others, the desire for immediate understanding, interrogation and disintegrating analytics (“interpretation from the ceiling”), fragmentary understanding</p> <p>Ecstatic distance and ethical impassability, a life of desires and norms are the basis for understanding life — past and future, waiting for a miracle, searching for magical means, abandoning one's own efforts to understand, not being ready to understand and avoiding understanding, fear of uncertainty and frustration from uncertainty, narrowing the context of foreign understanding, obsessive indoctrination and flight into health, experiments of the consultant over the client and the world, alienated knowledge and skills</p> <p>Inability to speak directly and sincerely, inability to speak politely and observe ethical norms of dialogue, demonstration of “spirituality”, “freedom from prejudice,” etc., stalking as an attempt to control someone else’s “image”, psychiatrization and sociopatization</p>	<p>Openness to education and training in relation to oneself and others, insight and “scientific ignorance”, openness, focus, value or spiritual knowledge (“spiritualized mind”), including insight, awareness and expansion of competence, acceptance of new knowledge with love without fear of losing forever vital pillars, “request for access to information” and “waiting for self-disclosure”, “mutual disclosure”, initiative for self-disclosure. and accessibility of the consultant, value and confidence in their own experience</p> <p>Openness to innovations, essential changes (development)</p> <p>The skill of non-doing, inaction, silence - silence, trusting the client as an expert and following him, meta-understanding, stopping the cycle of violence with an effort to understand what is happening (“effort to understand”), responsibility for understanding, rejecting unconsciousness in favor of vegetation, wisdom, clarity within and outside of a person, development without rhinestone and constant consideration for the fears of others, “taking into account” the opinions of others, the absence of coercion and commitment of understanding, slowness, integrating impressions, their return to the client, systematic comprehension</p> <p>Aesthetic distance, tolerance for uncertainty, joint creative search and routine work of reflection and awareness, aesthetic appearance, determine the understanding of the value and needs of the present, broadening the context of comprehension, refusal of indoctrination and work in the field of concepts and ideas of the client or paradoxical indoctrination as initiation of the recheck of doctrines client by the client, the client’s and consultant’s experimental knowledge is hidden knowledge that is relevant in the dialogue</p> <p>The ability to speak directly and call a spade a spade, honesty, politeness, and tact, - adherence to the ethics of dialogue, help in finding comprehension, the increment of information, dialogue, the ability to recognize mistakes and "defeats" in dialogues with psychopaths and another amateur "phantoms" ("Sit quietly on the threshold of your home, and sooner or later the corpse of your enemy will be carried by").</p>

Table 5 – Life orientations

Relationships and interactions in everyday life (pathogenic)	Relationships and interactions in counseling (developing)
<p>Dissatisfaction with life, life negation, limitation, lack, a lack of reverence for life and ingratitude,</p> <p>the prevalence of competitive-consumer, modifying relations of interaction strategies, aggressive dictatorial or depressive and asthenic forms of reaction to the world, lack of confidence is fussing</p> <p>Organizational, professional, and personal deformations, corruption, deprofessionalization, transgression, psychosomatic and mental disorders, burnout and disharmony of world outlook and life activity</p> <p>Misfortune, intermittent and broken identity, uselessness and rejection, insignificance,</p> <p>“Hunger games” - social cannibalism, self-centeredness and marginalization,</p> <p>"Patchwork" of consciousness and values (faith)</p> <p>Alienation from the world, weakness and dependence, the desire to dictate to the world, the primacy of legal arbitrariness, the separation and asymmetry of the professional and non-professional world, the world of "our own" and "others", etc.</p>	<p>Pleasure to live, life affirmation, excess, gratitude, reverence for life and the universe, its parts,</p> <p>the prevalence of cooperating relations, social service relations, commercialization does not turn into commodification, equal friendly and optimistic-quiet forms of responding to the world, confidence, no fuss</p> <p>Development, overcoming difficulties, resistance to corruption, growth of professionalism, transcendence, internal peace and confidence in the harmony of the world, the harmony of life</p> <p>Happiness, harmony, integrity and continuity of life and being, participation as participatory, social service and mutual assistance, experience and awareness - the experience of necessity, value and love</p> <p>Unity with the world, dialogue with the “world soul”, nature and society, family, family, others, self, the primacy of the ethical foundations of life,</p> <p>harmony and interconnection of professional and non-professional world</p>



**Conclusion.** Traditionally, there are three leading dimensions of business advisory relationships: power, competence, love. Each of these dimensions is associated with one or another intention of business advisory relations: transformative, dialogical, and relational. Within each of these intentions, the basic principles of business and professional consulting manifest themselves, as has been shown, as certain meta-technologies or groups of meta-technologies. In addition, these principles can be considered in relation to the life activity of a business consultant and the client as a whole, as “life meta technologies”. Thus, the previously identified meta-technologies are possible in the general system of specialist’s life orientations.

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#### **БІЛІМ БЕРУ ҰЙЫМДАРЫНДАҒЫ БИЗНЕС-КЕҢЕС ЖӘНЕ КӘСІБИ ҚЫЗМЕТТІҢ МЕТА-ТЕХНОЛОГИЯЛАРЫ**

**Аннотация.** Мақала тұлғааралық қарым-қатынас тәжірибесі ретінде іскерлік және кәсіби кеңес берудің негізгі қағидадарын және білім беру мекемелеріндегі субъектілерін талдауға арналған. Клиенттердің ішкі және тұлғааралық қарым-қатынастарды бұзуға қатысты негізгі мәселелері, жалпы өз өміріне (тұрмыста), бизнес-үдерістерге, білім беруге және жалпы тіршілік иесі ретінде бизнес-консалтинг субъектілеріне қатынасы қарастырылады. Зерттеу мақсаты – білім беру ұйымдарындағы кәсіптік және кәсіптік кеңес берудің негізгі принциптерін немесе мета-технологияларын талдау. Мақалада бизнес пен кәсіби кеңес берудің негізгі ұғымдары мен тұжырымдамалары жинақталған, оның адамдар мен білім беру ұйымдарының әлеуметтік-психологиялық даму практикасына көмек ретіндегі маңызы көрсетілген. К.Р. Роджерс мектебіндегі психологиялық кеңес беру қағидасы дәптеріне, сондай-ақ білім беру ұйымдарындағы ұйымдас-тырушылық кеңес берудің жетекші принциптеріне сүйене отырып, авторлар оның көрінісі мен ерекше-ліктерін негізгі аспектіде және кеңес берудің екіжақты қарым-қатынас аспектісінде қарастырады. Мұндай өлшемдер келесідей дәстүрлі түрде ерекшеленеді: билік / басқару жүйесі, құзіреттілік / тәжірибе, махаббат / қатынастар жүйесі. Осы өлшемдердің әрқайсысы білім беру ұйымдарындағы трансформациялық, диалогтық және реляциялық сынды консультативтік қатынастар мақсатына байланысты болып келеді. Аталған мақсаттың әрбірінде білім беру ұйымдарындағы іскерлік және кәсіби кеңес берудің негізгі қағидадары мета-технология немесе мета-технологиялар тобы түрінде көрінеді. Сонымен қатар, авторлар білім беру ұйымдарындағы кеңес беруші мен клиент өміріне қатысты «өмірдің мета-технологиялары» іскери және кәсіби кеңес беру қағидаларын қарастырады. Дәстүрлі түрдегі іскерлік кеңестік қатынастардың мынадай жетекші үш өлшемі бар: күш, құзіреттілік, махаббат. Бұрын анықталған мета-технологиялар маманның өмірлік бағдарларының жалпы жүйесінде кездесуі мүмкін.

**Түйін сөздер:** бизнес-консалтинг, кәсіби кеңес беру, келісімділік, ерекшелік, құзіреттілік, қызметкер басқару, эмпатия, мета-технологиялар, қатынастар.

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### МЕТА-ТЕХНОЛОГИИ БИЗНЕС-КОНСУЛЬТИРОВАНИЯ И ПРОФЕССИОНАЛЬНОГО КОНСУЛЬТИРОВАНИЯ В ОБРАЗОВАТЕЛЬНЫХ ОРГАНИЗАЦИЯХ

**Аннотация.** Статья посвящена анализу основных принципов делового и профессионального консультирования как практики межличностных отношений и бытия ее субъектов в образовательных учреждениях. Рассмотрены основные проблемы клиентов, связанные с нарушениями их внутриличностных и межличностных отношений, а также отношения к их собственной жизни (бытию) в целом, субъектам бизнес-консалтинга как к участникам бизнес-процессов, образования и жизни в целом. Целью исследования является анализ основных принципов или мета-технологий делового и профессионального консультирования в образовательных организациях. В статье обобщены основные понятия и концепции делового и профессионального консультирования, отражающие его значение в качестве помощи социально-психологической практике развития люди и образовательные организации. Опираясь на тетраду принципов психологического консультирования, выделенных в школе К.Р. Роджерса, а также ведущие принципы организационного консультирования в образовательных организациях, авторы рассматривают их проявления и особенности в основных аспектах и аспектах консультативного взаимодействия. Традиционно различают такие измерения: система власти / управления, система компетенции / опыта, любовь / система отношений. Каждое из этих измерений связано с тем или иным намерением консультативных отношений в образовательных организациях: трансформационными, диалогическими и реляционными. В рамках каждого из этих намерений основные принципы делового и профессионального консультирования в образовательных организациях проявляются в виде мета-технологий или групп мета-технологий. Кроме того, авторы рассматривают принципы делового и профессионального консультирования в образовательных организациях в отношении жизни консультанта и клиента в целом как «мета-технологии жизни». Традиционно существуют три основных аспекта деловых консультативных отношений: власть, компетентность, любовь. Каждое из этих измерений связано с тем или иным намерением деловых консультативных отношений: трансформирующим, диалогическим и реляционным. В рамках каждого из этих намерений основные принципы делового и профессионального консультирования проявляются, как было показано, в виде определенных мета-технологий или групп мета-технологий. Кроме того, эти принципы можно рассматривать в отношении жизнедеятельности бизнес-консультанта и клиента в целом как «мета-технологии жизни». Таким образом, ранее выявленные мета-технологии возможны в общей системе жизненных ориентаций специалиста.

**Ключевые слова:** бизнес-консалтинг, профессиональное консультирование, конгруэнтность, конкретность, компетентность, управление персоналом, эмпатия, мета-технологии, отношения.

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