

TARIKI TRUST
PSYCHOTHERAPY TRAINING PROGRAMME

COURSE

HANDBOOK

(Revised August 2015)

This Handbook contains material about the philosophy and orientation of the course and information about assessment and course requirements.

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PART I

AWARDS

This handbook details the requirements leading to the making of the following awards:

FOUNDATION CERTIFICATE IN COUNSELLING

DIPLOMA IN COUNSELLING

DIPLOMA IN PSYCHOTHERAPY

HOW TO USE THIS HANDBOOK

It is advisable to read the handbook through before you are interviewed. It may not all make full sense to you yet. You can seek clarification of particular points at interview. Subsequently, when you have joined the Programme, the Handbook will remain a continually useful source of reference and you will want to reread sections as they become relevant to your work. The Handbook contains information which will help you to get started and clarify what you need to do to complete each aspect of the Programme. The handbook is revised and updated from time to time.

ENTRY REQUIREMENTS

FOUNDATION CERTIFICATE	No previous experience or academic requirement. Applicants are assessed on suitability for the training and demonstrated capacity for interpersonal work and related study.
DIPLOMA IN COUNSELLING	Applicants must hold the Foundation Certificate or an equivalent qualification. All applicants are interviewed for suitability. Students will normally progress from the Foundation Certificate to the Diploma in Counselling without a break in studies.
DIPLOMA IN PSYCHOTHERAPY	Applicants must hold the Diploma in Counselling or an equivalent qualification. This programme is at post-graduate level and applicants should hold a degree or be able to demonstrate their ability to work at a post-graduate level. Students who have not taken the Diploma in Counselling with Tariki complete the Buddhist Psychology Distance Learning as part of this Diploma.

SYLABUS AND STANDARDS

AIMS of the Programme:

1. To help students deepen their natural capacity for caring, kindness and understanding; to learn to skilfully apply this in therapeutic relationships in a professional manner;
2. To enable each student to evolve his or her own personal integration of theory, practice, personal and spiritual development, taking account of the theoretical and methodological models taught on the programme, learnings from life and experience of helping others;
3. To present a Buddhist approach to psychotherapy, counselling and groupwork, incorporating both the eastern and western traditions. A Buddhist understanding of psychology is the primary focus of the Programme and the integrating model for other theories;
4. To enable students to become familiar with therapeutic work in a range of modes and media including dramatic, arts based, bodywork and meditational approaches in addition to the conversational method;
5. To establish non-discriminatory attitudes and practices in which each person is appreciated uniquely in their own relation to their own world;
6. To integrate an ethical perspective into the therapeutic process;
7. To assist each student to find a personal mode of practice for personal and spiritual growth.

DELIVERY

The course includes the following areas of learning:

- knowledge based learning
- therapeutic competencies
- development of self awareness
- professional development
- skills work
- practice placements

OUTCOMES

Knowledge based learning

- Students will have completed a two year programme in Distance Learning which addresses theoretical and methodological aspects of the therapeutic process and a professional issues module
- Students will demonstrate the ability to discuss the application of theory to practice both in written and oral contexts
- Students will be familiar with Buddhist models of mental process and be able to locate these in the context of the Western therapeutic tradition
- Students will be familiar with the literature which addresses models taught on the programme
- Students will be able to demonstrate knowledge of current ideas on professional practice and be able to discuss these in the context of their own work
- Students will have a knowledge of issues of difference; models of mental health; symptomatology of severe mental health problems and routes for referral

Assessment: assessment of knowledge based learning primarily takes place through the Distance Learning unit exercises. In addition students are expected to demonstrate their knowledge through the contributions they make during attendance courses. Students are expected to demonstrate knowledge and their capacity to relate theory and practice in seminar discussions and will normally present material at a student seminar at least once during their time on the course. Most course-related work receives peer feedback as well as staff feedback.

Therapeutic competencies

Students will be able to offer therapeutic responses at a level concordant with the standards outlined below

- Students will be able to manage professional boundaries and to make decisions in the light of the client's best interests; the codes of ethics of the profession; and the policies of the organisation in which they are working
- Students will be able to utilise models for negotiating the therapeutic contract and appreciate the appropriateness of different contracts for use in different settings
- Students will be able to recognise the limits to their competence and make appropriate referral

Assessment: Assessment of therapeutic competency takes place through the placement and the supervisor's report. In addition students are observed and monitored whilst conducting micro-skills exercises and other counselling exercises by course staff and peers and will be given oral feedback. Students address issues of therapeutic contract in the Distance Learning Unit 10.

Development of self awareness

- Students will experience a sustained period in receipt of personal therapy which will accord with the minimum requirements set out in this handbook and which will be sufficient to address any personal issues arising on the course which may create a hindrance to their practice as a counsellor
- Students will understand that personal issues may create a barrier to therapeutic practice; will appreciate the importance of personal therapy in addressing such issues; and will appreciate the role of personal therapy in helping them to develop fellow feeling.
- Students will demonstrate the ability to work appropriately with personal material as it arises in course sessions.
- Students will recognise their own patterns of perception particularly relating to issues of discrimination in areas such as gender, race, age, ability or sexual orientation

Assessment: Assessment of self-reflection takes place through the personal development report and through monitoring of the student's participation in course sessions. Issues that arise may be discussed in tutorials. Issues of difference and discrimination are dealt with in the Distance Learning unit 14

Professional development

- Students will develop an appreciation of the limits to their competence and the ability to make referrals
- Students will be familiar with the BACP and IBAP codes of ethics
- Students will have developed a reflective practice in which they are able to apply principles embodied in the above codes of ethics

- Students will appreciate the importance of supervision in the maintenance of professional standards
Assessment of Professional Development: Assessment will take place through the Professional Studies Module, through ongoing monitoring throughout the course and through the placement report.

Skills work

- Students will undertake training during course programmes in pair work, triads, small and large group discussion, psychodramatic and other forms of groupwork
- Students will practice core skills in empathic reflection, object-related facilitation, amplification of scene, and exploration of conditioned response
- Students will develop experience in using creative media, projective methods, and awareness of, and reflection on, the body
- Students will have an appreciation of different styles of therapeutic relationship and be able to work therapeutically with situationally appropriate boundaries
- Students will use supervision effectively to enhance their competence

Assessment of skills work: Students will be monitored on their capacity to offer competent use of all basic therapeutic skills during feedback on exercises in the weekend skills based courses. They will be given oral feedback by course staff and peers. Students will apply these skills in supervised practice, which will be monitored through the supervisor's report.

Practice placements

- Students will complete a practice placement in accordance with the requirements set out in this handbook
- Students will demonstrate competence to practice through completion of the placement so as to meet the minimum standards of competence set out below

Assessment of Practice Placements: Assessment will take place through the placement report and supervisor's report. Informal monitoring of the process will also take place through tutorial discussion.

TOPICS

Students study the following areas:-

- Buddhist Psychology as presented in the Buddhist sutras, abhidharma and writings of later teachers
- Counselling, Psychotherapy and Groupwork Theory, Practice, Ethics and Values
- Action and arts based methods as a medium for applying Buddhist psychological principles
- The application of therapeutic principles in different settings, formal and informal, and related ethics and boundaries
- Theoretical Bases of and Comparisons between the Major Approaches to Psychotherapy
- Parallels in humanistic, cognitive, constructivist, behavioural, psycho-dynamic, psycho-spiritual, and, particularly, western phenomenology
- The Social Context of Psychotherapy including Issues of Power and Human Dignity related to race; social class; culture; age; ability; and mental health.
- Professionalization: the Political and Organizational Context of Therapy and Counselling

- Theories of Human Psychological Development
- The Body, Mind and Spirit Dimensions of Therapy and Personal Growth
- The relationship between Theory, Practice and Research.

The general syllabus is the same for all levels of award but different levels of competence are expected. Whilst focusing primarily on their specialisation, students are expected to acquire a broad perspective. Thus, students studying groupwork are expected to gain a basic understanding of individual therapy theory and practice, and students studying individual therapy are expected to gain a basic understanding of groups. All students will acquire a general understanding of Buddhist psychology. The depth of understanding expected, naturally, becomes greater as you progress from the Certificate to higher levels of the programme.

STANDARDS

The Programme is constantly developing and the standard required gradually increases. Substantial elements of peer assessment are built in to ensure that there is a sharing of responsibility in this process of improvement. The following guide is descriptive rather than proscriptive of the standards expected of students at each level of the programme

Foundation Certificate

Students will:

- demonstrate the capacity to reflect upon their learning and articulate personal and theoretical insight
- demonstrate basic competence in reflective listening
- show understanding of the core principles of Buddhist psychology and the core conditions of a therapeutic relationship;
- give evidence of personal warmth and of respectful and humane attitudes toward other students;
- express themselves about personal matters without undue timidity or hostility;
- Demonstrate capacity for reflexive learning

Diploma in Counselling

In addition to the above, students will:

- Be able to discuss and reflect on their work with clarity both in writing and conversation
- Demonstrate ethical practice through a sustained counselling placement
- Demonstrate an ability to interact with other professionals in a proper manner.
- Use supervision effectively
- Demonstrate an awareness of the impact of gender, race, class, disability and sexual orientation on people's mental well being
- Appreciate the limits to their ability
- Faced with a range of different presenting issues, consistently offer a reflective, and adequately therapeutic response.

- Demonstrate a variety of styles of facilitative response and imaginative capacity in their work
- Be able, in response to a given presenting issue, to offer and discuss intelligently a range of possible therapeutic responses including some which use creative media other than dialogue alone.
- Show understanding of how different people arrive at different constructions of the world around them based both on present attention and on personal history and be free of major bias in responding to different such constructions;
- Understand the main theories and applications of Buddhist therapeutic psychology;
- Demonstrate skills in case management such as contracting, review, boundary keeping and referral.
- Have an appreciation for the range of approaches to therapy currently available and be able to clearly explain the rationale for their own practice and how it differs from alternatives;

Diploma in Psychotherapy

In addition to the above, students will:

- have a well integrated personal style of therapy which is, nonetheless, still evolving;
- be able to work in a way which is creative and insightful, so that clients are enabled to discover unexpected possibilities for themselves;
- have a clear understanding of Buddhist therapeutic theory and method and a capacity to apply it in new ways;
- have a capacity to recognise and work respectfully with the client's subtle constructions of their own inner life and of the world around them;
- understand typical presentations of severe mental disorder
- understand methods of diagnosis of severe mental disorder appropriate to the approach and be able to conduct appropriate diagnostic procedures
- understand and be able to implement treatment methods to address symptoms and causes of severe mental disorder
- be alert to the creative potential of therapeutic encounters;
- appreciate a range of psychotherapeutic theories and methods and be able to apply them in particular cases;
- be free of rigid thinking and narrowness;
- have made sufficient progress in personal growth and maturity that there is no large group of clients whom they are not able to work with effectively;
- have awareness of spiritual-existential issues and the manner in which they underpin everyday choices and behaviour.

PART II: COURSE PHILOSOPHY AND METHODS

The Tariki Psychotherapy Training Programme is more than simply a training course. It is a Learning Community and as such prides itself on offering a rich, multi-faceted, learning environment in which students who have a variety of interests, experience and personalities can contribute together to one another's intellectual, personal, professional and spiritual development.

The inspiration for the programme comes from the understanding of mental process developed over 2,500 years of Buddhist history and from the methods for understanding and developing the mind which have evolved in Buddhist practice since the time of the Buddha. This inspiration provides the paradigm within which some of the experience of Western and Eastern psychotherapeutic method and theory can be integrated.

Whilst the programme teaches a coherent model of psychotherapy, Other Centred Approach, we are also concerned to embrace an open-ended exploration of Buddhist thought and its inter-face with psychotherapy. Students are encouraged to develop an integrated therapeutic practice which is rooted in personal integrity and is broad enough to allow for the complexities of human nature, whilst at the same time, grounding their understanding in an appreciation of best professional practice and current thinking within the counselling and psychotherapy fields. There is a spirit of ongoing enquiry and co-operative learning. We hope you will engage in this spirit with enthusiasm.

The Tariki Psychotherapy Training Programme integrates skills, knowledge and personal experience in an experimental and experiential way. The approach is holistic, practical and rigorous. This Handbook outlines the course requirements. It is important that you have this information. At the same time, we hope you will approach the course in an open and adventurous spirit, using the requirements as a framework within which to extend your competence. Participation and enjoyment of learning are, in the long run, more consequential than collecting credits. You can contribute as well as receive.

Co-operation means inter-active learning and supporting one another. This has some parallels with the Buddhist concept of sangha, the Buddhist community, which is mutually supportive, and, at the same time, challenging. Isolated individuality defeats the growth of sangha. The course group operates rather in the manner of sangha, facilitating co-operative learning and supportive sharing, but also showing us all where our 'edges' and prejudices are.

At first the idea of co-operative learning may take some getting used to because it may run against the grain of earlier educational experiences in which self-reliance and competitive values were prized. Within the learning community the challenge is to develop harmony within diversity, co-operating together in deeper ways and at the same time have the trust and authenticity which allows us to speak up when things seem wrong or feelings are over-ridden. The course includes shared project work and peer learning. On-line courses involve posting work on shared threads so that other students can comment and give feedback. The intent is to encourage dialogue and the chance to engage in this way is

a significant aspect of the kind of learning which we want to encourage. Dialogue is an important learning process. Sharing thoughts before they are polished, listening carefully to one another and taking some risks with ideas and feelings will help you to deepen your understanding on many levels.

This can be a challenge. To let other people see our uncertainties, get feedback, and work through the results together can feel risky. We risk being changed and feeling threatened in our identity. Sometimes we realise we are holding uncomfortable attachments to being seen as right or infallible. Such discomfort is all understandable when we think about the Buddhist principles of grasping, identity building and the creation of defensive structures through clinging to an illusion of permanence.

Compassion is central to Buddhist teaching, but so too is insight and wisdom. In Buddhism, compassion and wisdom go hand in hand. When Quan Shi Yin, the Chinese Buddha-figure who embodies compassion, reaches out, she has an eye of wisdom in each of her hands to guide its movements. In this way we can see psychotherapy as a blending of compassion with understanding. Being a therapist means developing wisdom and compassion so that we can accompany others on their paths, and be a clear mirror to their experiences. Psychotherapy is a practice of the heart but also of the head.

Becoming a therapist requires us to develop personal qualities, not merely to assume a professional role. As therapists we are in relationship to our clients, and this relationship is person to person as well as professional to service user. A person is not an island. We are interconnected. There is a mirroring process which goes on between people all the time. In part this arises from our shared humanity and the common conditions which give rise to our lives.

By the time you have read this handbook, you will be aware that there is a great deal more that one can learn than will be achieved within the time which it takes to meet the minimum course requirements. The process of growing into the therapeutic role is one that takes place over a life-time, not just three or four years. We hope that you will choose to go beyond the minimum and pursue what interests you as fully as possible. We also hope that your learning process and your involvement with the learning community will not stop when you attain a certificate. There are many ways to stay involved and to continue to enrich your own learning and that of others.

THE BUDDHIST PSYCHOLOGY PERSPECTIVE

The training programme presents an approach to psychotherapy rooted in Buddhist principles and open to East-West integration.

A Spirit of Inquiry

The Buddha invited people to inquire for themselves. The Buddhist teachings provide a great richness of wisdom, but this only comes alive insofar as we experiment with it and find out what works in our own lives and those of the people we seek to help. Buddhist teachings are called Dharma. In the Dharma there are many principles which help us to understand reality and in particular to understand how the mind works to generate happiness and suffering, noble and ignoble lives, authenticity and inauthenticity.

The Dharma is far from being a set of dogmas, however. This is because a first fundamental principle is that words will always be inadequate to express reality in all its subtlety. Consequently on this programme we are interested in exploring variations of interpretation. Although the Dharma is 2500 years old, it is still evolving and developing. The present time is especially exciting in this respect since Buddhism has now reached a level of maturity in the West. Many different people are exploring the creative possibilities that emerge from bringing Buddhist principles into relationship with Western ones and new forms are emerging in fields as diverse as the arts, economics, environmentalism and the healing professions. Mindfulness has become widely used beyond the reach of Buddhist practice and is influencing therapeutic practice. Buddhist psychology anticipates many of the developments of Western science, and we are seeing an interest in neuroscience and consciousness studies. These and many other fields offer opportunities for East and West to learn from one another.

Outline of Buddhist Psychology: The Other Centred Approach

Buddhist psychology is practical as well as academic. Its aim is to help people live fuller, more noble lives. The core Buddhist understanding is rooted in the human relationship to affliction (dukkha). The irreducible reality of impermanence, in the form of sickness, old age, death and disappointment, creates a tension out of which the human character is formed. Buddhist psychology suggests that it is through this encounter with existential threat, and our tendency to live in retreat from dukkha, that we build up layers of mental structuring to act as a shield against painful feelings. Although such structures are understandable and comforting, they ultimately cut us off from being fully alive.

The mental structures which we create in our attempt to avoid recognising dukkha are those we think of as our identity or self. They are based on sense-clinging to 'objects' which make up the delusory self-world. Thus Buddhist psychology can be seen to be rooted in a non-self paradigm. A Buddhist approach in therapy aims to loosen the rigidity of these object-based attachments and help people to relate the world more cleanly. In Western terms this means living less in a world of projection and identification and experiencing what is. This kind of approach invites people to engage more fully with what is "other"; other people, other environments. It is concerned with attempting to relate in a more direct way, respecting the mystery of those with whom we engage. For this reason we use the term other-centred approach to describe this form of working.

Historical Perspective: Early history

The earliest Buddhist psychological material is called Abhidharma. The Abhidharma texts were later commented on by leading practitioners over the centuries and in due course, commentaries were written on commentaries until an enormous literature accumulated. An important writer in this respect was the monk Vasubandhu (316-396). Buddhism spread from India into the area now known as Pakistan and Afghanistan where there were then countries ruled by Greek kings. Thence it spread into central Asia and, in due course, it entered the mainstream of Chinese civilization. It thus passed through several quite different kinds of cultures. Indian idealism, Greek rationalism, central Asian shamanism and Chinese practicality have all left their mark. From China, Buddhism spread to Korea, Japan and Vietnam, and from India it spread into Tibet and South East Asia. The cultural diversity across these regions is immense. These countries are all very different in character and history. The Buddhism they have

spawned is consequently diverse in its forms and presentation even though its deep meaning remains essentially the same everywhere.

Recent History

Buddhist thought has had some influence in the West for about a hundred years now, originally as a result of colonial contact. Over this last century, also, Buddhism has undergone a period of rejuvenation in many of its traditional homelands. Buddhist thought influenced Carl Jung and William James. The real upsurge of interest has, however, occurred since the last world war. The Chinese invasion of Tibet brought many Buddhist refugees to the west. The Dalai Lama has become one of the world's most respected spiritual leaders. Zen was popularized in America by writers like Alan Watts and D.T. Suzuki. The more recent Vietnamese war brought another wave of refugees and the work of Thich Tien An and Thich Nhat Hanh has become widely respected. Theravada Buddhism has continued to spread in the English speaking world and, in the USA, Japanese and Chinese immigration has brought with it varieties of Pure Land and Nichiren Buddhism.

The interface between Buddhism and psychotherapy has become a particularly fruitful area of interchange. Western therapists are discovering that Buddhist psychology anticipated many of the dilemmas of contemporary western concern and offers challengingly different approaches to them. There are also some Buddhist based psychotherapies which have developed with relatively little western influence. The recent rise in interest in mindfulness has brought Buddhist practice to a very wide range of audiences, and, although controversial in some quarters, the influence of Kabat-Zinn and other proponents of MBSR and MBCT cannot be ignored by anyone working therapeutically in a Buddhist paradigm.

At the same time, Buddhist thought has influenced the development of other psychological therapies. In Japan, Morita Therapy and Naikan Therapy are both extensively used and in Thailand some Buddhist programmes for combating drug addiction have been developed. In Korea a deliberate attempt has been made to integrate Buddhism, Confucianism and Taoism on the one hand with psychoanalytic and existential psychotherapy on the other and the work of the existential therapist Menard Boss is highly regarded there. The translation of western writings on therapy into eastern languages has also stimulated some original work, cross fertilizing Buddhist and humanistic ideas.

THE DEVELOPMENT OF BUDDHIST PSYCHOTHERAPY APPROACHES

There are many ways in which Buddhist psychology can influence method in the therapy room. If you meet students or therapists trained in Buddhist methods at a different centre, you may be surprised at the differences of style in the way they work. However, it is not really so surprising since Buddhism is itself broad in its cultural and philosophical basis, and also since it offers a very rich source of insight into human process which can be integrated with therapeutic methods in many different ways. In practice, you will discover that you have something to learn from the differences and exploring this will enrich your own understanding of Buddhist methods. To understand different types of integration, you may find

it helpful to see that some integration occurs at the level of methodology, some integration is more grounded in theory of mental process and other levels of integration occur at the level of paradigm.

Method: Western therapies may draw on Buddhist methodology. This might be through the use meditation and mindfulness practice, body awareness, visualization and use of spiritual questions. We have already referred to the mindfulness-based approaches developed by Jon Kabat-Zinn, Naikan method, drawn from the training of Pure Land priests, and Morita which draws on koan practices of Zen. In our own approach at Tariki we draw heavily on grounding methods and mindfulness in creating the therapeutic container and in establishing foundations for the work.

Theory: Buddhist philosophy provides models of mental process which can themselves be used as a basis for developing therapeutic methodologies or integrating those of the West. An extensive study of the Buddhist understanding of conditioned view has led us to develop other-centred ways of working, as well as a number of other therapeutic interventions which you will encounter on courses. In these integrations, Western methods such as psychodrama and person-centred approach become useful, but these are applied in the context of a Buddhist understanding of the mind, identity and perception. Buddhist psychology is not always at odds with Western understandings of the mind, and you will find discussion throughout the course of ideas from psychodynamic traditions, which can offer other view points on the same human processes.

Paradigm: All therapies are embedded within a set of cultural assumptions which are beyond the conscious awareness of the practitioners or clients most of the time. This is the paradigm. For the most part, Western therapies are embedded in a Western paradigm which is unquestioned. However encountering therapies which are grounded in Buddhist paradigms which are culturally and spiritually different can reveal hidden assumptions and omissions. A therapy such as Naikan challenges many Western values and is important in demonstrating the difference of values that underpins Buddhist methodology. Not all therapies which purport to be Buddhist are embedded in the Buddhist paradigm. Many import Buddhist methods into a Western world view (this can happen in spiritual practice too). At Tariki we encourage students to question their assumptions, which are often grounded in Western ideals of individual independence, entitlement, autonomy and justice and to examine the cultural foundations of such ideas and their psychological impact. Students will not necessarily adopt a new life view but will hopefully emerge from the course less certain that the Western viewpoint is the only perspective available.

OTHER-CENTRED APPROACH

Other-Centred Approach is a term developed on this programme which is used to describe approaches based upon principles of Buddhist psychology which see mental health as a function of the person's relationship with 'others'. It places its emphasis on exploring and improving that relationship, increasing other-esteem and the ability to empathise.

Other-centred approaches are grounded in Buddhist psychology. They rest on the following proposals which are fundamental implications of the Buddhist models:

- The self is created as a defence against knowledge of affliction (dukkha). It is an attempt to create stability and permanence in the midst of life afflictions eg sickness, old age and death.
- The self is created and maintained through a cyclical process of expectation (taught in the skandhas and the twelve links of dependent origination), distorted perception, reaction and habit formation.
- It is built up initially through habits of sensory distraction (kama). When the sense of self (bhava) is no longer sufficient distraction, craving for non-being (abhava) may follow.
- Self material manifests both in the sense of identity and in the perceived world.

Buddhist psychology offers a number of possible ways of working therapeutically, but of these other-centred principles are important to the methods taught on the Tariki programme.

Other-centred approach particularly centres on aspects of self process which relate to the world view. The immediate state of mind of the person is conditioned, by the object of attention. People seek out objects of perception which support their identities. Exploring the process of perception gives leverage on self-formation and maintenance without directly challenging the identity, so is an effective way to work therapeutically at this level. Exploration can take one of two directions: exploration of the conditioned view (rupa) and exploration of the reality that lies beyond it.

Exploration of the perception of objects reveals the self-structures (rupa)

The perception of objects (rupa) is conditioned. In other words, we see what we anticipate seeing, we understand and label the world according to prior experience, and we seek out situations which support our world view. We see things selectively or even mistakenly. In this way the objects of perception are mirrors for the identity. They have power to catch our attention.

Exploring rupa energies can help us understand the person's karmic patterns (psychodynamics). Skills associated with such exploration include amplification and distancing or containing methods.

Other-centred approaches are interested in exploring the client's world as it manifests in the physical space which the client inhabits.

Mental health involves a healthy relationship with the object-world (reality).

- Other-centred approaches primarily focus upon moving a person from a self-centred, introspective view point towards a more complex viewpoint which is appreciative of others and has the capacity to empathise with them.
- Other-centred methods include investigation of reality, encouraging empathy for third parties, role-reversal, esteem, appreciation.
- Other-centred approaches place emphasis on seeking objectivity and truth and do this by gathering evidence.
- Other-centred approaches see the centre of psychological support as being outside the person. We are dependent beings, supported by benevolent conditions.

- Other-centred approaches see human dependency, vulnerability and fallibility as the norm, and recognise an unequal state in which we are recipients of positive conditions of life. The universal dimension is seen as non-judgemental and beneficent.

In Summary:

Other-centred approaches tend to focus on

- Observation and collection of data about external matters
- Increasing interest in others, whether third parties, environmental factors or objects
- Increasing empathic understanding of others
- Multiple viewpoints
- Appreciation and gratitude
- Recognition of one's own dependence on others
- Recognition of one's tendency to distort perception to fit the personal script or expectations

WESTERN ROOTS: HUMANISTIC AND TRANSPERSONAL PSYCHOLOGY

The Emergence of Humanistic Therapies

Up to the 1950s western psychology was dominated by two quite different approaches: psychoanalysis and behaviourism. The two were poles apart. In 1954 Abraham Maslow published a book called *Motivation and Personality*. Maslow's work was the beginning of the emergence of a "third force" in psychology which came to be called humanistic psychology. The two best known forms of humanistic therapy are Carl Rogers' Person Centred Approach and Fritz Perls' Gestalt Therapy.

The main point which Maslow was trying to make was that psychology should not be concerned simply with averages and with returning people to normality. If a study reveals that ninety per cent of people do something a certain way, Maslow wanted to know what the other ten per cent do. The ten per cent may be more interesting than the rest. Maslow was particularly interested in what he called "peak experiences". He wanted to know what made people realize their full potential. He was concerned about the psychology of happiness, not just the psychology of pathology.

These ideas were very influential. Maslow popularized the concept of self-actualization and influenced the emergence of the encounter group movement. However, after a time, Maslow began to feel that something was missing from the humanistic approach which he had played such a large part in starting. For many people in the humanistic movement, self-actualization meant building up their egos. For Maslow, however, the term really meant transcending one's ego. Another pioneer working along the same lines has been Maureen O'Hara. She wrote: "I have come to believe that... over emphasis on the individual self... can lead to still more fragmentation and alienation" ¹.

¹ O'Hara M 1989 "When I use the term humanistic psychology" in the *Journal of Humanistic Psychology* 29, 1989, pp.270

Maslow and his colleagues therefore started another new movement which has adopted the name Transpersonal Psychology. Transpersonal psychology offers a fuller expression of Maslow's quest to understand what people are capable of when they have gone beyond their individualistic needs and have become concerned with their place in the natural order of things. Transpersonal psychology has also provided a forum in which important east-west dialogue has become possible about the common ground between psychology and spiritual paths. Students may find the American Journal of Transpersonal Psychology useful. Transpersonal psychology helped to pave the way for the emergence of a truly Buddhist psychotherapeutic approach in the West.

Personal Constructs, Existentialism, Systems and Sub-Personalities

Another striking area of parallelism between Buddhist and Western thinking is provided by the work in the West of George Kelly who developed the notion of personal constructs. Kelly saw a person's interaction with reality as an on-going experiment in which the person is constantly testing out through their actions the constructs they have inwardly developed as a result of their experience of the outcomes of previous actions. Kelly's term "personal constructs" is virtually synonymous to the Buddhist term "internal formations". From this perspective psychotherapy involves helping a client to re-construe the world - to wake up to a new perspective. Such re-construing is likely to result from and result in changes in behaviour which are part of the on-going experimentation in which a person who is awake to life is constantly engaged. A goal in psychotherapy focused on constructs or formations would be that the client becomes less rigidly attached to particular constructions and more willing to approach life in an open experimental fashion.

Buddhist psychology is not organized around a concept of self but sees a person as an open system in which perception, constructions of thought, feeling and imagination, and deep symbolic processes interact and permeate each other in an on-going flow. There are parallels here with systems theory which looks at the individual in the context of, and even as a product of the systems in which they operate. It also has parallels with Western ideas of sub-personalities, which suggests that we move between different identities, each operating in its own domain.

In particular, a Buddhist approach has much in common with existential therapies in that it takes as its central organising factor the human relationship to affliction and mortality. While both existentialism and Buddhism respond to existential afflictions, however, existentialism affirms the self by finding meaning whereas Buddhism finds meaning by seeing into the delusion of independent selfhood. Buddhist therapy may have to steer a fine line between the two, understanding the value of meaning and purpose but also the danger of defensive fixity.

Points of Contact between Buddhism and Humanistic Approaches

Because Buddhist psychology developed over two and a half millennia in many cultures, it does not provide a single model or method for understanding the mind or working with mental process. Rather, it offers a rich source for understanding all aspects of the mind and of human behaviour. Buddhism is divided into schools but these do not map onto the Western divisions of psychology in any recognisable way. There are nevertheless parallels between aspects of Buddhist psychology and all the major western

schools. For this reason it offers an overarching model of human process into which different Western theories can be integrated. In particular the concept of conditioned mind allows for both historic understanding of karmic process and that many conditions are operating from the client's past which can be related to psychodynamic concepts, and for the idea that current conditions are related to thought patterns and behaviour, which can in turn be related to cognitive behavioural approaches.

ETHICS AND PERSONAL SPIRITUALITY

Many students who join the programme do so because they are interested in exploring the spiritual dimension of life. Not all students by any means are practising Buddhists, though some are serious practitioners, coming from a variety of traditions, and some have already gone some way in studying Buddhist teachings. Others may have gained this interest through following other spiritual traditions or through personal experience outside of established religious paths. The diversity of outlook enriches the programme. The practices of many spiritual ways are equivalent and we can learn from each other.

Goals such as cultivating concern for others, maturity and inner stillness are common to many paths. They are also essential to the work of therapy. We cannot give what we do not have. It is valuable, therefore, for the therapist to have a personal spiritual practice he or she can rely upon. It is the work the therapist does to overcome self, to appreciate ever-changing reality and deepen feelings for both the beauty and the affliction in the world that is most potent. When we are getting stuck in our work with clients, it may be that we need to do more work on looking at our own process, rather than improving our level of skill, though the two may well be inter-linked. The major obstacle to therapy is often the therapist's ego.

There is a dilemma in psychotherapy training in this respect. Some sorts of "personal work" can make an individual self-oriented rather than other-oriented, and foster fixed positions rather than flexibility, so not all "self-development" is conducive to advancement in training as a psychotherapist. At the same time, if a trainee therapist does not engage in personal therapy he or she will not have the personal tools to reflect on the ways in which personal process may be intruding on the work. For this reason it is important to find a good therapist who will not collude in feelings of entitlement or unhelpful self-deprecation, and who will challenge the student to look at their responses to others in a bigger context of personal reactivity and habitual perspectives. Personal development is crucially important when it helps the student to let go of the obstacles which impede their ability to empathize with particular clients or particular issues.

The connections between spirituality and western psychotherapy, though often unacknowledged, have often been important. Freud and Moreno both drew ideas and inspiration from Jewish mysticism. Freud also wrote, in his *Autobiographical Study* (1925), "My deep engrossment in the Bible story (almost as soon as I had learnt the art of reading) had, as I recognised much later, an enduring effect upon the direction of my interest." Jung was the son of a clergyman and made extensive use of religious and alchemical imagery. Rogers began by studying to become a minister and only later converted to

psychology. The work of all these four founding figures of psychotherapy can be seen as making spiritual insights available to a secular age.

In keeping with the concern for the spiritual dimension of therapy, we have a particular concern with ethics. It is essential on this programme to maintain a high standard of ethical conduct, not merely in order to avoid falling foul of the standards of the profession, but because the establishment of a wholesome ethical atmosphere is therapeutic in itself. Non-ethical conduct has harmful psychological consequences for the client on many levels. It is an act of betrayal in which the deep trust that is the foundation of the therapeutic alliance is broken, so we should be careful to maintain the highest possible standards in this respect. All students who join the programme are asked to make a strong personal commitment to advancing their own ethical understanding and behaviour, not simply in the conduct of their professional work, but in life generally. Ethical progress is at the core of personal growth.

GROUPWORK

Groupwork provides a medium in which much of the learning on this programme takes place. It is also an important subject of study in its own right. The programme integrates individual and group work. When we learn about counselling, we do much of the work in groups. Not all students find groupwork easy. It is nevertheless a valuable part of the learning process. Even those who did not enjoy it at the time, afterwards report how useful the experience of being in groups with other students has been for them.

Groups provide dimensions to the therapeutic process which are not immediately accessible in individual work. The differences of perspective held by different group members are a vitally important resource in helping each group member to explore the essential meaning of their own way of being and become aware of conditioned aspects of view. Groups become a means of understanding others, of valuing diversity, and of seeing complementarity where previously we saw conflict and possibilities where previously we saw threat.

Group process is a subtle and often complicated matter. There is a great deal more going on in groups than meets the eye and it is part of the groupworker's art to make apparent some of this hidden or "invisible" group. Much, however, unfolds beneath the surface of the process and does not need interpretation. Group process takes place whenever people come together, but in intentional groups the unfolding experience can itself become the subject of scrutiny. This process unfolds through stages which seem to mimic the stages of a life. It is as if the group is an organism with a stage of coming to birth, a childhood, adolescence, adulthood and old age.

Every individual is strongly affected by the groups in which he or she has membership and to which a loyalty is felt. Individual identity is thus closely related to group identities with which we associate. It is almost impossible for a person to give any kind of self definition without reference to group membership. At the same time, groups themselves demonstrate many of the self-building processes

which we learn about in Buddhist psychology. They provide a good illustration of how identity is based on no-self reality.

Groups also provide a context in which the object-related nature of many of our patterns and internal formations become apparent. We discover how far our behaviour and identity is associated with the people and things to which we give attention. Thus the process of identity creation, and its relatedness to objects, can be explored and worked with openly.

Groupwork is a powerful method of psychological work. Therapeutic work requires refined skills, and being in groups provides a useful way of developing these. On the one hand students taking part in a group learn to be more aware of psychological currents, subtle inter-personal communication, and non-verbal cues. On the other hand, among the skills needed to be effective in a group is assertiveness. To participate, one needs to be able to speak out. It is helpful to everyone in the group if people can be clear and open about their responses and share their experience even when this is uncomfortable. Being able to say difficult things to others in a clear but direct way is an important skill for the one-to-one therapist, so groups provide a good place to practice.

A variety of ways of thinking about and working with groups are introduced on the programme.

CREATIVITY, BODY-FOCUSED AND MULTI-MEDIA WORK

The course includes sections in which projective and creative working is used. These draw heavily on the embodied sense, and as a student you will be invited to use body-awareness as the basis for many of the exercises which are offered in class.

Working creatively with different media puts us in touch with new aspects of experience. The object produced can be a representation of both external and internal process and of real world relationships and events. Looking at a picture, we see through the eyes of the painter. Understanding it, we may understand the unconscious processes, the patterns of conditioning which shape attention and perception. Art work also produces an object with which the client can explore interconnectedness and reactivity. As images are made real, they become symbolic objects that are perceived and reacted to. The process of creation is both one of expression, and one of receptivity. To produce a creative work involves letting go the need to be "in control" and flowing with the creative process. It is an interaction between the person and the medium.

Therapy is enhanced by our being in touch with our own creative potential both in our verbal responses and in our ability to move between media. On the course we use art materials, image work, dramatic and expressive methods. This is partly so that students can learn to offer different media to their clients, but also so that they can expand their potential to respond creatively.

Working with different media requires a sound basis of therapeutic skills. Each medium has its own special value and creating shifts from one mode of expression to another often provides the fullness of

experiencing that makes life become real for us and opens new possibilities. Expressive methods allow people to become fluid and alive in their experience of life, giving form to the things for which they have no words and finding colour and multi-dimensionality where previously all was black and white and flat.

Mental and emotional processes are also bodily experiences. Buddhism challenges the body/mind split and teaches methods which bridge the artificial divide. Meditation, walking, mindfulness of breathing are all central practices. Just as the mind is closely observed, so too is the body. In therapy working with bodily experience can be powerful and cathartic. It can also be the source of deep insight. Whilst the mind has learned to delude itself, the body often reveals deeper truths.

On the course we work both with methods that develop body awareness and enable us to listen to our body-sense, and we work to develop observational skills so that as therapists students learn to notice and respond to body cues. Developing body sense and acute awareness is valuable both as a skill that can be passed on to clients and as a channel of understanding the therapist/client relationship. Awareness of our bodies greatly deepens our empathic link with clients. As we become more in touch with our own physical being we are able to recognise a felt sense of what our clients are edging toward. We may also become aware of how our clients are present (or not) in their bodies and may help them to gain contact with feelings which would otherwise be off the edge of their awareness.

PART III: GENERAL GUIDELINES FOR STUDENTS

INITIAL PLANNING

There are a number of things to do to get immersed in the course. Remember that the initiative is with you in co-operation with others. Plan to:

- Meet other students and establish cooperative learning arrangements. You will need access to the internet to follow this programme, at least beyond the Foundation Certificate, and internet groups form one important area of communication between course blocks.
- Decide what courses in the programme you want to attend and book them. Try to attend at least one course section per term or two blocks per academic year. Ideally more.
- Book tutorials. You can generally do this when you attend a course block.
- If you are on one of the Diploma programmes think about how to organize your practice work and supervision. Normally this happens through a placement in a voluntary project, and this can take time to organise. Start in good time. Please see guidelines for placements.
- If you are on the Diploma in Counselling or plan to join it shortly, enrol for the next intake of the Distance Learning Programme. Set aside regular time for reading and study.
- Find a therapist or personal growth group for yourself.
- Start a personal development journal and make some initial decisions about how you are going to meet the personal development requirement of the course.
- Start a log book listing everything you do which is relevant to the course and keep your tabella up to date.
- Reflect on your spiritual practice and reflect on how it links with your experience of the course.
- Join BACP as a student member

Although the initiative is with you, you are not alone. The course staff will help you if you make your needs known. Co-operative study is essential. You are not in competition with other students and everybody achieves more when we help each other.

SUPPORTING YOUR LEARNING PROCESS

The Tariki Training Programme involves both on-line and face to face attendance. Our philosophy supports self-directed learning and this, as well as the practicalities of having long periods between course blocks, means that you will need to establish good habits of study from the beginning. It is important to realise that you are not alone and the life of the course does not stop when people go home at the end of a course. You may already be in touch through distance learning programmes, but if not, stay in contact with other students and with Tariki staff and graduates by email and on the ning site and through coming to other Tariki events such as The Buddhist Therapists forum. If you feel out of touch, pick up the phone.

At the same time, you do need to spend time on your studies. The following strategies will help this.

STUDY TIME

Determine now to put aside some regular time for study. This requires self discipline. Each person has their own pattern of studying. Some make notes. Some research a topic. Some pursue a controversy. Some like to work alone. Some like interaction with others. Establish your own pattern but don't do nothing!

PERSONAL LEARNING JOURNAL

Students are required to keep a personal learning journal. You may keep your learning journal in a notebook or folder or, if you prefer, electronically, either as a word file or as an on-line password protected blog or web page. Start a Journal of your experience on the course. On the Foundation Certificate, this Journal is your main written learning aid. It may be requested by staff when you complete the course. At Diploma levels staff will not generally ask to see your journal but you will be required to provide a summary at the end of the programme in your personal development report.

A learning journal often involves a dialectic process. You write about experience or thoughts and then reflect upon what you have written and add comments. In this way you develop your thinking process. Read back through previous entries and add comments. Date all entries and comments so that you can see your progression of ideas. Include:

- Listings of facts and figures: what you have attended when, how many counselling sessions you have had and so on. You will also need these details to fill in your tabella.
- A summary of content, what you have learned, and your reflections on it, recorded at the end of each course day that you attend.
- A longer summary of your own process on each course unit that you attend
- Reflections on aspects of your daily life in relation to the learnings you had from the course.
- The Distance Learning Course offers journal exercises with each unit. You should complete these in your journal and then put a summary on the Distance Learning site.
- Quotations and reflections on your reading
- Reviews of what you have written over a period of time
- A summary of learning from placement demonstrating that you have met the learning outcomes listed in part three
- Learning from personal therapy at both personal and professional levels

A good way to start now might be to write an account of a particular incident in which you felt you learned something about yourself or about inter-personal relationships:

- Look at what learning there was in the incident and how it impacted on you and changed you
- Think about what learning there was for the others involved and how your behaviour impacted on them.
- Review your account and see if you can identify assumptions which you are making in writing it.
- Add notes illustrating other perspectives or critiquing your initial position.
- Return to your account after a few months or years and add further comment

Consider the future. Identify issues you might want to tackle in yourself and professional issues and questions you intend to learn about over the next year.

- Look at what inspires you and at how you can increase your contact with people, ideas and activities which support your sense of where you wish to be.

Consider the past. Reflect on events and personal changes that have led you to the present point;

- What strengths can you draw on from past experience to help you on this programme?
- Draw a lifeline and mark on significant events.
- Use prose or notes, pictures, diagrams, collage or whatever is most meaningful for you to create pictures of significant events and phases.
- Keep a portfolio for artwork which you produce on the course and date the items so that you will be able to look back and review, or photograph your work and add it to your on-line journal.
- Re-contact significant people from your past whom you may have lost touch with.

Reflective process

The process of reflection may involve a number of stages. A good pattern of working can, for example, be to use the following structure:

- Write spontaneously about an experience, event or insight
- Read what you have written and try to read between the lines, reflecting, for example, on why you saw certain things as important and omitted others
- Take different view-points, for example you might write about how you think another person who was present saw the incident
- Return to your writing after a period of time and review all the levels of reflection and add another layer of comment.

Do not change your first piece of writing or subsequent comments. If you feel embarrassed by something you wrote earlier this is part of the learning process. Learn by observing how your understanding changes. This process of learning has parallels in the way clients develop their thinking so you can learn from the process.

This sort of structured reflection can be endlessly varied. Think in terms of questions such as:

- What is really going on, really true?
- How else might a person view this (me in another mood, anyone else, a particular person)?
- What does this tell me about therapeutic or psychological process?
- Are there ethical dilemmas in this situation and how did I resolve them?
- How have I changed over my time on this course?

What not to include in a learning journal

Your learning journal is generally intended for your eyes only, but in rare circumstances it may be viewed by course staff, and, unless you are very careful, it could be accidentally read by third parties. Although you will gain more from honest reflection than from censored writing, you should be careful of how you

include material about third parties. This is a good discipline in any case and will prepare you for making client notes. Develop a respectful style of expression. Try to be honest and fair. Imagine that the person whom you are writing about will be reading your journal. Regard this as part of the learning.

Preserve anonymity where possible by not using identifiable references such as names, places or other 'facts'. Talk in the specific about your own process but ask yourself how much detail is necessary when describing others' process (sometimes it may be necessary). Be wary of how you store your journal, particularly if it includes any material, however indirect, about third parties.

On the other hand, anxiety about issues of confidentiality should not get in the way of the use of your journal. It will be a sensitive document and course staff will respect this and rarely ask to see it.

PEER LEARNING

Peer learning is an important arena for making a reality of the principles behind the programme. The learning community model values collaborative working, and through it we learn to work together and appreciate one another's needs as developing therapists. Peer learning is a requirement on the programme. It should be done in groups. These may include students at different stages of study within the programme. You can invite past students to join you if you and they wish. Current students should not be out-numbered by others though. Some Tariki events, such as the forums can be counted as peer learning. Peer Learning Groups may be on-going and meet regularly or may be *ad hoc*. For students at a distance peer learning often takes place on evenings of course events, but sometimes students also organise weekend get-togethers. Peer learning time can be used for discussion, skills practice and personal work. You can use formats for exercises which we use on courses, or you can develop your own. On this programme co-operative work is seen as one of the best ways of developing skills and knowledge.

TUTORIALS

You will be expected to sign up for tutorials on every course block which you attend, and you may arrange them at other times by contacting a tutor directly. Usually tutorials are face to face but they can be help over the phone or skype if necessary in between course blocks. E-mail consultation is also good for smaller queries. The way you use tutorials will vary and it is up to you and the tutor to use the time effectively.

- Review your learning and discuss your plans for courses and practice work
- Make arrangements for your practicum and discuss contract arrangements which you need to make with your placement provider and supervisor
- Share ideas; discuss course material and topics that interest you and develop ideas for written work
- Discuss how personal development and skills learning fit together for you, perhaps referring to your journal if you wish
- Review your practice work. Tutorials are not a substitute for supervision but from time to time it is useful to discuss the work you are doing with your tutor in some detail

PRACTICE WORK & SUPERVISION

AT DIPLOMA IN COUNSELLING LEVEL

All students on the Diploma in Counselling are required to undertake a practicum. This important part of the course will consist of face to face client work, supervised within your placement provider organisation, or by arrangement with them. Guidelines for undertaking your placement are listed in the next section of this handbook.

The Diploma in Counselling practicum is your first taste of real counselling. As such it is vital that it is established with professionalism, seriousness and respect. The framework for establishing a practicum is therefore intended to create a situation in which as far as possible you are working within your capabilities and both you and your client are properly supported. On the other hand, human situations are never entirely predictable and before starting your practicum you need to have reached a level of confidence such that you will be able to deal adequately with the unexpected so as not to put yourself or others at risk.

Before starting your practicum, you should discuss your readiness with a member of course staff in a tutorial. In order to start a placement, Students are responsible for finding their own placements. This is not always easy and you should start investigating local agencies as soon as you start the Diploma in Counselling. Some agencies only recruit students at particular times of year (often starting with the academic year). This may affect when you are able to start. Suitable agencies will be used to taking students on placement and will be able to meet the requirements set out in the Placement Provider's Contract. Suitable placement providers may include voluntary sector organisations, charities, statutory providers or educational establishments. You will need to complete a Placement Proposal Form and submit it to the course staff before agreeing a placement.

Most agencies are themselves selective and you may find you have to go through an application process and may need to complete in-house training with the agency to adapt your skills to their needs. This is all to the good and you should approach the process seriously. If you need help preparing for interview, ask course staff for advice. We are happy to supply references or letters of recommendation.

Client work on your practicum must be with people who are not associated with the course. Although students may practice counselling other students in peer learning settings, you may not counsel other students from the course as part of your practicum.

SUPERVISION

It is essential that all counselling work you do is properly supervised. The supervisor will normally be provided by the placement provider but you may be required to find your own supervisor or additional supervision in some circumstances.

Supervisors should have appropriate qualification and experience and should be willing to support the student in working in a manner congruent with the rationale and philosophy of the course. Although ideally your supervisor would be trained in a Buddhist approach, in practice there are relatively few Buddhist therapists, and even those who describe themselves as such vary considerably in their understanding of Buddhist models. Thus most students are supervised by supervisors of different therapeutic backgrounds. We therefore ask supervisors to affirm their support of your orientation and you should provide your supervisor with basic information about the approach as requested. You can do this by:

- Providing the basic information offered in the placement provider and supervisor's contracts
- Offering a copy of the course handbook
- Discussing your understanding of models taught on the course
- Sharing core text books from the course

Your supervisor will need to complete an agreement which includes details of their own orientation and an agreement to support you in working with the model taught on the course. If you experience any difficulties arising from differences between the model presented on the course and that of the supervisor, you should discuss this with your course tutor.

We generally offer a supervision group on course blocks so that students can receive additional supervision from course staff within the model taught. If you wish to organise additional supervision with course staff or others recommended by the course, this is often possible, but course staff may not be your main supervisor. Supervision charges may apply in such cases.

For UK students, this should also meet accreditation requirements for BACP who require supervision at a minimum rate of one and a half hours per month whilst practising, but whilst course staff make every effort to stay abreast of accreditation requirements, students are responsible ultimately for making sure their practice meets the standards required by other bodies such as BACP. Overseas students and those intending to seek other accreditation should check local requirements.

MULTIPLE PLACEMENTS

Some students will have more than one placement whilst on the course. This can be useful in broadening your experience. In particular, if your first placement works with a narrow client group you may be advised to gain additional experience elsewhere. If you take on more than one placement concurrently, it is your responsibility to make sure that you are working within reasonable limits so that you can give good service in both places. Students with multiple placements will be required to provide supervisor's reports from each placement.

PLACEMENTS AT DIPLOMA IN PSYCHOTHERAPY LEVEL

On the Diploma in Psychotherapy, your practicum is regarded as the establishment of your professional practice. The requirement is that you complete at least 250 hours of face to face client work. At this level you may work in an agency or independently. Your practice should demonstrate good professional standards in all respects. It should show that you are capable of sustaining ethical practice with a variety

of clients. Ideally you should show that you are able to work in different contexts with different therapeutic contracts, however for different students, circumstances will vary. If you are already employed as a counsellor, however, you might consider taking on a voluntary placement or private clients to broaden your experience.

Because the Diploma in Psychotherapy is at post-qualification level, more flexibility is permitted in finding a placement. The student will generally be responsible for arranging his/her own placement and making sure that it accords with professional standards of supervision, ethical boundaries and good practice. A letter confirming the student's status will be provided to placement agencies if required. Students may complete the Diploma in Psychotherapy level placement through properly supervised private practice. The supervisor must be suitably qualified to be able to supervise you satisfactorily at psychotherapist standard. We will need to agree a supervision contract with your supervisor which will be on a similar basis to that of the Diploma in Counselling with the additional criteria that your supervisor must be able to supervise to psychotherapist levels and must submit a report according to the Diploma in Psychotherapy level guidelines.

OVERSEAS STUDENTS

The requirements of the course programme are designed to conform to UK standards of professionalism and to UK accreditation requirements. The course cannot guarantee that they meet local standards elsewhere in the world. Accreditation processes vary greatly from country to country. Overseas students are responsible for making any enquiries necessary into local standards and are strongly advised to do so before enrolling for the programme. Course staff cannot advise on matters of professional standing, accreditation or insurance or similar matters outside the UK, but we may be able to adjust requirements to meet specific needs and issue certificates reflecting additional work where this is agreed and completed.

ACADEMIC COMPONENTS

THE BUDDHIST PSYCHOLOGY DISTANCE LEARNING PROGRAMMES

Foundation Certificate students do not have an academic component but you may well like to set yourself a reading schedule and study the subjects that catch your enthusiasm to more depth so that you can get ahead with your learning. Start to read the core texts and use the exercises in *Listening to the Other* to support your personal learning and orientate you towards listening to others. Depending on the point at which you register you may also be starting the Distance Learning component early. This can be helpful, but a lot depends upon how fast you wish to progress on the course as a whole. Discuss the decision with your tutor.

On the **Diploma in Counselling** the Distance Learning sequence will shape your study. You will need to keep organised to meet deadlines. The sequence begins each October. If you join the course too late to join the current intake, then you will join it the following October. In the meantime you can do some preparatory reading and get ahead with project work and exploring possibilities for the practicum. At

this stage you will find *Other-Centred Therapy* helpful and can start to use the exercises in it to support your journal work and peer learning.

If you join the programme with the **Diploma in Psychotherapy** and have done your training elsewhere, you will need to complete the four modules of the distance learning programme.

RESEARCH PROJECTS

Diploma in Psychotherapy and Diploma in Counselling students need to do one or more projects. A project is a small piece of research work, executed co-operatively with other students. It should be planned, discussed and executed in discussion with the designated member of staff. All research projects must be conducted according to ethical principles. Appropriate permissions must be obtained and all data anonymized. Results of research should be presented by those students conducting the research in a joint report which will be published on the learning community ning site.

PAPERS

Students on the Diploma in Psychotherapy are required to write several theory papers during the programme. Papers at Diploma level should be between 2000 and 3000 words. Students have a choice of title and subject for each of their papers within the parameters set out in the course requirements. Discuss both your intentions and drafts of work in progress with your tutor and with other students.

GROWING INTO THE ROLE OF THERAPIST

PERSONAL DEVELOPMENT

In accordance with the principle that therapists should have experienced a similar length of therapy themselves to that which they offer to their clients, all students on the Diploma in Counselling are required to complete 40 hours of personal therapy and 20 further hours for the Diploma in Psychotherapy. The purpose of the personal development requirement is to help you to:

- Understand and gain confidence in the process of personal growth and change.
- Become aware of the personal issues which hinder your therapy work.
- Realize the value of on-going personal work for the practising therapist.

PROFESSIONAL DEVELOPMENT

Whilst on the course you will be expected to reflect on your role as therapist not only in terms of your client work, but also in terms of your relationship with colleagues, the organisation in which you are placed, and the profession at large. Students are expected to become student members of BACP and to keep up to date with professional issues through the journal and web site.

CONTINUING PROFESSIONAL DEVELOPMENT

Learning and professional development do not cease once the course is completed. Learning is a lifelong activity and enthusiasm for continued exploration, regardless of certification requirements is a hallmark

of the Tariki Learning Community. All therapists are expected to engage in continuing professional development (CPD) and we encourage you to regard this as an opportunity rather than a chore. Hours required for ongoing accreditation should be regarded as a minimum and we encourage you to exceed them substantially.

It is possible to attend Tariki Trust courses from time to time on a 'pay as you go' basis, and we offer a post qualifying certificate or CPD packages. We very much appreciate having course graduates on courses from time to time as it is inspiring for current students as well as helping you to stay abreast of our latest thinking. On the other hand we also encourage you to broaden your experience and attend training workshops in other approaches or in specific subject areas.

ACCREDITATION

Graduates of the programme may wish to work towards accreditation through a professional body. Systems of accreditation and professional registration are currently under review in the UK so you should consult course staff and the relevant web sites for the latest information. Currently graduates are encouraged to work towards BACP accreditation after qualifying. The course is intended to meet the training requirements for this process, which is undertaken after a period of post-qualifying practice, but gaining accreditation involves various additional requirements, so you should consult the latest information on the BACP web site. Some students have in the past sought accreditation through other bodies. If your preferred route of accreditation has additional training requirements, we are happy to discuss with you whether it is possible for us to help you meet them. Students from overseas are strongly advised to check local accreditation and practice requirements before embarking on the training.

READING

You will receive various book lists as the course progresses, however the most important guidance for your reading is your own interest in the subject. You are expected to read widely. Use the lists, and also take advice from other students and tutors and your own discretion. It is not generally necessary to read academic books from cover to cover unless you are a very fast reader, and few people do this when studying. Use indexes and tables of contents to follow up the topics which interest you most.

At the Diploma in Psychotherapy level especially you should be making use of professional journals as well as books.

LIBRARY SERVICES

Since you will need to read a lot, you need access to books. You can join libraries and use inter-library loan services to get what you want. There is also a lot of material to be found on the internet, including many whole books, but be careful to check the source is a good one. For traditional Buddhist texts try www.accesstoinsight.org. The distance learning programme contains many links to such materials which will help you to start to follow up original sources. University libraries are also useful as a reference

source and you can often join your local university library for a fee even if you are not a graduate of that university. Some hospital psychiatry departments also have good library facilities.

It is possible to come for a few days reading retreat at The Buddhist House from time to time. We have a large library of books and journals as well as having internet access through wifi throughout the house. Our books are not for loan but can be read in the house. If you come at a quiet time you can have a study bedroom and enjoy a peaceful break, participating in the life of the community as little or much as want. A reading retreat will also allow you time to book a tutorial if you wish.

SUGGESTED READING

The reading lists which follow are arranged topically. Specially recommended books are marked with *.

Core Texts

Brazier C 2003 *Buddhist Psychology* Constable & Robinson

Brazier C 2009 *Listening to the Other* O-Books

Brazier C 2009 *Other-Centred Therapy* O-Books

Buddhist Psychology & Psychotherapy

Akong Rinpoche 1987. *Taming the Tiger*. Dzalendara

Brazier D 1995 *Zen Therapy*. Constable & Robinson

Brazier D 1997 *The Feeling Buddha* Constable & Robinson

Chodron P 1996 *When Things Fall Apart* Element

Epstein M. 1996 *Thoughts Without A Thinker* Duckworth

Germer, K, Seigel, R & Fulton, P 2013 *Mindfulness and Psychotherapy* Guilford Press

Hanh, N & Rachel Neumann, 2006, *Understanding Our Mind* Parallax Press

Kabat-Zinn J. 1990 *Full Catastrophe Living*. Piatkus

Krech G, 2001 *Naikan: gratitude, grace, and the Japanese art of self-reflection* Stonebridge Press

Manne J. 1997 *Soul Therapy*. N Atlantic Books

McConnell J.A. 1995. *Mindful Meditation* Buddhist Research Institute

Preece R 2009 *The Courage to Feel: Buddhist practices for opening to others* Snow Lion

Reat N.R. 1951 *Origins of Indian Psychology* Asian Humanities Press

Reynolds D. *The Quiet Therapies* University of Hawaii Press

Reynolds D. *Flowing Bridges, Quiet Waters* State University of New York Press

Trungpa C. 1992 *Transcending Madness*. Shambhala

Trungpa C. 1993 *Training the Mind and Cultivating Loving Kindness*. Shambhala

Tsering T 2006 *Buddhist Psychology* Wisdom

Williams, M, Teasdale, J, Segal, Z, & Kabat-Zinn, J 2007 *The Mindful Way Through Depression* Guilford Press

Buddhist Therapy Anthologies

Claxton G. 1986 *Beyond Therapy* Wisdom

Crook J. & Fontana D. 1990 *Space in Mind*. Element

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PART IV: PROGRAMME REQUIREMENTS & REGULATIONS

COURSE STRUCTURE

	Years (min/max)	Attendance (contact hours)	Peer Learning	Practicum (client hours)	Academic	Personal Therapy
Foundation Certificate	6 months to 2 years	130 hours			Learning Journal	
Diploma in Counselling	2 to 3 years	320 hours	30 hours + 1 project	150 hours externally supervised	18 units distance learning	40 hours + personal report
Diploma in Psychotherapy	1 to 3 years	300 hours	30 hours + 1 project	250 hours externally supervised	4 written assignments*	20 hours + 10 days retreat

*Students joining the Diploma in Psychotherapy having previously trained elsewhere are required to complete 12 units (4 modules) of distance learning plus one written assignment.

ADMISSION & REGISTRATION PROCEDURES

Admission to the course programme is by application. Applicants must complete the form provided, indicating on it which level of course they wish to apply for. Normally candidates will start at the Foundation Certificate unless applying for accreditation of prior learning (APL). Candidates will be required to supply the names and contact details for two referees. Normally references should be provided by a) a person able to vouch for the candidate's suitability and aptitude for inter-personal work and b) a person able to vouch for the candidate's ability to complete the academic aspects of the programme. There is an administrative fee for applications. Applications may be submitted on paper or on line. Once references have been received, the candidate will be interviewed. Interviews will normally be held by two members of course staff. A successful candidate may be offered a place immediately after interview provided references are in order. The offer is made in the form of a letter and will include an agreed start date and finish date for the student. Should the student wish to renegotiate these dates,

this should be done immediately. A reply page accepting the offer must be returned prior to the student starting the programme. Places are subject to the payment of fees.

Students may choose to attend a taster weekend prior to interview but should note that attendance on this basis does not guarantee that a course place will be offered. Admission to one level of the programme does not guarantee that the student will be admitted to higher levels.

ACCREDITATION OF PRIOR LEARNING

Students may be admitted to a level of the programme commensurate with their level of prior learning at the discretion of course staff if they provide evidence of a completed certificated course or courses of equivalent length and intensity in counselling or psychotherapy. Courses included in an application for APL must be of an appropriate level of skills training and theory input. On occasion students may be accepted for APL where they have undertaken a longer course in a related field which included as part of a full professional training a complete module on counselling or psychotherapy skills. This will only be the case where the module was of equivalent length and intensity and included an appropriate level of skills training and theory input:

- Foundation Certificate: At least 150 hours staff contact time including practical skills training.
- Diploma in Counselling: A full counsellor training to a level which would meet BACP accreditation training requirements including a placement of at least 150 hours.

Please note that attendance at short training workshops of less than 50 hours will not normally be considered for APL purposes.

In considering an applicant for APL, course staff must be satisfied that the applicant not only meets the requirements in terms of hours of attendance, but is also able to demonstrate the ability to reflect intelligently on their practice at a standard commensurate with the level of course applied for. Students applying for APL should normally usually attend at least one weekend of the course prior to interview in order to ascertain their ability to integrate with students at their proposed level of entrance. Where an applicant does not meet these criteria they may be offered a place on a lower level of the programme.

FEES

Details of registration categories and fee structures can be found on the course web site. Payment by instalment can be negotiated for **Diploma in Counselling** and **Diploma in Psychotherapy** courses. This normally carries a surcharge as specified on the site. Fees are payable in advance of first attendance unless otherwise agreed and are non-refundable. Fees for attendance courses cover tuition but do not include accommodation or expenses associated with your placement. Fees for Distance Learning Programmes are additional to the main course costs.

Students should budget for:

- Course fees (as set out in the course prospectus or web site)*
- Distance Learning fees (Diploma in Counselling or Diploma in Psychotherapy only)*
- Personal therapy

- Accommodation* & travel (optional)
- Books and computer costs
- Any costs associated with their placement or supervision

*payable to Tariki Trust

REGISTRATION

Foundation Certificate: Registration is for up to two years and covers 18 days of training. Should the course not be completed within this time a re-registration fee will be payable. A student who completes the Foundation Certificate may register for the Diploma in Counselling straight away on completion by completing the application procedure.

Once accepted onto Diploma in Counselling, students become registered upon payment of course fees, either by lump sum or in instalments by standing order. This registration lasts for up to three years, but terminates on completion of the diploma. Students on the Diploma in Psychotherapy become registered on payment of fees, and remain registered for up to three years or until they have completed the diploma. Should any level of the course not be completed within the time specified above, a re-registration fee will be payable.

TIME LIMITS AND EXTENSION OF STUDIES

Minimum and maximum times in which the programmes may be completed are indicated above. Students are enrolled for up to 2 years for the Foundation Certificate; 3 years for the Diploma in Counselling and 3 years for the Diploma. After this time the following rules come into operation:

- A student who does not complete within the designated time will be liable to re-registration fees as set out in the fee schedule.
- Students must attend at least two courses per year unless a period of absence is agreed. If this involves attending more course days than the minimum requirement, additional days must be paid for at the student day-rate.
- If a student remains registered for a long period in excess of that originally contracted and is not deemed to be doing sufficient work to sustain progress, a deadline for completion may be set.
- Students who extend their studies over a very long time span need to be aware that the course evolves over time, so may change substantially over a long period.
- Whilst registered, whether in the initial registration or as a result of an extension, students are entitled to full tutorial rights.

Completion of placements: Placements should be completed alongside course attendance wherever possible. If you do not complete your placement within your initial registration time you will be liable for re-registration fees and must continue to attend courses at the minimum level of two weekends per year even if you have already accumulated sufficient course attendance hours. Additional course attendance days are paid for at the 'student' daily rate.

CONTINUITY OF STUDIES

Students must remain continuously enrolled throughout the period in which hours or credits have been accumulated. Hours of attendance from courses (not including day seminars) accumulated in the six

months immediately prior to enrolment may be included, provided these have not already been used to obtain another award, however where this happens any additional payment will be forfeited. Enrolment on the next level of the programme must follow completion of the previous level unless a special dispensation is negotiated. Where a student discontinues study without completion, existing credits may be "frozen" for up to a year provided the student applies in advance for a study break and provides full explanation of appropriate reasons for the discontinuity. Students taking a year out in this way must remain enrolled as students under general registration. Absence of more than a year will result in erosion of existing credits at a rate of 15% per annum. Special cases will be considered on their merits. Students wishing to rejoin after withdrawing without having been granted a study break will follow the same procedure as new applicants.

COMMITMENT

Students joining the programme commit themselves to

- Attendance at staff-run courses as listed in the course structure table
- Personal study time: Distance Learning Programme minimum 16 hours per unit; other assignments & reading 25 hours per assignment
- Peer learning as listed in the course structure table
- Practicum (Diploma Counselling) 150 hours (Diploma in Psychotherapy) 250 hours - plus reflection and supervision time
- Personal development: therapy hours as listed in the course structure table plus an estimated one hour per week journaling time

COURSE REQUIREMENTS

TABELLA & RECORD KEEPING

Students must fill in a tabella issued to them for the purpose listing what they have done in all aspects of the course. This should be kept up to date. Students are responsible for keeping the following records:

- course attendance
- copies of all submitted work including distance learning assignments and research project reports
- placement hours and supervision sessions
- tutorial contact
- personal therapy and other personal growth work
- peer learning hours

Before graduating the completed tabella must be submitted, and will be reviewed at the course completion meetings.

CONTACT HOURS

- Course attendance requirements are listed in 'contact hours' in the table at the start of this section.

- Contact hours are defined as time spent on designated Tariki psychotherapy courses, tutorials and seminars at which staff are present.
- Most Tariki Psychotherapy Training Programme courses are credited at 7 hrs per day.
- Some other courses offered by Tariki may carry half credit (three and a half hours per day).

PEER LEARNING

- Peer learning is a requirement for all Diploma level students
- Certificate students are encouraged but not required to join in.
- Peer learning takes place where at least 3 students are present. (In some circumstances it may include 2 students plus one Tariki graduate or a Tariki student from another programme)
- Non students may attend but not to the point where they out-number the students.
- Attendance at non-Tariki events or engagement in unrelated activities is not normally suitable as peer learning, but may be the subject for subsequent peer learning discussion.
- Students who have difficulty meeting with other students outside course block times, perhaps due to geographical limitations, may count extra course attendance hours as peer learning.
- Peer learning time may be used for: Skills development and feedback; discussion of theory and practice; peer supervision; shared use of learning materials such as videos or tapes provided that these are discussed in the session.

TUTORIALS

The minimum requirement is one tutorial per course block attended (a minimum of 2 per year) for all students. More frequent tutorials are recommended.

DISTANCE LEARNING SEQUENCE

- The academic content of the Diploma in Counselling is provided by the Distance Learning sequence.
- This consists of 18 units covering the essentials of Buddhist therapeutic psychology delivered over two years.
- The programme is divided into four modules and six learning units.
- Modules are compulsory, two being completed in each academic year. Each module counts for three units.
- Students on the Diploma in Counselling must complete learning units one and two in year one and learning unit three in year two.
- Students on the Diploma in Counselling must complete one further learning unit of their choice in year one and two further units in year two.
- Modules must be completed in the year of registration. Learning units may be completed in the academic year after registration if necessary.
- The Distance Learning programme is also available in its own right for students outside the main programme but does not constitute a full counsellor training.
- Students may prefer to start the Distance Learning Programme alongside the Foundation Certificate. Those who wish to do this should discuss it with course staff.

The sequence involves study units, recommended reading, written assignments, projects and some student interaction. Each Unit is one month's work. The course starts in October and normally you should register for this when you start the Diploma in Counselling if you haven't already. You must have completed the 18 units before you can complete the Diploma in Counselling so delaying your start may involve extra fees in the long run. Written work for each Unit should be submitted by the appropriate deadline, which is six weeks from the date of issue. Assessment is based upon Unit Essays and not on journal exercises though the latter may be taken into account.

Enrolment for the Diploma in Counselling may take place at any time during the academic year, but students need to wait until the following October to begin the Distance learning sequence.

PRE-PLACEMENT UNITS

Prior to starting the placement, students must complete learning unit one, Introduction to Other Centred Counselling, and have completed the first part of learning unit two, The Pre-placement Unit. These may be taken at any time during the first year of the distance learning and are normally done after commencement of the Diploma in Counselling.

DIPLOMA IN PSYCHOTHERAPY: WRITTEN ASSIGNMENTS

Written assignments for the Diploma in Psychotherapy Programme are as follows:

1. A paper on ethics, values and boundaries This paper shows that you have studied, thought about and understand the part that ethics and values play in therapy, personal growth and the professional role, in theory and in practice, and provides evidence that you know how to appropriately manage your personal involvement in and contribution to the process of psychotherapy that you practice.
2. Personal integration of theory and practice This paper demonstrates that you can explain and justify your approach to psychotherapy from a theoretical perspective.
3. A paper on a topic of your choice: This is an opportunity to go into a subject of special interest to yourself.
4. A case study: The case study demonstrates that you can conceptualize a piece of therapeutic work from initial engagement and assessment through to termination, including your rationale for key interventions made and your understanding of reasons for changes which you observed in the client. The study focuses on therapy work done by yourself with one client, extending over a complete course of therapy of at least six hours. Case studies should be presented in a way that preserves anonymity of clients.

Students write papers to achieve a deeper understanding of the relationship of theory, practice and personal development. You choose your own titles in consultation with your tutor.

Papers are assessed in terms of:

- Structure and content.
- Personal referencing demonstrating the student's direct experience.
- Readability and clarity of argument.

- Evidence of understanding of Buddhist psychology
- Ability to link theory to practice examples.
- Referencing to appropriate literature, case material or other factual data.
- Scholarship and evaluative capacity.

Students enrolling on the Diploma in Psychotherapy who have not previously completed the Diploma in Counselling must complete the modules for the two year on-line programme in Buddhist Psychology in place of papers 1, 2 & 3. They are also required to submit a case study.

RESEARCH PROJECT

Students on the Diploma in Psychotherapy and Diploma in Counselling programmes are required to complete a research project. The Research Project involves:

- A piece of original research conducted in co-operation with another student.
- The project must be planned, discussed and executed in discussion with the designated member of staff.
- All research projects must be conducted according to ethical principles.
- Appropriate permissions must be obtained and all data anonymized.
- Results of the research projects must be presented by those students conducting the research in a joint report
- Research reports will be published on the learning community ning site.

PRACTICUM:

All students on Diploma level courses undertake practicums.

STARTING A PRACTUCUM

Before starting a practicum a student should already have:

- Attended the equivalent of between one and two course blocks of the Diploma in Counselling (this requirement will vary according to the student's prior experience.)
- Have completed learning unit one and the first part of learning unit two
- Experience of counselling other students in a good reflective style.
- Experienced offering one full length session with another student.
- Knowledge of ethical and professional guidelines both as they affect the profession as a whole and as they are interpreted in the particular context of your placement.
- Knowledge of their own limits
- Have an awareness of the signs of serious mental health problems, multiple addiction and safeguarding issues and know who to refer to in the event of such concerns.
- Awareness of the need for supervision and of ways in which it can be used. Before seeing a client the student should arrange to meet with their supervisor and spend a session talking about how to approach the first session.

GUIDELINES FOR PRACTICUM AT DIPLOMA IN COUNSELLING LEVEL

At Diploma in Counselling level the practicum should normally be in an agency which specialises in offering student placements and which is approved by the course staff. In exceptional circumstances, where the student's geographical situation makes this impossible, other arrangements for completing the practicum may be agreed, but inexperienced students in training should not gain their client work experience through private / independent practice.

A contract will be agreed with the placement in advance. This states that the following provision will be made:

The placement provider is responsible for

- Ascertaining that necessary CRB checks have been carried out on the student and that the student meets the requirements of good practice in other ways
- Assessing clients for suitability. Clients with complex difficulties such as severe mental health problems, multiple addictions or a history of violence should not generally be referred to the student
- Informing clients prior to assessment of services on offer in the agency and of the possibilities and limitations of such services.
- Providing supervision at a level and frequency suitable for the student's level of experience or making sure that supervision arrangements are in place
- Ensuring that clients are made aware that the counsellor they are seeing is a student in training
- Offering emergency supervision cover at all times and clear guidelines for students on when and how to access it
- Providing the student with guidelines on any situations in which emergency action that might be taken and on any particular problems or issues likely to arise with the client group being served
- Ensuring that the student sees clients at a frequency and number which is suitable for his/her level of experience
- Providing any additional training deemed necessary by the placement provider for work with a particular client group
- Making sure that any costs associated with the placement will be clearly stated at the outset
- Demonstrating and supporting good practice in terms of ethical codes, confidentiality, boundaries and referrals
- Ensuring that if the student works with young people proper checks and procedures relevant to that work are carried out
- Contacting the course immediately in case of serious concern about a student's work or other aspects of their behaviour
- Submitting a written report as requested by the course at the end of the period of placement, and, if requested, at interim points during the placement.

The student will undertake to:

- Offer regular, reliable service within the agency in accordance with professional standards

- Give good notice of any absence and ascertain that clients are informed of any cancelled sessions that result
- Ensure that he/she is working within the terms set out above, receiving at least adequate supervision and working within safe limits
- Maintain boundaries and practices in accordance with the ethical codes and code of practice of BACP, the course, and the agency
- Negotiate that any recording of sessions necessary either for the agency or the course is undertaken within ethical guidelines and handled in such a way as to preserve confidentiality
- To handle any financial negotiations either with the agency or with clients in a professional way
- Record details of the client work in a professional log which the student maintains and presents at assessment as evidence of competence to practice. (Client confidentiality must be maintained in the log).

The course agrees to

- Provide confirmation of the student's suitability to start the placement
- Provide information about the course's models, methodology or practice and about the course structure as requested by the agency
- Discuss problems arising from the placement as necessary
- Provide guidelines for the end of placement report
- Offer feedback to the placement provider as requested
- Meet with the placement provider in person or through electronic media to discuss any issues which arise during the placement concerning the students work

SUPERVISION

- Students on placement must be supervised by a suitably qualified supervisor
- Supervisors should generally have professional registration, accreditation or the equivalent
- Supervisors must be able to support the student in working in the framework of the model taught on the programme
- All cases should be presented for supervision.
- Students must present their work in supervision not less than fortnightly.
- Supervision must be not less than one hour's presenting time to eight hours client work, subject to an overall minimum of 1.5 hours per month. (For compliance with the Ethical Framework the guiding principle should be the nature and complexity of the client work relative to the experience of the student rather than adherence to a minimum).
- The external supervisor chosen by Diploma in Psychotherapy students must be able to supervise satisfactorily up to psychotherapist level and must be experienced and professionally registered or accredited by one of the major professional organisations.

Content of Supervision: Supervision must address all client work which you are doing and in addition should address the following functions:

- Educational: Supervision should encourage critical thinking about the relationship between theory and practice.
- Building Reflective Practice: It should encourage reflection on how the student's own values, beliefs, attitudes and behaviour impact on the therapeutic process and involve evaluation of the student's practice.
- Developmental: Supervision will facilitate the student's development as an ethical, competent and accountable practitioner.
- Supportive: Supervision should be supportive of the student's personal and professional well-being with respect to client work.
- Managerial: Supervision should encourage the development of management skills with regard to the needs of the client, the student, the course, the placement, the profession and society at large in accordance with the code of ethics

ASSESSMENT OF PLACEMENT

You will be required to give evidence of your counselling skill through your supervisor's report(s), diary listing of client and supervision sessions, and two case studies.

LEARNING OUTCOMES FOR PLACEMENT

As an outcome of their participation in the placement, students will:

- Experience offering counselling to a number of clients, the majority of whom are seen over at least six sessions
- Work with a variety of clients, as far as possible seeing a range of clients of different ages, ethnic and social backgrounds, gender, life issues
- Experience and utilise supervision
- Understand the importance of, and manage, therapeutic boundaries
- Keep appropriate records
- Establish and maintain the therapeutic contract
- Appreciate the need to work within limits of their own capability
- Relate professionally to the agency and to other counsellors and staff

Students will demonstrate that they have met the above learning outcomes through their placement report and Professional Log.

INSURANCE

Students must be covered by full professional insurance for any client work they are undertaking. The agency you are working will probably already have an insurance policy to cover students on placement with them, but it is the student's responsibility to check that a suitable policy is in place

PLACEMENT REPORTS

Diploma in Counselling: Students submit:

- Professional Log: a diary listing counselling sessions by date, client code and a summary of session theme in a few words.
- Two case studies, one demonstrating an ability to work in an integrated way consistent with the teaching on the course and the other demonstrating use of supervision. (1500 words each)
- Placement Report: describing how you met the learning outcomes for your placement listed in this handbook(1500 words)
- Supervisor's Report (s). If a student needs to change supervisor for some reason during the time on the course the matter should be discussed with the tutor and an interim report be provided.

Diploma in Psychotherapy: students submit:

- a supervisor's report
- one case study demonstrating a personal integration of theory and practice (1500 words)
- a Professional Log

PERSONAL DEVELOPMENT

The following guidelines describe personal development requirements on the programme:

- Students on the Diploma in Counselling are required to be in receipt of 40 hours of individual therapy.
- Students on the Diploma in Psychotherapy are required to be in receipt of 20 hours of individual therapy.
- Students must be in therapy with an experienced, qualified psychotherapist or counsellor. The therapist should normally be accredited/registered or of an equivalent level of experience and should primarily offer talking therapy.
- Where a student has not previously experienced long term individual therapy, they must complete at least 30 hours with one therapist.
- Students may do some of their personal therapy hours with a different therapist either in order to experience a different approach or because they feel that it would be beneficial to them to work with a different therapist.
- Students are encouraged to use their personal therapy time at a stage when it is meaningful to them.
- Students who are experiencing personal issues arising during course blocks have a responsibility to use their personal therapy time to explore and work through any issues which may be creating serious blocks in their work.
- The individual therapist must not be a Tariki staff member, student, or a former student whose period of training overlapped with the student.

SPIRITUAL DEVELOPMENT & RETREATS

Students working toward the **Diploma in Psychotherapy** are required to spend at least 10 days on retreat. The form of this retreat should be negotiated with the course staff. It should be completed at a

retreat centre of a well-established spiritual tradition. The retreat requirement may be met by attendance at more than one event provided that

- the student attends one event of at least five days
- the retreat attended is of sufficient intensity
- the retreat has a spiritual rather than recreational focus
- the student undertakes a period of intensive meditation practice or equivalent

At psychotherapy diploma level, the personal development report should include reflection on the student's relationship to spiritual practice, and on how this has affected them both personally and professionally.

PERSONAL LEARNING JOURNAL

Students will keep a Journal in which they:

- Keep a log of all courses attended.
- Record significant learnings (theoretical, practical and personal) from each event.
- Write down other learnings or observations relevant to the course.
- Explore personal process.

The learning journal should be of sufficient length to adequately reflect learning on the course. Guidelines for keeping a learning journal will be found in section three of this handbook.

PERSONAL DEVELOPMENT REPORT

The student will draw upon the personal learning journal to reflect regularly on dimensions of their experience and their process in becoming a counsellor or psychotherapist. The personal development report is presented at the end of the course and covers the following areas:

- Personal issues which have been worked on and changes of feelings, attitudes and behaviour.
- The developing sense of professional identity as a counsellor or psychotherapist.
- Ethical dilemmas which have been identified.
- Use of personal therapy and other therapeutic experiences.
- Personal development on the course, especially in four day group sections.
- Use of the learning journal as a reflexive process.
- Retreats and spiritual journey.
- Other relevant material.

On completion of the course, the student will submit final reports including the personal development report, the supervisor's report and the tape and case study together with the completed tabella. A completion meeting will then be arranged with two course staff and the external moderator.

COMPLETION MEETINGS

When, as a student, you believe you have completed all the work necessary to qualify for a particular award, you should inform your tutor. You will then be requested to attend the next Completion Meeting

to be arranged. This will generally be a meeting of four people: yourself, two members of staff and the course moderator. Completion meetings are general held twice a year.

Three weeks prior to this meeting you should submit:

- Your completed Tabella
- External supervisors' contact details so that they can be approached for a report
- A portfolio containing all written work completed during the course. This should include case studies.

You will be invited to discuss your experience of being on the programme and to describe your current work and understanding. You may be asked questions about what you have done and about what you understand. Your assignments will give evidence of your understanding of many aspects of the course syllabus, but probably not all and this meeting will also provide opportunity for you to show that you have an understanding of those areas not covered in written assignments. The meeting will record a decision which will either be

(a) to award you a specified certificate; or

(b) to ask you to complete specified further work. In this case, a date may also be set for a further meeting.

PART V: STANDARDS,COMPETENCE AND APPEALS

ETHICS

Students should give careful consideration to questions of personal and professional ethics, be able to discuss ethical issues intelligently and be committed to an acceptable ethical position.

- Students are required to be familiar with and adhere to the IBAP code of ethics and the current ethical framework of BACP, which can be viewed on the BACP web site.
- Students may also wish to be familiar with the Codes of Ethics of bodies such as the UKCP or other institutes to which they may seek membership at a future date and should ensure that their practice does not infringe the standards established in such codes.
- Students should also make a serious attempt to advance their personal ethical standards in their life generally, not simply from the therapy setting.

COMPETENCE

A certificate will not be issued until the staff are satisfied that the student is competent at the level appropriate to the award being taken. The standards required are summarized at the beginning of this handbook. Competence includes skills, attitudes and values and the meeting of specific course criteria. In addition to the standards set out for particular levels of the programme, appropriate attitudes and values include

- Adherence to proper professional ethics.
- Ability to relate to other workers in a proper professional fashion.
- Positive non-discriminatory appreciation of clients.
- Confidence in the basic process of personal development.
- Commitment to on-going professional development throughout one's professional life.

KNOWLEDGE

This requirement is fulfilled when you are familiar with and can sensibly discuss the material included in the course syllabus. There are no written examinations. Assessment takes into account the written work you have submitted and your contribution to discussion and debate while on the course. If there is doubt about your level of knowledge, you may be asked to complete further written work to ensure that the syllabus has been covered.

Where a student has completed the Distance Learning sequence prior to starting the Diploma in Counselling, staff may require some further written evidence of the student's developing knowledge in the form of an agreed additional paper. In general it is not recommended that intending students take year two of the Distance Learning programme until they have started the course, and preferably, begun to work with clients.

ASSESSMENT

Assessment on the course is conducted through a combination of informal peer review, staff review and self-assessment. Students attend tutorials at each course block which they attend and, as part of the

tutorial process, jointly complete an assessment sheet. This includes self-review and feedback from the course tutor. In addition students receive feedback on the Distance Learning Modules from the module tutor. Distance Learning feedback generally takes the form of review questions and comments, and does not normally include a mark as such, however students who fail to meet a satisfactory level of response are asked to repeat unit questions.

Any student deemed to be failing to meet the expected standards will initially be given a verbal warning. If the student subsequently fails to improve, extra attendance may be suggested. In the extreme the student may be advised to switch to a different course stream in which they may take a placement in a non-therapeutic setting and receive an award in Applied Buddhist Psychology. Such negotiations are generally mutually agreed and there is no loss of face in switching to a non-therapeutic option; however if a student is unhappy with the advice and wishes to discuss it further, they may take the matter to the appeals procedure.

APPEALS

Most feedback and decision making within the course is arrived at through mutual discussion and agreement so it is hoped that disagreement will be avoided in most cases through a thorough discussion of the student's best interests. However, students who have concern about any course related feedback or decision making are invited to discuss the matter initially during a tutorial. In the event of failure to reach a satisfactory conclusion, the matter may be raised with other staff members who may in turn take it to a course staff meeting.

Concerns which are not resolved in this way should be referred to the trustee of Tariki Trust responsible for overseeing the running of the Psychotherapy Training Programme. This person may act as arbiter or may appoint a suitable, professionally qualified, external party acceptable to both student and staff to act as arbiter. The decision of any arbitration meeting will be final.

In the (unlikely) event that there is failure to reach agreement at the completion meeting, a further meeting will be planned and a decision should be made to invite a suitably qualified and experienced agreed external party to be appointed by the Tariki Trustees to participate. In the event of this step involving the payment of a fee, this will be divided equally between the student and the course.

COURSE FEEDBACK AND EVALUATION

At least two Saturday seminars per year will be devoted to course feedback and evaluation. In addition to these, students are encouraged to voice any feedback, interests or concerns to course staff in tutorials or other course related settings. There is also opportunity at completion meetings for feedback and discussion after the award has been confirmed.

RESOLVING COMPLAINTS, DISPUTES AND BREACHES OF ETHICS

1. Procedure

The Tariki Training Programme welcomes feedback and discussion of good practice. In this context course staff are open to review of their own conduct and of the content and delivery of course material

both in the context of teaching sessions themselves and in private discussion. It is however recognised that power issues between staff and students can make such feedback difficult to deliver in some circumstances and that even where informal feedback and discussion takes place, there may be occasions when a student or other party wishes to take a complaint further. It is recognised that in cases involving serious professional misconduct, there is a duty to report and resolve the matter to the satisfaction of all parties. Thus, whilst it is hoped that any concerns regarding the conduct or delivery of the course will be raised with the appropriate staff members as and when they arise, the following procedure is set out for the formal review and resolution of complaints.

Any complaint made against a staff member or other person with responsibilities relating to the Tariki Training Programme should be lodged in writing with the Chair of the Tariki Trustees. The Chair of Trustees will inform the person(s) complained against promptly and will convene a Complaints Committee comprised of at least three people, all of whom must be able to offer neutrality, at least two thirds of whom must be practising psychotherapists and at least two thirds of whom must not be staff members on the course.

In the first instance, where both parties feel able to do so, the disputing parties will be invited to meet to see whether the matter can be resolved informally. A neutral Facilitator who is not part of the Complaints Committee will be appointed by the Complaints Committee for this meeting. No records will be kept of the content of this meeting which is an attempt to settle the matter informally. Where resolution is not reached by this method, the complaint moves to a second stage.

Where the informal meeting has not succeeded the Complaints Committee will mediate. Both the complainant and the complainees may appoint for themselves or have provided for them a person who will act as friend and support through the ensuing procedure and the Complaints Committee will ensure that this happens. The Complaints Committee will have discretion how best to investigate and resolve the matter, within the principles set out in section 2 below, and having due regard to all the circumstances. The Complaints Committee may call on the assistance of other person(s) as appropriate. In any case, the Complaints Committee will seek to bring the parties together and to resolve the matter without undue delay. The Complaints Committee will keep, or arrange to have kept, a full record of all proceedings. The aim of mediation shall be to arrive at a written "final statement" agreed to and signed by the complainant, complainees and the chair of the Complaints Committee which brings the matter to a close. Such a statement may include (a) statements of apology by either or both parties, and/or (b) the specification of actions to be carried out by either party within a specified time span. The Complaints Committee shall report to the chair of the Tariki Trustees when a complaint has been heard and resolved and when all actions agreed to in its resolution have been satisfactorily carried out. All records will be kept confidential and will be retained for three years.

In the event of a dispute still not being resolved by the above method, the parties now involved shall attempt to agree a best procedure for resolving or arbitrating the matter acceptable to both sides. If no such procedure can be agreed, the Tariki Trustees shall appoint one or more neutral Adjudicators, who shall investigate the matter and give a final ruling to which all parties will be bound.

In the situation where a serious case of professional misconduct has occurred, the Complaints Committee may have a duty to inform the professional body to which the person who is subject of the complaint belongs.

2. General Principles

Where a member has engaged in unethical behaviour and has caused some harm to another person, the aim will be to achieve reconciliation, learning and restitution so that peace may be restored and the wounds of the community healed in ways which do not set up the causes for further damage. What might constitute an appropriate way to remedy the situation is a matter for discussion by all concerned and every attempt will be made to achieve consensus on this. It is expected that any staff member who has done harm to another person will take all possible steps to make amends and not seek to protect their own interests in a narrow sense.

It is not our policy that wrongs done should generally lead to the suspension of the person concerned provided that there is evidence of appropriate learning, change and, if appropriate, restitution. In some cases further training, supervision and/or a period of withdrawal from teaching and/or client work may be indicated. On the other hand, if a person has been falsely or mistakenly accused then there may be need for apology or even remedial or conciliatory action on the part of the complainant. As trainers and therapists our task is to resolve disputes and learn from them. Every effort will be made to reach a constructive resolution helpful to both parties and to avoid stigma and embitterment. Parties involved should listen to one another with respect, no matter how strongly personal feeling may run, and all should regard conflicts as opportunities for learning, not arenas for the pursuit of personal interest.

COURSE PROVISION: RESPONSIBILITY TO STUDENTS

The Tariki Training Programme, and its predecessors, have been in existence since 1981. The programme is growing in size and diversity and this growth is planned to continue. The flexible nature of the programme and the ongoing commitment of members of the Buddhist community to its staffing makes it less vulnerable to change within the professional arena than many similar programmes. In the unlikely event of the course losing viability, however, the following provision is made.

It is the responsibility of Tariki Trust to ensure that students who register with the training programme are able to complete the programme within the time period for which they are registered. Whilst extensions are permitted in some cases, Tariki Trust has no ongoing responsibility to provide courses once a student's initial registration period has elapsed. For this purpose, Tariki Trust will undertake to provide training by suitably qualified trainers, able to teach the models and methodology of the core programme, at a rate of at least 18 days per year or as many as are deemed necessary to meet the needs of students currently registered.

PART VI ETHICAL FRAMEWORKS

The Tariki training programme follows two codes of ethics. These are not at odds with one another, but offer different perspectives on ethical behaviour. The BACP code of ethics is the widely accepted standard for the profession and as such, students are required to study and adhere to its principles. This code is published on the BACP web site and, as it is updated from time to time according to most recent thinking on good practice, students should consult the web site to find the most recent version.

The IBAP code of ethics was developed by the Institute for Buddhist Analysis and Psychotherapy. Its form is somewhat different as it offers aspirational as well as normative ethics. Students are therefore expected to study this code and appreciate the different types of ethical frame it represents. The Distance Learning Programme will explore the implications of these different forms in a second year unit, but students should already be using and reflecting on the codes by this time.

The Code of Ethics and Complaints Procedure of the Institute for Buddhist Analysis and Psychotherapy

INTRODUCTION

All ethical systems inevitably highlight the contrast between ideals and actuality. The guidance in this code helps us to think through and understand the importance of ethics in therapy. Having rules does not eliminate the necessity to make choices. Personal ethical growth is an essential dimension of becoming a therapist. These guidelines are therefore both an aid to growth and a protection for ourselves and others. They incorporate the idea that ethics do not cease as soon as we leave the consulting room: a therapist attempts to develop a healing attitude to the world generally, not simply to those who are paying for a service.

The spirit of this guidance, therefore, is that by working with ethics we can grow as people. If, for instance, we make a serious and thorough attempt to avoid criticising others, even if only for one day, we will probably not succeed, but we will learn a great deal about ourselves and about how we actually regard other people. Through such an exercise we will advance, even if we do not become instantly perfect.

IBAP is an institute for the advancement of Buddhist psychotherapy. Some members may use such terms as counsellor, facilitator, trainer, mentor, guidance worker, befriender or volunteer for some aspects of their professional work. In such cases the same ethical guidelines apply as though this term stood in the place of the word psychotherapist. These guidelines therefore apply to all members in all their human relations work and, in some respects (as specified) to the conduct of their lives outside of the purely professional situation.

GROWTH NOT PUNISHMENT

Ethics are not about punishment. Punishment itself is not ethical. On the other hand, ethical mistakes do bring unhappiness to ourselves and to other people and we should, therefore, strive to avoid making ethical mistakes and to recognize and learn from those we do make. When serious mistakes with harmful

consequences are made, third parties inevitably become involved and we have to consider how best collectively to heal such situations and grow from the experience.

HOW TO USE ETHICS

There are three levels of ethics described here. The first set are inspirational, the second normative and the third minimal. IBAP members are expected to at least maintain a level of practice which meets the third set, to make every effort to adhere to the second set and, as far as they feel able, to aspire to the first set. They are all three provided to help us work upon ourselves. It would be a contradiction of terms for them to be used oppressively. Unfortunately, in many social settings, rules are used in harmful ways. We should, therefore, be careful to ensure that while seeking to reach the highest level of personal development of which we feel ourselves currently to be capable, we do not seek to oppress others nor get caught in moral competitiveness.

THE FUNDAMENTAL BASIS

As therapists we are here to bring healing to ourselves and others. A therapist, therefore, does not cause harm, helps others and cultivates a wise and compassionate human heartedness. All ethical precepts are contained within these three. The purpose of ethics is to achieve inward peace, outward kindness and social harmony.

INSPIRATIONAL ETHICS

1. We do everything we can to remove the obstacles within ourselves which impede our ability to offer help to those who come to us in need.
2. We have an accepting attitude to others and do not harbour judgement or resentment. We respect everyone, irrespective of their age, sex, religion, race, social class, sexual orientation, ability, appearance, affiliations, habits or past conduct.
3. We listen and attend to others without reserve.
4. We actively work for peace and reconciliation between people known to us and in the world at large. We find whatever means possible to protect life and prevent destructive conflict.
5. We regard all beings as our potential friends, no matter what may have happened in the past and are willing to learn from whatever situations arise.
6. We build a sense of community and harmony among people, respecting the individual natures of each, good or bad, and we do not say nor do things which will create destructive strife within the groups to which we belong.
7. We work for ecological harmony.
8. We use what we have for generous, hospitable and wholesome purposes, avoiding selfish accumulation in a world where poverty and exploitation persist.
9. We are guided by kindness, learning to understand others and help them to become successful, each in their own way.
10. We cultivate peaceful minds by appropriate attitudes such as contentment, appreciation and wise acceptance, and by practices such as meditation, relaxation and contact with nature.

11. We avoid supporting harmful actions by others by not purchasing nor consuming products which can only be produced by cruelty or unjust exploitation and not investing in ventures which do harm to living beings or the environment.

12. We work to create harmonious and aware communities in which people can find secure conditions for wholesome lives and relationships.

NORMATIVE ETHICS

1. We are not sectarian and do not disparage the views of others, accepting that all views are only partial expressions of truth.

2. We care for and do not mistreat our bodies or the bodies of others.

3. We are hospitable and generous.

4. We support those who are working for compassion and harmony in the world.

5. We speak words of peace and reconciliation, avoiding gossip, dishonesty and any form of harmful speech.

6. We are careful in our intimate and personal relationships to be truthful and honest, and not to harm or exploit others or undermine their commitments.

7. We work to eliminate compulsive habits from our lives.

8. We try to achieve insight into ourselves and transparency in our dealings with others. In particular we do not seek to keep people in a relationship of dependency, care or help seeking in relation to ourselves longer than is appropriate to their needs.

9. We encourage free exchange of views and do not think that the knowledge we presently possess is changeless or absolute truth.

10. We recognize and acknowledge the good done by others.

11. We are willing to acknowledge mistakes and to go on learning from them

12. We contribute to the life and growth of our own professional group and the therapeutic professions generally and avoid behaviour in professional or social settings which may tend to bring our own or other people's therapeutic work into disrepute.

MINIMAL ETHICS

1. We do not physically harm people nor give support to situations which foster violence and do all in our power to prevent physical harm coming to anyone in our care.

2. (a) We do not take anything which rightfully belongs to others. (b) We do not become involved in financial transactions for our own profit with those who seek our help beyond receiving appropriate and agreed fees for our work.

3.(a) We respect the confidences of others, not divulging information that has been given to us in trust, nor that confidential information has been given to us, without the clear and informed consent of the client. (b) In exceptional circumstances where suicide or harm to a third party is likely to occur, or where legally required to reveal information, the therapist should discuss with the client what action should be taken.(c) We are careful to keep any records we generate secure. We ensure that the room or situation in which clients are seen affords privacy.(d) Where psychotherapists are working in an institutional setting which requires them to share information received more widely than is specified in clause 3a, they should make this clear to the client.

4. When we use information in supervision or in publications or training situations, we ensure that individuals are protected by changing identifying details. We clarify with our clients the nature, purpose and conditions of any research in which they may be involved and ensure informed and verifiable consent.

5. We do not have sexual relations with persons who come to us in a role of dependency or seeking help.

6. (a) We do not make statements to our clients which are untrue. (b) We disclose our qualifications when requested and do not misrepresent our qualifications, experience nor membership of professional institutes either directly to clients or in advertisements, publications or any other public medium. (c) We disclose on request, the terms and conditions of our practice, and, where appropriate, our working practices. We adhere to the contracts, explicitly or implicitly formed with our clients, or, when it is impossible to do so, we deal with this situation in an open and straightforward way with proper regard for the client's interests. (d) When it is necessary for us to represent our clients to other professionals or in public situations, we do so with great discretion and regard both for accuracy and avoidance of condemnatory language.

7. (a) We do not practise under the influence of alcohol or other mind altering drugs. (b) We do not practise when our ability to do so is impaired by ill health or emotional disturbance. (c) We recognise the own limitations and take into account the client's best interests in making professional referrals.

8. We do not conduct our professional practice in ways that indicate condemnatory attitudes toward social groups designated in terms of age, sex, religion, race, social class, sexual orientation, ability, appearance, affiliations, habits or past conduct. This clause will not be taken, however, to prevent a practitioner specializing in offering services to one or more specific groups and not to others.

9. (a) We do not act in ways which will bring the profession of counselling and psychotherapy nor the agencies for which we work into disrepute. (b) A practitioner who is convicted in a court of law for a criminal offence or in a tribunal of any professional institute shall report this fact to the Institute. (c) Psychotherapy practitioners shall ensure that their work is adequately covered by professional indemnity and public liability insurance. (d) A practitioner who becomes aware that a colleague's behaviour has become detrimental to the profession shall take appropriate action in bringing the matter to the awareness of the ethics committee.

10. We continue to improve our ability to help others throughout our careers by training and attention to personal development.

11. We ensure that our helping work is properly and regularly supervised. Guidance on this will be issued by the Ethics Committee from time to time.

VIOLENCE AND NEGATIVE EMOTIONS

Therapists heal and do not harm. Although therapeutic work may involve helping individuals to get in touch with and explore their own rage and violence, it is important that neither they nor others are actually physically harmed in the process. Similarly, clients may need to work through their feelings about ill-treatment they have suffered and it is important that this is done in a way which does not retraumatize them.

RELATIONSHIPS

Therapists do everything they can to provide a safe environment for the provision of therapy and avoid getting into situations which could compromise their relationship with clients, trainees or other professionals. Therapists do not allow themselves to become sexually involved with their clients. A therapist who engages in a sexual relationship with a client is open to charges of serious professional misconduct.

ENDING RELATIONSHIPS

The therapeutic relationship does not end when formal therapy ends. It may be superseded by a different form of relationship. Thus a client might eventually become a student or colleague of the person who was their therapist or they might become friends. If such a transition is not initiated by the client, the therapist should endeavour to remain available to the client as therapist. Accepting a client is a long term responsibility and we should always be willing to see a client again even if they return after an interval of years. If the client does seek to change the nature of the relationship, the therapist should be cautious since although such change may involve the client gaining a teacher or colleague or friend, it will also mean them losing a therapist and this is not to be taken lightly. Every effort should be made in such circumstances to achieve frank dialogue so that the client's best interests may be carefully considered and given primary consideration, and that the therapist only offers what can genuinely be given by way of friendship, teaching or other increased contact. Even after such a change, both parties should remain alert to the fact that there will almost inevitably be some carry over of feelings from the previous relationship and they should take care to be sensitive to each other's needs. If in doubt about such a situation a therapist should consult with their supervisor or other responsible colleague.

THE THERAPEUTIC SETTING

The therapist will ensure that the setting in which therapy takes place is suitable for the purpose and provides adequate privacy and freedom from interruption.

PART VII COURSE STAFF

Caroline Brazier: (PGCE, M Phil, Dip Cllg, Dip Groupwork, Cert Supervision. BACP Accred.) Caroline Brazier is a practising psychotherapist, supervisor and international trainer, author of six books on Buddhism and psychotherapy. She has extensive experience on individual and group psychotherapy and has specialised in eating disorders. She is currently interested in environmentally based therapies. Caroline has been course leader on the Tariki Training Programme (and its predecessor, the Amida Training Programme) since 1996, and teaches on the majority of course blocks and is also responsible for admissions, assessment, course management & decision making. In addition to her work as a psychotherapist, Caroline spent thirteen years as an ordained member of a Buddhist order and is now engaged in Buddhist hospital chaplaincy and chaplaincy training.

Elise Tate: (Dip Psych) is a counsellor working for Maundy Relief, a Lancashire-based charity for which she is a trustee and where she is also involved in the training and development of befrienders. She has a particular interest in working outdoors and runs an outdoor therapeutic group for the charity; she is a member of CAPO, a peer group of counsellors and therapists involved in outdoor work and ecotherapy. She has had a long term involvement with the training programme and the wider life of the community. She is a practising Buddhist and has studied on the Psychotherapy Diploma programme and on the Ten Directions Training in Environmental Therapies. Elise is deputy course leader and responsible for admissions.

Jeff Harrison: (PhD, Dip Psych) has a PhD in the philosophy of transpersonal theory and is trained as a psychotherapist with Tariki Trust. He is currently working towards accreditation. He has recently been employed as a counsellor in the public sector and has considerable experience of working with adolescents. His interests include comparative therapeutic models. Jeff teaches a distance learning unit of philosophy and contributes to the main teaching programme.

Liz Igoe:(BA Hons, Dip Psych) is a psychotherapist and graduate of the Amida Psychotherapy Diploma programme and has a post-graduate certificate in Creative Counselling, Psychodramatic Techniques and Action Methods. Liz has worked for many years as a drama teacher, trainer and workshop leader as well as spending 16 years working for the BBC as a journalist, producer and director. Her interest in writing prompted her to study for a diploma in the use of Creative Writing for Therapeutic Purposes. For the last four years Liz has worked as a volunteer in a counselling service for people with alcohol problems. She has a special interest in positive psychology and currently runs Confidence Building courses for adults at the University of Bath.

STAFFING STRUCTURE

Course Leader:	Caroline Brazier
Deputy Leader & Admissions Tutor:	Elise Tate
Tutors:	Jeff Harrison
	Liz Igoe
Administration:	Debbie Swain