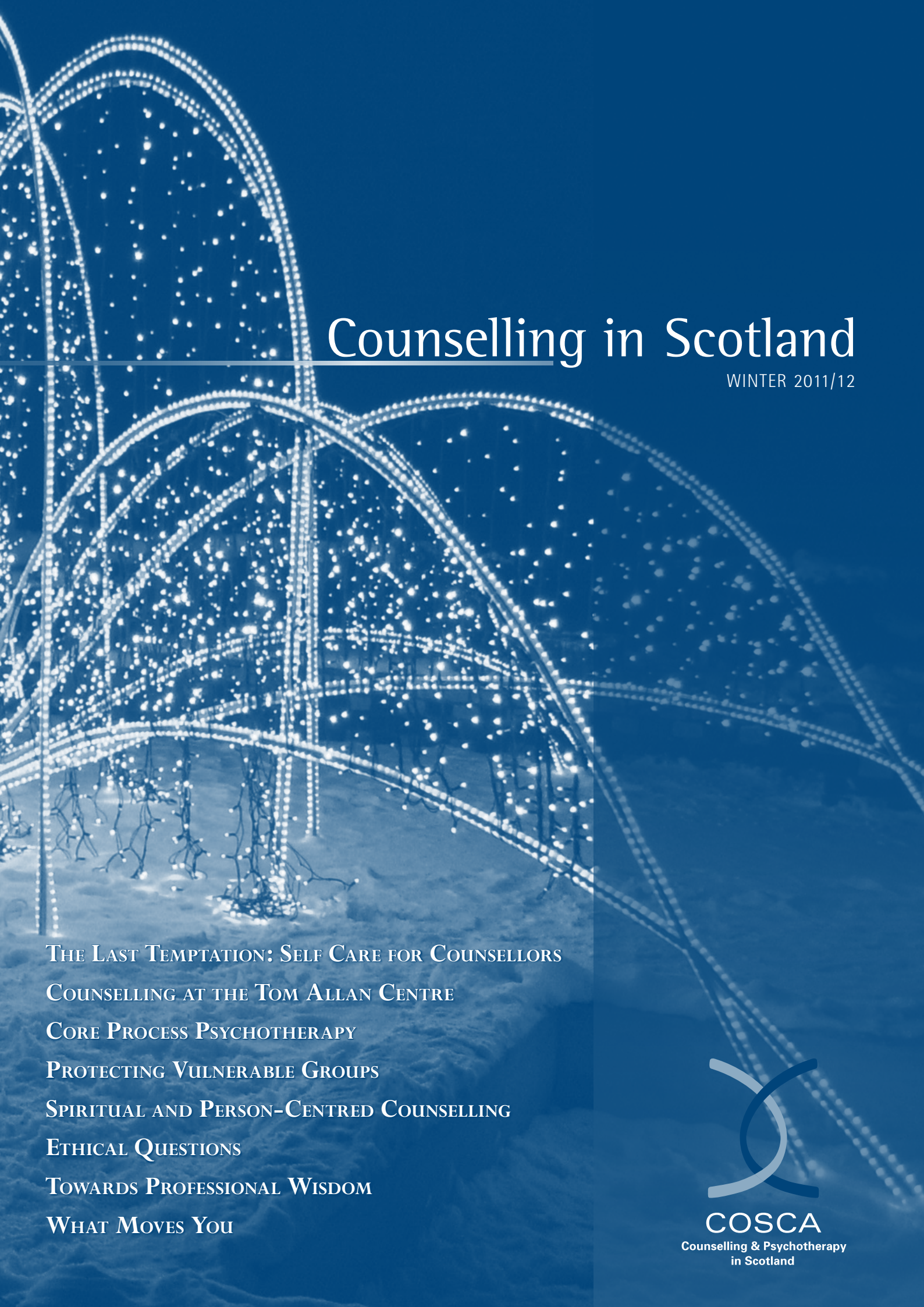

Counselling in Scotland

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COSCA

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Contents

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Editorial

John Dodds

WHILE our prime duty of care as counsellors is to our clients, we must also remember to give due respect and attention to taking care of ourselves. Which does not simply mean attending therapy, engaging in supervision and the like. What's required, in the best of all possible worlds, is an even wider holistic approach, as set out in Tim McConville's article, *The Last Temptation: Self Care for Counsellors*.

Organisations who employ counsellors have a burden of responsibility for the counsellors they employ, too, particularly with those who work with vulnerable clients. The Scottish Government's Protecting Vulnerable Groups Scheme, which we highlighted in the last winter issue, has moved on a few stages and is now at the point of dealing with membership applications.

For 23 years, Hamish Montgomery was Leader of the Church of Scotland's Tom Allan Centre in Glasgow. He offers us a unique, personal account of his time there, how he came to set up the counselling programme and the accompanying training. It was fascinating for me to read this since, around the time Hamish was taking the reins, I was an information officer at the Glasgow Council for Voluntary Service, which had a relationship with the centre. I never had the good fortune to meet Hamish, though I was well aware of the excellent work they were doing for homeless people.

It's been a while since we've highlighted books in the journal, so it's particularly pleasing to draw your attention to two fascinating new ones, *Towards Professional Wisdom and What Moves You*. The former is described in an account of the book's launch event, where the editors spoke about the sections they edited. David Lingiah, editor of *What Moves You*, is a regular journal contributor.

As you know we are interested, from time to time, in writings covering other counselling modalities, and two pieces this time touch on matters of spirituality in the therapeutic relationship. One of the first of the themes, *Spiritual and Person-Centred Counselling* is the transcript of the first episode of a podcast series called 'Conversations That Count'. The podcast hosts are myself and interfaith minister, Valery Coburn. We both hope you will give the podcasts a listen. Second, we have an account of one woman's journey into training, and latterly working, as a Core Process Psychotherapist, which is linked to Buddhist philosophy.

Our Chief Executive, Brian Magee, gives us two new questions in our occasional series of Ethical Questions for counsellors. These are the sorts of questions that, from time to time, individual counsellors may take to supervision. But equally, many of you may never have come across them before, and I feel the Ethical Questions section will over time become a valuable resource to counsellors as part of their continuing processional development.

As always, we are keen for contributors to the journal. Or, if you don't wish to put pen to paper, your ideas would be welcome. What sort of topics would you like us to cover? Are there any people you feel would make good candidates for an interview, or who might be willing to write for the journal. While we give priority to COSCA members, we do run pieces from other sources, as you know. Please do get in touch with us if you can help.

John Dodds
Editor

The Last Temptation

Self Care for Counsellors

A reflection from a Practice Manager

Tim McConville

Each year our agency, Couple Counselling Lothian (part of the Relationships Scotland network), logs about 80 serious concerns, most of them presenting life or death issues for the counsellor. In light of this I feel it's appropriate to reflect on counsellors' need for self-caretaking, not only for their own benefit, but also for the sake of the clients and the therapeutic relationship.

We are seeing a real rise in incidents of great concern such as:

- domestic violence and abuse
- suicide
- suicidal thoughts
- homicidal thoughts
- mental health issues
- addiction complications
- child protection issues

I am not suggesting that our clients are getting more desperate. I believe that we are just better at recognising and assessing risk and holding it in a purposeful manner. I find that as I talk issues through with the counsellor concerned I get a glimpse of the personal cost each pays as he or she engages with the client at risk.

I am a typical Westerner in that death entered my consciousness at a late stage in my life. When I was fifteen my grandfather died. I was closer to him than I was to my own father. He lived in the North of England while we were in Edinburgh. We would visit three or four times a year, spending all our holidays there. These were the happiest times of my childhood. I was named after my grandfather and felt a deep connection to him, not because of our shared name but because of his love for me. I spent long summer days just passing time in his company, doing nothing and doing everything at the same time. With him I knew that life was good.

I visited for the last time in October 1973, for his funeral. That visit was filled with the presence of his unbearable absence; I have never returned to where he lived. Even now, I am very uncomfortable at funerals, although I have attended hundreds.

I say that I am a typical Westerner because, while I worked in the north of El Salvador, I discovered another reality. Among the poor there, death was all around. I remember one particular village in the district where I worked. It consisted of about 120 houses. It seemed that at least one child died each month. It was a particularly harrowing time and grief-stilled homes bore witness to the reality of their love. It never failed to fascinate me the way hushed people would wrap coloured toilet roll around crudely cut wood coffin to hide its roughness. They made rag-stuffed pillows for the little one's head and a bed of wild flower petals, a last kindness before the last journey. Still this Southern people seemed so much more acquainted with the unwelcome guest than we in the West are. No one was permitted the luxury of avoiding it.

In the West I believe that we often push death out of sight. Infant mortality is much reduced. We put makeup on our deceased so that they sometimes look better than they did while they were alive and we say how peaceful they look. We rarely talk about people dying; they 'pass away'. We often content ourselves that they lived long and useful lives and that, well, it was 'their time'. We still try to push out of consciousness the truth that our own death always remains nothing more than a date postponed. The existentialist therapist would tell us that therein lies the root of all of our anxiety.

As counsellors we are the hearers of stories; we contain them and reflect them back to the teller, hopefully with greater clarity, making meaning out of these stories, of course in collaboration with the client (who is both narrator and narrative.)

Even though we may not work as bereavement counsellors, death so often seems to be part of the story. When we accompany someone tempted to suicide the fragility of the narrative is palpable. We become keenly aware of the premature ending in sight. It is imperative to acknowledge the enormity of what they are facing. Dismissing it or minimising it because of our own discomfort only communicates the fact that we are not really prepared to listen to their pain. Trust is broken and the therapeutic relationship becomes shallow.

Someone facing the temptation to suicide must give full voice to it, as awful as it might sound to the listener. Then we must courageously step into their shoes and peer into the chasm with them. That can be frightening because sometimes it touches on our own denied existential anxiety. Walking with them is very difficult and painful.

Like the many people in the developing world we are forced to acknowledge "limit experiences" such as ill health, threat of starvation, persecution and so on, which contradict myths that defend us against death anxiety. Others can ignore such existential experiences or at least postpone them. As professionals we therefore need to know our own personal limits. We need to know that we are in a healthy space to accompany a particular client. There are a number of requirements if one is to be the kind of counsellor the client needs when risk is being held: good supervision, seeking good and meaningful support from trusted and wise colleagues and employing good clinical management practices. Good rest, good sleep, good friends and trusted lovers are all part of the equation too, precisely because they make us who we are and hold us so that we can be true.

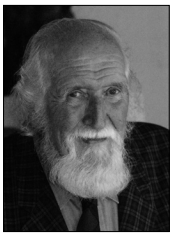
It is so important that we don't skip on self-care. It is equally imperative to know when we can ask for help and support. (It is also vital to acknowledge when we can give no more and need to refer a client on.) Acknowledging our own fragility is wisdom. Our own therapy, spiritual practice, contact with nature, physical exercise, meditation, dream-work and the like are also good practices which help us to be at our best and our truest self.

This one life we have; this one life we share is very precious indeed. And the counsellor's gift of self in the existential encounter called therapy is just that – life giving. So, good care for the carer is paramount. It can't be left to chance.

If the conscientious counsellor is not to crash from enthusiastic novice to burnt out cynic in all too short a time, each of us needs to become intentional about fulfilling this ethical imperative.

Counselling

at the Tom Allan Centre



Hamish Montgomery
Leader – Tom Allan Centre 1976 - 1993

From an early age I had an active interest in becoming an artist and achieved my ambition by working as a freelance artist for over thirty years and developing a successful business as a graphic designer/illustrator; this all apart from service in the Royal Air Force. I have also exhibited regularly in local, national and international art shows. While in art training, I met my future wife Isabelle at a Glasgow School of Art life class and we were subsequently delighted to add two sons and a daughter to our family.

Throughout my life I have been involved in church activity. I became an elder at the age of 23 and was later, at age 41, set apart as a Reader (a lay person who, after training, is set apart for preaching and conducting public workship). After the education for this ministry I had a wish to train in pastoral care and was encouraged to attend a course of the Clinical Theology Association run by its director Dr Frank Lake, psychiatrist. Frank had formed the Clinical Theology Association to offer training in counselling and pastoral care to clergy. After completing the course along with Isabelle we became tutors and taught first and second year seminars for over twenty years in a voluntary capacity; this was mainly in Glasgow but also across Scotland when required, from Aberdeen to Dumfries.

In 1976 at the age of 48 the position of the Leader of the Church of Scotland Tom Allan Centre became vacant and I was appointed to the post, no doubt because of my service as a Reader and my skills as a counsellor and trainer, combined with my vision for its future, since a change of function was required to progress the work of The Centre. The vision was to develop a counselling service at The Centre, which was ideally situated in the heart of Glasgow. I visualised a pastoral counselling service free at the point of delivery and open to all in the community, irrespective of social status, denomination, religion, believer or non-believer. Volunteer counsellors, intensively trained over a period of eighteen months, would staff it. It would be imbued with a professional attitude, including absolute confidentiality, and closely supervised casework. I also wanted to train people of faith, so that at that level, if so required by clients, the staff could respond appropriately.

From the outset I regarded counselling and pastoral care as too precious to devote only to the dis-eased and I hoped that the service would also be used by those who were not broken but wanted to enrich their lives and the lives of those around them.

As Leader I also had management oversight of a related complex including a social work advice service, a day centre for homeless men and a short stay hostel for homeless women. There was also a hostel for teenage girls, an alcohol recovery unit and a night shelter for homeless men. I planned and implemented changes and the development of services at The Centre complex during a period of transition within Social Responsibility at the Church of Scotland. When I refer to the oversight of these other units my management style was very much to work alongside those who managed the individual units and to support them and their staff, and also to observe and keep aware of the needs of users. This required my regular presence with them in their work environments. Across the complex there were 32 staff and 400 volunteers.

Meanwhile I set out my plans for the creation and development of the counselling service. 'Creation' being the operative term, for at this time there was no direct equivalent from which to base my project. These were very early days in counselling as we now know it, and little of it was in existence in the community or the church; nor did the vast majority have any understanding of how to use counselling. Marriage Guidance and the Samaritans were active but neither came close to what I envisaged. Some facilities using The Centre's premises were moved to more appropriate accommodation or closed because they were no longer required.

On my very first day a client came for counselling; she was a referral from Frank Lake and I have a clear memory of the counselee and the case. As my caseload grew I got occasional support from other C.T. tutors, including Isabelle. Frank Lake took a close interest in the development of my plans and gave me the counselling supervision I personally felt necessary. My own caseload was mainly referrals from other professionals, and other professionals who self-referred.

I continued to teach C.T. Seminars and Frank gave me permission to use the C.T. Course as the main input for training counsellors for the Centre's counselling service. I planned in detail, managed and serviced the recruitment, selection, training, supervision and accreditation of counsellors, fulfilling the strict accreditation requirements of external assessors. I extended the content of the course to include dependencies, for example: alcohol, drugs and gambling; stress; family, and marital issues; also counselling practice, and the relationship of counsellor to counselee, and vice versa, and supervision as a necessary component of counselling; and the need for ongoing learning. Counselling practice was very closely supervised.

It is strange, in retrospect, to fully understand why there had been a general opposition within the church towards counselling, a reflection maybe of some thinking within society. There were of course those who thought that prayer was the only answer to human problems. Prayer is of course important, and not to be underestimated, but I felt it would be foolish for churchgoers to deny the value of recent insights into the understanding of psychology and human growth and development. I therefore felt it important to reach out to ministers and was pleased that clergy were among our enthusiastic recruits to train as counsellors. Of course, many clergy and other church workers had attended my C.T. seminars. Clearly the service was going to be a product of church life and so I was keen to have a team of counsellors who were aware of a spiritual dimension in their life.

During my time as Leader a hundred counsellors were trained and ten thousand clients, from a wide range of social classes, received counselling; both short and long term. An increasing number of caring professionals made referrals because of the high standard of service provided.

Initially at the centre I had two full-time assistants. One was Mrs Jean Allan, Tom's widow, and the other was Mrs Pat Kerr, who was bookkeeper for the complex. I have said much about counsellors but have always thought that receptionists played a very important role, as they are frequently the first point of call for potential counselees. Pat trained as a counsellor and had an important role in organising and training the pool of volunteer receptionists. I was sorry when Jean had to retire three years after my arrival. However, I now had the chance to have appointed someone from a counselling background. Isabelle seemed like the appropriate person but there had been some instances within Social Responsibility of unhappy outcomes with married couples working in the same unit. Helen Allison who had worked with Marriage Guidance, and had attended our C.T. course, was appointed as my assistant.

Isabelle left her work as art teacher/therapist in a list D school for girls and came to develop a family unit at the alcohol and drug facility in the complex. By this time, seven years into my term of office, an area manager took responsibility for the units that had formed the complex thus allowing me to concentrate on the increasing demands of the core unit, Tom Allan Centre Counselling Service.

Despite being the principal trainer at The Centre I felt it important to continue my own training,

so following C.T. training and being set apart as a Reader, and formal training in pastoral care, counselling, and human growth and development under Dr. Lake, I attended annual C.T.A. Conferences, which always contained a training element. I also attended summer schools at Oxford and York Universities, and numerous seminars that embraced a wide range of pastoral care subjects including relationship, family and marital issues, personal growth (including prenatal), stress, bereavement, addictions and client centred counselling. I participated in several weeks of group training in a 'discern and probe' approach to complex social issues at Selly Oak College in Birmingham with Dr. Iain Fraser, as well as extra mural courses in abnormal art and art therapy at Glasgow University with Professor Ralph Pickford. And, completed a year in supervision and training with a clinical psychologist on 'the Effect of Systems on the Individual in Working Situations.'

Abroad, I had a five-week exchange visit with a psychologist in The Lutheran Church in Bavaria Innere Mission, to study counselling services in the community, and alcohol and drug recovery treatment regimes. I visited counselling services in the USA and recorded two hours of television programmes in Atlanta Georgia; I also responded to numerous media requests in this country on counselling and related issues. I provided input to other caring professionals training, including local authority and health service professionals, colleges, universities, presbyteries and other church groups across denominations on subjects including human growth and development from prenatal to death, bereavement, marriage and other relationships including parent-child, addictions, sexuality, stress, transitions, creativity and the arts in therapy, group work and counselling skills. I ran numerous seminars on these subjects at The Tom Allan Centre, and as a Reader was frequently asked to preach and sometimes talk about my work at The Centre. I was for over 20 years a member of the British Association for Counselling and Psychotherapy and was a founder member of The Confederation of Scottish Counselling Agencies, which is now COSCA (Counselling and Psychotherapy in Scotland). I was also a founder member of The Scottish Pastoral Association.

It is worth mentioning here that during the seventies Isabelle and I had gone to pick up Frank Lake from the Crichton Royal Hospital in Dumfries. We were waiting for him in the library when we came across Herbert Read's book 'Education through Art'. We decided then to unite our art training with our counselling psychology and develop for ourselves 'art therapy' both as a therapeutic process and also through using art as therapy. At that time we knew of only one place in Britain that taught art therapy and in Scotland the only person we knew to be practicing art therapy was Joyce Laing in Fife. While I used art therapy on occasions, Isabelle frequently used it in her work and to great effect.

Of the changes that had to be made, when the women's hostel closed at The Centre I used the room that had been their lounge, ideally located at the 'crossroads' of The Centre's activities, and designed for it the chapel, which provides a useful and beautiful place of quiet and meditation for those who use The Centre; it is also an ideal place for staff to meet for prayers.

The night shelter for homeless men based at John Street was regarded as not fit for purpose. Trinity Duke Street Church in Dennistoun was vacant and available, however, so I was involved there in the development of a combined day centre/night shelter, which I felt was more appropriate. This meant that the homeless men's afternoon use of the hall at Tom Allan Centre was no longer required for that purpose.

The Centre's alcohol recovery unit in Dennistoun was limited in size and location and was basically a dry house for men who had hit rock bottom and were determined to try to live without alcohol. 'Westercraigs' building in Scotstoun had become vacant and it was decided to close the house in Dennistoun and move to 'Westercraigs', which had much more potential. In planning the move I wanted to introduce a facility that could give help to those who at an earlier phase of their excess drinking or drug abuse were looking for guidance and assistance. The unit developed had three elements: a long term recovery unit; a short term unit, also offering accommodation; and, a family unit to assist those who still had work and family and were active in the community. Isabelle ran this family facility.

When I left I handed over an efficient, successful and well-respected comprehensive pastoral counselling service. There were 65 highly trained, externally accredited counsellors all involved regularly in small supervision groups with appropriate supervision of the supervisors. I also ran annual residential training weekends for the benefit of all counsellors.

On retiring I felt that I had more than achieved my vision. I devoted a large part of my life to its creation and I am deeply indebted to all who worked in and for The Centre; the staff and the enthusiastic and dedicated volunteer receptionists and counsellors who joined with me in that vision and ministry; and especially, Isabelle, whose support for me was essential.

Core Process Psychotherapy

Janine Hopkins

I grew up in a relatively normal, good family. I was a bright kid and did reasonably well at school. I was a gifted singer in choirs and loved music of all kinds. As a young mother, aged 26, I joined a local theatre project for fun. I became fascinated by the characters and the drama, and very curious about the psychological, emotional and physical behaviour of human beings within a story. I decided to pursue the possibility of making the theatre my career. After training, I was offered work as an actress, working around the UK with numerous companies playing a wide variety of characters. After eight years I decided to try my hand as a director. The results were good, and I seemed to have something to offer to actors, an insight into the inner processes of people and in their transformations.

I continued to work as a director and teacher, and in my late 30's became involved in researching the Greek dramas and the mythology behind them. The stories inspired me and I started running groups to explore the purpose of these awesome dramas and the methods for breathing life into them for the stage. I heard about a trainer called Paul Rebillot, who had been an actor and was now running drama-therapy courses around *The Hero's Journey* (inspired, I believe, by the writings of Joseph Campbell and his own personal journey into himself). I attended a weekend course called *Rituals For Transformation*, part of which involved an exploration through movement of important 'life changes' to date. So, I moved from conception, to birth, early childhood experiences, first day at school, some other significant events, sex, marriage, childbirth, theatrical journeys, and so on.

Three days after the weekend, I started to cry, and felt very shaky and vulnerable. It was as if I had awoken lots of previous powerful experiences all at once, and everything was moving about within me, in some kind of turbulent inner dance of emotions and psychic experiences. The physical symptoms were of energy shooting up through my spine. I was overwhelmed.

At this point I decided to seek help. I was told that what was happening to me was of a transformational nature, so I was referred to a psycho-spiritual therapist. She had trained in Core Process Psychotherapy (CPP), and also drama therapy, so she seemed a good bet for me. She supported me through the deep processes that I encountered on my journey. It was a bit like living out my own descent myth, from which I eventually re-surfaced. I discovered during my therapeutic journey that I was experiencing some kind of psycho-spiritual emergency process. Some Indian spiritual people told me it was a Kundalini awakening. I think some other people decided it was a breakdown. I listened to them all, and also I read a lot of books from differing perspectives, which helped me to make meaning for myself.

After a while, I decided to train in CPP. I wanted to continue my investigations with some educational overview, and hoped one day to be able to practice CPP myself.

What attracted me to this training was that I myself had received the benefits of it from a client perspective and I believe in it. I did look into the psycho-synthesis training, but decided to opt for CPP because I felt I knew more about how it works. The training takes place over four years and is "drawn from different Buddhist sources and lineages to create a broad vehicle for the training of psychotherapists, which is integrated with western personality theory, psychodynamics and psychotherapy skills" (quote taken from CPP web-site).

Compassion is probably the most significant quality that should belong to a CPP practitioner. Basic human goodness, good intention, clarity and awareness are qualities that are also necessary. Presence, spaciousness, and a capacity to 'be with' people in their deep processes are essential within this therapy.

There are seven aspects to CPP: presence, process, access, resonance, reflection, transformation and integration. Some of them are similar to core conditions in person-centred counselling (empathy, unconditional positive regard, and so on), while others are quite different.

Meditation is at the heart of Buddhist practice and gives rise to increased *presence*, awareness and clarity of mind, so any CPP practitioner benefits from meditation.

Process is what the client brings to the session, and what happens within the session so that it becomes a 'joint practice'. We are an ever moving process rather than a fixed identity, and if we are in touch with that process we can move and change, re-shape our views, the way we hold things.

Access is how a client gradually comes to understand what needs to surface for processing in a session. We need presence and space to go inside and get a 'felt sense' of what is arising. The body is often a good entry. We can listen for sensations there, discomforts, heat, tightness, and follow these until the process emerges.

Resonance is part of the 'joint practice'. There are two people in the space and it is natural that both parties should be aware of the feelings that are arising as the therapy proceeds. We have compassion for our clients, so with this our own human response to client process is present. It can also be invaluable to listen to our own bodies and inner experiences during therapy with clients.

The practitioner keeps words to a minimum. We do not interpret our client process for them or offer specific advice. *Reflection* rather takes the form of reflecting the words of the client as a means of acknowledgement and holding the process open.

Because CPP works at a subtle level, *transformations* can be very subtle. There may also be a powerful breakthrough within a session. It really depends on the client. When working with clients at a deep level we can release contracted emotion and open the space for healing.

Integration of therapeutic process is about bringing the changes into our lives. Before the closure of any session we need to ensure that our clients are OK to leave the room and hold their own process at the end of each session. Then there is the integration of the overall therapeutic journey, which can happen over months or years.

The 'deeper' level of CPP probably responds to the fact that it works with the whole organism: for want of a better phrase – mind, body and spirit. Also we are researching the origin of things, the 'core'. Our minds are very good at boxing things off into tidy compartments. We can forget things, and a good idea too, given some of the things that people experience. However, I believe that we also have a body memory, and so working somatically, through sensations, can access contracted material at a level which the mind cannot automatically reach. So I tend to look at the whole organism for healing. Also, within the training, we investigate pre-natal and birth psychology (which can surface at any time), probably not similar to other practices. Added to that there are some other parts of the training which offer different perspectives. Mandala helps us to see the bigger picture. Existential questions of life, fears, and meaninglessness are included. This is all starting to sound a bit too profound, but it is the stuff of every day for a person encountering depth therapy. It is also the quiet stuff most honest people probably think about fairly often, I do anyway.

Within short or longer term CPP it is probable that at some point a client may fall into a very deep process. They may find it difficult to speak from there. Breathing may slow down. They may need to be kept warm with a blanket. Under these

circumstances, I keep very 'close contact' with the client, energetically and through verbal connection, but I never physically touch a client without consent. I may tell them that I am just going to move closer to them, and ensure that they can hear me. If it feels appropriate I might suggest physical contact. Holding in this way, and 'trusting the process' is paramount here. It is the inner process that has the wisdom – so I trust the process, and the client, and myself, to find the way through to the end of a session.

Boundaries are incredibly important, in every respect. No matter how intimate the therapy seems, we are still universes apart. Every person is unique, with his or her own unique process, and this must be respected. Never presume to know anyone better than they know themselves. And know your self well. Without self knowledge we may intrude unknowingly upon a client process and muddy it with something of ourselves which is not appropriate for the client. We, as practitioners, also need to protect ourselves. We may become the object of projection. We should learn to recognise this, and work with it. Holding personal ground, self knowledge, and self space assist this boundary.

The changes will be what the client has made. CPP, despite being quite a deep process, is very 'hands off'. On the whole, my clients were more long term, and so they tended to stay in therapy for more than six months, and some for two years. I can say is that all my clients departed therapy feeling good about their changes and grateful for the experience. It was never my job to assume an outcome for a client, or to hold a client any longer than they wished to stay. As long as my clients felt complete for their time being it was OK for me. People need a rest from therapy. If I had had any serious doubts about their capacity to hold themselves well when choosing to end the therapy, I would have raised this with my supervisor and then brought it to the therapy sessions. There is also, within CPP, a required amount of time for completion, to ensure that all has been said and done for now, and the client can continue in their life.

It is a requirement of a CPP practitioner that they are in therapy themselves and are also receiving very regular supervision. In training, one hour of supervision is required for four hours of client practice. There is also group supervision available, which can be helpful, as we get to hear more about other clients and how other practitioners work.

I have worked with clients in recovery from rape and sexual abuse; I have worked with clients in spiritual emergence and emergency; clients with borderline personality; clients in bereavement; depressions; and some clients with existential issues. In terms of how I worked with them, I can only say that I tried to be with whoever and whatever arrived, with all that they and I had to bring. Of course, I used the resources of the CPP training to support me. Just as our clients are unique, so are we therapists, so I imagine that something of who I am came to bear as well. It is a joint practice.

Working within CPP, for me, meant that I was given the extreme privilege of being close to another person at a time of change, and yet with the wider perspective that CPP training gave me. I have always been attracted to change. As a theatre director I found myself working in countries during wars or political changes. I learned a lot from my clients' changes. I learn a lot from working with people who are not clients, too. I never cease to be amazed by the fragility and beauty of humanity, with all its difficulties. Long may we last. It can be hard to look at our suffering each day, but it's not all suffering. There is also the beauty and love that comes through too, and I try to see both with equal light.

Core Process Psychotherapy should work for any client with any process. It is multi-layered in its approach. I like the integrity of its principles. It is unusual in that it combines Buddhist philosophy with Western psychological knowledge. That does now seem to be part of our 'East meets West' global consciousness. At the end of the day, I hope we all find our own way with the resources that are available to us. In my case, I could not have wished for better support than Core Process Psychotherapy.

Personally, I have lived abroad in Eastern Europe for some years now and no longer practice CPP. I see the real need for some kind of therapy here, but I am not sure how ready people here are for such things as CPP. I do know some Bulgarians who practice Buddhist meditation, and who offer therapeutic support. At some point in my life I may resume some kind of therapy practice. I think, if I have any skill in this work, it is in seeing through the surface to what is really moving at a deeper level. Whilst I believe that everyone can benefit from therapy, maybe not everyone needs it. There are other ways. Also, we might say "if it ain't broke, don't fix it".

Further reading

www.karuna-institute.co.uk/core

Being and Becoming: Psychodynamics, Buddhism, and the Origins of Selfhood, Franklyn Sills – North Atlantic Books, Berkely, California. ISBN 978-1-55643-762-5

Protecting Vulnerable Groups

(PVG) Scheme

Counsellors, psychotherapists and employing agencies will be only too familiar with the need to have robust child and adult protection policies and safe recruitment practices in place.

Of course, the vast majority of people who work with vulnerable groups are responsible and caring, wishing only the best for their clients. But there are some who would use the work environment to do harm.

The Scottish Government has a priority to ensure that vulnerable groups are protected from those who could cause them harm, which is why it has introduced the Protecting Vulnerable Groups (PVG) Scheme.

The Scheme, which is run by Disclosure Scotland, strengthens protection for vulnerable groups, reduces bureaucracy and provides a more efficient system. An important principle underpinning PVG is that a person is a protected adult by virtue of a service they receive, not because of a particular condition or disability, and that they are a protected adult only while receiving that service.

The PVG Scheme will take four years to fully phase in. In this, its first year, it will deal primarily with PVG Scheme membership applications for people who are new to regulated work with vulnerable groups, people who have changed posts or have had some other change of circumstances that requires confirmation of PVG Scheme membership.

For the first time in Scotland there will be a list of those who are barred from working with protected adults. This will complement the list of those who are barred from working with children

PVG is a membership scheme that people who work with vulnerable groups should join. It will help to ensure that those who have regular contact with children and protected adults through paid and unpaid work do not have a known history of harmful or abusive behaviour.

People known to be unsuitable to work with children and/or protected adults will not be able to become members and will be barred from working with one or both of these groups.

The Scheme introduces a system of continuously updating scheme members' records with any new vetting information, such as convictions and other issues the police consider relevant. This means quick identification of people whose behaviour suggests they may have become a risk to vulnerable groups. Action can then be taken by Disclosure Scotland and by the individual's employers.

In addition, organisations and groups must make a referral to Disclosure Scotland if they investigate and conclude that someone doing regulated work for them on a paid or unpaid basis has behaved in a harmful way towards vulnerable groups, and that the individual has consequently been removed from their position.

If an individual is barred or placed under consideration for listing on one or both of the barred lists, Disclosure Scotland will notify all organisations and groups with an interest in that person.

We will apply a robust and structured approach to every case to ensure that decisions to bar unsuitable people are fair and proportionate. Before any barring decision is made, the individual will have access to all the information that is being considered and the opportunity to make representations to Disclosure Scotland.

What is a protected adult?

The Protection of Vulnerble Groups (Scotland) Act 2007 creates the category of 'protected adults'. An important principle underpinning the PVG Scheme is that a person is a protected adult by virtue of a service they receive, not because of a particular condition or disability, and that they are a protected adult only while receiving that service. In that sense, all of us may at one time or another be a protected adult for example, when receiving medical treatment.

An individual may be doing regulated work with protected adults if their work involves any of the

following activities as part of their normal duties:

- Caring for protected adults
- Teaching, instructing, training or supervising protected adults
- Being in sole charge of protected adults
- Providing assistance, advice or guidance to a protected adult or particular protected adults which relates to physical or emotional well-being, education or training
- Inspecting adult care services (including any premises used for the purposes of providing such services)

So what will this mean for counsellors, psychotherapists and their employing organisations?

First of all, counsellors, psychotherapists and their employers will need to determine whether or not they are doing regulated work. The PVG Act defines 'regulated work' and 'work'. To avoid doubt, 'work' includes paid or unpaid work, and work done under a contract with children or protected adults. We exclude work done in the course of a family relationship or personal relationship for no commercial consideration.

Each counsellor's and psychotherapist's post should be assessed individually to decide whether or not the person's normal duties mean that they are carrying out regulated work.

Counsellors and psychotherapists may find the Regulated Work Self Assessment Tool (www.disclosurescotland.co.uk/pvg_training/self-assessment) helpful. The tool takes users through a series of questions to help them decide whether a post may or may not be within the scope of PVG Scheme membership and can be used in relation to work with children and protected adults.

Employing organisations would be committing an offence if they offer regulated work to an individual barred from that work (this offence does not apply to personal employers.) Personnel suppliers and agencies will also commit an offence if they offer or supply an individual who is barred from regulated work to an organisation to do regulated work. It is also an offence for an individual to do, seek or agree to do, any regulated work from which he or she is barred.

Organisational employers, personnel suppliers and agencies are under a duty to refer an individual to Disclosure Scotland if they stop using that individual for regulated work because they have caused harm to children or protected adults.

Self-employed councillors and psychotherapists

The Scottish Government recognises that some counsellors and psychotherapists may not have an employing or contracting organisation that asks them to join the PVG Scheme. People who only ever do self-employed regulated work with either children or protected adults will be able to apply for PVG Scheme membership unilaterally to work with one or both groups.

This will give reassurance to clients, who can ask to see a counsellor's or psychotherapist's PVG Scheme membership statement to confirm that they are not barred from working with children and/or protected adults.

Becoming a PVG Scheme member as a self-employed person also means that any future request for an update can be provided very quickly by Disclosure Scotland.

Useful Information

Disclosure Scotland's website has a number of pieces of valuable information, PVG Scheme Guidance and Training materials and a 'Regulated Work Self Assessment Tool' to assist organisations to decide which posts are in Regulated Work. Detailed advice on the scheme, including steps that should be taken in deciding whether or not someone is doing regulated work can be found online at: www.disclosurescotland.co.uk/guidance/index.html.

There is also a dedicated PVG Scheme help service:
Tel: 0870 609 6006
Email: info@disclosurescotland.co.uk

Spiritual and Person-Centred Counselling

A dialogue with Valery Coburn and John Dodds

Valery Coburn
John Dodds

Journal editor, John Dodds and interfaith minister Valery Coburn, recently launched a podcast series called *Conversations That Count* ("heart-centred dialogue on topics relevant to the times we live in."). In the first show, Valery and John discussed counselling, and the differences and similarities between spiritual counselling and person-centred counselling.

What follows is an edited transcript of a segment from the first podcast.

Valery: You are trained as a person-centred counsellor. I am interested in what your experiences have been. Have you had people come to you with similar experiences to one another? And what your personal approach is to this subject?

John: You spoke before about people who wondered why they had gone to a counsellor who sat in silence for the whole session without saying a word. Well, that can happen, but it's not passive listening, it's "active" listening. Some people who come to counselling find that a challenge and, I have to say, it can be a challenge for the counsellor as well. What can be going on, for example, is you can be picking up the way the client is saying something, giving them the freedom they might not otherwise have to talk and be listened to. I like the phrase "to listen well", where you can demonstrate that you are truly listening, and show empathy silently, with your body language, and so on. Asking the right question is part of it, too, or just noticing something, such as repeated words or phrases. You can repeat that back, with an implied question, and the client may come forward to explore that, or they may back away and tell you they don't want to continue. Unlike now, in this podcast (laughs), I would listen more than I talk in counselling sessions.

Valery: Being someone who gives intuitive guidance to people and being a complete non-academic there is a part of me that felt for years I wanted to be a counsellor. I looked at different types, like cognitive behavioural, transpersonal, read all the blurb. Everything I read I felt – my words – was "head stuff." Eventually when my training came along for interfaith ministry, part of it involved training in "spiritual counselling". This for me was heart-centred and felt right for me, so that was the route I chose. Now, explain about the person-centredness of your style of counselling.

John: For me the core is a recognition that each person has it within themselves to make their lives better. I don't like to use a word like "fix", but rather to manage the issue better or to have a better life once they realise it is within their call to do that. What it is not is me giving advice. What may be understood by some clients as "advice" might simply be a key question that I ask them. I feel it is the task of the counsellor to listen and to really empathise. And of course there are times when the empathy links with something inside myself, a recognition which can present another kind of challenge to the counsellor. At such moments you really have to ask some serious questions of yourself. And, I think the therapeutic relationship is a really special experience in this, and in many other ways.

Valery: Of course. I so agree with that because one of the wonderful things about being a counsellor is the opportunity to learn. When I sit with my people it's never one way, but always a two way flow. And I always feel what a privilege that is.

John: I always feel that sense of privilege, too. Partly through just that sharing process and partly I felt humbled that people would tell a complete stranger some really big things about themselves. And of course trust is a big thing there. And sometimes you go through a range of emotions, being excited and challenged by one client and feeling a struggle to stay with another. The latter

could be because it's challenging something within me, for example, or a doctor has advised them to come and they don't really want to be here. Which is why it's so important at the beginning to establish the boundaries, about privacy, and the escape clause. When a client tells me they aren't getting anything out of being counselled, I always discuss that, but also tell them about other approaches available, such as groups or other types of therapy. I feel there are always options. It can also be about timing, the timing may simply not be right for some people. But I am interested what spiritual counselling is.

Valery: You've had that structured, formal training. But I have had many questions, and I have to explain that spiritual counselling is nothing to do with religion. For me, it is about "guiding people back to source". It doesn't matter what they've come for, except there's got to be a spiritual reason, because they chose to come to spiritual counselling as opposed to any other kind.

John: You mentioned the word "source". My understanding from talking with you is that this is the "source of being", or "spiritual source."

Valery: One hesitates to use the word God because that word is unacceptable to some people. I am happy to use the word God, though I always ask the people who come to see me if they are okay with it, or what their preference is. What is their understanding of that energy force outside of all of us that we can draw on, call out to. Tell me where this sits in your life, or give me a word, I say. Once we've established that "comfort zone" then I have a sense of where that person is coming from. Spiritual counselling is a place people chose to come to reconnect with that source, that truth, that place within themselves that has a meaning. It's creating a place of safety and much of the work is empowering people to feel safe, not just in the counselling room, but in their lives in general. Taking back, making that reconnection to source, then looking at how we can take that forward in their lives.

John: That doesn't feel in conflict with my training, although we don't address the spirit in that sense, although people come with their own spirituality, and may talk about that, or their connection with the church, or whatever. It's never at odds with person-centred counselling. Another question is about why people come to counselling. For example, some people come and tell you one thing, but after a time we may find out the core issue isn't what they arrived with, or believed in the beginning, but about something different. Deeper. On that basis, do people come to spiritual counselling from as broad a base or reasons as they do for more conventional counselling, for example stress, anxiety, alcohol, psychosexual problems?

Valery: Yes, absolutely. You sit with the damaged soul. And the damaged soul has lost touch with the depth of who they are in all of their stress and anxiety and surviving in the world. It can be easy to lose touch with the truth of who you truly are. Spirituality is the anchor. It's what anchors me. I use the description of going out on a boat to sea and you've left your anchor behind. It may be a beautiful day, the sun is shining and when you get out there everything is wonderful, But then clouds appear and the waves get a bit higher, so you think, "woah, this is not so good", so you head in to shore. But when you get there you realise you forgot the anchor. You might find a safe harbour but you still have no anchor to put down to hold yourself firm and the winds will buffet you around and eventually you'll end up on the rocks. So, this connection and the importance of making that connection and becoming very aware of it in your whole world is that source – God, spirit, the universe, whatever, whoever your following is, it doesn't matter. In that moment you may call out, "God help me," because there is nowhere else to go.

John: Do you think that when you ask the client about their understanding of "God", do people automatically think of that as religion? Because for me spirituality and religion are different things. Do people think, am I a Catholic, a Protestant, or what faith am I?

Valery: Eighty five percent of the time the word spirituality takes people down the religious route. I always make it clear I am non denominational. The diversity of life is what makes it so interesting.

John: I feel very much the same on that subject. I suppose it's like that "aha" moment, where you and the client get it – the heart of the matter. In my training we look at, and practise, other forms of counselling, and I would get interested in one more than the other, but in the end I was drawn to person-centred above all, which is not to say I won't draw on aspects of other forms if it helps the client.

Valery: That's not unlike me. I settled on this because this is who I am, though I looked at other forms of counselling as part of my training. But it also comes from my life experience, saying this is who I am. It comes back to that sense of privilege and humility I feel, and a recognition that this work [for the client] takes courage. But you also have people who don't want it, and others who come and use it as a crutch, which for me is not how it's meant to be, focussing on dependency on me once a month, and that that dependency should not become a problem in itself. In earlier years, too, I was aware of how Americans went to therapy, which was a new idea of us Brits, and we use to be sceptical about that.

John: (laughs). Yes, we Brits. Stiff upper lip, old chap, all of that. And there was something about family support, too, in the past, which people would talk about willy-nilly. But I feel, at heart, no family truly has the ability to get right in there below the surface. I can say my parents know me, or have their idea of me. Which is not me. And we've shared difficult things, of course, but there are aspects of me that I couldn't share, or if I did they wouldn't know what to do with it. Which is where counselling comes in.

I am thinking, now, too, about the idea as a counsellor of "getting it wrong." I used to be fearful of that until my supervisor said, "Isn't it great to make mistakes?" And I thought, yes, of course. And I learned to acknowledge my mistakes with my clients, which only benefited the relationship, and the learning.

Valery (laughs): Yes, the last thing I want is to be put on a pedestal. And there is a great deal of learning to be found it getting it wrong. And like you, of course, spiritual counsellors must attend supervision, to have time to reflect and someone who helps us to improve our work.

Useful Information

Conversations that Count – The Podcast
Information about the podcast series, and links to play the audio episodes, are on: www.inspirationplus.net/ctc.

Valery Coburn is an inspired intuitive spiritual teacher, counsellor and healer. She was ordained as an Interfaith Minister in 1999 by the Interfaith Seminary UK, now know as One Spirit Foundation. In 2012 Valery begins a worldwide talk tour with her most recent inspirational talk, *Faith is The New 'F' Word*. As writing is another passion, Valery hopes to be able to complete her book in the coming year and will have copies of chapters available on CD at talk venues.

John Dodds is the editor of the COSCA Journal, *Counselling in Scotland*. He trained to diploma level as a person-centred counsellor and worked for two years as a volunteer counsellor in Edinburgh. A former journalist and arts publicist, he now devotes much of his time to writing fiction, and has a novel and two volumes of short stories to his credit, as well as numerous short stories in print and online in a variety of magazines. He is also a podcaster, *Conversations That Count* being his most recent venture in online audio.

By necessity, this transcript captures only part of the podcast. To hear the dialogue in its entirety we urge you to listen to *Conversations That Count* podcast at: **www.inspirationplus.net** (click the CTC link on the menu). Hopefully, you will be interested in listening to other shows, which cover topics such as inspiration, storytelling, change, and more. Valery and John welcome feedback, too, by email at: **conversationsthatcount@gmail.com**.

Ethical Questions

and Answers

Brian Magee Chief Executive
COSCA (Counselling and Psychotherapy in Scotland)

What should I do as a counsellor when I receive a letter from the solicitor of one of my clients asking me to appear as a witness in my client's defence?

Counsellors cited to appear in court must do so! However, any citation is on an official form that would be served, or at least received, by registered post. It would not be in the format of a letter. On receipt of a citation to appear in court, counsellors should check with their legal advisor and/or insurance provider.

Normally a counsellor would be aware that a citation was likely to be received, as he or she would normally have been precognosed by both the prosecution and defence prior to being cited.

The counsellor is entitled to know the case they are being cited to attend and whether they are being cited to attend as:

- a witness of fact (i.e. what an individual may have said or done); or
- a witness of opinion (i.e. "given your knowledge of the defendant, do you believe he would be capable…?").

Evidence of opinion should only be sought of 'expert witnesses' and therefore the counsellor's experience, qualifications and so on would be relevant and called into question. On the plus side however, as an expert witness the counsellor would be entitled to fees rather that just loss of earnings and expenses.

If requested by a solicitor, rather than via a citation, there is no legal requirement for the counsellor to appear in court. If the counsellor decides to do so, he or she should seek the explicit and informed consent from the client to disclose information prior to the court appearance. The counsellor should also check out the relevance of the request to the case in hand. It should be kept in mind that usually solicitors are looking for background information that would show that the client has a mental health problem. This may then be used by the solicitor to establish mitigating circumstances in the client's case. The information given by counsellors is not, therefore, neutral and counsellors should always bear in mind that they are ethically charged with acting in their client's best interests, which may not always be apparent to the client.

In the event that a counsellor agrees to the request by a solicitor to either appear in court or to write a report for the court, it is possible to negotiate a fee with the solicitor for any additional time and work involved.

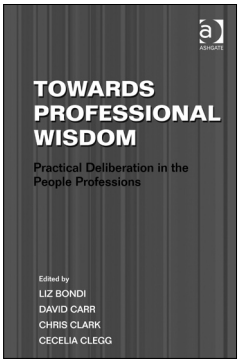
Counselling organisations are advised to have in place a policy on court appearances by counsellors and also on the writing of court reports by counsellors. This policy should be included in the initial client contract.

I have worked in a counselling agency for five years and recently discovered that one of my fellow counsellors, with whom I am friendly, has been drinking heavily over a long period of time although she appears sober at work. I am concerned about my colleague's clients and whether she can work professionally with them. What should I do?

Counsellors are responsible for the professional practice of other counsellors. If knowledge comes to a counsellor about another counsellor in relation to safe and ethical practice with clients, then that counsellor should consider taking appropriate action. This action should be done on the basis of concern for the counsellor's clients and for the counsellor. The action may involve approaching the counselling agency that engages the counsellor or the counsellor's professional body.

In advance of taking such action and, if possible, the individual concerned should be informed of the course of action that will be taken.

The responsibility to take appropriate action is that of the individual counsellor rather than the team or any other grouping in which the counsellor works professionally.



Towards Professional Wisdom

Deliberation in the People Professions

Liz Bondi, David Carr,
Chris Clark, Cecelia Clegg.

A book launch at the University of Edinburgh, 25 November 2011

Introduction by Professor David Carr

As the introduction explains, this book had its origins in conversations in 2004 between myself and one of the other editors, Professor Chris Clark. We found each other after years and years of separately trying to invent the wheel – the same wheel, in fact. We met up and discovered that we were working on very, very similar problems – myself in teacher education and Chris Clark in social work. We were both working on problems about the nature of professional expertise, professional wisdom and so on.

We quickly came to realise that some of these problems would benefit from some kind of collaboration between different professional fields involved with these kinds of questions. For one thing those in the so-called 'people professions' are nowadays encouraged in teaching, for example, to work much more closely with one another.

It seemed to be something of a professional scandal that in a University like Edinburgh that was concerned with the training of people for so many different professional enterprises the different professional trainers often didn't know each other. So, one of the first things we were concerned to do was to find ways in which we could bring professions and professional trainers working in different areas of professional expertise together, to get them in dialogue. We thought about different ways of doing this. In the event we thought that a conference on these issues might be a very good thing. Then we made contact with other colleagues in other professional fields, including Cecelia Clegg and Liz Bondi. We then designed and held a conference that took place in 2008.

After the conference we tried to assess what had been gained from it. One of the options was to try to put together some of the conference papers. Some of them were eventually published in a journal called *Ethics and Social Welfare,* but we still had a great many quite distinguished contributions in addition to those, including in particular the six extremely good keynote papers. As it seemed to us a good idea to try to make a book out this material, we carefully designed a collection that contained the six keynote papers, four papers from the editors and five others commissioned from different people around the world. Ashgate Publishing Limited agreed to publish the resulting book we have here.

The book's distinguishing feature is that it attempts to bring together scholars and practitioners from a wide variety of different professional constituencies and get them into conversation. It has fifteen chapters, or fifteen contributions, divided into three sections. It obviously wouldn't have been much use if, in view of the general aim of the book, we had put all the people talking about education in one section, all the people talking about ministry in another section and so on. However, we felt that articles needed to be ordered in a particular sort of way; in this case, three themes.

The first five chapters are generally concerned with questions about the logic of practical reason. How do people professionals deliberate? What kind of judgement is needed on their part?

The next five chapters are devoted to one of the distinguishing features that we identified for people professionalism. It is that their judgements seem to involve an important affective dimension. Significantly, they seem to involve relationships.

A good teacher, for example, is not going to be just somebody who just instructs well. A good teacher is somebody who, amongst other things, relates well to pupils. So this second section of the book is concerned to explore these kinds of issues.

The third and final section's five chapters are concerned with the extent to which professional judgements reflect, or are perhaps even hindered by policy decisions, and policy judgements of one sort or another.

Below, my three editorial colleagues are going to talk about these three sections in turn.

Professor Chris Clark: Part 1

As a student of social work (many years ago!) I remember it being impressed on me that full understanding and grasp of all sorts of issues of professional helping could only be attained through the medium of practice. This 'practice', though in one sense obvious enough, also had a stubborn, ineffable quality. It resisted analysis and explanation. It could only be apprehended through personal experience. I had previously studied science and done a degree in engineering. There I had been taught to think that what mattered above all else in pursuing understanding was theory. So in approaching social work I experienced a dissonance that has remained with me ever since.

Part One of the book (*Practical Wisdom and Professional Deliberation*) contains essays on the nature of professional knowledge and the nature of reasoning in practice. Here are some of the themes, to give you the flavour, in very brief and simplified form.

Joseph Dunne discusses how practical reason in human affairs remains deeply puzzling despite the emergence of modern science, which seems to offer no more than narrow and superficial accounts of how we do, and how we should, decide on things that matter in real life. Joseph Dunne is one philosopher who has gone back to Aristotle for inspiration. Following Aristotle, technical rationality is to be distinguished from *phronesis* or practical judgement in human affairs. Practical judgement is informed by the individual's appreciation of the good life according to the values of the community.

Michael Luntley confirms that there is certainly such a thing as scientifically based technical knowledge. It is formulated in propositions that may be examined theoretically and tested empirically. He maintains that the epistemological rules that apply to formulated technical knowledge also must apply to expertise that may not yet have been clearly articulated and codified, as we normally expect of scientific knowledge.

In chapter three, I argue that while scientific knowledge must be part of the story of professional expertise, it certainly cannot be the whole story. I question the stampede to 'evidence based practice' in all domains of professional practice and particularly those in which government exerts strong authority. I conclude that while evidence based practice can provide practitioners with useful tools, it is based on a fairly thinly disguised positivism that fails to provide a convincing account of how people actually reason in practical situations.

Daniel Vokey and Jeannie Kerr explore how practical reasoning applies not only to questions of technical effectiveness, but also to moral choices. The standard theories of deontological and utilitarian ethics can be found, in somewhat diluted form, in any code of professional ethics of the people professions. These codes can be criticised for positing a rationalistic model of ethical decision making that is neither an accurate description nor a useful prescription for practice. In their chapter Vokey and Carr argue that we have to make space for moral intuitions in order to allow for the complexity of professional decision making.

Elizabeth Campell proposes that the art of good professional deliberation is a complex of technical skill and moral virtue. In her chapter Campbell

found that student teachers were barely conversant with normative ethical standards of the profession, although they did remember rules about gross infractions. Seeing the bad practice of their supervisors also impressed them. Those of us in professional education will probably find this experience familiar: real understanding of ethical issues only develops with experience.

Professor Liz Bondi: Part Two

The second part of the book explores personal and affective aspects of professional wisdom. One view of the wise professional places a premium on maintaining professional distance, objectivity and detachment. This, surely, is essential if professional judgement is to be exercised impartially. While this is a common myth, it is surely impossible for a professional to make wise judgements if they truly don't care; we are personally and emotionally engaged by our work whether we like it or not. The material in this section address questions that flow from this engagement.

In chapter six David Carr argues that impartiality should not be confused with impersonal forms of behaviour and explores potential sources of guidance in relation to emotional or personal engagement.

Kristjan Kristjansson takes up Carr's preference for an approach informed by Aristotelian virtue ethics in chapter seven, and takes to task some of the claims made about professional identity and emotion in the context of teaching. The case he makes is for teaching and other professionals to return to questions of moral character in training and in practice.

In the next chapter I examine gender dimensions of professional wisdom and take the example of debates about emotion to explore how ideas about femininity and masculinity continue to impact on the field.

Next Susie Orbach discusses how professionals might think about and address the emotions stirred up by their work. She advocates greater emotional literacy at work and consideration of how unconscious forces may operate to undo or oppose conscious intentions. Perhaps these ideas are relevant to some of the current challenges being faced around care or lack of it in relation to older people.

Part Two closes with a piece by John Swinton exploring the wisdom of L'Arche communities, which support people with learning disabilities by being with, and learning from, them. He uses this example to open up questions about friendship and professional wisdom.

Cecelia Clegg: Part 3

The final section of the book addresses the effect of legislation and regulation on professional judgement. It looks at the impact of the demands of both the state and professional bodies on how we as professionals deliberate and decide. The contributions in this section come from the fields of social work, counselling, ministry and social policy.

In chapter eleven Sue White looks at the way clinicians are able to display uncertainty about technologies and diagnosis, while social workers under pressure from a raft of government legislation are being pushed towards what she calls "precipitous categorisations and action."

Kathleen Marshall and Maggie Mellon through three true but astonishing stories show how legislation meant to protect children has led to near paranoia and risk aversive behaviour in innocent adults, which they argue is at risk of undermining the healthy relationships that children and adults need.

Two chapters examines ministry from very different perspectives. Alison Elliot looks at the

way ministers have to negotiate the boundaries between professional, voluntary and business sectors which all have different needs and values. She explores how the concept of psychological contract might help bridge the difference and demonstrates how reflective practice can be robust in navigating the challenges of voluntary action in the present culture of regulation.

Next, I examine ministry as of one of the oldest professions yet one which until recently had largely managed to evade professionalisation and regulation. I look at particular challenges to regulation posed by some characteristics of pastoral care like the claim to be following the movement of 'the spirit' and the making of religious truth claims. In the formation of the Association of Pastoral Supervisors and Educators in 2008 I see a formal structure in ministry in these islands that will encourage more professional practice.

The last chapter of the book is a very provocative text by Nick Totton who argues that good therapy cannot also be 'safe.' He contrasts the emphasis on boundaries with creativity and relationship and laments the re-medicalisation of therapy driven by the rise in therapist numbers and a hunger for status. Characterising our current context as a society that wants to control life and alleviate suffering, he argues that individual therapists and the psychotherapy profession must choose whether or not to stand against this fantasy.

Editors

David Carr, Emeritus Professor at the University of Edinburgh, formerly Professor of Philosophy and Education, Moray House School of Education

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Book details

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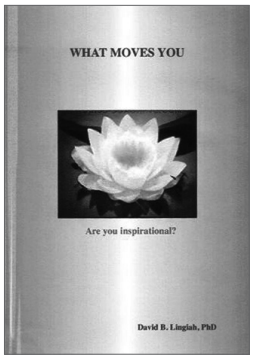
What Moves You

Edited by David B. Lingiah Ph.D



David B. Lingiah

In the Spring 2011 issue of *Counselling in Scotland* we published a request from David for contributions for a book he was preparing. He invited writings about people, quotes, events, books, or events that moved, influenced or transformed the contributors' lives in some way. The book, called *What Moves You* is out now. To give you more information about its contents we reprint, with the editor's permission, the preface and foreword.

Preface

Have you ever come across someone who referred to a particular book and said: "Since I read that book, my whole life has been transformed."? Naturally, we consider this change to be for the better! How fortunate are these individuals! Of course there are others who would claim that a mere quotation from the Bible, Shakespeare or a great poet has had a great positive impact on their lives. Again, lucky souls!

Indeed, everyday we come across great words of wisdom which have the potential to bring about healthy changes in ourselves and, in turn, the lives of many others. However, these words do not always mean very much to us, and sometimes even when we are able to grasp their meanings, we do not always have the good fortune to be moved by them. At other times we may understand their significance and feel inspired and motivated to do something to improve ourselves or the lives of other human beings, yet due to various life pressures, we soon forget that moment and we just get on with our daily life as usual. However, blessed are those who are able not only to grasp the importance of these words of wisdom, but are also inspired to assimilate them and incorporate their meanings into their way of life.

This book is a culmination of the efforts of a number of contributors, across many parts of the world, who are willing to share their experiences and reflections on who or what moved them, a book, a particular individual, a character from a book, a quotation, a saying, a piece of music or some aspects of nature, and shaped their lives. As the editor, occasionally, I have used this privilege to express my views and feelings on some of these articles and I hope the contributors would approve and the readers will appreciate these comments.

I would like to invite you to travel the journey undertaken by these contributors and try and empathise with them and perceive the true meaning of their experiences. If you feel inspired by even one of these experiences and achieve a level of spirituality where inner peace reigns, then I would feel that all our efforts will have been worthwhile.

David B. Lingiah (DBL)
Editor

About the author

"The meeting of two personalities is like the contact of two chemical substances; if there is any reaction, both are transformed." Carl Jung

"Therefore encourage each other with these words." 1 Thessalonians 4:18

"To have a collection of such insights and experiences would not only be invaluable but in many cases inspirational as we perform the roles of both student and master during our journey."

Trevor Jones.

David B. Lingiah, BA (Hons) graduated from Glasgow Caledonian University and later obtained his MA in Counselling Studies, Knightsbridge University. He holds a PhD in psychology from

Ansted University and was awarded a dual degree of Doctor of Science (DSc) Health Psychology from both Ansted University and Universidad Empresarial de Costa Rica (UNESCO listed). David was appointed external professor in psychotherapy and psychology for Ansted University where he serves as an Honorary Council member of the Board. He is a Fellow and Diploma holder of ABMPP (American Board of Medical Psychotherapists), member of COSCA (Counselling and psychotherapy in Scotland) and overseas member of the SPP (Society of psychologists and psychotherapists of Mauritius). David is a prolific writer and has contributed to several papers, magazines and websites, both in United Kingdom and Mauritius. He has published books on health, counselling/psychology; he has also edited/proofread a number of papers and books/manuscripts on counselling/social work. He is a member of the International Writers and Artists Association, (IWA), USA. He serves as counsellor/advisor to Victim Support Mauritius, and a counsellor to Addiction Recovery Centre, Glasgow. He is 68 years old. He has lived in Glasgow for over 40 years, married and has two sons to whom this work is presented as a gift.

Foreword by Kenneth Young

It is often said that the enlightenment was a period of abundant ideas but few facts to back them up whereas our own time is an age of facts but precious few ideas. For all would-be Renaissance men and women amongst you I would unhesitatingly recommend this book which, if nothing else, is positively brimming with ideas.

Where does knowledge come from? It can come from a variety of sources: formal education, work experience, travel, reading and interaction with other people. You stumble across an obscure reference or an idea or an unusual fact that triggers your imagination, then you follow it up and research it further and all of a sudden you are hooked and it develops into a new passion that changes your life.

When I was a young student I sought to gather up knowledge like a miser coveting gold. Every book I read was another bright shining coin added to the pile, every new country I visited was another mark ticked off in the ledger.

Nowadays I see the quest for knowledge and meaning in life more like that of a worm burrowing its way in an erratic path beneath the earth; the worm blind and tiny buried under the vast black bulk of the earth's accumulated wisdom yet still free in its mind to bore through in any direction that takes its fancy.

If he will forgive me for describing him as such, David is one of the most successful worms I know. A humble man who has led a remarkable life in striding different cultures, different languages, different countries, different religions, different ideas and different professions and has enriched and been enriched by all of them.

His wisdom, his charming company and his many kindnesses have earned him so many friendships with a wide range of people throughout the world and his friends now come together in honouring him by contributing that which they consider their most precious gifts: the ideas that have shaped their lives.

What Moves You
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Please contact Marilyn Cunningham, COSCA Administrator, for further details on any of the events below:
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Telephone: **01786 475 140.**

2012

27 March
COSCA Recognition Scheme Workshop
Glasgow

6 March
COSCA 4th Ethical Seminar
Stirling

May/June (tbc)
COSCA 14th Annual Trainers Event
Stirling

June (tbc)
COSCA Trainer and Counsellor Accreditation Workshops

26 September
COSCA Annual General Meeting
Stirling

November (tbc)
COSCA 9th Counselling Research Dialogue

November/December (tbc)
COSCA Trainer and Counsellor Accreditation Workshops

Vision and Purpose

As the professional body for counselling and psychotherapy in Scotland. COSCA seeks to advance all forms of counselling and psychotherapy and use of counselling skills by promoting best practice and through the delivery of a range of sustainable services.

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