Metavision, Metaskills, and Process Mind

Integrating traditions for clinical practice

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by

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Abstract

This educational essay looks at the way a course in Holistic Counselling and Psychotherapy at the Metavision Institute in Australia blends the three philosophical paradigms of social work, Chinese medicine, and Anthroposophy, with Process Work. It demonstrates how this blending of philosophical systems is not only in keeping with the vision of Dr. Arnold Mindell, the founder of Process Work, but with the Zeitgeist—the spirit of the times.

The Metaskills of the various paradigms, which influenced the development of the Metavision Model and curriculum, are identified. With the exception of social work, this essay shows that each paradigm has, at its heart, a connection with an intelligent universal consciousness which is akin to Process Mind of Process Work; hence, the title: Metavision, Metaskills, and Process Mind.

This essay shows how a blending of Process Work and other major awareness and wellness paradigms contributes much-needed solutions to the pressing problems of rising mental health issues, loss of meaning in individual lives, and connection to community and nature. It is intended to encourage others who endeavor to combine major paradigms with Process Work. This makes a contribution to Process Work, and to the spread of Process Work in the world. This contributes to the Zeitgeist in the powerful and quickly changing times in which we live.

Acknowledgements

me to Zurich and has remained a deep friend, was my first study-buddy in Process Work and has continued to add to and share my journey ever since. Julia Wolfson has stuck with me throughout the entire journey. She is a wonderful study-buddy and colleague who also combines Anthroposophy and Process Work. We have had many discussions. Her encouragement and support has kept me going.

My partners, who have stood by my side and occasionally given up on me, have been essential to my development as a Process Worker. My son Rowan and his family have been a wonderful support. My son Sam has made invaluable contributions in the technology and systems areas of Metavision. Helena, my beautiful daughter, has been there every step of the way.

Contents

Introduction

We do not have the language today to fully develop the depth of conversation needed to navigate the complexity of a truly holistic perception of the human being in a living universe. --David Whyte, Life at the Frontier: Leadership Through Courageous Conversation

I have successfully created a school—the Metavision Institute—to train people in an alternative paradigm: The Metavision Model for Holistic Counselling and Psychotherapy. This model is now used by practitioners in mainstream professional counselling practice and in alternative practice. Graduates have taken their individual expression of the training into diverse regional communities throughout Australia, from indigenous, to metropolitan, to rural, to farming. Over 200 students have graduated from the course over the 14 years it has been operating. In our last survey, done in 2015, 72% of respondents said that they are using the work professionally. (See Appendix C to review the original survey.)

To create Metavision, I blended Process Work with Anthroposophy (the Spiritual Science of Rudolf Steiner), Traditional Chinese Medicine, and the mainstream philosophy of social work. From this blend, I designed one evolving curriculum which I teach to an international group of students. This seamless blend of philosophies is now an accredited curriculum within the counseling and psychotherapy profession of Australia. This creation process has been challenging and rewarding, and has taken place in the crucible of my clinical practice.

In my practice, I have learned from asking the question, "What is needed, here and now, with this client?" with each person. To answer this question, I have called upon my training in each of the disciplines which informs the Metavision philosophy. Chinese Medicine gives me

skills to read the movement of Qi (subtle energy), blood, and emotions within a person's bodily and human system. Anthroposophy gives me a lens through which to view the interface of body, soul, and spirit over the current lifecycle, as well as before and beyond. Process Work gives me skills to support the unfolding process which is seeking expression in a person's life, and to identify what may be holding back that expression. Social work includes the society, community, and cultural influences at play. I read the client's feedback through the different lenses, as needed, to determine the direction to take in any given moment. This is the Metavision approach.

This educational project, presented as a contextual essay, shows how this synthesis of selected paradigms with Process Work is an appropriate response to the current spirit of the times, or "Zeitgeist." The current Zeitgeist is bringing an integration, interconnectedness, and holistic perspective to the work of psychotherapy, and Metavision offers a comprehensive guide to this emergence. Certain Metaskills (defined as feeling qualities or attitudes, see glossary) and ways of working with Process Mind (defined as the organizing factor which operates both in our personal lives and in the universe, see glossary) arise from the tension of this synthesis to harmonize with, and potentially augment, Process Work. There are many people who strive to combine paradigms and great traditions with Process Work. This project is one example of doing so, and it makes a contribution to the power of the work.

Process Work itself has arisen from combining the major paradigms of Jungian depth psychology, quantum physics, Eastern spirituality, shamanic practices, social justice theory, and more by its founder, Dr. Arnold Mindell. Process Work forms an evolving umbrella-paradigm under which many influences can fit. Like Metavision, Process Work is an appropriate response

to a Zeitgeist which is nudging us all towards a more sustainable and tolerant way of living and sharing our planet.

Aim of the Essay

This essay showcases the work at the Metavision Institute as an example of one way in which diverse paradigms, philosophies, and practices can be successfully brought together with Process Work.

In this essay, I focus on the project of blending philosophical and spiritual schools of thought into a synthesized curriculum which I refer to as the "Metavision Paradigm." I will look at how the effort to blend paradigms generates Metaskills which are intrinsic to, and harmonious with, Process Work and Process Mind. It also paves a pathway for a second training for graduates of the Metavision Institute and interested others. This training is currently offered as a series of professional development seminars with skilled Process Work educators from Portland and Australia.

Many people come to Process Work already having embraced other models and paradigms. They work to integrate them, and this intense and worthwhile effort allows something new and unexpected to arise and contribute to the diversity of Process Work. After hundreds of years of analyzing, reducing, and separating out, I believe the Zeitgeist is now demanding a synthesis, a Holing (from *Holon*—something that is simultaneously a whole and a part—from the Greek word *holos*, meaning whole). The reductionist approach of the past, while necessary for many advances, has led us to tremendous ecological and personal suffering. Holing requires a change in perception—a Meta-Vision. That Meta-Vision influences where we put emphasis in education, in relationships with clients, and in the way we see people's needs in relation to self, others, and the environment.

The Zeitgeist moves us all, and we respond individually to it; some react against it, others embrace it and search for more holistic ways forward. Many who are drawn to Process Work, and to the Metavision Institute, come with skills to offer and previously established systems to blend. I asked myself: how do we practice a blended method, and how do we educate others in it? I have made an attempt at answering this, and I offer it as a contribution to Process Work.

A surprise for me in writing this Process Work Diploma essay was the discovery that each paradigm's philosophy contains a lens for perceiving what Dr. Arnold Mindell now calls Process Mind. I found that each also lent itself to integration into the Metavision curriculum. This integration forms the basis for developing Metaskills arising from each field of knowledge. It is these Metaskills, and the cultivation of them, that proves central to the professional development of the students and graduates at the Metavision Institute. This forms the signature of the Metavision approach and is a significant contributor to its success.

The subtle flavor and color of the Metaskills and concomitant andragogy (adult learning methods) of Metavision arise from the tension created by the integration of different paradigms and philosophies. In the creation process, I identified more with the difficulty than with the Metaskills and practices, which arise from the deep attitudes and beliefs as they combine to create the whole. The process of finding the right language to describe the method, and of including appropriate aspects of each modality in the coherent whole, influenced the outcome more than I realized.

I began my Process Work studies in 1991, when the concept of the Dreambody as an organizing principle was in regular use in the Process Work community. My own process has paralleled the evolution of Process Work from the Dreambody, to sentient awareness and Process Mind, an evolution described by Dr. Amy Mindell in her article on the three branches of process

theory (2016). I now see how my efforts to integrate the spiritual traditions threading through my life have influenced how I lived and practiced in my clinic. I often say, "my work and my life are not different."

While my colleagues and I have delivered the Metavision curriculum over more than 14 years, it has evolved and changed considerably. The curriculum presented in this document is from 2016. As a result of this essay and other influences, the 2016 curriculum is in a new iteration of itself. While its essence remains the same, the content is forever changing like the shifting sands on the beach, forming and reforming into different shapes. With each iteration, it improves. The act of integrating and transforming the curriculum, with feedback from students, creates an atmosphere of continuous creative inquiry. We learn by trying one method over another and by introducing a Process Mind approach right from the beginning of the course. This has a power of its own. Emphasizing a holistic understanding of the human being across modules has also helped to deepen the work. As we have listened to feedback and engaged in our own professional development and ongoing learning to deepen the curriculum over the years, I have seen an increase in student attendance as a result. Graduate involvement in workplaces has also increased.

My audience for this project is my study committee, members of the Metavision community, and psychotherapists who seek to take their work to a new level.

My Process

As I write this project for the umpteenth time, I talk and cry to my friend and Process Work study-buddy. Around me is an array of possibilities for my project, and I think back to the beginning of Metavision and the intention behind its initial impulse. I think of all the advice I have had on what to do, and how to go about it. I write a lame beginning yet again, and stall. I

can't do this. Up comes the familiar critic with its pointy finger. There is my childhood dream-figure ambushing me yet again. I recall:

> *I am a child, swinging on the monkey bars at school, playful and free in the sun.*
>
> *As I hang upside-down, my dress falls over my head, revealing my naked bottom.*
>
> *A strong, dark figure points at me, revealing my naivety and omission—no*
>
> *underpants! My secret parts are revealed for all to see.*

I thought I had done a lot of work on this dream. I thought things were under control. But not so! My figure is pointing at me and saying "think again..."

In my adult reality, my friend is there for me. We are writing our final projects at the same time and supporting one another in this challenge. We have a unique bond in our long-term study of Process Work and our previous immersion in Anthroposophy. We also have a long-standing friendship and commitment to Metavision. My friend is the chair of the Governance Board of the Metavision Institute and a student of the Deep Democracy Institute (see glossary) and I trust her perception, and yet I still fight, resist, and feel very stuck in response to her feedback. My throat is gripped and constrained.

Then she says, "What would you say to one of your students or clients if they were in this position? You would see the underlying process and the challenging critic. You would lovingly support what wants to come forward, and hold the person in such a way that enables them to do it. This is your skill. It is beautiful Metaskills. That is at the heart of what you do. Write about that."

The grip on my throat releases, and I am free to start seeing the project afresh.

"Yes," I moan. "That is it, but I am so used to hiding the parts of me that are important instead of bringing them out. I have kept the dearest and most important things deeply within myself all my life. I don't talk about them much. I don't bring them out."

This project requires me to clarify and expose my deep inner attitudes and beliefs, to put them out in public. This keeps me at a constantly challenging edge!

As I started the writing portion of this project, I had a dream:

> *I am treading water in a deep, wide river moving slowly down stream when, suddenly, there is a huge black snake with its head in my armpit, trying to use its tongue to suck my blood. It is neither poisonous, nor trying to bite me. It has a friendly face like a seal. Its tongue is searching my armpit for the best place to suck, not to bite or hurt me. I wake up in fright.*

The black-headed snake wanted my juice, my blood. It went to my armpit right at the first acupuncture point of the heart meridian, which is a direct connection to my heart. It had no malicious intent. It had inquiring eyes with a soft, but determined, expression. It was simply attracted to the source of life that flowed in my heart and veins. Now, if I take up the role of the black snake, I see it as my work in this essay to search for and extract the source of my inspiration. The black snake did show me what that juice is, and I did live to tell the tale.

I think about this dream as my friend and I walk along a paved bush-path to the South Brunswick beach. As we walk, a young water dragon on his way across the path runs back to hide in the undergrowth. He catches my attention (or, as Process Work would say, he "flirts" with me, see glossary). He watches me as I watch him. His leathery skin protects him from the harsh Australian sunshine and weather. His tongue flicks in and out as he catches morsels to eat.

After some time, he takes some steps forward to cross the path. He pauses, looks around, then dashes off to the other side. He has crossed his edge with an audience. He is my guide. "This is how to cross your edge. Be cautious, but not too worried about the audience," is the message I receive from him.

We walk on, and another older, larger water dragon also flirts with me. He has an aura of ancient wisdom carried in the very scales of his leathery skin and in his slow, confident movements. He reminds me of the ancient wisdom flowing in my blood. This ancient wisdom has filled my blood with enthusiasm for Chinese Medicine, which I have studied and practiced for over 40 years. It also fills my blood with enthusiasm for the occult wisdom of the ancient mysteries, introduced to me by Anthroposophy, and for Process Work, with the ancient dreaming of Australia, shamanism, and the Tao. I love this ancient wisdom. It ignites my enthusiasm, providing the impetus for my love of learning and my desire to contribute to changing paradigms at a pivotal time in human history.

As we walk further, a very young water dragon catches my eye. She is just starting out. She has much to learn. I can relate to her. Process Work is deep and multifaceted. I feel like a baby in my learning, a beginner.

The three different water dragons represent the phases of the water dragon life cycle, each with different gifts to offer. They become an emblem, a totem for me on this journey. They show the progression of life through natural phases, from beginner's mind, through development and challenge, to maturity and wisdom, as an unfolding and endless progression. I saw my life, and this essay, as a similar process.

The water dragon is the totem handed down from the Dreamtime for a clan of Australian Aborigines who live near the Wollandilly and Wingecarribee Rivers. I, too, live near the

Wingecarribee River. The water dragon is shy but relational, fast and slow moving, tough and

resilient, and has expression in different iterations or species. It can live on land and in water,

and is said to urge you to let go of that which does not serve you in your life, and to find balance.

The genus has existed in Australia for over 20 million years. No wonder it has an aura of ancient

wisdom!

My experience of feeling stuck reminded me of this saying by Dr. Amy Mindell: "If you

can't do something and it is blocked, the energy is going in another direction. Something else

needs to be seen. The Shamanic way is to let go and to get information from another realm"

(Mindell, A., personal communication, May 28, 2015). My dream of the black snake, and my

dreamlike experience with the water dragons, are significant for working with this project in

multiple realms of information.

The juice flowing in my veins holds the source of two signature aspects of the courses at

Metavision. First is Metaskills, which are a central focus of this project. Metaskills arise from

the philosophical beliefs and attitudes which lie deeply within a person, which flow in their

blood, which excite their heart.

Second is Process Mind, which has been a part of what I wanted to bring into Metavision

all along. Process Mind is the sense that I am organized by something bigger than myself, and it

has been with me all my life. As a child, I lived in nature and let it guide my direction as I rode

my bike through miles of bush roads near my home. Nature has always been my solace, and a

presence that works through my body and precedes rational thinking. It has guided my path and

choice of areas to study. It gave me a great shove in my back when it wanted Metavision to be

born. It relentlessly, and rather ruthlessly, took and still takes me to edges that my everyday

mind would not contemplate. I wanted to bring this into my project as a capacity for holding

awareness of, and closely following, the impulses which come from an organizing principle in an

individual life and in the grand scheme of things. I didn't realize until the project was complete

that this was a central focus. These two signature aspects of Metaskills and Process Mind,

integrated with social work, Chinese Medicine, and Anthroposophy, are what make my work

pioneering.

Towards the end of our walk, my friend says, "That's Earth based Psychology. It's a

vector giving direction. You need to pick it up more consciously."

I translate that as, "I have to bring into the curriculum what I know deeply inside myself,

even without being very aware of it. I have to bring in a strong sense of an intelligent,

organizing principle, and develop a trust to listen and follow it. I want to bring this to the

students so they know they are not alone. I want them to be able to bring it to their clients. I

want educators and staff at Metavision to know it. I want it to go out into the world to make a

small contribution to the new paradigm that is emerging."

My friend asks in a puzzled voice, "So why are you fighting it now? Why aren't you

excited?"

I reply, "Little Me is scared. Lots of people are like this. I am just doing what I have to

do without quite looking at it. Anyone can tap into Process Mind. Everyone can!"

This is how I came to realize that Process Mind is central to my journey principle, to the

paradigms I have studied, and to the curriculum I have developed. I had not named it that way

before, and it became a compass in my final project journey. It is the juice the black snake

sought.

Process Mind

When I first learnt Process Work in Zurich in 1991, the understanding that the Dreambody was a multi-channeled information sender suggested to me the presence of an organizing principle. Since this was a concept I had already met in Chinese Medicine and in Anthroposophy, I felt an affinity with it. As Dr. Arnold Mindell's work developed into his Earth-based psychology, he began to call this organizing intelligence "Process Mind." In Earth-based psychology, the Earth seems to have intelligence organized by the Process Mind, and humans have "Earthspots" where our deepest selves feel at home (see glossary). Mindell was influenced by the Dreaming of the Australian Aborigines, as expressed in their song lines and totems which inhabit particular parts of the land (see glossary).

It seems to me that Mindell has had a sense of an intelligent, organizing principle since his early development of the Dreambody concept. Over time, he has come to articulate it more fully and to incorporate ways of working with it in Process Work, in clinical practice, and in facilitating small and large groups. He writes:

> By processmind I mean an organizing factor—perhaps the organizing factor—
> that operates both in our personal lives and in the universe. Processmind is both
> inside you and, at the same time, apparently connected with everything you
> notice. I will show that it is in your brain yet it is also 'non-local.' (Mindell, A.,
> 2010, p.4)

I think the Zeitgeist is working through Dr. Mindell to bring a new understanding of an intelligent, organizing principle in Process Mind. It is also working through us in our professional work, either with individual clients or as facilitators of groups, to integrate diverse backgrounds from ancient wisdom into the new science in everyday life. Process Mind is a

unifying force which brings specific skills and Metaskills to different fields of application. It

brings to our work the central principle of an intelligent organizing force.

Metaskills

> *Metaskills* refer to the feeling qualities of attitudes with which we use our skills.
>
> For example, if you are painting, Metaskills refer to the way that you use your
>
> paintbrush. You can use it with lightness, intensity, power, or spontaneity.
>
> When working with other people, you can work with their signals, for example,
>
> with a heavy or light touch. When working with a group, you might use your
>
> skills in a strongly focused or detached way. Metaskills lie behind our more
>
> overt skills and are the way in which our deepest beliefs arise in practice.
>
> (Mindell, A. [Amy], 2016, pp.10-11)

My first exposure to watching Dr. Arnold Mindell at work with a client was at the

Process Work intensive in Zurich in 1991. For me, it was a powerful experience of observing, in

action, the Metaskill of love and acceptance of what is present. Mindell was lying on the floor

with his client, saying, "You don't have to do anything." He added later, to us, "…and I do not

need to take responsibility to make him feel better" (Mindell, A., personal communication,

February 1, 1991). Mindell's presence conveyed a strong message to me of the importance of

the inner attitude of the therapist in psychotherapy.

This was a great relief to me as a I had previously felt responsible for the outcome of my

clients. I witnessed deep respect for the wisdom of an unfolding process, for following the Tao,

or 'wu-wei' as the Chinese say, and for trusting that whatever is, is okay somehow. These

Metaskills resonated within my being. I understood from my study of Chinese Medicine and Tai

Chi that the outer form or technique may be correct, but it is the movement of the Qi, the life

force within a form or technique, which makes the difference. This Qi arises from an inner

attitude or awareness. Miss Rose Li, my Tai Chi teacher, had made a strong point of observing

the Qi rather than the outer form. She would not look directly at her students but next to them to

observe the movement of the Qi.

Metavision

Metavision is a view that embraces what is above, below, around, and within. It can also

be called "holistic." This term is used in the name of the course and curriculum presented in this

project through the Metavision Institute. Holism is characterized by the belief that the parts of

something are intimately interconnected, and explicable only by reference to the whole.

From my reading, it seems that holism has not found an easy place in academia, but for

traditional cultures it was so intrinsically understood to be part of the process that there was no

need to refer to it. It is in contrast to the modern scientific reductionist approach that holism has

seen a return. David Bohm, the Nobel Prize winning physicist wrote:

> Fragmentation is now very wide spread not only throughout society, but also in
>
> each individual; and this is leading to a kind of general confusion of mind, which
>
> creates an endless series of problems and interferes with our clarity of perception
>
> so seriously as to prevent us from being able to solve most of them. (Bohm, D.
>
> 1980, p.1)

In alignment with this need for holism, I named the institute "Metavision" and designed it

to give a home to professional training in Holistic Counselling and Psychotherapy. It is a place

where students can learn a profession which they can take out into the world, offering skills and

a holistic world view which works with the whole human being, within the time and place of

now. It is also a vehicle for a sort of "mystery school" where the divine feminine can return, and

consciousness of soul can be cultivated. A mystery school has been, and still is, a place where

participants are initiated into the spiritual wisdom tradition of a particular time and place. A

mystery school is an old term used when the "mysteries" were kept secret. Today, nothing is

secret. All is to be shared. The "divine feminine," used in Anthroposophy, refers to Sophia, the

goddess of wisdom, who brings compassion and teaches the interconnectedness of everything,

especially of ecosystems. This is at the heart of the mystery school studies.

Development of a curriculum.

I developed the curriculum from the synthesis of different influences on my clinical

practice. My practice has had different foci or public faces at different stages of my life journey

and learning—from social work, to Chinese Medicine, to counselling and psychotherapy, to a

holistic practice integrating all of these modalities. The essence of the orientation and

philosophy of each school of thought creates a substrate from which attitudes and beliefs shape

the Metaskills which arise.

My clientele is diverse, arising from general practice in a regional area in Australia. This

requires the application of a wide variety of my skills as I do not specialize in a particular model

or with a specific client population. I accepted clients for many reasons, from physical

conditions, to psychological, relationship, and general life issues. As I reflect on this time, I see

that the experience of responding to diversity with a range of different skills enabled me to

develop the Metaskills of trust-in-the-process, observation of the phenomena present, assessment

of context, and skill in integrating different paradigms. Observing this in my own practice, I

think of how Dr. Amy Mindell shared her development of the term Metaskills. She said it arose

from her time at Esalen Institute, where she pondered the differences between Gestalt,

Nuerolinguistic Programming (NLP), and Process Work—three different models for psychotherapy. She noticed that many of the practical skills were similar, and the overall intention was in the same direction, but the expression and feeling tone of each modality was very different. Upon questioning why, she came to the conclusion that it was the deep inner attitudes, beliefs, and perceptions of the practitioner that shaped the "how" rather than the "what" (A. Mindell, 2003).

As I ask myself now if this is all that shaped the development of the curriculum delivered at Metavision, I think not. As I step back and consider the direction and shape of my life, I see a consistent thread which shapes me, leads me on, calls me, and squeezes or pushes me, as needed, at different phases of my life. When I think of the life cycle of the water dragon—my totem for the writing of this project—and the different phases I encountered, each expressing a different quality at a different stage, I recognize a consistency. I am the vessel within which a composition takes place, just as a symphony arises from a composer of music. The composer must also be considered in this process.

I became my own composer in the effort to find a synthesis of different philosophies, language, and practices. From this composition, deep attitudes and beliefs arose from which Metaskills arose like smoke from a fire. It filled the air with a smell, a feeling tone, and an atmosphere that subtly influenced the development of my curriculum.

In this project, I present the detailed curriculum in Appendix A. Here is a general overview:

- The curriculum consists of 12 modules.
- Modules 1, 2, and 7 introduce a way of perceiving the holistic human being through the lens of subtle energy, Qi, or subtle bodies, and applying this to the human life cycle and to clinical practice.

- Modules 3 and 5 focus on the development of Process Work skills. They introduce the
  roots, theory and structure of Process Work and teach how to unfold a process and to read
  signals, feedback, and edge behavior. This is applied to working with dreams, body
  symptoms, relationships, and conflict.

- Modules 6, 7, 8, 10, and 11 bring specific topics which integrate Process Work with the
  holistic human being and subtle energy. These modules also address relevant work from
  mainstream psychology and social work. The new sciences such as epigenetics, the work
  of the Heart Math Institute, and neuroscience form a bridge between mainstream
  practices, Process Work, and the holistic human being.

- The curriculum in Appendix 2 is the version presented to students in 2016. Participant
  feedback, both written and verbal, has been crucial at every step of the way in developing
  the curriculum and the andragogy used. It has evolved, since the beginning of the course
  in 2004 until the implementation of the curriculum in 2016, and beyond, in response to
  the tension created by bridging discipline-specific languages and concepts into a
  comprehensive, practical toolkit for clinical practice.

- The curriculum harmoniously synthesizes four different paradigms into one philosophical
  whole for use in professional training in Holistic Counselling and Psychotherapy.

- The curriculum is industry-accredited in Australia with PACFA, the Psychotherapy and
  Counselling Federation of Australia, allowing graduates to work professionally in the
  mental health field.

- Students who have studied the curriculum come from a diverse range of professional,
  academic, and lay backgrounds from areas including metropolitan, regional, and rural

Australia, as well as overseas. Graduates are getting jobs, starting practices, and taking

the Metavision Paradigm out into communities in Australia.

- The curriculum is offered in a mixed mode of delivery, including in-person cohorts and

  an e-learning platform, which makes traversing the wide distances in Australia possible.

- The cohort, studying the curriculum together, works as a crucible for personal and

  professional development in experiential, collaborative, and peer-learning practice.

My Story

I began studying social work at age 17. It was not holistic enough for me. I felt I was

being asked to fit people into systems which did not see a person in her wholeness, but asked her

to fit in with the system. Political activism was an option that some of my colleagues took, and

which was part of the time sprit. Political activism it is not my calling, so I could not resolve my

dissatisfaction with social work in that way. I searched for something else, and Chinese

Medicine crossed my path. I was inspired by its holistic nature and the way it demanded that I, a

Westerner, change my cultural lens from a linear, reductionist focus on the material to the more

circular, relational focus of the East. In Chinese Medicine, I was taught to see the constantly

changing, living, invisible, cyclical movement of Qi. I was taught how to read the signals in

physical movement and to see how they mirrored the invisible forces which shaped the visible

human being as not separate to nature. Chinese philosophy sees the human being as standing

between Heaven and Earth, with both principals constantly active and seeking a living balance

within human life. But this was not all that an intelligent, organizing principle manifested. One

of the most inspiring teachers in my Chinese Medicine course was a doctor of Anthroposophical

medicine as well of Western Medicine. He introduced me to the modern holistic medical aspect

of the Spiritual Science of Rudolf Steiner, and its relationship to the reductionist lens of Western

Medicine. Anthroposophy was very compatible with Chinese Medicine in the way it understood the living function of the human condition, the bodily organs, and the subtle energies, but very different in the way it saw the role of consciousness and the way this influenced the doctor-patient relationship. In Anthroposophy, an ethical individualism, self-awareness, and meaning-making is encouraged, and the will of the patient is left free to engage in a way which is individually right for her. This is in contrast to Chinese Medicine, where it is the doctor who strives to return balance to the system of the patient. Chinese Medicine says the doctor is the expert who tells the patient what needs to be done to bring change. Anthroposophy brings an understanding of the evolution of consciousness over epochs of time. This creates a difference in self-awareness, and highlights an important difference between the consciousness as practiced and taught in Chinese Medicine, and the evolving needs of people today, especially in the West. From this important insight, I sought in my clinical practice to combine the two ways of understanding the client.

Years later, I chose to work as a relationship counselor as a way of returning to my social work roots while honing my skills in talk therapy. My aim was to engage, with awareness, the inner life and consciousness of the current Western mind. However, as a Chinese Medicine doctor practicing acupuncture and herbal medicine, I was struck by what I could see of the movement, or the lack of movement, of Qi or subtle energies which remained unaddressed in the people I worked with as a counselor. I wondered how talk therapy could be combined with Qi and body awareness, and how the signals indicating important imbalances in the energy distribution within the person could be simultaneously addressed. It was then I heard about Process Work. This appeared to be a way of working with body symptoms in talk therapy. I felt

like the intelligent, organizing principle that had been with me throughout my life was giving me

a shout, directing me toward Process Work. I listened to the shout and followed the call.

Process Work changed my life. It was the umbrella, the integrator, that I was looking for.

That was in 1991, over 25 years ago. I am still integrating.

I am not the only one who feels the presence of an organizing force that flows through an

individual's life. Writer Vladimir Nabokov called it a "fashioning force:"

> Neither in environment nor hereditary can I find the exact instrument that fashioned me,
>
> the anonymous roller that passed upon my life a certain intricate watermark whose unique
>
> design becomes visible when the lamp of art is made to shine life's foolscap. (Nabokov,
>
> V., 1951, p.25)

The Chinese refer similarly to a red thread; Anthroposophy refers to destiny; and Process

Work calls it a journey principle or life myth. All see it as coming from an intelligent,

organizing principle, an invisible force which has many names. Names for this organizing

principle show up in philosophies, and from philosophers, around the world such as the Tao, or

the way that cannot be spoken (Chinese); The Wise One (Einstein); Dreambody, Process Mind,

and space-time dreaming (Process Work); the intentional field, God, Allah, and Jehovah (various

religious traditions); and, the Spiritual World (Steiner).

My fascination with, and pull to learn more about, the human condition, as fully and

holistically as possible, led me in my youth to study social work, Chinese Medicine,

Anthroposophy, and Process Oriented Psychology, and has continued in a relentless quest which

has called me forward into the ripe age of my sixties, when I am still doing exams!

I have wrestled with the differences of perception, language, and practices present in each different modality I've studied, and with the biases, attitudes, and limitations of the followers of each school of thought. I've also wrestled with my own. Of course, I can see the biases and limitations of the others more clearly than my own. It is the enduring wisdom and resilience of the water dragon to watch, wait, and cross edges which has helped guide me to a clearer vision in doing this project.

Metavision, which emerged though my work with clients like a nugget of gold in a prospector's pan, washed by the water of time, embraces and represents a holistic practice synthesizing my understanding and working knowledge of Process Work, Chinese Medicine, Anthroposophy, and social work. My fear is that I do none of this justice, as each modality is deep and rich in knowledge, wisdom, and learning in its own right. I have had to ask myself: am I a "Jill of all trades and master of none;" have I created a mishmash of ideas and practices which are incongruent and un-integrated, changing from person to person, and based on partial perception rather than on a consistent, repeatable understanding of the human condition at a particular point in time?

To answer these questions, I have turned partly to student feedback. From the beginning, student feedback has been that the curriculum creates a coherent, graded development of knowledge, self-development, and skills. This was both surprising and encouraging for me. It staved off my fear of a mishmash and kept me going. I did feel that the time for studying such huge content was far too short, but I had to make the course fit with the accrediting body's requirements. I also had to ensure that the whole endeavor remained financially viable. This was difficult at times. In the first seven years of offering the course, the first year of study included a lot of foundational counselling skills. Later, as the accreditation process changed and

the course became postgraduate level, it reduced to two years and the first-year subjects became

a prerequisite to entry. The presence of the foundational counselling skills gave me some

reassurance that the students, on graduation, had sufficient skills to do no harm, and a meta-

vision which would enable them to offer their clients a more holistic attitude than what is present

in the current mainstream mental health practices.

Philosophical Underpinning of the Different Paradigms Influencing the Metavision
Curriculum, and the Metaskills Which Arise from Each

In the following sections, I wish to outline the Metaskills of some of the different

philosophical beliefs which have been influential in the development of the Metavision

approach, and upon which Metavision's approach rests.

Social Work

Social work was my first training. Initially, it seemed to offer the opportunity I sought to

learn about the holistic human condition. It did so to some extent, but what it didn't offer is what

drew me on in my search.

Professional social work originated in 19th century England, with roots in the social and

economic upheaval wrought by the Industrial Revolution. Almoners—official distributors of

alms—began their work in hospitals and with the poor. The almoners were often women, and

some say social work's development as a profession coincided with the suffragette movement.

Social work includes working with individuals on mental health or medical levels, as well

as at the social justice level, to institute change on an organizational level. True to Nabokov's

"fashioning force," I was drawn more to the medical and mental health casework than to political

action.

The aim of social work is to create a more socially just society. The human being is part of a social system and is best supported when they can fit in with this system, or when the system can be adjusted to embrace their diverse needs. Social work studies human behavior within a social context. This gives a more holistic perspective than I experienced in the psychology and medicine I studied, which is very valuable. The social work perspective makes clear that social justice may be needed to help the suffering person in the form of advocacy, empowerment, and support.

Metaskills of social work.

The Metaskills underpinning this approach include:

- compassion for people who are outliers to the mainstream system;

- a perspective of social context for individual issues;

- a capacity for acting as a change agent to speak out for dysfunctional systems;

- a capacity for acting as an advocate for social justice; and,

- awareness of mainstream mental health systems, contributions, and shortcomings.

Social work gave me a broader context for individual suffering than if I had studied medicine or psychology. It also gave me a legitimate degree that was recognized in the mainstream. Although I did not fully identify with social work, it created a platform which enabled me to work with diverse situations and people throughout my life.

Chinese Medicine

Chinese Medicine brought me a very different way of seeing the human being. Influenced as it is by Taoist and Confucian philosophies, it has always had the perspective that the human being is an integral part of all of existence. In the West, we see it as holistic, but a contemporary

historical anthropologist and practitioner of Chinese Medicine, Volker Scheid, argues that this is a misnomer. Chinese Medicine, Scheid points out, has never been anything but holistic in its view (2016, p.2). This holistic concept came into being only in 1950 in contrast to biomedicine.

In studying Chinese Medicine, I learnt to view the human being as standing between Heaven and Earth where the polarities of Yin (Earth) and Yang (Heaven) meet in a dynamic flow of Qi—a subtle, invisible organizing gradation of energy. The Chinese Doctor must cultivate herself through knowledge, through the arts, and through inner practices of cultivating Qi, to be able to attune to the situation of the patient.

According to Chinese Medicine, spirit precedes and shapes matter. The ancient text, *The Divine Farmer's Classic of Materia Medica*, begins with introducing the highest forms of medicinals, as they are considered rulers and nurturers of destiny (Xiuyuan, C. ,2016). The highest form of medicine is working with the destiny of the patient, as this is seen as working with spirit and so can influence the emotions and the body; the middle level of medicine works with the emotions and nature of the patient; the lowest form of medicine works to fix or remove symptoms. The internal climate of the human is seen as reflecting and responding to the external natural climate.

> A healing encounter is always limited by how far the practitioner guide can take the patient. No matter what the strength of the system, if the practitioner is only comfortable addressing the physical or the psychological or the behavioural or the existential, then the healing transformation is likely to be confined to that single dimension. Also the less the intervention is focused on the physical; the more crucial becomes self-understanding, insight and inner resources of the healer. (Kaptchuk, T.J., 1983, p.unknown)

It is possible to read the signs and signals of the movement of Qi and blood within the body and life of the patient. There is a saying: Qi moves the blood, and blood is the mother of Qi. This expresses an axiom of Yin/Yang polarity in a constant, interrelated dynamic flow, upon which Chinese Medicine rests.

Training of the doctor requires the development of skills in noticing the outer manifestation of an inner process. The Zongyi (Chinese Doctor) is trained in this in a number of ways. One of those ways is pulse diagnosis, and another is tongue diagnosis. Palpating, or "listening to the pulse," is a mix of art and science. Below is a case study from my practice which illustrates the nature of Chinese Medicine as I have studied it.

> *I have a patient, Lee, sitting in front of me. I know something of her situation as I have seen her a few times already. My fingers rest lightly on her radial artery near the wrist crease. Focus is present—a foggy focus in my head, a sharp and delicate focus in my fingers—as I palpate first the distal, then the medial, then the proximal pulse, slowly feeling the surface layer, the middle, and the deep positions with each of my three fingers listening. The pulse is slightly fast overall, not wiry, but a little slippery. It is uneven from position to position. The most notable quality, however, is how my index finger sinks without being met on her distal position left hand. In the middle, the pulse rises to meet my finger in intermittent and irregular beats, and as my finger goes deeper the irregular quality of the beat remains. It is the same throughout the three positions and on each wrist.*
>
> *My fingers listen to the dance of the blood and Qi moving in the radial artery. Again, the distal position is intermittent, but the superficial position is strong. The middle position*

is weak and soft superficially, with a knotted irregularity at a deeper level. I compare

each side and the overall quality, and the picture emerges for me.

This pulse gives a picture of Lee's body. In Chinese Medical language, dampness is

retarding the flow of blood, especially in the digestive system (small intestine) and

stomach. This is affecting Lee's chest area. The blood and energy (not the organ) of

heart and lungs are not flowing as rhythmically and smoothly as they could. I wonder if

this is dangerous for her, so I check her tongue and see that it is slightly swollen, with

small indentations from her teeth on the side. The body of the tongue is pale red. It is

neither deviated nor dark, so I know the heart is not yet in danger. I remember I once

saw a woman who presented with back pain. She had a full, intermittent pulse and her

tongue was purple in parts and slightly deviated. I was alarmed, and told her to go to the

doctor immediately. Years later, she came back to tell me that I had saved her life. She

had gone to the doctor, who immediately admitted her to hospital for a heart attack. He

said she had just caught it in time and so lived to tell the tale.

Lee is not in this position. She reports bloating, poor appetite with inability to eat green

vegetables, and has smelly, inconsistent stools. Her emotions, like her pulse, are

irregular and knotted. Treatment with Chinese Medicine (acupuncture and herbs),

attention to diet, a regular lifestyle, and rest helps change the symptoms and assists in

harmonising Lee's emotional experience.

Western science has struggled to understand how the pulse and tongue can tell so much.

Gradually, the answer is becoming clearer as Western science has developed sensitive machines

which can measure the subtle, electro-magnetic torus emitted from of the heart.

The heart's electromagnetic frequency arcs out from the heart, and back in the form of

a torus. This has the same pattern as the electromagnetic flow of the earth and the cosmos. This

torus of the heart is holographic.

Chinese Medicine carries wisdom and understanding that the human condition is holistic

and holographic. It embraces a living understanding and experience of the movement of Qi

within and without the human body. It demonstrates that a Chinese Doctor is able to read and

intervene in a person's physical and emotional state. Through attunement, or Tiao, as discussed

by Yanhua Zhang in her book on transforming emotions in Chinese Medicine, the doctor can

recognize how internal (emotional) and external climates can create symptoms (2007). The

doctor can give advice on ways to make changes. I am sure that in ancient times, and in

communities where the doctor is an integral part of the patient's life, this advice was and is

helpful.

Metaskills of Chinese Medicine.

The Metaskills underpinning this approach include:

- awe and reverence arising from awareness of the inter-relationship of everything—inner

  and outer, nature and human (There is order and structure that can be known, and there is

  the Tao which organizes beyond our knowing.);

- subtle perception arising from awareness of subtle, unseen forces within the physical

  body in order to glean information about the nature of movement, disharmony, and

  disease within;

- a capacity for attunement to, and reading of, Qi and its movement and balance, cultivated

  through self-awareness to increase sensitivity;

- deep respect for processes, and the mystery of life; and,

- perception of integration of spirit, emotions, and physical body as constantly interrelated and mutually influential phenomena.

While my understanding of the living, dynamic, holistic human being was deepened though studying and practicing Chinese Medicine, my social work training and my learning from Anthroposophy led me to question the appropriateness of a transposition of Chinese Medicine from the East into a Western culture. I sensed that there was a need for the patient to increase her self-awareness, and her relationship to the meaning of the process which organized her symptoms in her unique life at this particular point in time. It seemed to me that this lack of attention to self-awareness is not in step with the Zeitgeist. It is currently a source of lively discussion amongst Western practitioners of Chinese Medicine. The differing roots of Confucian and Aristotelian philosophies in east and west have led to a different sense of self-awareness, and an understanding of emotions and their role in illness. One famous Western doctor of Chinese Medicine, Giovanni Maciocia, has gone so far as to suggest that emotions in the East are not the same emotions as are understood in the West (2009).

I continued my search for not only a holistic understanding of the human condition but a way of working with consciousness which was appropriate for the times in which we live now, a time in which the Zeitgeist appears to be bringing a new world-wide paradigm.

Anthroposophy, or Rudolf Steiner's Spiritual Science

When studying Chinese Medicine in England, I came across Rudolf Steiner's medical work through an Anthroposophical and biomedical (trained in Western medicine) doctor who was teaching about the anatomy and physiology of the human body. He brought so much more than anatomy and physiology; he brought the human condition to life in a way that greatly inspired me and enhanced my study of Chinese Medicine—especially when practiced in the West. He

even gave me a love of doing exams because the environment he created inspired me and met me

in my quest for a holistic understanding of the human being. His inspiration has been an

important influence on the development of the curriculum at the Metavision Institute.

    Anthroposophy means, "The wisdom of the human condition." It was developed by Rudolf

Steiner, who lived from 1861 to 1925. Steiner was a philosopher, scientist (particularly Goethian

science), writer, teacher, artist, and mystic. In the first quarter of the 20th century, he developed

many practical applications of his principles in such areas as education, farming, and medicine,

which are based in Spiritual Science. Steiner's Spiritual Science arises from spiritual perception

gained from his study, and his ability to access the Akashic records (the collective memory of all

events and experiences: past, present, and future, see glossary). He was able to see a grand

evolution of the cosmos over eons of time, as well as to perceive the needs of the present day.

Some successful, practical endeavors resulting from his work, and in step with the Zeitgeist, are

Steiner (Waldorf) education; Biodynamic farming; Anthroposophical medicine; artistic

expressions such as Eurythmy, speech and drama; Lazure painting; and a path for the inner

development of soul and spiritual awareness. Now, a century after his lifetime, more voices are

joining Steiner's in speaking of the Akashic records or Akashic field. One such voice is Ervin

Lazlo:

> The paradigm emerging in science in the second decade of this century signifies a major
>
> shift in the worldview of science. It is a shift…[which] recognizes that there is a deeper
>
> dimension beyond space and time and the connecting, coherence and coevolution we
>
> observe in the manifest world are coded in the integral domain of the deeper dimensions.
>
> (Lazlo, E., 2014, p. unknown)

For the purposes of this project, I focus on the aspects of Steiner's work which relate to psychology and the holistic human being. Steiner presented a series of lectures from 1909-1911 which were published in the book *The Psychology of Body, Soul and Spirit*, in which he wished to restore soul life to psychology (1999). He presented an understanding of the interweaving of the interrelatedness of the physical body, soul life, and spiritual awareness needed to understand a living, integrated wholeness in the human being. This forms what he considered a necessary basis for psychology today. In his lectures, Steiner said, "…before you can do Psychology, you must be able to stand within soul life in a conscious way" (Steiner, R., 1999, p. unknown).

He described carefully how soul is an activity, not a thing, and it lives within a stream of time that comes not only from the past but also from the future. He emphasized a teleological imagination of the future which engenders a living sense of possibility. This, says Robert Sardello in his introduction to the book mentioned above, requires living consciously in the not-knowing, and having the capacity to experience the activity of creating our response to each moment (2001, P. xiv). To cultivate this awareness, together with openness to what wants to come towards us, gives a living sense of process.

For Steiner, just as the life of soul is central to psychology (arising from Greek word psyche, meaning soul) it must also be understood in its relationship to the living body and spiritual life. Basic to his work is the cultivation of soul as an organ for perceiving the spirit (an intelligent consciousness; a subtle, invisible, forming force), in part as "I-consciousness," and also from sensory perceptions of body awareness. He distinguishes between "ego-consciousness" as an accumulation of past experiences, and I-consciousness which reflects individual spirit nature in soul life. "I am," he says, does not arise in soul but enters it from the

spiritual world which permeates everything. He said "I am" is eternal, is never ill, and returns in

a metamorphosed way from lifetime to lifetime (Steiner, R., 1999).

Anthroposophy says that a living understanding of the subtle bodies, which infuse the

physical body—giving it life, emotions, and self-awareness—is assisted through understanding

the relationship of I-consciousness to these bodies. Steiner named these bodies the etheric, or

life body; the astral, or emotional body; and the I-consciousness, or Ego-organization (as an

activity which is distinct from the ego of Freudian and other psychologies).I-organization, or

Self, is the fourth body. This body is the bodily bearer of Self-consciousness. It is the bodily

foundation for the human "I," the Self, which is a spiritual being, eternal, and on the way to

learning how it can act out of free choice.

Robert Sardello, as a student of both Rudolf Steiner and Carl Jung, also refers to I-

organization in his writing. He says the I-organization is a recognizable system of intentions,

directions, and goals, through which the human can say "I" to him or her-self. It becomes visible

when the human being acts not only out of wishes, desires, or education but also makes

conscious choices. The warmth of sincere enthusiasm and of true ideals is a tool of the I-

organization. With this tool, the human being can come to self-consciousness and self-

realization. Sardello writes, "Individuality is an act—the act of inner, conscious awareness-

shaping, forming, and interiorizing the essence of each moment of experience…thereby

individualizing what presents itself to consciousness" (2001, p. unknown).

Anthroposophical medicine also makes a contribution to understanding the subtle bodies

and an intrinsic interconnection of the mind, psyche, and body. It also highlights the need for the

development of self-awareness of the practitioner. In Anthroposophy, the development of

awareness of the subtle, usually unseen, elements of life and of self-development are based on

spiritual training and moral development. This requires one's own inner striving. Steiner emphasized that this must be done in freedom, where no teacher or guru imposes her will on another.

Dr. Arnold Mindell refers to Process Work as a daughter of Jungian depth psychology. I think Sardello's spiritual psychology, which is a combination of Steiner's and Jungian psychology, is another daughter of Jungian depth psychology.

Individuality is concerned not just with being open to the world, but also with transforming what is experienced. This is creative, and requires a responsibility for what is created. I think this is what is happening when different schools of thought bring together different influences to create a new and individual expression. This is how the Zeitgeist works to evolve consciousness. "Spiritual psychology is an active practice that develops an embodied, conscious, soul life to make that life open and receptive to the spiritual realms. This is done as an act of love towards ourselves others, and the world" (Sardello, R., 2008, p.xi).

This, Sardello hopes, will help humanity find a doorway leading to the creation of a new spiritual psychology. I hope so, too. I think that we are all doing this as we create our individual approach to a practice, and combine different paradigms and approaches, to make a teleological contribute to the times.

In developing the curriculum for the Holistic Counselling and Psychotherapy course, I drew on Steiner's interpretation of body, soul, and spirit, and on his perception and understanding of the subtle bodies that are an integral part of the physical body. Knowledge of these subtle bodies predates modern science, but has been lost in the quest to eliminate knowledge which is not based on Newtonian scientific methods, with their focus on material

manifestation. The new paradigm, through quantum mechanics and the new sciences, is changing this. The subtle, sub-atomic world, invisible fields, and space-time realities which Steiner describes as bodies, and which the Chinese describe as different types of Qi, are becoming recognised by these new scientific paradigms which can validate the presence of subtle energies. The new biology, with a different understanding of the function of the cell, has led to the discovery of epigenetics. The new neuroscience has provided a different understanding of the mind in contrast to the brain. These are both now accepted aspects of the human being.

Steiner expressed that one of his missions was to restore soul to its central role in mediating between the body and spirit, both in the internal world and in the external environment. With the development of the new sciences emerging to validate Steiner's work, it seems to me that some understanding of subtle bodies, soul, and spirit (which the new sciences describe in different language) can make a valuable contribution to a holistic perception of the human being and to a holistic psychotherapy practice (See Appendix A).

Rudolf Steiner is best known for his contribution to farming methods and education through Biodynamic Farming and Waldorf, or Steiner, education. He bases both of these practices on his understanding of the holistic human as a being of body, soul, and spirit with subtle bodies. Similarly, he developed an approach to medicine which is now gaining acceptance in Europe and the west as scientific research validates some of the methods. In the curriculum, I have included this contribution from Anthroposophy rather than a method from Chinese medicine for the following reasons:

1. It is easier to bring the part of the approach which can be used and which will make sense within the context of psychological work.

2. Chinese medicine is rooted in a different consciousness and itself needs something of current soul consciousness and self-awareness added to it.

However, it was from my study and immersion in Chinese medicine that I understood the importance of this aspect of Steiner's work.

Metaskills of Anthroposophy.

The Metaskills underpinning this approach include:

- a deep respect for the spiritual and subtle nature of the human being;

- a rightness for what is in the present moment;

- not-knowing the full mystery;

- teleological awareness—a sense of movement forward which clarifies the direction for a specific time and purpose, an evolution of consciousness;

- self-development, in a process of becoming, as a core process of the human being;

- freedom of will, i.e., one is left free to make one's own decisions;

- ethical individualism;

- a long view for development over periods of time, including awareness of reincarnation and karma based on natural laws which creates a level playing field for all races, religions, and ethnicities;

- path-walking arising from awareness of a purposeful direction in ones life;

- awareness of the Zeitgeist (Collectively, we are at a turning point in time when a battle for a new awareness of the spirit can be found in freedom.);

- awareness of soul hunger and spiritual thirst;

- ability to know and use laws of the holistic human in a therapeutic setting;

- perception of the human being as a dynamic interplay of body, soul, spirit (The physical body, with subtle forces which can be seen as a life force; the emotional body; and the I-consciousness, work as an integrated hierarchy and the practitioner can use this as a structure for ways of working therapeutically.); and,

- spiritual and psychological awareness training.

Anthroposophy cultivates many of these Metaskills, as does Process Work, but through a different lens. Viewing the two side-by-side makes a contribution to Process Work.

Process Work

The founder of Process Work, Dr. Arnold Mindell, has referred to Process Work as a daughter of Jungian depth psychology. He began developing Process Work in the 1970's and, true to its name, it has continued in a process of becoming throughout the founder's life. Influenced by Chinese Taoist philosophy, with its perception of the constantly unfolding flow of nature, Mindell explored the unfolding of static states in psychology and human awareness.

I discovered Process Work, also called Process Oriented Psychology, in 1991 in Zurich, Switzerland when I attended the last seminar taught in English before the Process Work team moved to Oregon, USA. It changed my life. Process Work gave an umbrella under which everything I had studied to date could fit. The language and the lens were different, but the basic orientation of a holistic process, which included the macrocosm and microcosm, rang with a familiar resonance for me. Process Work provided structure, and a skills training which was in step with a modern Sestern consciousness (an expression of the Zeitgeist that Steiner emphasized). It empowered individual awareness by penetrating the depth of the psyche while

maintaining awareness of larger forces operating in the environment. Mindell named this intelligent force field "the Dreambody." He later developed this idea further through quantum mind and Process Mind.

He saw process as the flow of information within and between channels of awareness— the visual, movement, proprioceptive, and auditory channels. Process is like the river or flow of life, always changing and moving. It can stop at places like a train stopping at a station, but then it moves on again. The stops are states; the movement is the process. However, states will always change, and therefore even the states are part of the process.

Being Process Orientated implies an attitude towards nature that sees that what is happening has a rightness about it and should be encouraged. It only looks wrong when we do not understand its context sufficiently.

A Process Orientated attitude sees life, and what is happening at any given point in time, as meaningful. It has rightness about it from the viewpoint of the biggest possible picture, excluding situations of social injustice. Process Work has no particular goal about how a person should or should not be or how they should develop. This approach values all states. Most other approaches value a particular state. For example, social work was steeped in the allopathic, or biomedical, model of Western medicine which looked for pathology, and Anthroposophy, in my experience, had a lot of "should" in its implementation. In contrast, Process Work was an enormous, liberating relief for me because there was no pathologizing, no diagnosing, and no expected outcome.

It took quite a bit of effort to adjust my clinical practice to this new way of being with a client. I enjoyed facing this challenge and implementing Process Work, and the process was a

source of great learning. Along the way, my clients were great teachers. With them, I got to practice integrating some of the basic tenets of Process Work, such as the Dreambody concept.

As Mindell studied dreams and body symptoms, he found they mirrored each other. From this, he developed his concept of the Dreambody. He described it as "a multi-channeled information sender" (Mindell, A., 2002, p.4). The Dreambody is like a field, or background, organizing pattern. The Dreambody is the mysterious totality which is communicating all the time through channels of awareness.

The Dreambody is part of the larger aim of Process Work, which is to understand the patterns behind the manifest reality. We can do this through developing awareness of the information which comes to us in channels and through signals which are both identifiable and outside of our primary awareness. Training in awareness of signals, as they are being expressed in different channels, builds skills in seeing the patterns of an individual Dreambody expression.

What differentiated Process Work from other approaches, in my view, was this ability to see this channel-expression on a continuum of awareness in which what is closer to one's identity is primary, and what is less identified with is more secondary. In social work and other models, I had learnt to view a horizontal consciousness continuum which included consciousness, higher consciousness, and unconsciousness. Process Work gave me a vertical model, which was a huge shift that freed me of the notion of better and worse, or other judgments. It also enabled the whole process of awareness and change to be more fluid. It resonated with my soul in a way that was thrilling and liberating.

I still wondered, though, about resistance—a phenomenon referred to in much counselling literature. Language is powerful. Process Work called resistance an "edge" and framed it as an experience to be expected and understood, rather than as a resistance to the

direction the practitioner thinks the client should go. For me, this was again liberating and relieving. I saw this in the example of the young water dragon's hesitation to run into the open space of the path, which was a more simple reflection of an edge than the one I was wrestling with in embarking on this project.

Edges occur between the primary and secondary process. The edge is the border of identity. The reason that an edge exists has to do with the person's whole life philosophy and the belief system of the primary process. The water dragon did not have this added complication in its instinctual sense for safety; I had accrued plenty of complications along the way. Edges, edge behavior, and dream figures are all part of the structure of unfolding a process. Reading the signals, incongruencies, and feedback are part of supporting the unfolding of a process.

As I described in my struggle and discomfort at the beginning of writing this project, my friend held me at my edge while supporting me to contact and reveal the deeper parts of myself that my critical edge figure told me to keep hidden. Memories of the family dinner table where I was laughed at for my different way of expressing myself come back. My edge figure was useful then, but now I had to negotiate it. The young water dragon modeled one way for me as it negotiated its edge to cross the exposed path. My dreaming, and that of my totem water dragon, synchronistically, momentarily, merged.

Dream figures, like edge figures, emerge when we follow signals. These figures are like the parts of the whole personality, who have personalities of their own. They communicate and give signals. These become apparent in double signals, in dreams, and in people in the environment.

As I worked on my edge to exposing the deeper parts of my being in writing this project, my dream of the benign, big, black, snake-like figure sucking my armpit served as an example of

how a process is active on many levels. A dreaming is taking place in multi-dimensional space-time.

In my earlier days of studying Process Work, I learnt that this was an information and awareness model rather than and energy model. Freud and Jung used an energy model. They called it "psychic energy," energy which made up the psyche. It could move and flow, and couldn't be disposed of. In this energy model, the unconscious compensates for certain conscious attitudes. The drawback to this model is that the way this compensation occurs is not explained. This was most interesting to me, as I was used to thinking in terms of energy since that is a word often used to translate the Qi of Chinese Medicine into something understandable to us in the West.

Jung was very interested in Chinese philosophy, and in particular in the *I Ching*, or *Book of Changes*. He wrote a forward to Richard Wilhelm's third edition of his translation of the *I Ching*, in which he discusses the fundamental difference between the Western and Chinese mind. He says the Western mind considers as an axiomatic truth the principle of causality. The Chinese mind seems to be exclusively occupied with the chance aspect of events. Jung wrote, "If we leave things to nature, we see a very different picture: every process is partially or totally interfered with by chance" (Wilhelm, R. & Baynes, C.F., 1967, p.xxii), and, he said, "This assumption involves a certain principle that I have referred to as synchronicity, a concept that formulates a view diametrically opposed to that of causality" (p.xxiv).

Process Work uses the idea of synchronicity, introduced by Jung and used in his depth psychology model, to help free up our Western focus on causality and to value the unexpected. While the notion of synchronicity and Qi are not the same, the discussion between Wilhelm and

Jung must have been very interesting as they wrestled with different paradigms between East and West. I find myself wishing I were a water dragon on one of their walls so I could eavesdrop.

Today, the discussion in Chinese Medical circles in the West is still trying to understand Qi and accurately translate it beyond a rather crude use of the term "energy." In trying to avoid the use of the term, and to bring awareness to subtle energies and fields of influence beyond our rational, causal understanding, I have turned to the Anthroposophical understanding of subtle bodies for an understanding of the holistic human being.

For this project, I considered looking at the difference between an awareness model and a healing model. Through my project, I have learnt that Process Work is an awareness model. In contrast, I see the Metavision Model as being a healing one. By healing, I refer to a process which supports a natural movement towards that which is connected to an essential wisdom of an organizing principle. This is distinct from the Western causality model, which frames healing as being done by one person to another.

I asked Dr. Arnold Mindell what he thought the difference was between the two models. He directed me to what he wrote in Appendix 1, "The Processwork Paradigm," in *The Dance of the Ancient One*, in which he shares the evolution of Process Work: "In the late 1970's, I realized that process has its own solutions.…Then I realized that we needed a new paradigm to bridge mind and body. Processwork...is a paradigm that bridges both psyche and matter, inner and outer" (2013, p.338).

Nowhere in his discussion of the Process Work paradigm does he mention Process Work was an awareness model; this is either a development, or a change. I did not get to clarify this with Arnold Mindell. I decided to change my approach and exploration for this essay.

As Mindell's work continued to develop and encompass various areas of thinking, he included quantum physics as a way of understanding psychology. He applied unified field theory to his Earth-based psychology, and space-time dreaming became an essence-level experience of the Dreambody. He wrote:

> As Processwork developed, I called aspects of this organizing principle the global dreambody, the quantum mind., the intentional field, and the big U….The processmind's space time dreaming includes all these previous terms and goes beyond them to include the spaces of the entire universe. It is an interdisciplinary concept which tried to pull together many fields…(Mindell, A., 2013, p.339)

As we glimpse some of the evolving developments in ways of thinking over the past 70 years or more, it seems that the tension between paradigms and a need for a more integrated approach has been very active in the pioneering giants like Jung, Wilhelm, and Arnold Mindell. None of them have been alone. Mindell has worked very closely with his wife, Dr. Amy Mindell, for many years now. Amy Mindell's work in developing Metaskills, "an understanding of the difference that makes the difference," (to borrow an expression from Gregory Bateson), has been very important. This fills out an understanding of the bridge between body and mind as Arnold Mindell mentioned above. It brings in the artistic and the spiritual, while emphasizing the subtlety of this work.

> I use the term Metaskills in the title of this project, and throughout, when looking at different paradigms. Metaskills are a background feeling attitude, or philosophy, with which a given therapeutic skill or tool is used. Metaskills reflect our deepest beliefs about life, death, people, and the world around us. To clarify my understanding of Metaskills, I draw on Dr. Amy Mindell's words:As you study and focus on the subtle feeling level of your work, you

become involved in an artistic and spiritual discipline. You transform your deepest beliefs

into living reality and therapy becomes creative, mysterious and awesome experiences. The

study of Metaskills brings together the earth and sky of therapy and of everyday life.

(Mindell, A., 1995, p.15)

Metaskills of Process Work.

I understand some of the Metaskills that Amy Mindell mentions as:

- Curiosity

- Trust in the unfolding process that is present in the moment

- Trust in a rightness about what is

- Following the Tao, the way of nature

- Fluidity

- Having a not- knowing, beginner's mind

- Compassion

- Deep respect

- Learning from everything

- Humor

- Seriousness

- Playfulness

- Fluid awareness

These represent some of the Metaskills Dr. Amy Mindell mentions in her book *Metaskills: The Spiritual Art of Therapy*, 1995. Metaskills, by their nature, are not fixed and may be expressed differently by different people.

Three Levels of Awareness in Process Work, Anthroposophy, Chinese Medicine, and Metavision

It is interesting to note that in three of the areas of my training in Chinese Medicine, Anthroposophy, and Process Work, each has its own expressed three levels of awareness. These approaches are saying much the same thing by using different words with a different focus. All recognize a gradation of energy, which can be read and worked with in different ways, from extremely subtle to gross material expression. All recognize that there is an organizing principle, an infinitely wise consciousness, which organizes the universe according to laws that we can only begin to know. It is called by different names such as Tao in Chinese Medicine; Spiritual Wisdom, and an appropriate, wise, individual destiny in Anthroposophy; and the Dreambody, intentional field, and Process Mind in Processwork. The concepts have evolved over time, but what is exciting now is that the new sciences are developing an understanding of subtle energy, and even a living consciousness, within the universe.

These approaches all see the interrelatedness of matter, the immaterial, and the process that weaves between matter and the immaterial. They all recognize an intelligent, organizing force expressing this acknowledgement in different language. These approaches attend to both the outer expression, and our inner, subjective response to it. They are fundamentally both artistic and scientific in nature. Combined, they include a Newtonian focus on the behavior of matter; the quantum perception of energy, or consciousness, and the influence of the observer; and the understanding that energy precedes matter and arises from the slowing of a particular type of energy, which produces a physical manifestation of the same nature or gesture.

Anthroposophical literature says that a high degree of inner effort and awareness is required to acquire participator consciousness, and for this consciousness to be morally safe.

When a person has this awareness, they are able to recognize the meaning of what they see and hear. Self–awareness of one's own biases is also required for someone to be able to recognize what is coming from their own internalized complexes. In Process Work, this is often referred to as "burning your own wood."

For the work of training practitioners of psychotherapy with a holistic, Process Oriented approach to be morally safe, it is essential that students develop skills to accompany participator consciousness. In his book *Knowledge of Higher Worlds and its Attainment* (1969), Rudolf Steiner stressed that for every step in spiritual development and perception, two steps in moral development are needed. In this statement, he is far from moralizing but is rather warning us against the dangers of self-importance and egotism, and of the danger of not making knowledge one's own.

The Development of a Curriculum for Holistic Counselling and Psychotherapy

I provided a Holistic Counselling and Psychotherapy course based on Process Work. I did not call it Process Work because I was not yet a Diplomate, and because and I wanted to include other influences in the curriculum. Because I observed a need for a diversity of services in the regional area where I lived, I wanted to make a contribution to the mental health field. I presumed that this need was probably the same in other areas of Australia, especially regional, rural, and remote Australia. I also wanted to spread the word about Process Work. I wanted to shout it from the rooftops, but since that is not my style I am doing it the way I describe here.

My current students in a psychotherapy training course made a request for a new type of training, and the development of the Metavision curriculum arose from that. I shaped the curriculum from many years of clinical work in a diverse, regional, general practice. I also

shaped the curriculum from my desire to combine Chinese and Anthroposophical Medicine with Process Work because I had seen the power of this synthesis in my work.

I prioritized providing a professional, holistic, approach to mental health issues—an approach which is not usually found in community services. I wanted my students to be able to work within the mainstream rather than to be limited to an alternative practice. I did not want this work to easily be dismissed as "wacky" and "fluffy." This aim led the endeavor into the jaws of accreditation processes, and also directed our resources into the bank accounts of a number of consultants.

My team and I started by exploring vocational training, but we quickly found that the competency-based assessments and required orientation were too blunt an instrument to fit the more subtle, artistic, and spiritual Metaskills we wanted to cultivate in our students. We then turned to Higher Education, where we pitched the curriculum at a post-graduate level. This also fit with the industry accreditation that we sought, and we successfully achieved it, in 2011, with the Psychotherapy and Counselling Federation of Australia (PACFA).

The accreditation process was a shaping influence on curriculum development, especially in structure and assessments. Higher Education required that we tailor the curriculum to a 7-9 level of the Australian Quality framework (AQF), i.e., a Graduate Diploma or Masters level degree. The approach at that level is based on learning outcomes rather than competency-based outcomes. This felt much more appropriate to the level of work we were doing. At the time, it felt difficult to fit into such a system, but in hindsight I am pleased we did. We have continued to develop a curriculum, and a way of teaching and assessing, which is holistic and compatible to our level of work and philosophical orientation.

I consulted two colleagues and Diplomates in Process Work, and other colleagues with a background in Process Work, Anthroposophy, and counselling psychology, to help me develop the curriculum. These colleagues also became educators in the program.

It was a huge edge for me to do this. To reduce the size of the edge, I told myself I would start small and read the feedback, see how it goes, and see if there was any real interest in the course. After all, I believed that my main focus was my own clinical practice. Metavision seemed to happen while I was doing something else. If there was any interest, I would keep going; if not, I'd let it go. I had always maintained that I was a healer more than a teacher. I reassured myself that this sort of teaching seemed to be more healing than teaching. It took a lot of courage, focus, and persistence in the face of internal and external criticism. It was only the positive feedback that came from students which kept us going.

By now, there is a team of teachers at Metavision. Over the intervening years, the content of the curriculum has evolved tremendously. What I present here in the appendix (Appendix A) is the 2016 iteration of the two-year, postgraduate-level course.

While the curriculum is presented in modules, the course itself is not modular. The sequential nature of the modules is aimed at building a lived experience of the holistic human being as a being of body, soul, and spirit; a being with subtle bodies which can be perceived and understood in a process of constant interplay; and a being within a structural hierarchy where self-awareness can strongly influence the emotional, life, and physical bodies. This holistic perception gives a framework for thinking which brings a sense of self-awareness with meaningful, mindful cognition, together with soul-feeling awareness and proprioceptive body awareness. It also provides a structure for developing a capacity to metacommunicate (i.e., talk

about the process rather than get lost in the content). This is essential for working with people in extreme and altered states.

My experience of the value of the Process Work structure, including a consciousness continuum and metacommunicator, came from work with a client with multiple personality disorder. I asked myself which personality was closest to her essential sense of self, and how this closest personality could be strengthened. After I worked with the client on strengthening this most essential self, she became more readily able to metacommunicate about her other personalities, as well as to develop ways of relating to them from her sense of "I am," which I refer to as her spiritual essence. She could then keep the personalities in check in a way that suited her, or let them have their say as she wished. She found this empowering. This approach combines well with Process Work's identification of the metacommunicator as a neutral, fair observer in working with altered and extreme states (as a diagnosis of multiple personality disorder indicates), and I teach my students that this approach can be useful for the therapist to have in mind. More recently, I have been acting as a supervisor for a graduate of the Metavision course and this structure has proven useful for her as she works with her own client diagnosed with multiple personality disorder. In fact, this approach is useful wherever metacommunication is engaged. However, because the Holistic Counselling and Psychotherapy course is only two years long, we have not developed Process Work skills as deeply as is required for Phase Two training, especially in Mindell's more recent applications of Process Mind and the metacommunicator as described here:

> Today, the Process Mind updates the Metacommunicator concept by seeing that this part of us is not simply neutral and spaceless, but actually connected to an earth spot and has a special and unique presence and power. Therefore it is a very special way of flowing with

events and parts both in ourselves and with others. Our Process Mind informs and creates our

unique style in life and in our work. (Mindell, A., 2016, p.25)

The Curriculum: An Overview

- **Module 1**: The Metavision Model for Holistic Counselling and Psychotherapy, and the

  influences on it in relation to the fields of psychology and psychotherapy.

- **Module 2:** Introduction to the holistic human being as a being of body, soul, and spirit

  with subtle bodies, and to consciousness and its evolution throughout an individual life

  and through the epochs.

- **Model 3:** Introduction to core Process Work skills such as the three levels of awareness,

  primary and secondary process, signal and edge awareness, and channels. Includes

  working experientially with how to unfold a process.

- **Modules 4 and 5:** Introduction to ethics and report writing, and preparation for students

  to begin seeing clients in practice.

- **Module 6**: Deepening Process Work skills with relationships, conflict, rank and power,

  dreams, and body symptom work.

- **Module 7**: Introduction to biography as it looks at the metamorphosis of life though

  stages of development, reflecting the changing nature of the subtle bodies throughout life.

  This is presented as a way to access the life myth, or unique life gesture. It is combined

  with working with an early childhood dream, and uses a body symptom and vector walk

  to give a deep sense of one's unique journey. This module is a direct example of

  combining methods and understandings from Process Work and Steiner's

  Anthroposophy.

- **Modules 8, 10, and 11:** Introduction to working with trauma and abuse, grief and death, and addictive tendencies using Process Work, with some influence from Anthroposophy and some mainstream approaches to neurobiology. The new sciences are incorporated where appropriate and where time allows.

- **Module 9**: Introduction of research from a holistic perspective, using Process Work and Anthroposophy as lenses for creative research methods.

- **Module 12:** Preparation for practice and a transition from being a student to being a beginning professional practitioner.

- **Full curriculum:** See Appendix A for the full, detailed curriculum with explication of all modules.

These modules are clearly defined in the curriculum. However, in practice, the experiential nature of the intensives gives a different weight to each subject. For the Metavision approach, it is important to note that built into each module is the need to develop "a secular ethics of the heart," as it has been called by some people; or, as Steiner called for, moral development using inner development; or inner work, as it is called by Process Work.

The course is short and has been modeled to fit with Higher Education and Industry accreditation, but it is just a beginning. Graduates are encouraged to see it as the start of a path of lifelong learning. A second phase of development is needed for students who want to deepen their work, especially in Process Work.

I began, along with Dr. Salome Schwarz and Elsa Henderson, MAPW Dipl, offering this second-phase training in 2017, with a focus on Process Mind. This new course is run as a professional development seminar over six or seven days for one topic, allowing a greater depth of training. One seminar covering one topic is held each year and includes topics such as

relationships, altered and extreme states, dream and body work, conflict and group work, and more. Feedback from graduates, and others who were exposed to this course, indicate that it was very well received. (For more information, see the Metavision Website: www.metavision.com.au)

Teachers, such as Dr. Schwarz and Ms. Henderson, have been carefully chosen on the basis of their understanding of the blended paradigms. Each one has special areas of expertise which they contribute. Their contribution plays a vital part in creating the symphony of the curriculum.

The Metavision Model for Holistic Counselling and Psychotherapy

The Metavision Model has arisen from the development and implementation of the curriculum, and from its delivery to and ongoing feedback from students and teachers for over 12 years. I present it here as I have presented it for keynote presentations, to the Metavision Academic Board, to students and graduates of Metavision, and to other interested audiences. I originally presented it when I needed feedback, and that feedback has given me the courage to offer it here.

The new sciences recognize that we are not detached observers of, but rather participants in, and influencers of, what is observed. This "observer effect" is a core principle of the Metavision Paradigm. The very fact that a facilitator is present affects the experience of the participant, and the participant influences the facilitator's observations and actions; an organizing principle constellates both parties. This means that personal and professional development are intricately linked. As you develop your own awareness, you also develop professionally.

The Metavision Model

Inspired by the inclusive psychology of Process Oriented Psychology, the spiritual

science of Rudolf Steiner, and the ancient wisdom of Chinese Medicine, Metavision is also

supported by the findings of the new sciences of neuropsychology, biology, and quantum

physics.

Metaskills of the Metavision Model.

- Curiosity

- Courage to follow the unknown

- Trust in the wisdom of what is

- Deep respect and awe for the full mystery of the human being

- Holistic perception of the human being in as full a context as possible

- Openness to the Zeitgeist

- Trust in process and its teleological unfolding

- Trust in the uniqueness of each individual

Course Structure

The course is two years of post-graduate study and consists of two intensives of seven

days, and one intensive of four days, per year. There is a home-study component and an e-

learning platform for accessing resources, assignments, forums, and chat space. This allows

students to interact with one another and with the educators. Foundational counselling skills are

a prerequisite to entering the course.

The course consists of 12 modules, with three modules introduced at each intensive.

Extra modules are also provided for students at Metavision, but they are not included in the core

curriculum presented in this paper. Student research and study is conducted in peer learning

groups of two or more, and regular peer interaction is a requirement of the course. Assignments

are a part of the continuous assessment for each student.

The course is highly experiential with a focus on developing self-awareness and burning

one's own wood. Students commit to at least ten personal sessions with Process Work

Diplomates, or graduates of Metavision, each year.

Two or more assistants are assigned to each intensive. They are graduates of the course,

and their job is to attend to the first level of student welfare, as well as to help in holding the

cohesiveness of the cohort. Tutors, administrative staff, and educators are also available for the

students and attend to their welfare. This ongoing support fosters community within the student

body and alumni and is often cited by students and graduates a benefit of studying with

Metavision.

Andragogy

I often say to the students, "It is not the tools you use, but how you use them that is most

important. How you hammer in the nail is more important here than that you hammer in a nail."

To work with this approach congruently, it needs to be applied to the course itself and how it is

delivered. The development of the andragogy is influenced by Process Work, Anthroposophy,

and holistic education.

> Transformational education – understood as educating the whole person by integrating
>
> the inner life with the outer life, by actualizing individual and global awakening, and
>
> participating in compassionate community, encourages a liberating and capacity building
>
> environment. (Palmer, P.J., & Zajonc,J.& Scriber, M., (2010), foreword)

When students come to study at Metavision, we provide a learning environment where they can feel at home. To me, this means an environment which is safe enough to make mistakes, take risks, and cross edges in, and where one can expand a view of oneself. Both Dr. Arnold Mindell and Rudolf Steiner stress the importance of students guiding their own self-development and finding the deep beliefs and philosophies which ring true for them. The curriculum aims to offer opportunities for students to explore and research, while also challenging them and developing their individual styles and ways of working. It requires students to demonstrate their skills, and it holds them to a standard of academic rigor.

I learnt from my time teaching in a Steiner School how important the surroundings were for children. A warm, welcoming, and beautiful environment seemed to help the children enjoy coming to school. I translated that to adults, knowing that I like it but not realising that perhaps it is also an important part of the education at Metavision. I found support for my approach in the work of Palmer, Zajonic, and Scriber in their book *The Heart of Higher Education* (2010). They emphasize the need for hospitality because they say education requires rigor and an andragogy of carefully crafted relationships of student to teacher, student to student, and teacher to student to subject.

At Metavision, we aspire to the tenets of holistic education, based as it is on deep respect and appreciation for the emerging uniqueness of each individual who can find identity, meaning, and purpose in life. Metavision is a place where the connections within the learning community are based on humanitarian values of compassion, respect for difference, intrinsic value for life, and love of learning.

Because the stated aim for coming together at Metavision is to learn counselling and

psychotherapy, we pay attention to relationships and mystery in the human encounter. Peer and

experiential learning takes place in a crucible of learning, challenge, and support. We see this as

training for a meaningful vocation, "Where the heart's deep gladness meets the world's deep

hunger" (Palmer, P.J., & Zajonc,J.& Scriber, M., (2010), foreword).

Assessment and feedback.

Metavision highly values two-way feedback. We encourage, and regularly seek, feedback from

students about staff at all levels of Metavision, and we provide detailed learning feedback for our

students. This process is central to our approach to learning. Feedback, and response to

feedback, provides an accountability and transparency which is essential for the integrity of a

small, personal educational institute such as Metavision.

Metavision's curriculum, its efficacy and delivery, and the assessment of students'

learning must fit in with the accreditation requirements of PACFA. In response to this

requirement, we have tried various methods of assessment. In our curriculum, we have learning

outcomes for each module and have based our assessments on these rather than assessing

competencies. We find this is more fitting for the complexity of the work we are delivering. To

assess learning outcomes, we have tried and tested various methods. In one method, we utilized

a rubric to support students' learning goals and enhance transparency in our marking. This is a

commonly used method.

What we found when we introduced the rubric method was surprising. The rubric

changed the focus of the students' work to fit in with the rubric, and took the focus away from

their process of developing their own understanding of the required concepts and skills. It also

made the students more competitive with one another, and more critical of the methods of

marking. We responded to these issues by holding a group process on the topic of marking and

assessment. We also conducted meetings with markers and educators at Metavision, and we

decided to scrap the rubric and develop a policy for marking and assessment which was more in

line with the Metavision Model and our holistic andragogy. We developed a document upon

which educators and markers agreed. The first paragraph of the 2017 Metavision Approach to

Assessment and Marking portrays the tenor of our approach:

> At Metavision we value the transformational process of engaging with each assessment
>
> task in a personal and experiential way. Equally so, by maintaining high academic
>
> standards our attitude toward assessment and facilitation is holistic. Personal
>
> responsibility, trust, freedom and structure are all elements that guide us in the conscious
>
> co-creation of education. By recognising commitment as a container for personal growth,
>
> equal emphasis is given to academic form and expressive freedom across all aspects of
>
> our assessment criteria. Our standards, as illustrated by the Metavision Model, treat each
>
> individual according to who they are and what they uniquely bring to the learning.
>
> Presence, reciprocity, and spirited interaction are qualities that illuminate the work of
>
> each individual regardless of their current academic capacity.

After we implemented this new style of assessment and marking, students gave us

feedback which reflected delight in their learning and a sense of self-perceived change.

Physical environment.

At Metavision, we prioritize creating a welcoming environment and an inviting sense of

hospitality. We take great care to attend to the environment, such as ensuring that beautiful

elements like flowers and a candle are always present. The natural environment outside the

classroom allows for breakout groups and exercises. The Persian carpet in the center of the floor

has a mandala which has become a metaphor for all the activities that have happened on it over the years. The room is kept clean, and reasonably ordered. Nourishing food is made available and prepared at morning and afternoon tea. The outside environment is semi-rural, with a beautiful garden so nature is ever-present.

Emotional environment.

We begin our first intensive each year with our wellbeing agreement, inspired by Julia Wolfson. This sets the tone for confidentiality, respect, and for all voices in the intensive to be heard. The group becomes the vessel holding the joys and sorrows, struggles and victories, of all. Participants can share from a deep place, or be silent. Artistic activities are encouraged such as singing, movement, clay work, and drawing.

Spiritual environment.

Metavision sees each person as a spiritual being, and freedom to develop a unique relationship to one's own spirituality is deeply respected here. The "rule of two feet" allows people to leave at any point, should they wish. We just need to know if they intend not to return.

A meditative atmosphere is cultivated at the beginning of each day with inner work and self–reflection through writing, artwork, silence, and meditation. The educator, assistants, or participants might offer an inspiration, imagination, or poem.

Conclusion

In this project, I have shown how a synthesis of different paradigms such as Anthroposophy, Chinese Medicine, and social work, with Process Work, is an appropriate response to the current Zeitgeist, which is seeking a new paradigm that brings integration, interconnectedness, and a holistic perspective. Arising from this synthesis are Metaskills and

ways of working with Process Mind, which harmonize with, and may augment, Process Work. I

believe this makes a contribution to Process Work, and I believe it is in alignment with Dr.

Arnold Mindell's vision when he said, "…many personal and global problems require more than

one solution and more than one discipline….a more universal interdisciplinary approach"

(Mindell, A., 2013, pp.3-4).

Process Work has its own roots in blending paradigms and approaches. It creates an

umbrella under which much creativity has room to keep creating. Process Work is an

enormously rich contribution to the spirit of the times, where a new paradigm is being born. Dr.

Arnold Mindell has paved the way, and we can contribute to it. By doing so, we not only

support the dissemination of Process Work more widely, we also support its ongoing

development.

The Metavision Institute and the Metavision Model demonstrate that this can be done

successfully. The retention rate of enrolling students is high, and the proportion of graduates who

use their learning in some type of employment is high (See results of survey in Appendix C.).

It is the concepts of Metaskills and of Process Mind which have been my guide for

blending different paradigms into one synthesized course which fits under the larger umbrella of

Process Work. This type of synthesis is like creating a symphony which is different from any

other, and yet is within the same genre. Rather than detract from the genre, it adds to it and helps

to spread its influence. It also adds to the evolving nature of paradigms, or genres, which rest on

the shoulders of the creative giants who preceded them, and paves the way for the next wave of

creativity. It is the very effort of bringing together different paradigms, with different language

and different practices, which has an impact and creates something new. It is part of the history

and gesture of Process Work to do this.

To synthesize diverse paradigms, I have found that four ingredients are necessary:

1. Life Myth: a personal life journey which has shaped the individual's pathway with the elements to be synthesized, and in which the necessary elements are deeply embedded in the person or group doing the synthesizing. It seems to me that this is organized by Process Mind.

2. Courage and persistence: to follow the push from the Zeitgeist to bring seemingly different elements together, and to keep going when the going gets tough. This is a characteristic of any endeavor which succeeds in sustaining itself over a period of time. One seasoned teacher who had started a school said to me, "you need a long will to do this." You also need a passionate belief in what you are doing.

3. Shared vision: people to share the vision and believe in its value, and who contribute to its development while honoring the vision.

4. Active participation: people who engage in what is offered and actively take it up, and make it their own, change it, and take it further.

Writing this essay, meeting my totem water dragons, and wrestling with the curious black snake who wanted to suck of the juice of my heart, has been a continuation of the Metavision experience for me. It is the first opportunity I have had to reflect on the whole journey. To my surprise, I have found a force that has drawn me to the different paradigms, to the essence of each, and which connects with a deep spirituality or intelligent organizing principle. I feel I have found the juice and lived to tell the tale.

The Limitations of this Approach:

1. Synthesis does not do justice to the individual paradigms, which are blended into a new

paradigm, and the essence of each may be lost.

2. As the new way is forming, it is not always clear. Students can become confused and can lose their way as they find their power in a fluid system.

3. The new paradigm does not fit into any recognizable place within consensus reality, and so has difficulty being accepted. This means graduates can struggle to find their place within the profession.

4. This is just a beginning. The length of the course may need to change to enable sufficient depth. However, by working with Process Mind and essence level from the outset, the work deepens quickly.

Please contact me for comments or questions: Christina@metavision.com.au

Appendix A: Metavision Curriculum 2016

Christina Nielsen

Academic Director

2016

PTP SYLLABUS

This is a two-year, 12-module course in Holistic Counselling and Psychotherapy. The entry requirements reflect a level of emotional and social intelligence, a maturity equivalent to 25-years-old, and a level of education equivalent to post-graduate university entrance.

Contents

Module 1

A Model of Holistic Counselling and Psychotherapy

Section 1   General information

    1.1   Unit administration details.

MODULE	NAME OF UNIT	AWARD	DURATION	LEVEL
201	Model of Holistic Counselling & Psychotherapy	Holistic Counselling and Psychotherapy Course	1 semester	Year 1

    1.2   Student workload per week.

No. Timetable hours	No. Personal study hours	Total workload hours
20	40	60

    1.3   Mode of delivery.

NOTE: This mode of delivery applies to all modules and is not repeated throughout this document.

    ☐   Face-to-face

    ☐   Online

    ☐   Independent learning module/untimetabled study

    ☒   Combination of modes (please specify below)

    ☐   Other mode (please specify below)

In person at intensive; home study between intensives; online activities; and tutorials with assistants, as needed.

1.4   Prerequisites.

Are students required to have undertaken prerequisite units for this unit?

☒ Yes   ☐   No

If yes, please provide details of the prerequisite requirement below:

Module on Foundational Counselling Skills, or Holistic Counselling Skills Course

Section 2: Academic Details

2.1   Student learning outcomes.

After completing the module, students will be able to:

- understand the Metavision Model and establish holistic ways of thinking;

- understand how the evolution of consciousness and rapidly changing trends in society impact a current counselling practice;

- describe different approaches to counselling for understanding the human condition.

- demonstrate open communication, self-exploration, and mobile ways of thinking;

- explain how methods of constructive self-reflection introduced in the module are important for a path of personal development for the therapist;

- use journaling as a tool for self- reflection;

- effectively demonstrate a knowledge and application of basic counselling skills;

- effectively use a model of the human condition as a threefold unit of body, soul, and spirit; thinking, feeling, and will; and energy, matter, and consciousness;

- place the model within the context of psychology today in order to establish its historical roots with emphasis on the work of C.G. Jung, Arnold Mindell, and Rudolf Steiner, and to compare and contrast this approach with others;

- use the model appropriately for the current need of the times;

- develop inner awareness and link their inner and outer awareness;

- understand the role of the therapist and the importance of self-knowledge and personal development, including different approaches to counselling and psychotherapy, and of the general human condition; and,

- demonstrate open communication, self-expression, and mobile ways of thinking.

While knowledge and competency with basic counselling skills is a pre-requisite, the students will continuously develop the above skills throughout the course.

2.2   Unit content and structure.

A model for holistic counselling or psychotherapy will be developed while revealing the roots that underpin this approach, including the evolution of key counselling psychological traditions throughout the 20th Century. It includes an introduction to the following different schools of thought and models:

- Anthroposophical

- Process Oriented Psychology

- Humanistic

- Jungian

- Freudian/Analytic/Psychodynamic

- Cognitive Behavioural Therapy

These core approaches are investigated as models for understanding the human condition.

2.3   Teaching methods and strategies.

- In a collaborative, web-based environment, theoretical content is introduced at the first intensive and investigated further in online study modules.

- Peer reflection and critical self-reflection are used to enhance learning throughout all modules. Active dialogue and the critical examination of approaches to counselling are also encouraged.

- Skills are worked with experientially in the intensive to develop fluency.

2.4   Student assessment.

Assessment Type	When Assessed	Weighting	Purpose
1. Rapid-writing journal exercise	Week 3	20%	To demonstrate critical self-reflection. To demonstrate the general understanding of tools for effective inner work, and the appropriate use of those tools for both client and therapist.
2. Online discussion on Freud and Jung	Week 5	25%	To use peer learning methods to critically reflect on the differences between Freud and Jung, their contributions to the field of psychology, and their contributions to our holistic approach.
3. Online participation with written contributions to a discussion on *No Boundary* by Ken Wilber. Students will be asked to answer 10 questions on Moodle.	Week 7	35%	To demonstrate a conceptual grappling with the concepts presented in *No Boundary*. To articulate individual responses to the concepts.
4. Participation throughout the intensive, online activities, and discussions	Week 16	20%	To encourage active participation and critical discussion of issues.

2.5   Prescribed and recommended readings.

Prescribed readings.

For foundational counselling skills.

Corey, G. (2012). *Theory and Practice of Counselling and Psychotherapy (9th ed.).* Thompson Brooks/Cole.

Corey, G. (2012). *Student Manual. Theory and Practice of Counselling and Psychotherapy*. Thompson Brooks/Cole.

Mearnes, D. & Thorne, B. & McLeod, J. (2013). *Person Centred Counselling in Action.* Sage Publications.

Geldard, G. & Geldard, K. (2008). *Basic Personal Counselling – A training manual for Counsellors*. Pearson Education.

For all students.

Edmunds, F. (2005). *An Introduction to Anthroposophy: Rudolf Steiner's world view*. Rudolf Steiner Press.

Hillman, J. V. (1992). *We've had a Hundred Years of Psychotherapy and the World's getting worse*. Harper Collins (selected part).

Pearce, J, C. (2002). *The biology of transcendence, a blueprint of the human spirit*. Park Street Press.

Steiner, R. (1994). *Theosophy*. Rudolf Steiner Press.

Wilbur, K. (2001). *No Boundary*. Shambala

Recommended readings.

Cambray, J. (2004). *Analytical Psychology: Contemporary Analysis on Jungian Analysis*. London: Brunner Routledge.

Corey, G. (2001). *The Art of Integrative Counselling*. Pacific Grove, CA: Brooks Cole/Wadsworth.

Corey, G. (2004). *Case Approach to Counselling and Psychotherapy (6th ed)*. Pacific Grove, CA: Brooks/Cole.

Corsini, R. & Wedding, D. (2004). *Current Psychotherapies (7th ed)*. Belmont, CA:

    Brooks/Cole.

Fransella, F. (2005). *The Essential Practitioners*. Chichester: Wiley.

Freud, S. (1964). *New Introductory Lectures on Psychoanalysis*. (Stachey, J., Trans.)

    London: Penguin.

Freud, S. (1991). *Some Analysis of Sample Dreams in Introductory Lectures on*

    Psychoanalysis. London: Penguin, pp.219-234.

Freud, S. (1999). *The Interpretation of Dreams*. (Translation Joyce Crick) Oxford: OUP.

Ivey, A. E., D'Andrea, M., Ivey, M. B. & Simek-Morgan, L. (2006). *Theories of*

    Counseling and Psychotherapy: A Multicultural Perspective (6th ed). Needham

    Heights, MA: Allyn and Bacon.

Jung, C. G. (1964). *Man and His Symbols*. New York: Bantam Books.

Knapp, H. (2007). *Therapeutic Communications: Developing Professional Skills*.

    London: Sage.

McLeod, J. (2007). *Counselling Skill*. Buckingham: Open University Press.

Richards, P. & Bergin, A. (2005). *A Spiritual Strategy for Counseling and Psychotherapy*

    (2nd ed.). Washington, DC: American Psychological Association.

Spinelli, E. (1997). *Tales of Unknowing. Eight stores of existential therapy*. NY:

    University Press.

Stewart, W. (2005). *An A-Z of Counselling Theory and Practice (4th ed.).* New York:

    Nelson Thornes.

Tacey, D. (2004). *The Spirituality Revolution, the Emergence of Contemporary Spirituality*. Psychology Press.

Wilber, K. (2000). *Integral Psychology*. Shambala.

Wehr, G. (2002). *Jung & Steiner: The birth of a new Psychology*. Anthroposophic Press.

Journals.

Australian Journal of Social Work

Counselling Psychology Quarterly

Psychotherapy Networker

Psychotherapy in Australia

Anthroposophical Journal

Module 2

The Human Being from a Holistic Perspective

Section 1   General information

> **1.1   Unit administration details.**

MODULE	NAME OF UNIT	AWARD	DURATION	LEVEL
202	The human condition from a holistic perspective	Holistic Counselling and Psychotherapy Course	1 SEMESTER	YEAR 1

> **1.2   Student workload per week.**

No. Timetable hours	No. Personal study hours	Total workload hours
20	**40**	**60**

Section 2: Academic Details

2.1 Student learning outcomes.

After completing the module, students will be able to:

- articulate an understanding of consciousness, including an evolutionary theory and its relevance to counselling and psychotherapy;

- identify and articulate the basic principles from an Anthroposophic approach to counselling and psychotherapy, including body, soul, and spirit, and the four sheaths of the human being;

- demonstrate an understanding of terms used throughout psychology, and specifically in the Metavision approach to Holistic Counselling and Psychotherapy, (i.e. Self, self, Higher Self, 'Ego' and 'ego', etc.);

- describe the relationship of consciousness to soul, emotions, and the will; and,

- demonstrate an understanding of Typology as used in holistic counselling and psychotherapy, including constitution, temperament, and personality.

2.2 Unit content and structure.

During the intensive, a theory of consciousness and its evolution is presented using the work of Rudolf Steiner and Ken Wilber; this is followed up with required and recommended reading.

Using didactic methods and artistic activities—including drawing, poetry, writing, clay modeling, and movement (Eurythmy)—a model for the relationship of consciousness to soul, emotions, and the human being is presented; as appropriate, this model is demonstrated as part of a counselling or psychotherapeutic approach.

Typology is demonstrated using theory and movement.

Relevant terms are presented both at the intensive and in readings. The concept of Ego, 'I',

self, Self, and Higher Self are explored.

2.3   Teaching methods and strategies.

- Theoretical content is introduced at the first intensive and investigated further in a

  collaborative web-based environment during online study modules.

- Peer and critical self-reflection are used to enhance learning throughout all modules.

- Active dialogue and the critical examination of approaches to counselling are

  encouraged.

- During the intensive, students will develop fluency and work experientially with skills.

2.4 Student assessment.

Assessment Type	When Assessed	Weighting	Purpose
1. Essay (1000-1500 words) on a holistic approach to psychology. Must include an understanding of body, soul, and spirit, as well as consciousness, its evolution, and its relationship to the human being as applied to holistic counselling and psychotherapy.	Week 4	70%	To demonstrate critical self-reflection. To demonstrate understanding of the holistic nature of the human being, including consciousness, its evolution, and its relationship to the field of counselling and psychotherapy.
2. Successful participation throughout the intensive, online activities, and discussions.	Week 16	30%	To demonstrate active participation and critical discussion of issues.

2.5   Prescribed and recommended readings.

Prescribed readings.

Nielsen, C. Manual with readings for our model of Applied Holistic Counselling

    including: Class notes written on: The evolution of consciousness; Body, soul and

    spirit; Therapy for a new age.

Childs, G. (2009). *Understanding your temperament. A guide to the four temperaments*.

    Sophia books.

Steiner, R. (1995). *Selected lectures on Self Transformation*. Rudolf Steiner Press.

Wehr, G. Jung, C & Steiner, R. (2002). *The Birth of a new Psychology*. Anthroposophic

    Press.

Wilkinson, R. (2001). *Rudolf Steiner An Introduction to his Spiritual World-view*. Temple

    Lodge.

Recommended readings.

Corey, G. &. Corey, M. S. (2005). *I Never Knew I Had a Choice: Explorations in*

    Personal Growth. Belmont CA: Brooks/Cole.

Katsekas, B. (2005). *Strategies for Self Care: A Counsellor's Reflections on*

    Interpersonal Wellness. College Station, TX: Virtualbookworm.com Publishing.

Klein, N. (2005). *A New Operating Manual for Being Human: A Humanistic/Holistic*

    Perspective on Counseling Psychology and Personal Growth. Philadelphia, PA:

    Xlibris Corporation.

Knapp, H. (2007). *Therapeutic Communications: Developing Professional Skills.*London:

    Sage.

Lipton, B.H. (2008). *The Biology of Belief. Unleashing the Power of Consciousness,*

    matter & Miracles. Hay House.

McLeod, J. (2007). *Counselling Skill.* Buckingham: Open University Press.

Sardello, R. (2008). *Love and the Soul.* Harper Collins.

Siegel, D J. (2010). *The Mindful Therapist.* Norton & Co.

Singer, M. (2007). *The untethered soul*. New Harbinger.

Steiner, R. (1999). *A Psychology of Body, Soul and Spirit*. Anthroposophic Press.

Tacey, D. (2004). *The Spirituality Revolution, the Emergence of Contemporary*

    Spirituality. Psychology Press.

Tolle, E. (2008). *A new earth*. Jessica Kingsley Publishing.

Van den Brink, M. (2004). *Transforming People and Organizations.* Temple Lodge.

Young, Brown M. (2004). *The Unfolding Self*. New York: Helios.

Wilbur, K. (2000). *Integral Psychology*. Shambala.

Journals.

Australian Journal of Social Work

Psychotherapy Networker

Psychotherapy in Australia

Anthroposophical Journal of Australia

PACJA

Module 3

Core Process Oriented Psychotherapy Skills I

Section 2: General information

1.1   Unit administration details.

MODULE	NAME OF UNIT	AWARD	DURATION	LEVEL
203	The Core Process-Oriented Skills for Holistic Counselling and Psychotherapy	Holistic Counselling and Psychotherapy Course.	1 SEMESTER	YEAR 1

1.2   Student workload per week.

No. timetable hours	No. personal study hours	Total workload hours
25	**50**	**75**

Section 2: Academic Details

2.1   Student learning outcomes.

After completing the module, students will be able to:

- articulate and demonstrate the core tenets of Process Oriented Psychology, including the impact of quantum physics on psychology, field theory, levels of awareness, consciousness continuum, and the dreambody;

- demonstrate skills in, and use of practical tools for, working with signals and edges and maintaining channel awareness;

- demonstrate skills in unfolding a process using an understanding of primary and secondary process;

- demonstrate an ability to read the feedback of the client;

- demonstrate skills for working with the dreambody, body symptoms, dreams, synchronistic events, sub-personalities, and dream figures;

- observe the phenomena present during the human encounter; and,

- demonstrate second attention and "finding the door" to the dreaming process in order to identify and assess the client's needs and formulate hypotheses for the counselling direction.

Through experiential exercises in the classroom and at home, the student's own dreaming and relationship content is used to enrich learning and deepen self-knowledge.

2.2   Student assessment.

Assessment Type	When Assessed	Weighting	Purpose
1. Essay (2000 words) on Process-Oriented Psychology, including: its origins and roots, an understanding of the Dreambody, Primary and Secondary process, edges and feedback, and an understanding of the awareness continuum and the unconscious.	Week 14	40%	To articulate a theoretical understanding of the core tenets of Process Oriented Psychology and its relevance to holistic counselling and psychotherapy.
2. Submission of a video recording of a counselling session demonstrating the use of basic counselling skills and, where possible, Process Oriented skills. Written feedback from the client and a critical self-appraisal of the work are required.	Week 10	40%	To demonstrate practical application of the Process Oriented approach to counselling. To demonstrate the ability to: a) apply Processwork skills in a counselling situation; b) receive constructive feedback; c) conduct self-assessment in written form; and,

			d) conduct peer-assessment in written form.
3. Participation in online activities and discussions.	Week 16	20%	To demonstrate active participation and critical discussion of issues.

2.3 Teaching methods and strategies.

- Theoretical content is introduced at the first intensive and investigated further in online study modules, in a collaborative web-based environment.

- Peer and critical self-reflection are used to enhance learning throughout all modules.

- In the intensive workshop, fluency is developed through working with skills experientially in exercises and role-play.

- Teacher demonstration and use of video for analysis are used.

2.4 Prescribed and recommended readings.

Prescribed readings.

Diamond, J & Jones L.S. (2004). *A Path Made by Walking*. Independent Publishing Group.

Mindell, A. (1989). *Working with the dreaming body.* Arkana.

Mindell, A. (1989). *Rivers Way The Process Science of the Dreambody*. Routledge and Kegan Paul

Mindell, A. (1992). *The leader as Martial artist.* Harper.

Mindell, A. (1995). Metaskills *The spiritual art of therapy*. Lao Tse Press.

Mindell, A. (2002). *Working on Yourself Alone.* Independent Publishing group.

Mindell, A. (2006). *Alternative to Therapy*. Lao Tse Press.

Summers, G. *Resolving your conflicts with power and grace*. www.goodmind.com.au

Recommended readings.

Mindell, A. (2004) *Quantum Mind and Healing.* Hampton Road.

Mindell, A. (2000) *Dreaming while Awake*. Hampton roads.

Mindell, A. (2010) *Process Mind*. Quest.

Mindell, A. (2001) *The dreambody in relationships*. Lao Tse Press.

Mindell, A. (2014) *Sitting in the Fire*. Deep Democracy Exchange.

Goodbread, J. (1987) *The Dreambody toolkit.* Routledge, Kegan Paul

Goodbread, J. (1997*) Radical Intercourse. Oregon:* Lao Tse Press.

Jung, C. (1933). *Modern Man In Search of a Soul .* Routledge

Pope, K. S. & Vasquez, M. J. T. (2007). *Ethics in Psychotherapy and Counseling: A Practical Guide*. San Francisco: Jossey- Bass.

Shohet R. (Ed).(2008) *Passionate Supervision* .Jessica Kingsley Publishing*.*

Movsessian, S. (2002) *Putting a Lion in Your Heart, Personal Reflections on a Sentient Approach to Peace and freedom*. (partial completion of Diploma in Process Oriented Psychology)

Stone, Hal & Sidra (1991) *Embracing Your Inner Critic, Turning Self-Criticism into a Creative Asset*. Harper Press.

Straub, Sonia (1990) *Stalking your Inner Critic* – Dissertation in partial completion of Diploma in Process Oriented Psychology.

Journals.

Australian Journal of Social Work

Psychotherapy Networker

Psychotherapy in Australia

Journal of Process Oriented Psychology

PACJA

Module 4

Clinical Practice I

Section 1: General information

1.1   Unit administration details.

MODULE	NAME OF UNIT	AWARD	DURATION	LEVEL
204	Clinical Practice I	Holistic Counselling and Psychotherapy Course	2 semester	Year 1

1.4   Student workload per week.

No. timetable hours	No. personal study hours	Total workload hours
20	40	60

1.5   Prerequisites.

Are students required have undertaken prerequisite units for this unit?

☒ Yes   ☐ No

If yes, please provide details of the prerequisite requirement below:

Units 1, 2, and 3

Section 2: Academic Details

2.1   Student learning outcomes.

After completing the module, students will be able to:

- compile and present a list of relevant local resources for appropriate client referral, for their own use in practice as a Holistic Counsellor and Psychotherapist;

- submit their work with five clients for supervision;

- identify and work through professional goals set by student and supervisor;

- integrate the learning from practicum to professional practice;

- understand and be able to apply the ethical guidelines for the Professional Practice of Counselling and Psychotherapy; and,

- understand and apply the "Inner path of the Healer" as part of the Metavision Model for professional practice.

2.2   Unit content and structure.

This is a practical module, undertaken throughout the year.

2.3   Teaching methods and strategies.

- The module will be undertaken during semester two of year one.

- Students will undertake either an observation-only placement, workplace-based placement, or a visit to an organization of professional interest and relevance.

- Students will develop connections for future referral while building their resource database.

- Whilst on placement or visit, students will observe industry practices and will interview the organization's supervisor. They will maintain a journal of personal reflection throughout.

- Students will be under the supervision of the Metavision Institute's field practice supervisor, as needed.

2.4 Student assessment.

Assessment Type	When Assessed	Weighting	Purpose
Submission of resource and referral database	On completion of fieldwork or research	Pass/Fail	To compile a database of resources which provides an awareness of support resources for clinical practice in the local area of the student's residence.
Submission of a report on their client experience in group supervision. Presentation of a case for group supervision	At final intensive in November	Pass/Fail	To demonstrate students' understanding of key counselling practices. To demonstrate, via oral presentation, students' ability to relate their written understanding to practice.
Submission of a video of a counselling session including students' written self-critique, written feedback from client, and a referral report	Week 16	Pass/Fail	To demonstrate counselling skills, self-reflection, and appropriate self-critique. To demonstrate knowledge of report writing and appropriate referral.

2.5 Prescribed and recommended readings.

Prescribed readings.

Carrol,M.& Gilbert, M.C.(2005) *On Being a Supervisee.* PsychOz Publications.

PACFA code of ethics.

Recommended readings.

Baird, B. (2007) *Internship, Practicum and Field Placement Handbook: A Guide to the Helping Professions.* (5th edn.) New York: Prentice Hall.

Bernard J. M. & Goodyear, R. K. (2004) *Fundamentals of Clinical Supervision.* (3rd edn.) Boston: Pearson.

Bolton, G. (2004) *Writing Cures: An Introduction Handbook of Writing in Counselling and Psychotherapy.* New York: Brunner-Routledge.

Bolton, G. (2005) *Reflective Practice: Writing and Professional Development.* (2nd edn.) London: Sage.

Bond, T (2005) *Therapists in court: providing evidence and supporting witnesses*. Sage.

Borders, L. D. & Brown, L. L. (2005) *The New Handbook of Counseling Supervision.* Mahwah, NJ: Lawrence Erlbaum Associates.

Boylan, J. C., Malley, P. B. & Petty, E. (2001) *Practicum and Internship: Textbook and Resource Guide for Counseling and Psychotherapy.* (3rd edn.) Philadelphia: Brunner-Routledge.

Carroll, M. & Gilbert, M. C. (2006) *On Being a Supervisee: Creating Learning Partnerships.* Kew, Vic: PsychOZ.

Corey, G., Corey, S. & Callanan, P. (2007) *Issues and Ethics in the Helping Profession.* (7th edn.) CA: Brooks/Cole.

Cottrell, S. (2003) *The Study Skills Handbook.* (2nd edn.) Basingstoke: Palgrave MacMillan.

McBride N & Tunnecliffe M. (2001) *Risky Practices: the counsellors guide to risk management in private practice* WA: Bayside books.

Pope, Kenneth. (2007) 3rd Ed. *Ethics in psychotherapy and counselling. A practical guide* CA: John Wiley & sons.

Shohert, R .(Ed) (2008) *Passionate Supervision.* London*:* Jessica Kingsley.

Journals.

Australian Journal of Social Work

Counsellor Education and Supervision

Journal of Counseling and Development

Journal of Multicultural Counseling and Development Journal of Humanistic Education and Development

Psychotherapy Networker

Psychotherapy in Australia

PACJA

Module 5

Core Process Oriented Psychotherapy Skills II: Relationships and Conflict

Section 1: General Information

 1.1   **Unit administration details.**

MODULE	NAME OF UNIT	AWARD	DURATION	LEVEL
205	Core Process Orientated Psychotherapy Skills - relationships and conflict, power and rank, body symptoms and dreams	Holistic Counselling and Psychotherapy Course	2 semester	Year 1

 1.2   **Student workload per week.**

No. timetable hours	No. personal study hours	Total workload hours
25	50	75

 1.3   **Prerequisites.**

Are students required have undertaken prerequisite units for this unit?

☒ Yes   ☐ No

If yes, please provide details of the prerequisite requirement below:

Modules 1, 2, 3, 4

Section 2: Academic Details

 2.1   **Student learning outcomes.**

After completing the module, students will be able to:

 • use an effective model for managing internal and external conflict;

- understand and be able to recognise the influence and impact of rank, power, and privilege in a range of relationships—including that of client and therapist—and cultural settings;

- recognise diversity and develop cross-cultural awareness;

- develop a usable understanding of field theory, roles, ghost roles, and deep democracy;

- use genograms and explore familial influences;

- recognise the impact of gender issues;

- gain an understanding of the Process Oriented approach to the above topics, with a particular focus on the use of polarity, primary and secondary processes, and edge awareness;

- demonstrate experience working with each of these topics within the classroom setting; and,

- observe demonstrations of the work done by experienced practitioners.

Emphasis in this module is on the experiential use of holistic counselling and psychotherapy skills, developed to date, as applied to relationship counselling.

2.2   Unit content and structure.

The aim in this module is to continue to develop and deepen Counselling and Psychotherapy skills in line with the Metavision model. The topics covered include:

- Communication skills in difficult relationships

- Conflict management

- Impact of rank, power, and privilege in many aspects of life and the work place

- Cross-cultural awareness

- Gender issues

- Body symptom and somatic awareness

2.3   Teaching methods and strategies.

- Theoretical content is introduced and investigated during the intensive, and via a collaborative web-based environment during online study modules.

- Peer and critical self-reflection are used to enhance learning throughout all the modules.

- Active dialogue and the critical examination of approaches to counselling are encouraged.

- Students work with skills experientially in the intensive workshop in order to develop fluency.

- Live demonstrations are an integral part of the teaching methods, as are supervision of experiential work in dyads and triads.

2.4   Student assessment.

Assessment Type	When Assessed	Weighting	Purpose
1. Written essay of 1500 words demonstrating understanding of conflict, its 3-step process, and its nuances in relationships, including rank and power issues and diversity issues	Week 10	40%	To demonstrate a working understanding of conflict from a process oriented perspective.
2. Two exercises, presented at the intensive, for working with a body symptom and developing somatic awareness	Weeks 8 & 16	40%	To develop and consolidate skills in bodywork and somatic awareness. To demonstrate an applied understanding of working with body awareness to unfold the process that is present.

Assessment Type	When Assessed	Weighting	Purpose
3. Participate in class and online activities and discussions	Week 16	20%	To encourage active participation and critical discussion, especially of issues related to identifying and working with a diverse range of relationship issues, including conflict, gender, and cross-cultural issues. To demonstrate appropriate use of body awareness.

2.5   Prescribed and recommended readings.

Prescribed readings.

Mindell, A. (1995). *Sitting in the Fire*. Portland: LaoTse Press.

Mindell, A. (2000). *The Leader as a Martial Artist.* Independent Publishing Group.

Mindell, A. (2000). *Quantum Mind The edge Between Physics and Psychology*. LaoTse Press.

Summers, G. (2010) *Resolving your Conflicts with Power and Grace: A woman's guide to conflict resolution.* ebook: goodmind.com.au

Goodbread, J. (1997) *Radical Intercourse*. Lao Tse Press, Oakland.

Mindell, A (2000) *Dreaming While Awake*. Hampton Road, Vancouver.

Mindell, A (1989) *Working on Yourself Alone*, Arkana London

Mindell, A (1987) *The Dreambody in Relationships*, Routledge & Kegan,London

Movessian, S (2002) *Putting a Lion in Your Heart, Personal Reflections on a Sentient Approach*

to Peace and Freedom. Dissertation in partial completion of Diploma in Process Work

Diamond, J. [*Where Roles, Rank and Relationship Meet*](): *A Framework for Working with Multiple*

Role Relationships in Process Work Learning Communities (moodle article)

Recommended readings.

Cornelius, H., Faire, S. E. Cornelius (2006) *Everyone can win.* 2nd Ed. Sydney: Simon &

Schuster.

Coleman, D. (2006) *Emotional Intelligence* 10th Ed. Bantum

Crum, T. F. (1998) *The magic of Conflict.* Simon & Schuster.

Fisher, R., Ury. W. & Patton (1991) *Getting to yes: Negotiating Agreement Without Giving in.*

Penguin.

Goodbread, J. (2010) *Befriending Conflict. How to make conflict safer, more productive and*

more fun. Process Oriented Psychology publications.

Rosenberg, M. B. (2005) *Non Violent Communication. A language of life.* CA: Puddledancer

Press.

Scott, S(2004). [*Fierce Conversations: Achieving Success at Work and in Life One Conversation*](

at a Time]() NY: Berkley.

Tannan, D. (2001) *You Don't Understand: Women and Men in conversation.* NY: Harper Collins

gh. McGraw Hill

Journals.

British Journal of Social Work Australia

Australian Journal of Social Work

Journal of Multicultural Counseling and Development

Psychotherapy Networker

Psychotherapy in Australia

PACJA

Module 6

Clinical Practice II

Section 1: General information

1.1   Unit administration details.

MODULE	NAME OF UNIT	AWARD	DURATION	LEVEL
206	Clinical Practice 2	Holistic Counselling and Psychotherapy Course	1.5 years	Year 1&2

1.2   Student workload per week.

No. timetable hours	No. personal study hours	Total workload hours
20	60	80

1.3   Prerequisites.

Are students required have undertaken a prerequisite unit for this unit?

☒ Yes   ☐ No

If yes please provide details of the prerequisite requirement below:

Modules 1, 2, 3, 4, 5 and 6

Section 2: Academic Details

2.1   Unit content and structure.

- This is a practical module, undertaken in a supervised workplace and/or at the Metavision intern clinic. Students are assessed for readiness before starting client work, whether in the Intern clinic or in a field placement.

- Metavision provides further skills development work for those students who are deemed to need additional skills before commencing client work. This takes the shape of theoretical study, work with fellow students, and coaching and supervision from appropriate Metavision trainers.

- Students are required to gain 40 hours of face-to-face contact with clients, plus supervision, both individually and in small groups. At least ten hours of supervision per student is a minimum.

- Metavision provides students with 24 hours of group supervision over the duration of the course. Of these, at least two hours of individual supervision is given within a group setting. Further individual supervision is recommended.

2.2   Teaching methods and strategies.

- The module is undertaken over the first and second years in a counselling-related workplace and/or in the intern clinic of the Metavision Institute. Students undertake work in a counselling capacity, as appropriate, within an organisation of professional interest or at the Metavision intern clinic.

- Whilst on placement, the student observes industry practices under the guidance of the organization's supervisor, and maintains a journal of personal reflection throughout. Students are required to obtain supervision for a minimum of each five client-contact hours. Ten hours of supervision and 40 hours of client contact are required over the duration of the course.

- All necessary documentation for educational, legal, and professional needs is presented to students. The student presents signed contacts to the school, agreeing to abide by required ethical conduct. Documents are provided as needed for any placement undertaken by the student for the placement.

2.3   Student assessment.

Assessment	When assessed	Weighting	Purpose
1. Learning Goals Contract	At each intensive, students present in class on learning goals for client and personal work.	Pass/Fail	To assist students in learning to focus on the application of the theory to practice. To develop a reflective practice as well as keep track of their own self-development.
2. Student Placement Report or case study	On completion of practicum hours, or during intensives	Pass/Fail	To demonstrate understanding of key counselling/psychotherapy practices and relate this understanding to the learning undertaken so far during the course. Emphasis is on identifying primary and secondary processes, edges, and edge figures.
3. Participation in Supervision	Throughout year	Pass/fail	To assess, support, and extend applied work with clients. Students are required to present a case individually, provide evidence of the type and number of clients seen, and ensure all documentation is in place and followed.
4. End of year Viva assessment. This is an oral exam in groups of 6-7 students	At final intensive in November	Pass/fail	To review and assess student knowledge of the whole year's work. To support peer learning. To cultivate student feedback on the integration of their learning.

2.4   Prescribed and recommended readings.

Prescribed readings.

Carrol, M. & Gilbert, M.C. (2005) *On Being a Supervisee.* PsychOz Publications.

Psychotherapy and Counselling Federation of Australia (2015) *Interim code of ethics.*

Psychotherapy and Counselling Federation of Australia (2014) *Guidelines for client records.*

Recommended readings.

Bolton, G. (2004) *Writing Cures: An Introduction Handbook of Writing in Counselling and Psychotherapy.* New York: Brunner-Routledge.

Bolton, G. (2005) *Reflective Practice: Writing and Professional Development.* (2nd edn.) London: Sage.

Carroll, M. & Gilbert, M. C. (2006) *On Being a Supervisee: Creating Learning Partnerships.* Kew, Vic: PsychOZ.

Corey, G., Corey, S. & Callanan, P. (2006) *Issues and Ethics in the Helping Profession.* (7th edn.) Pacific Grove, CA: Brooks/Cole.

M. McPhee, A. D. & Patrick, F. (2006) *Professional Development, Reflection and Enquiry.* London: Sage.

McBride N & Tunnecliffe M. (2001) *Risky Practices: the counsellors guide to risk management in private practice* WA: Bayside books

Mindell, A. (2006). *Alternative to Therapy A creative Lecture series on Process Work.* Portland: Lao Tse Press.

Shohert,R (ed) (2008) *Passionate Supervision.* London: Jessica Kingsley.

Journals.

Australian Journal of Social Work

PACJA

Psychotherapy Networker

Psychotherapy in Australia

Process Oriented Psychology Journal

Counsellor Education and Supervision

Module 7

Biography for the Lifespan

Section 1: General Information

1.1 Unit administration details.

MODULE	NAME OF UNIT	AWARD	DURATION	LEVEL
207	Biography for the life Span	Holistic Counselling and Psychotherapy Course	1 SEMESTER	YEAR 2

1.4 Student workload per week.

No. Timetable hours	No. Personal study hours	Total workload hours
20	40	60

Section 2: Academic Details

2.1 Student learning outcomes.

After completing the module, students will be able to:

- explain the concepts of lifespan and developmental psychology and describe key

  theoretical perspectives;

- describe the lifespan developmental stages and the physical, cognitive, and spiritual changes that occur throughout the lifespan from an Anthroposophical perspective;

- describe theories of early childhood development;

- describe personality development and the development of self-conceptions;

- explain the impact of social changes on moral development throughout the lifespan;

- describe aging from a physical, emotional, psychological, and spiritual perspective;

- reflect on their own biography, phases, and life's path;

- see life as a journey with a thread, and an organising principal, which has purpose and challenge;

- apply an understanding of biography in a counselling situation;

- demonstrate experience with interviewing someone and listening to their biography; and,

- demonstrate more full knowledge of their own developmental journey, and an increase in their own self-reflective ability.

2.2   Unit content and structure.

- The developmental phases and stages of childhood up to age 21 are examined in order to develop an understanding of the phases of life and changing human needs through time. The learning includes attachment theory and psycho-social and cognitive development, as well as the Anthroposophic approach to childhood.

- Learners will work on their own story through these phases.

- Attention is given to pathologies which are identified in the DSM-IV as part of childhood.

- Active dialogue and critical examination is encouraged.

- The large experiential component of this module provides the context for continuing to develop counselling skills while deepening an understanding of one's own life phases.

2.3   Teaching methods and strategies.

- Theoretical content is introduced and investigated during the intensive, and in a collaborative, web-based environment during online study modules.

- Peer and critical self-reflection are used to enhance learning throughout all the modules.

- Active dialogue and the critical examination of approaches to counselling are encouraged.

- Students work with skills experientially in the intensive workshop in order to develop fluency.

- Live demonstrations are an integral part of the teaching methods, as is supervision of experiential work in dyads and triads.

2.4   Student assessment.

	Assessment Type	When Assessed	Weighting	Purpose
1.	Essay (1500 words) on biography, the developmental stages of the human being, and its relevance to the counselling process	Week 6	30%	To demonstrate understanding of the developmental stages of the human being and its relevance to the counselling process with an emphasis on an Anthroposophical orientation.
2.	Online discussion on biography and childhood case studies, with an emphasis on childhood development	Week 2 and 4	20%	To demonstrate self- awareness of the developmental stages of biography and their relevance to the counselling context. To understand different pathologies in childhood from the DSM-IV.

	Assessment Type	When Assessed	Weighting	Purpose
3.	Essay (1500 words) on early childhood, including attachment theory and pathologies of childhood	Week 8	30%	To demonstrate a knowledge of the attachment theory and common pathologies of childhood.
4.	Participate in class during intensives, online activities, and discussions	Week 1	20%	To encourage active participation and critical discussion of issues.

2.5   Prescribed and recommended readings.

Prescribed readings.

Burkhard, G. (1997). *Taking Charge. Your Life Patterns and Their Meaning.* Floris Books.

Grosse, M. (2003). *Why First Borns Rule the World and Last Borns Want to Change It.* Random

House.

Karen, R. (1994). *Becoming attached: First relationships and how they shape our capacity to*

love. New York: Oxford University Press.

Lievegoed, B. (1979). *Phases, The Spiritual Rhythms of Adult Life.* Sophia Books. Rudolf

Steiner Press.

Peterson, C. (2004 4th Ed). *Looking Forward Through the Lifespan.* Pearson/Prentice Hall.

Szalavitz, M & Perry, B. (2011). *Born for Love – Why empathy is essential and endangered.*

Harper Collins.

Recommended readings.

Bee, H. & Boyd, D. (2005) *Lifespan Development.* (4th.edn.) Boston: Allyn and Bacon.

Burkhard, G. (2007). *Biographical Work the Anthroposopical Basis.* Floris Books.

Caltabiano, M. & Sarafino, E. (2005) *Health Psychology: Biopsychosocial Interactions.* (5th
    edn.) Milton, QLD: John Wiley & Sons Limited.

Childs, Gilbert . (1995) *Understanding your temperament*. Rudolph Steiner Press.

Chilton Pearce, J. (2002) *The Biology of Transcendence. A Blueprint of the human spirit*.
    Vermont: Park Street Press

Crooks, R. & Baur, K. (2004) *Our Sexuality.* (9th edn.) Pacific Grove, CA: Wadsworth.

De Bono, E. (2004) *How to Have a Beautiful Mind*. London: Vermilion.

Fonagy, P. (2001). *Attachment Theory and Psychoanalysis.* NY: Other Press.

Galliano, G. (2003) *Gender Crossing Boundaries.* Belmont, CA: Thomson Wadsworth.

Goldenberg, H. & Goldenberg, I. (2007) *Family Therapy: An Overview.* (7th edn.) Belmont, CA:
    Brooks/Cole.

Goleman, D. (2006) *Social Intelligence: The New Science of Human Relationship.* New York:
    Bantam.

Hamilton, I. (2006) *The Psychology of Ageing: An Introduction*. (4th edn.) London: Jessica
    Kingsley.

Juntunen, C. L. & Atkinson, D. R. (Eds.) (2002) *Counseling Across the Lifespan: Prevention
    and Treatment.* Thousand Oaks, CA: Sage Publications.

Grille, R. (2013) *Parenting for a peaceful world.* Robin Grille Press.

Konig, K. (2004). *Brothers and Sisters. Order of Birth.* Rudolf Steiner Publications.

Kail, R. & Cavanaugh, J. (2006) *Human Development.* (4th edn.) Wadsworth.

Konig, Karl (2006). *The human soul. Floris Books.*

Panno, J. (2007) *The Science of Aging: Theories and Potential Therapies*. Checkmark Books.

Restak, R. (2003) *The New Brain.* London: Rodale Ltd.

Ridley, M. (2006) *Genome. The autobiography of a species in 23 chapters. (Reprint.)* Harper

    Perennial.

Robert, K. (1998) *Becoming attached.* Oxford University Press.

Santrock, J. (2006) *Life-Span Development.* (11th edn.) Boston: McGraw-Hill.

Schoorel, E. (2004) *The First Seven years: Physiology of childhood*. Rudolph Steiner College

    Press.

Soesman, A. (1999) Our twelve senses. Hawthorne Press.

Stuart-Hamilton, I. (2006) *The Psychology of Ageing: An Introduction*. (4th edn.) London:

    Jessica Kingsley.

    Journals.

Australian Journal of Social Work

Australian Counselling Association Journal

Psychotherapy Networker

Psychotherapy in Australia

Anthroposophical Journal

PACJA

Module 8

Grief, Loss, Death and Dying

Section 1: General Information

1.1   Unit administration details.

MODULE	NAME OF UNIT	AWARD	DURATION	LEVEL
208	Death, dying, grief and loss	Holistic Counselling and Psychotherapy Course	1 semester	Year 2

1.2   Student workload per week.

No. timetable hours	No. personal study hours	Total workload hours
20	40	60

1.3

1.3   Prerequisites.

Are students required have undertaken a prerequisite unit?

☒ Yes   ☐ No

If yes, please provide details of the prerequisite requirement below:

Modules 2 and 4

Section 2: Academic Details

2.1   Student learning outcomes.

After completing the module, students will be able to:

- use the terminology and concepts for counselling in loss and grief;

- identify the key issues in bereavement counselling;

- identify the role of the counsellor in dealing with loss and bereavement;

- identify strategies for bereavement counselling;

- demonstrate the key skills of counselling in loss;

- imbed current theories of grief, loss, and death within the Metavision holistic model; and,

- apply this knowledge to a psychotherapeutic practice.

2.2   Unit content and structure.

- The current theories of working with grief, loss, and death will be introduced.

- Students will compare, within the context of the holistic nature of the training to date, the work of Elizabeth Kubler-Ross, Dr. Arnold Mindell in Process Orientated Psychology, Rudolf Steiner, and models arising from palliative care.

2.3   Teaching methods and strategies.

- A specialist in the field of grief, loss, and death will introduce theoretical content during the intensive.

- Relevant reading and research is required to expand the face-to-face presentation. Critical examination and discussion of this occurs in the online study in a collaborative web-based environment.

2.4   Student assessment.

Assessment Type	When Assessed	Weighting	Purpose
1. Essay (2000 words) demonstrating understanding of the theory and practice of issues surrounding death, dying, palliative care, grief, and loss	Week 12	50%	To critically evaluate the theory and practice of issues surrounding death, dying, grief, and loss.

2. Written Fairy Tale (750-1000 words) arising from student's reflections on own biography, including aspects of loss and grief	Week 10	30%	To develop an imaginative capacity and an ability to use story together with counselling skills, with special reference to a range of issues related to grief, loss, and death.
3. Participation in all activities and discussions	Week 16	20%	To encourage active participation and critical discussion of issues.

2.5   Prescribed and recommended readings.

Prescribed readings.

D, Silverman, P. & Nickman, S. (Eds) (1996) *Continuing Bonds: New Understandings of Grief.*

Taylor and Francis.

Worden, J. W. (2008) *Grief Counselling and Grief therapy.* LLC: Springer publishing

Recommended readings.

Barbato, M. (2002) *Caring for the dying.* McGraw Hill.

Bruce, E. & Schultz, C. (2001) *Non-finite Loss and Grief.* Brookes Publishing.

Cole, R. (2001) *Healing Heart and Soul.* Melbourne: Lothian Books.

Commonwealth of Australia (1997) *Report of the National Inquiry into the Separation of*

Aboriginal and Torres Strait Islander Children from their Families. Human Rights and

Equal Opportunity Commission.

Corey, G. (2008) *Theory and Practice of Counselling and Psychotherapy.* (8th edn.) Pacific

Grove, CA: Brooks/Cole.

DeSpelder, L. A. & Strickland, A. L. (2004) *The Last Dance*: *Encountering Death and Dying*. (7th edn.) Boston: McGraw Hill.

Doka, K. J. (2002) *Disenfranchised Grief: New Directions, Challenges and Strategies for Practice.* Champaign, IL: Research Press.

Egan, 2007(8th edn.)) Fiorini, J. J. & Mullen, J. A. (2006) *Counseling Children and Adolescents through Grief and Loss.* Champaign, IL: Research Press.

Firth, P., Luff, G. & Oliviere, D. (Eds.) (2005) *Loss, Change and Bereavement in Palliative Care.* Maidenhead, UK: Open University Press.

Gordon, R. (2012). *Surviving Traumatic Grief, Vol. 2 for Families.* Sue Evans Fund for Families, Vid.

Hooyman, N. R. & Kramer, B. J. (2006) *Living Through Loss: Interventions across the Life Span*. New York: Columbia University Press.

Jeffreys, J. S. (2005) *Helping Grieving People: When Tears are not enough.* New York: Brunner-Routledge.

Kershaw, C. (2007) *My Good Grief: A Journey through Joy and Sorrow.* Charleston, SC: BookSurge Publishing.

Kohner, N. & Henley.(2001). *When a baby dies*. Routledge.

Kubler-Ross, E. & Kessler, D. (2001) *Life Lessons: Two Experts on Death and Dying Teach Us about the mysteries of life and living.* Scribner.

Kubler-Ross E. and Kessler D. (2005) *On Grief and Grieving.* New York: Simon & Schuster Inc. *Mysteries of Life and Living.* (Reprinted) New York: Scribner.

Lukas, C. & Seiden, H. M. (2007) *Silent Grief: Living in the Wake of Suicide.* London: Jessica Kingsley Publishers.

Martin, T. (1999*) Men Don't Cry, Women Do: Transcending Gender Stereotypes of Grief.* London: Routledge.

McBride, M. (1996) *Working with Grief and Loss*. The Open training and education network, TAFE NSW.

Myers, E. (2006) *Teens, Loss and Grief: The Ultimate Teen Guide.* Lanham, MD: The Scarecrow Press.

Neimeyer, R. A. (1998) *Lessons of Loss – A guide to Coping.* University of Memphis.

Neimeyer, R. et al. (2011) *Grief and bereavement in congemporary society.* Routledge.

Rando, T. A. (1984) *Grief Dying and Death, clinical interventions for caregivers*. Research Press.

Rando, T. (1991) How to go on living when someone you love dies. Bantam.

Tatelbaum, J. (1993) *The courage to grieve*. Random House.

Welshons, J. (2003) *Awakening from Grief.* New world Library.

Vercoe, E. & Abramowski, K. (2004) *The Grief Book: Strategies for Young People.* Fitzroy, VIC: Black Dog.

Welshons, J., Dyer, W. (2003). *Awakening from Grief – finding the way back to Joy*. New Jersey: Open heart publications.

Wolfet, A. (2001) *Healing your grieving Heart*. Companion Press.

Wolfet, A. D. (2004) *The Understanding Your Grief Support Group Guide: Starting and Leading a Bereavement Support Group.* Laguna Hills, CA: Companion Press.

Wolfet, A. D. (2005) *Companioning the Bereaved: A Soulful Guide for Counselors and Caregivers.* Laguna Hills, CA: Companion Press.

Journals.

Australian Journal of Social Work

Australian Counselling Association

Journal of Counseling and Development

Psychotherapy Networker

Psychotherapy in Australia

Process Oriented Psychology

PACJA

Module 9

Introduction to Research Methods

Section 1: General Information

1.1   Unit administration details.

MODUL	NAME OF UNIT	AWARD	DURATION	LEVEL
210	Introduction to Research Methods	Holistic Counselling and Psychotherapy Course	2 semesters	Year 2

1.2   Student workload per week.

No. timetable hours	No. personal study hours	Total workload hours
25	60	85

1.3   Prerequisites.

Are students required have undertaken a prerequisite unit for this unit?

☐ Yes ☒   No

If yes, please provide details of the prerequisite requirement below:

N/A

Section 2: Academic Details

2.1   Student learning outcomes.

After completing the module, students will be able to:

- have a working knowledge of various research strategies, with a particular emphasis on theory-building case studies;

- integrate into a research project their own creative responses and critical reflection from their personal experience, as it has been recorded in their personal journal;

- research and critique literature, and online sources related to research, in terms of methodology used and conclusions drawn in the field of counselling psychotherapy; and,

- critically evaluate, and describe the challenges of, integrating counselling theory into professional practice in an applied way.

2.2   Unit content and structure.

- The aim in this module is to use critical understanding of research and its applications to introduce, continue to develop, and deepen understanding of the value of research and research methods in a professional counselling and psychotherapy practice.

- The research task will focus on a part of the student's practice and interest, and will give an introduction to the use of qualitative research skills.

- The objective of this task is to introduce the value of research for assessing the effectiveness of a particular practice or approach. This will continue throughout the year.

2.3   Teaching methods and strategies.

In a collaborative, web-based environment, theoretical content is introduced and investigated in face-to-face intensives and in online study modules. Students work on independent research projects throughout the year after completing online modules.

Stages include:

A. Planning and implementation – recording research inquiry into journal

B. Clarifying the research topic

C. Developing the lenses

D. Collecting and summarizing research data

E. Transforming and refining research lenses and analyzing data

2.4   Student assessment.

Assessment Type	When	Weighting	Purpose
Journal submission (1000 words)	Week 2	20%	To introduce and apply appropriate research methodologies and to encourage active participation and critical discussion of issues arising.
Record online research and participate in online discussion	Week 6	20%	To require an ability to articulate and write about the research undertaken
Research report submission (2000 words)	Week 10	40%	An academically appropriate document to be submitted presenting research undertaken
Oral presentation of 10 minutes	End semester	20%	To be able to articulate research experience and findings to others.

2.5   Prescribed and recommended readings.

Prescribed readings.

McLeod, J. (1999). *Practitioner Research in counselling.* London: Sage.

McLeod, J. (2001). Qualitative research in counselling and psychotherapy. London: Sage.

McLeod, J. (2010). Case study research in counselling and psychotherapy. Thousand Oaks, CA:

Sage. Bell, J. (2005). *Doing your Research Project: A guide for first-time researchers in*

education, health and social science. UK: OUP.

Psychotherapy and Counselling Federation of Australia (2012). *Ethical Guidelines*. Melbourne:

Psychotherapy and Counselling Federation of Australia.

Psychotherapy and Counselling Federation of Australia (2012). *Professional Training Standards*.

Melbourne: Psychotherapy and C ounselling Federation of Australia.

Recommended readings.

Camic, P. R. (2003). *Qualitative Research in Psychology: expanding perspectives in methodology and design* Washington DC: American Psychological Association.

Denzin, N. L. (2000 2nd ed). *Handbook of Qualitive Research.* Sage: A thousand Oaks.

McLeod, J. (2001). *Qualitative Research in Counselling and Psychotherapy.* London: Sage

Zaconc, A. (2008). Medication as Contemplative inquiry. Lindisfarne books.

Creswell, J. W. (2009). Research Design: Qualitative, quantitative and mixed methods approaches, 3rd Ed. Sage, London.

Journals.

Australian Psychologist

British Journal of Social Work

Australian Journal of Social Work

Australian Counselling Association

Counsellor Education and Supervision

Counselling Psychology Quarterly

Journal of Counseling and Development

Journal of Multicultural Counseling and Development Journal of Humanistic Education and Development

Psychotherapy Networker

Psychotherapy in Australia

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Module 10

Trauma and Abuse

Section 1: General Information

1.1   Unit administration details.

MODULE	NAME OF UNIT	AWARD	DURATION	LEVEL
209	Trauma and abuse	Holistic Counselling and Psychotherapy Course	1 semester	year 2

1.2   Student workload per week.

No. timetable hours	No. personal study hours	Total workload hours
25	50	75

1.3   Prerequisites.

Are students required have undertaken a prerequisite unit for this unit?

☒ Yes   ☐ No

If yes, please provide details of the prerequisite requirement below:

Modules 1, 2, 3 ,4, 5, 6, 7 and 8

Section 2: Academic Details

2.1   Student learning outcomes.

After completing the module, students will be able to:

- develop a holistic, somatic, and process oriented approach to working with trauma and abuse;

- work with body/somatic awareness, the metacommunicator, signal reading skills, and the sensitive use of feedback to ensure that edges are negotiated with gentleness and awareness;

- differentiate, and begin to work with cases involving, sexual abuse, Post Traumatic Stress Disorder (PTSD), domestic violence (D.V.), and vicarious trauma;

- recognise, and begin to work with, a range of issues related to trauma; and,

- recognise when to refer a client.

2.2   Unit content and structure.

The aim in this module is to continue to develop and deepen counselling and psychotherapy skills, particularly relating to trauma and abuse. The topics covered include:

- the effects of, and differences between, trauma and critical incidents, both acute and chronic;

- differentiation of diagnosis in trauma including PTSD, child abuse, domestic violence, and captivity, and the use of appropriate reframing of these diagnoses;

- stages of recovery; and,

- the therapeutic relationship.

2.3   Teaching methods and strategies.

- The intensive introduces theoretical content and demonstrations.

- Students receive 20 hours of face-to-face tuition on topics of trauma and the holistic model, taught by a trauma specialist and holistic facilitators.

- Theoretical content is supported and investigated further in online study modules in a collaborative, web-based environment.

2.4   Student assessment.

Assessment Type	When Assessed	Weighting	Purpose
1. Written essay (2000 words) demonstrating understanding of the topics covered in this module, focused on different approaches to working with trauma and abuse	Week 10	40%	To critically evaluate the topics encountered in this module. To demonstrate understanding of working with trauma from a Process Oriented and other perspectives.
2. Participation in online activities, discussions with study-buddies, and in class	Week 16	30%	To encourage active participation and critical discussion of issues related to identifying and treating trauma.
3. Written review (1,000 words) of writings of Peter Levine, including a critical appraisal of the advantages and disadvantages of working with this approach with trauma	Week 6	30%	To critically analyse different methods and ways of working with trauma in the light of the holistic approach being studied.

2.5   Prescribed and recommended readings.

Prescribed readings.

Levine, P. A. (2010). *In an Unspoken Voice.* CA: North Atlantic books.

Rothschild, B. (2011). *Trauma Essentials. The Go to guide.* Norton.

Recommended readings.

Foa, E. B. Keane, T. M. Friedman, M. J (Eds) (2010) *Effective Treatments for PTSD, (2nd Edn): Practice Guidelines from the International Society for Traumatic Stress Studies*. NY: Guilford Press.

Levine, P. A (1997) *Waking the Tiger. Healing Trauma.* Berkley: North Atlantic Books.

Levine, P., Kline, M. (2008). *Trauma proofing your kids. A parents' guide for instilling confidence, Joy and resilience.* CA: North Atlantic Books.

Macnaughton, I., Levine, P. (2004) *Body, Breath, and Consciousness: A Somatics Anthology.* CA: North Atlantic books.

Meares, R. (2002) *Intimacy and Alienation: memory, trauma and personal being*. Routledge.

Minton, K., Ogden, P., Pain, C., Van der Kolk, B., Siegel, D. J. (2006) *Trauma and the Body: A Sensorimotor Approach to Psychotherapy.* NY: Norton.

Phillips, M. (2000). *Finding the energy to heal: how EMDR, hypnosis, TFT and body focused therapy can help restore mind body health*. NY: Norton

Rothschild, (2000) *The Body Remembers: The Psychophysiology of Trauma and Trauma Treatment.* NY.

W. Sardello, R. (1999) *Freeing the Soul From Fear.* Riverhead W. Norton.

Williams, M., Teasdale, J., Segal Z., and Kabat-Zinn, J. (2007) *The Mindful way through Depression.* NY: Guilford Press.

Journals.

Australian Counselling Association journal

Australian Journal of Social Work

Counsellor Education and Supervision

Process Oriented Psychology Journal

Psychotherapy Networker

Psychotherapy in Australia

PACJA

Module 11

Addictions

Section 1: General Information

1.1   Unit administration details.

MODULE	NAME OF UNIT	AWARD	DURATION	LEVEL
2-1011	Addictions	Holistic Counselling and Psychotherapy	1 semester	Year 2

1.2   Student workload per week.

No. timetable hours	No. personal study hours	Total workload hours
20	**40**	**60**

1.3   Prerequisites.

Are students required have undertaken a prerequisite unit for this unit?

☒ Yes   ☐ No

If yes, please provide details of the prerequisite requirement below:

    Modules 1, 2, 3, 4, 5, 8 and 10

Section 2: Academic Details

2.1   Student learning outcomes.

After completing the module, students will be able to:

- use the theories and concepts for working with a range of addictions in the context of counselling and psychotherapy;

- consider the sociological aspects of addiction, including misuse of alcohol and other drugs;

- identify the physiological and psychological effects of a range of drug dependencies;

- recognise the role of the family and society in alcohol and other drug addiction and substance misuse issues;

- establish their own limits in the role of counselling for misuse of alcohol and other drugs, and identify when to refer appropriately;

- identify the main approaches to the treatment of alcohol and misuse of other drugs; and,

- understand co-morbidity and learn strategies for work with clients with co-morbidity.

2.2   Unit content and structure.

- The addictive process, and a variety of ways of working with addictions, will be introduced.

- The Process Oriented model, the Dutch Anthroposophical model, and the twelve-step plan of Alcoholics Anonymous (AA) will be explored and worked with experientially.

- In the context of specialist experience and research, the use of case studies, clinical work, and examining their own addictive processes, students will develop skills to work with addictions.

2.3   Teaching methods and strategies.

- Students receive eight hours of face-to-face training by a specialist working in the field of addictions, and a further eight hours by a Process Oriented specialist as part of the second-year midyear intensive.

- In a collaborative, web-based environment, theoretical content is introduced and investigated in the home study program, study-buddy discussions of readings, and online study modules.

2.4   Student assessment.

Assessment Type	When Assessed	Weighting	Purpose
1. Written essay (1000 words) demonstrating understanding of the clay work done in class, exploring gestures, substances, and personal relationship to these, as well as treatment methods that may be used for different types of addictions	Week 14	40%	To critically evaluate the topics encountered in this module, and be able to apply the knowledge learnt.
2. Written essay (1500 words) on a Process Oriented approach to addictions, including student's experience of working with own addictive tendency using this method	Weeks 8 & 16	30%	To encourage active participation and critical discussion of the Process Oriented and Anthroposophical approach to addictions, and the holistic human being.
3. Participation in online activities and discussions	Week 16	30%	To encourage active participation and critical discussion of issues related to identifying and treating addictions.

2.5   Prescribed and recommended readings.

Prescribed readings.

Mindell, A. (1988). *City Shadows. Psychological interventions in psychiatry*. Arkana.

Hauser, R. Altered States of Consciousness. (article)

Hauser, R. Heroin Addiction and Altered States (article)

Reiss, G. Shamanism, Process Work and Extreme States. (article)

Hauser, R. A Message in the Bottle (article)

Rites of passage DVD,

Substance prevention for Adolescence

Prison verses residential treatment

Screening tools for e ASSIST

Handbook for Aboriginal Alcohol and drug Work

Recommended readings.

Abaninsky, H. (2004) *Drugs: An Introduction* (5th edn.). Belmont, CA: Thomson/Wadsworth.

Arkowitz, H., Westra, H. A., Miller, W. R. & Rollnick, S (2007) *Motivational Interviewing in the Treatment of Psychological Problems.* New York: Guildford Press.

Australian Crime Commission (2003) *The Australian Illicit Drug Report 2001-02* Canberra: Australian Crime Commission.

Australian Institute of Health and Welfare (AIHW) (2005) *2004 National Drug Strategy Household Survey.* Canberra: AIHW.

Bento, W (2004) *Lifting the veil of Mental Illness*, Steiner Books.

Brady, M. (2005) *The Grog Book: Strengthening Indigenous Community Action on Alcohol.* Canberra: Department of Health and Ageing.

Brent, B. & McGovern, T. F. (Eds.) (2006) *Spirituality and Religiousness and Alcohol/Other Drug Problems: Treatment and Recovery Perspectives.* New York: Haworth Press.

Brown, S. (2005) *Family Recovery Project.* Palo Alto, CA: Mental Research Institute.

Carroll, R. S. (2006) *What Price Alcohol? A Practical Discussion of the Causes and Treatment of Alcoholism.* Kila, MT: Kessinger Publishing.

Childs, Gilbert (1995). Understanding your Temperament. UK. Sophia Books.

Daley, D. C. (2006) *Overcoming Your Alcohol or Drug Problem: Effective Recovery Strategies Therapist Guide.* New York: OUP.

Dunselman R. (1995) *In Place of Self* Stroud UK: Hawthorn Press

Edmundson, Jr. E. & McCarty, D. (Eds.) (2006) *Implementing Evidence Based Practices for Treatment of Alcohol and Drug Disorders.* New York: Haworth Medical Press.

Emmelkamp, M. G. (2006) *Evidence-Based Treatment for Alcohol and Drug Abuse: A Practitioner's Guide to Theory, Methods and Practice.* New York: Brunner-Routledge.

Hayes, L., Smart, D., Toumbourou, J. W. & Sanson, A. (2004) *Parenting Influences on Adolescents' Alcohol Use. Research Report No. 10.* Melbourne: Australian Institute of Family Studies.

 Johnson, J. L. (2004) *Fundamentals of Substance Abuse Practice.* Toronto: Brooks/Cole.

Julien, R. M. (2004) *A Primer of Drug Action: A Concise Non Technical Guide to Actions, Uses and Side Effects of Psychoactive Drugs.* Gordonsville, VA: Worth Publishers.

Lagressa, D., Boyd, G. M., Faden, V. B., Witt, E. & Galanter, M. (Ed.) (2005) *Alcohol Problems in Adolescents and Young Adults: Epidemiology, Neurobiology, Prevention and Treatment.* New York: Springer

Miller, W. R. & Rollnick, S. (2002) *Motivational Interviewing: Preparing People for Change*.

Mindell, Amy. (1989). *Coma The Dreambody near Death*. Arkana.

Van Den Berg. A. (1990) *Rock Bottom; Beyond Drug Addiction.* Hawthorn Press.

Vogt, F (2002). *Addictions many faces: Tackling Drug dependency Amongst young people --causes effects and prevention*. Hawthorn Press.

Journals.

Australian Journal of Social Work

Australian Counselling Association

Psychotherapy Networker

Psychotherapy in Australia

Journal of Process Oriented Psychology with reference to Articles by Reini Hauser

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Module 12

Preparing to Practice

Section 1: General Information

1.1   Unit administration details

Module	NAME OF UNIT	AWARD	DURATION	LEVEL
212	Preparing to practice	Holistic Counselling and Psychotherapy Course	1 semester	Year 2

1.2   Student workload per week.

No. timetable hours	No. personal study hours	Total workload hours
21	**40**	**61**

1.3   Prerequisites.

Are students required have undertaken a prerequisite unit for this unit?

☒ Yes   ☐ No

If yes, please provide details of the prerequisite requirement below:

Modules 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 and 11

Section 2: Academic Details

2.1   Student learning outcomes.

After completing the module, students will be able to:

- identify and analyse ethical and professional practice issues;

- write an effective report to colleagues, medical practitioners, courts, and insurance interests;

- refer appropriately;

- determine personal and professional goals and priorities;

- explain the concept of reflective practice, and describe the process of integrating reflective practice as an integral part of professional development;

- utilise supervision; and,

- analyse the complexity of the supervision process.

2.2   Unit content and structure.

The aim in this module is to continue to prepare students to start practicing counselling. The topics covered include:

- Ethics (Based on those of The ACA and PACFA)

- Legal issues

- Report writing

- Practice management

- Working with colleagues

- Referrals

- Clinical supervision

2.3   Teaching methods and strategies.

- In a collaborative, web-based environment, theoretical content will be introduced and investigated in online study modules.

- After completing online modules, students work on independent research projects throughout the year.

2.4   Student assessment.

Assessment Type	When Assessed	Weighting	Purpose
1. Two DVDs of work with client, one submitted to Institute and the other submitted to student's study-buddy for critical evaluation.	Week 16	60%	To demonstrate in-depth counselling and psychotherapeutic skills. To appropriately critique one's own work, and the work of others, and to give constructive feedback.

Assessment Type	When Assessed	Weighting	Purpose
2. Present, analyse, and discuss case studies which require knowledge of codes of conduct and ethics of the profession.	Weeks 8 & 16	20%	To critically evaluate the topics encountered in this module, especially in relation to ethical practice, codes of conduct, and practitioner management.
3. End-of-year Viva assessment by oral exam in groups of 6-7 students	At final intensive in November	Pass/fail, 20%	To review and assess student knowledge of the whole year's work. To support peer learning.

2.5   Prescribed and recommended readings.

Prescribed readings.

Corey, Corey and Callanan. (2008) *Issues and ethics in the Helping Profession* (8th ed.).

    Brooks/Cole.

PACFA . (2015) *Interim code of ethics*.

Recommended readings.

Bolton, G. (2004) *Writing Cures: An Introduction Handbook of Writing in Counselling and*

    Psychotherapy. New York: Brunner-Routledge.

Bolton, G. (2005) *Reflective Practice: Writing and Professional Development.* (2nd edn.)

    London: Sage.

Bond, T (2005) *Therapists in court: providing evidence and supporting witnesses*. Sage.

Davies, M. (2007) *Boundaries in Counselling and Psychotherapy*. Twickenham, UK: Athena

    Press.

Forde, C., McMahon, M. McPhee, A. D. & Patrick, F. (2006) *Professional Development,*

Reflection and Enquiry. London: Sage.

Gabriel, L. (2005) *Speaking the Unspeakable: The Ethics in Dual Relationships in Counselling and Psychotherapy.* London: Routledge.

Goldfried, M. (Ed.) Goldfried, M. R., Orlinsky, D. E. & Ronnestad, M. H. (2000) *How Therapists Change: Personal and Professional Reflections*. Washington, DC: American Psychological Association.

Haynes, R., Corey, G. & Moulton, P. (2002) *Clinical Supervision in the Helping Professions: A Practical Guide.* Pacific Grove, CA: Brooks/Cole.

Jasper, M. (2006) *Professional Development, Reflection and Decision Making.* Oxford: Blackwell.

Johns, C. (2006) *Engaging Reflection in Practice: A Narrative Approach.* Oxford: Blackwell.

Knapp, S. J. & VanderCreek, L. D. (2006) *Practical Ethics for Psychologists: A Positive Approach.* Washington, DC: American Psychological Association.

Mathews, J. R. & Walker, C. E. (2005) *Your Practicum in Psychology: A Guide for Maximizing Knowledge and Competence.* Washington, DC: American Psychological Association.

McBride N & Tunnecliffe M. (2001) *Risky Practices: the counsellors guide to risk management in private practice* WA: Bayside books.

Moon, J. A. (2006) *Learning Journals: A Handbook for Reflective Practice and Professional Development.* (2nd edn.) New York: Routledge.

Pope, K. S. & Vasquez, M. J. T. (2007) *Ethics in Psychotherapy and Counseling: A Practical Guide*. San Francisco: Jossey- Bass.

Psychotherapy and Counselling Federation of Australia (2006) *Professional Standards.* Melbourne: Psychotherapy and Counselling Federation of Australia

Russell-Chapin, L. A. & Ivey, A. E. (2003) *Your Supervised Practicum and Internship: Field Resources for Turning Theory into Action.* Pacific Grove, CA: Wadsworth.

Tribe, R. & Morrissey, J. (Eds) (2004) *Handbook of the Professional and Ethical Practice for Psychologists, Counsellors and Psychotherapists.* Hove, UK: Brunner Routledge.

Journals.

Australian Journal of Social Work

Counsellor Education and Supervision

Psychotherapy Networker

Psychotherapy in Australia

Journal of Process Oriented Psychology

PACJA

Module Ex 1

Foundational Counselling Skills

Micro and Meta skills of Counselling

Section 1: General Information

1.1   Unit administration details.

Module	NAME OF UNIT	AWARD	DURATION	LEVEL
Ex 100	Foundational Counselling skills	Holistic Counseling and Psychotherapy Course	1 semester	Year 1

1.2 Core or elective unit.

Indicate if the unit is a:

☒ Core unit

☐ elective unit

1.3 Student workload per week.

No. timetable hours	No. personal study hours	Total workload hours
16	40	56

1.4 Prerequisites.

Are students required have undertaken a prerequisite unit for this unit?

☐ Yes ☒No

If yes, please provide details of the prerequisite requirement below:

N/A

Section 2: Academic Details

2.1 Student learning outcomes.

After completing the module, students will be able to articulate and demonstrate the following essential counselling skills:

- micro-skills of counselling, including active listening, empathy, unconditional positive regard, congruence, presence, probing, challenging, and summarizing;

- Metaskills in the context of their relevance to a holistic approach to counselling; and,

- introductory inner work.

Students will be asked to begin using these skills within a dyad exercise.

2.2   Unit content and structure.

- The focus of training will be the observation of the phenomena present during the human encounter.

- Essential counselling skills will be identified and examined.

- In the context of authenticity and relationships, students will learn and practice the micro-skills of active listening, empathy, unconditional positive regard, quality of relationship, probing, challenging, and presence. These skills are placed within the person-centred approach of Rogers, and the will to meaning of Frankl. The importance of awareness of Metaskills and their relevance will be stressed.

- Experiential exercise, and practice within a supportive and self-reflective environment, is an essential part of this module and of the whole training.

2.3   Teaching methods and strategies.

- Students receive practical demonstration of the theory of micro-skills and Metaskills via live exercises and DVD presentations.

- They learn the essential counselling skills in the context of authenticity of relationship.

- Students work experientially with one another using real issues which are carefully chosen for safety and appropriateness, as well as for availability of high level of teacher support. Metavision defines this as 18 students to one teacher, plus two teachers' assistants.

- Students work with skills experientially, during the intensive, in order to develop fluency.

2.4   Student assessment.

Assessment Type	When Assessed	Weighting	Purpose
1. Written essay (1500 words) on the micro-skills and Metaskills of counselling, reflecting on how student has applied these skills to communication in daily life and using specific examples to demonstrate understanding	Week 6	40%	To demonstrate understanding of the micro-skills and Metaskills of counselling.
2. Presentation of a DVD of approximately 30 minutes demonstrating student's skills in counselling with a fellow student as mock-client. Students will critique own skills highlighting the points during the counselling session when specific skills were utilised. Brief written feedback from mock-client should be included.	Week 12	40%	To demonstrate practical application of micro- and meta- skills of counselling. To demonstrate the ability to: • apply these skills in a counselling situation; • receive constructive feedback; • conduct self-assessment in written form; and, • conduct peer-assessment in written form.
3 .Participate during the intensive, in online activities, and in discussions.	Week 16	20%	To encourage active participation and critical discussion of issues.

2.5   Prescribed and recommended readings.

Prescribed readings.

Bolton, R. (1987). *People Skills.* Simon & Schuster.

Geldard, D & Geldard K. (2005). *Basic personal Counselling*. 5th edition. Australia:

Pearson/Prentice Hall

Mearns, D. & Thorne, B (3rd Ed 2007). *Person Centred Counselling.* London: Sage

publications.

Rosenberg, M. B. (2005) *Non Violent Communication. A language of life.* CA: Puddledancer

Press.

Recommended readings.

Bor, R. & Palmer, S. (Eds.) (2001) *A Beginner's Guide to Training in Counselling and*

Psychotherapy. London: Sage.

Brown, R. & Kottler, J., (1996), *Introduction to Therapeutic Counseling.*

Burnard, P. (2005) *Counselling Skills for Health Professionals.* (4th Ed.) Cheltenham: Stanley

Thornes.

Cooper, M., O'Hara, M., Schmid, P. F. & Wyatt, J. (Eds.) (2007) *The Handbook of Person*

Centred Psychotherapy and Counselling. London: Palgrave Macmillan.

Cormier, L. S., Hackey, H. & Cormier, S. (2004) *Counseling Strategies and Interventions.* (6th

Ed.) Needham Heights, MA: Allyn and Bacon.

Feltham, C. & Horton, I. (Eds.) (2007) *The Sage Handbook of Counselling and Psychotherapy.*

(2nd Ed.) London: Sage.

Katsekas, B. (2005) Strategies for Self Care: *A Counselor's Reflections on Interpersonal*

Wellness. College Station, TX: Virtualbookworm.com Publishing.

Klein, N. (2005) *A New Operating Manual for Being Human: A Humanistic/Holistic Perspective*

on Counseling Psychology and Personal Growth. Philadelphia, PA: Xlibris Corporation.

Knapp, H. (2007) *Therapeutic Communications: Developing Professional Skills.* London: Sage.

McLeod, J. (2007) *Counselling Skill.* Buckingham: Open University Press.

Pope, K. S. & Vasquez, M. J. T. (2007) *Ethics in Psychotherapy and Counseling: A Practical Guide*. San Francisco: Jossey- Bass.

Richards, P. & Bergin, A. (2005) *A Spiritual Strategy for Counseling and Psychotherapy (2nd ed.)* Washington, DC: American Psychological Association

Sills, C. (Ed.) (2006) *Contracts in Counselling & Psychotherapy* (2nd Rev. Ed.) London: Sage.

Sommers-Flanagan, J. & Sommers-Flanagan, R. (2004) *Counseling and Psychotherapy Theories in Context and Practice: Skills, Strategies and Techniques.* New York: John Wiley & Sons.

Stewart, W. (2005) *An A-Z of Counselling Theory and Practice.* (4th Ed.) New York: Nelson Thornes.

Todd, J. & Bohart, A. C. (2003) *Foundations of Clinical and Counseling Psychology*. (3rd Ed.) Prospect Heights: Waveland Press.

Woolfe, R., Dryden, W. & Strawbridge, S. (Eds.) (2003) *The Handbook of Counselling Psychology.* (2nd Ed.) London: Sage.

Appendix B: Metavision Keynote Presentation

Slide 1

Slide 2

A New Paradigm

- The Metavision Model is a way of healing which focuses on the complexity of the living human being in a process of becoming.

- Metavision has a clear structure, which supports exploration of complexity and depth in a forward movement.

- The Metavision Model sees mind, body, and emotions in constant interaction and mutual influence--both internally with each other, and externally with the environment.
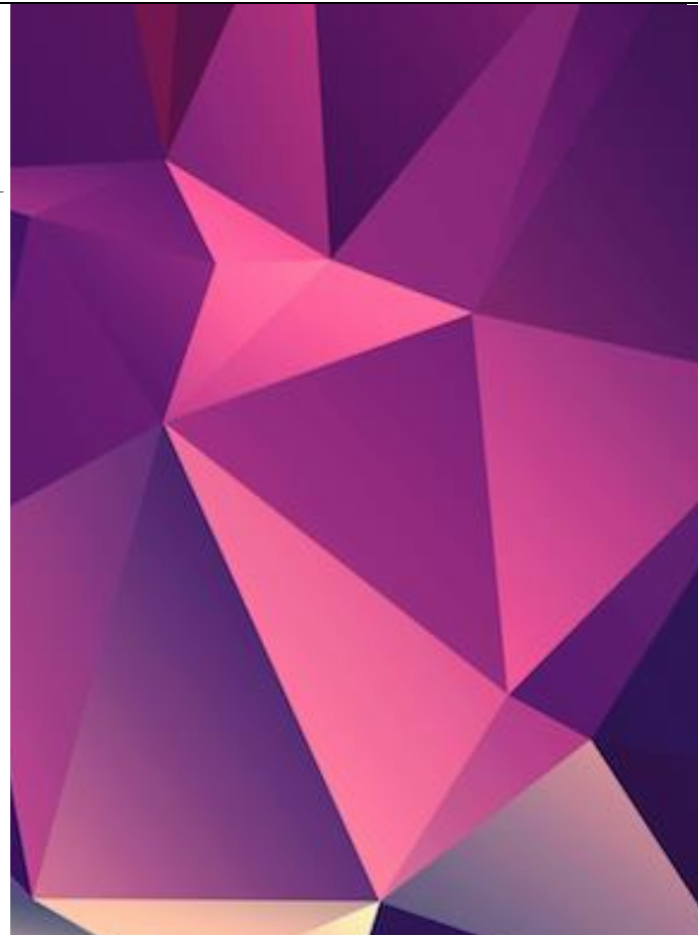
Slide 3

The Metavision Model

- Mind, body, and emotions do not have separate causes, and the symptoms they manifest do not have separate solutions.

- Awareness of the communication between body sensations, feelings, and thoughts gives meaning and purpose to the unfolding life journey.

- Symptoms of discomfort and disjunction are opportunities for awareness and engagement.

- The more you experience, with awareness, what is going on in the mind, body, and emotions, the closer you get to the essential patterns of your own nature; you become more congruent, and you experience greater flow and meaning in your life.

Slide 4

The Metavision Model

- The role of the healer/facilitator in this model is to participate in, and hold a crucible for, the unfolding process of another person, group, or event in a co-creative way. The healer/facilitator holds this space by infusing it with a drop of love. The process itself changes both facilitator and participant, and can be applied in both organizational and individual situations.

- Intelligent laws support life to maintain a dynamic, homeostatic equilibrium which is expressed both in the human being and in nature.

- These laws express themselves in multi-dimensional patterns from the infinitely subtle to the gross material. These patterns can be recognised, learnt, and utilised for change and healing. Human beings can train in focus, awareness, and self-awareness to enhance perception of patterns and the potential for healing themselves and others.

- These laws, and their expressions, point to an Organizing principle which has had many names, from all cultures, throughout time.
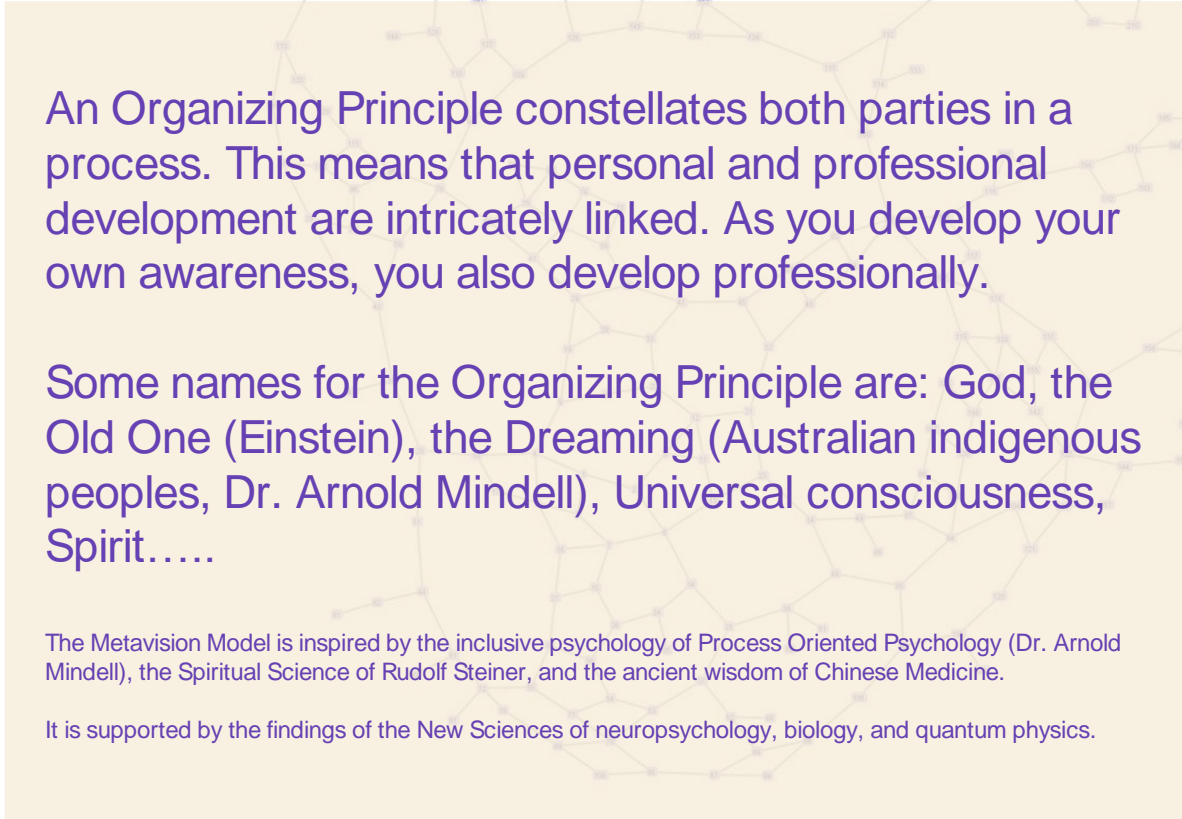
Slide 5

Science is constantly evolving, as is its understanding of the Universe and the mind. We have had centuries of a scientific paradigm where we were the detached 'objective observers' of the world, and of the human condition. We have measured, separated out parts, and drawn conclusions from these observations.

Now, the New Sciences recognise that we are not detached observers but rather participants in, and influencers of, what is observed. This is a core principle of the Metavision Paradigm--the observer effect is entangled with the process of observation. This means that the facilitator affects the experience of the participant, and the participant influences the facilitator's observations and actions.

Spontaneous Fantasia

Slide 6

An Organizing Principle constellates both parties in a process. This means that personal and professional development are intricately linked. As you develop your own awareness, you also develop professionally.

Some names for the Organizing Principle are: God, the Old One (Einstein), the Dreaming (Australian indigenous peoples, Dr. Arnold Mindell), Universal consciousness, Spirit…..
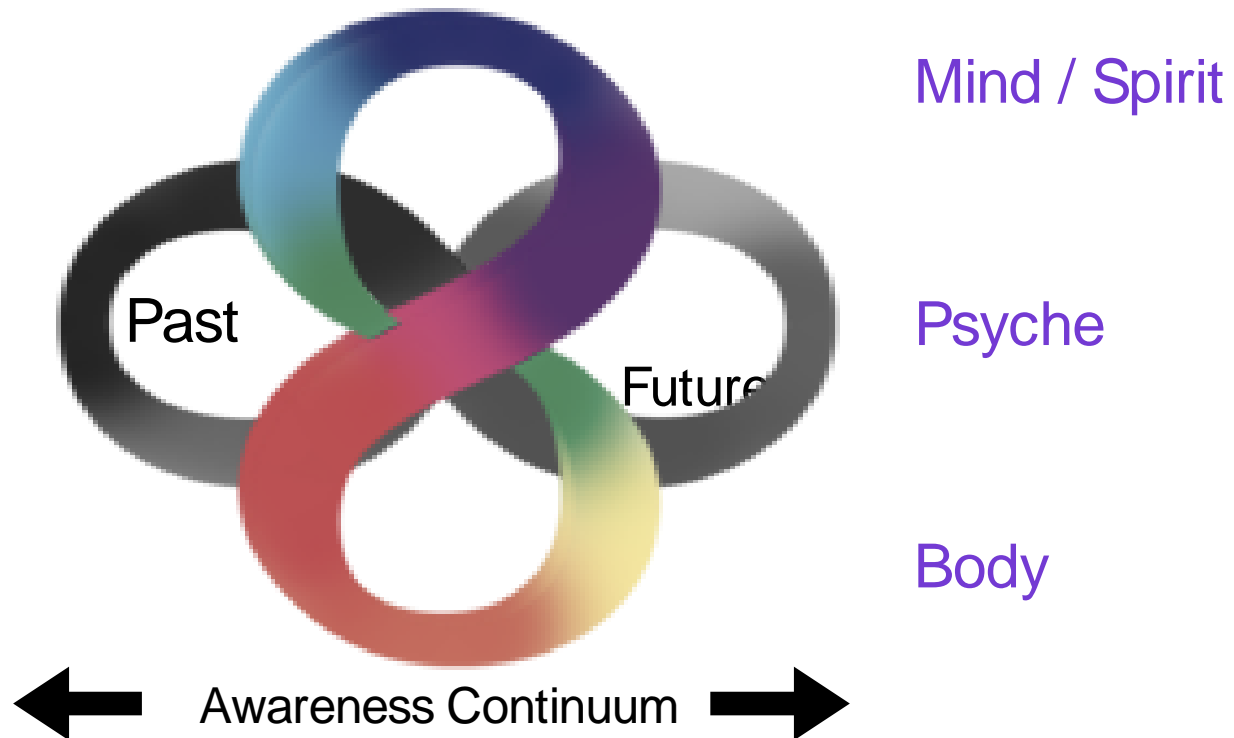
The Metavision Model is inspired by the inclusive psychology of Process Oriented Psychology (Dr. Arnold Mindell), the Spiritual Science of Rudolf Steiner, and the ancient wisdom of Chinese Medicine.

It is supported by the findings of the New Sciences of neuropsychology, biology, and quantum physics.

Slide 7

Slide 8

Role of "Healer"

- In this paradigm, the "healer" is a skilled facilitator who midwifes an unfolding process with the assumption that the process is already currently present and has rightness about it in some way.

- The facilitator holds the Metavision Paradigm in mind while working with a process structure, which appears in levels of awareness and reflects both her unique style and available resources.

- Just as a midwife may use many tools to support the birthing process, so the Metavision facilitator may draw on a diversity of tools which augment the Metavision Model, including Western or Asian medicine, or gifts from any other tradition.

Slide 9

The Andragogy of the Metavision Model

- The Metavision educator brings together current information and specific skills, with an experiential focus, to help students develop self-awareness, inner work, bodywork/awareness, creativity, and knowledge.

- Peer learning, research, and support are an integral part of this approach. We recognise that mature-age students are a rich source of information, experience, and knowledge which makes rich contributions to a collaborative learning environment.

- We ensure that personalised, one-to-one coaching/support for the unique unfolding path of each student is readily available.

- We work with diverse and integrated methods, drawing on ancient, intuitive wisdom as well as modern scientific methods.

- We aim to uphold independent thought, rigor, and free intellectual inquiry in all research and learning.

- An atmosphere of "hospitality" (Palmer and Zajonc) is fostered, in which warm-hearted support is coupled with rigorous standards to provide a learning environment of experimentation, mistakes, success, and effort.

Slide 10

The Educators

- The team at the Metavision Institute is composed of educators and facilitators who are highly experienced in their unique skills and areas of expertise. They bring a diversity of experience into the classroom.

- All teachers are chosen because they have a relationship to aspects of the Metavision model and are implementing the model in their own work.

Slide 11

Psychology

- The Metavision Model focuses on psychology, and on the central role that the mind and consciousness have in all healing.

- The skills gained from this training can be applied to diverse situations.

- To heal the mind-body split, a counterbalance to the reductionist paradigm is needed everywhere today. This counterbalance is needed in schools and tertiary education, in medicine, in Earth care, in allied and mental health, in organizations, and in everyday life; in fact, it applies anywhere that an integrated, optimal functioning is needed.

Slide 12

Students

- Mature-age students come from a wide range of professional and human service backgrounds. Many seek a change in direction that has a holistic focus, as well as professional training that can enable them to make a contribution to their communities. Counselling and psychotherapy provides an ideal profession for mature people who wish to work into their older age. It also provides skills which can be applied to most work in the human services.

- Younger students are drawn to the Metavision Model for professional training as they are seeking an integrated, holistic approach with a spiritual basis.

- Cohorts of students come together at the beginning of each year to begin their two or three year learning journey. The week long intensives set up a strong learning community which remains the matrix through which learning and self-transformation occurs.

Slide 13

Metavision Community

- The community has been growing for over 12 years and provides an opportunity for ongoing support and alumni activities.

- Graduates often say that the friends they met at Metavision are friends for life!

Slide 14

"*To see the world in a grain of sand and Heaven in a wildflower, Hold infinity in the palm of your hand and eternity in an hour.*"

William Blake

Appendix C: Student Survey

Q2

Age

Answered: 27   Skipped: 0

Legend:
- 20-29
- 30-39
- 40-49
- 50-59
- 60-69
- 70+
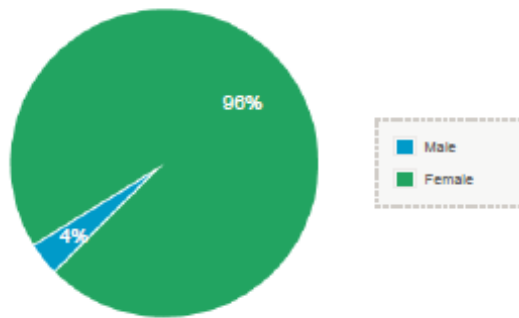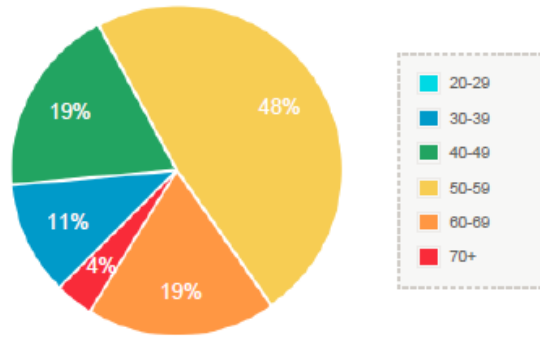
	Response Percent	Response Count
20-29	0.0%	0
30-39	11.11%	3
40-49	18.52%	5
50-59	48.15%	13
60-69	18.52%	5
70+	3.7%	1

Q3

What was your occupation before training at Metavision?

Answered: 27   Skipped: 0

1 . Chinese medicine practitioner & lecturer

2 . landscape architect

3 . Classroom Assistant.

4 . Primary Producer

5 . mother, occasional field biology (prior occupation)

6 . Project Manger

7 . Performing Artist and Community Development

8 . Mother

9 . military

10 . mother

11 . Art Therapist

12 . Teacher

13 . Teacher

14 . property investor

15 . housekeeping business

16 . School counsellor

17 . Teacher

18 . Primary school teacher and Home maker

19 . Information Technology consultant

20 . Audiologist

21 . Social Worker

22 . occupational health, nurse

23 . teacher

24 . Juveile Justice Officer

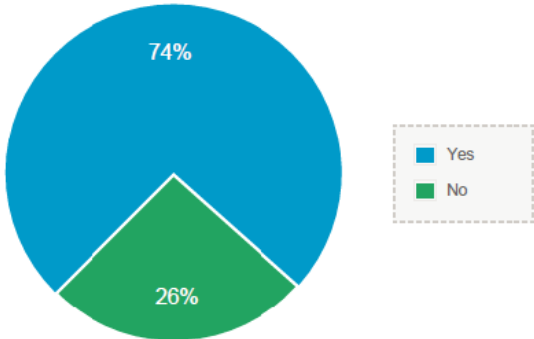25 . Teacher

26 . Operations Manager

27 . Home maker

Q4

Are you currently working as a Psychotherapist/counsellor?

Answered: 27   Skipped: 0

	Response Percent	Response Count
Yes	74.07%	20
No	25.93%	7

Q5

How many people would you see and/or help per week in your role, on average?

Answered: 25   Skipped: 2
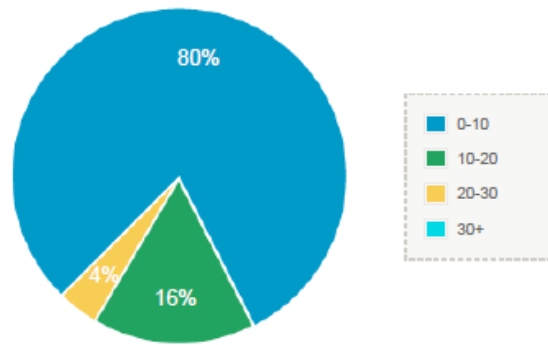
	Response Percent	Response Count
0-10	80.0%	20
10-20	16.0%	4
20-30	4.0%	1
30+	0.0%	0

Q6

Where are you mostly working?

Answered: 25   Skipped: 2

	Response Percent	Response Count
Rural	20.0%	5
Regional	44.0%	11
Metropolitan	36.0%	9
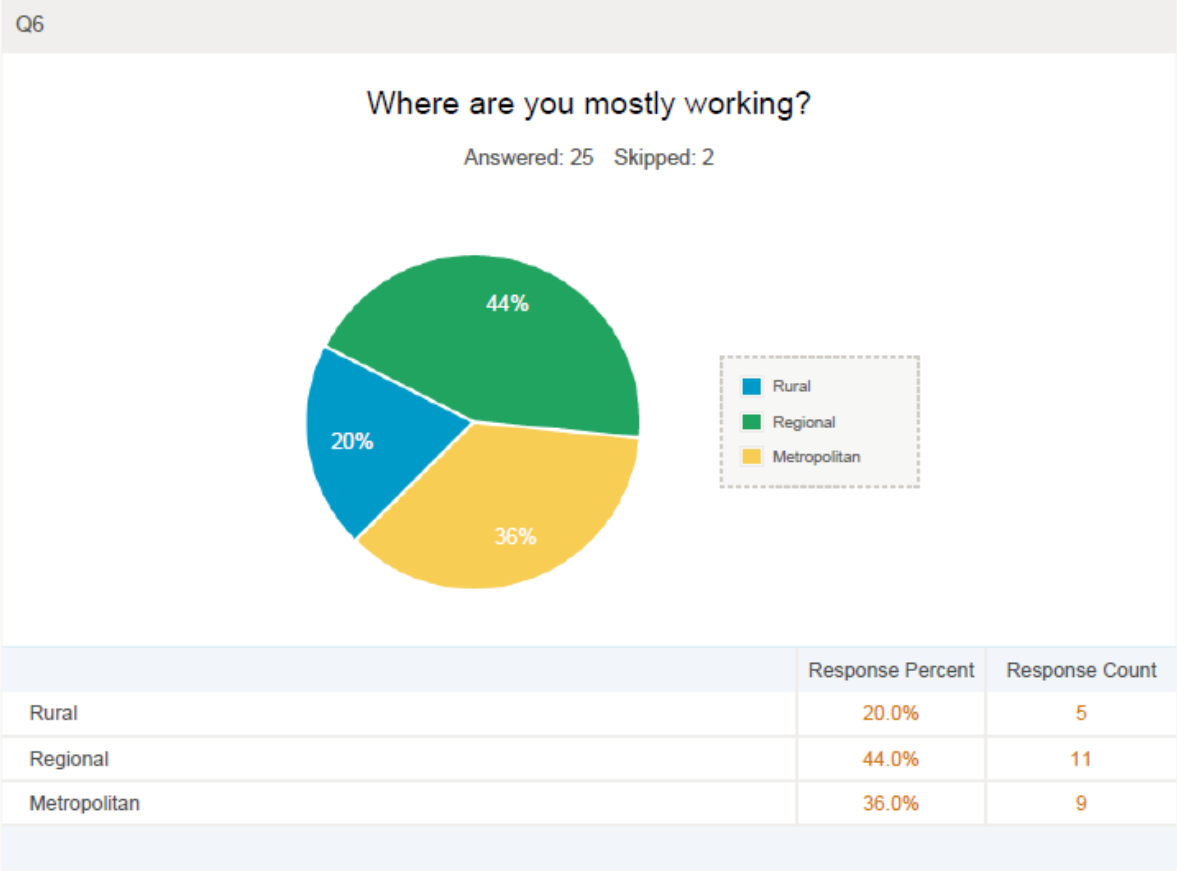
Q7

What year did you graduate from Metavision?

Answered: 26   Skipped: 1
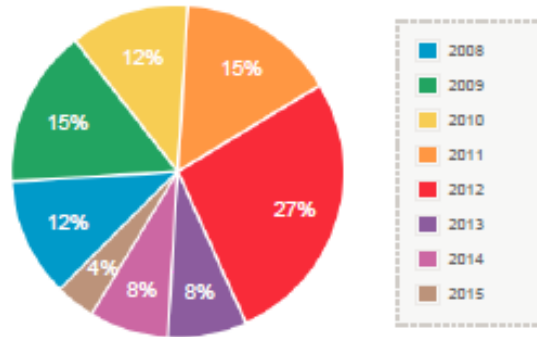
	Response Percent	Response Count
2008	11.54%	3
2009	15.38%	4
2010	11.54%	3
2011	15.38%	4
2012	26.92%	7
2013	7.69%	2
2014	7.69%	2
2015	3.85%	1

Q8

How useful overall were the skills learnt at Metavision in what you do?

Answered: 27   Skipped: 0

Legend:
- Extremely
- Moderately
- Slightly
- Not at all
- N/A
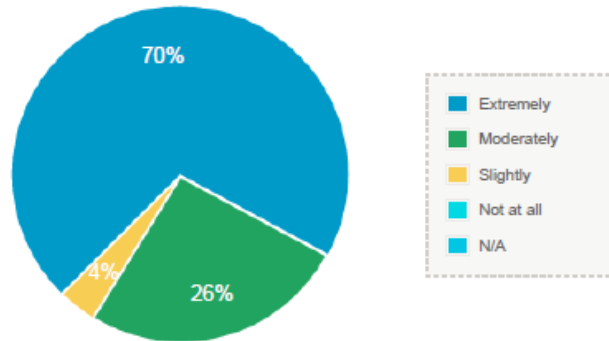
	Response Percent	Response Count
Extremely	70.37%	19
Moderately	25.93%	7
Slightly	3.7%	1
Not at all	0.0%	0
N/A	0.0%	0

Q9

More specifically, how important to your work are each of the following aspects of your training?

Answered: 27   Skipped: 0

Aspect	Extremely	Moderately	Slightly	Not at all	N/A
Not a mainstream course	67%	19%	7%		7%
Opportunity for Inner wor...	93%	7%			
Warm supportive learning ...	89%		4%		7%
Experiential learning	74%	22%		4%	
Process Oriented Psycholo...	70%	22%	7%		
Anthroposopical influenc...	37%	41%	22%		
'Holistic' aspect of trai...	81%	11%	4%		4%

Legend: Extremely, Moderately, Slightly, Not at all, N/A

	Extremely	Moderately	Slightly	Not at all	N/A	Response Count
'Holistic' aspect of training	81.48% (22)	11.11% (3)	3.7% (1)	0.0% (0)	3.7% (1)	27
Anthroposopical influence	37.04% (10)	40.74% (11)	22.22% (6)	0.0% (0)	0.0% (0)	27
Process Oriented Psychology	70.37% (19)	22.22% (6)	7.41% (2)	0.0% (0)	0.0% (0)	27
Experiential learning	74.07% (20)	22.22% (6)	0.0% (0)	3.7% (1)	0.0% (0)	27
Warm supportive learning environment	88.89% (24)	3.7% (1)	0.0% (0)	0.0% (0)	7.41% (2)	27
Opportunity for Inner work	92.59% (25)	7.41% (2)	0.0% (0)	0.0% (0)	0.0% (0)	27
Not a mainstream course	66.67% (18)	18.52% (5)	7.41% (2)	0.0% (0)	7.41% (2)	27

Additional Comments   11

1. Life changing learning experience with people looking for an alternative course and career path.

2. This relates to PACFA below - I would apply to join PACFA but it is always restructuring and the advice has been wait til the new order is clear but thta never happens.

3. Appreciated the inclusion of the holistic approach i.e. the inclusion of spirit as an integral aspect of the individual

4. Metavision s Framework cips away at the inner core of ones being from the vrry start of the experiential learning...nothing short of life changing...i wouldnt be who i ve become with the skills obtain from Metavision and on going support...

5. There wasn't enough practice of the skills being taught. so; I never gained confidence needed to use skills. We weren't helped enough.

6. All of these things have shaped the counsellor and person I am today.

7. I have asnswered 8. and 9. with respect to my work but I would tick 'extremely' for all of 8. and 9. with respect to my 'whole life'

8. I am very grateful to have been introduced to Process Work .

9. I loved the course. I am not new to study and came to the course as a mature age woman.
I think it's an excellent place to study and I work now solely as a psychotherapist.
I also still have a lot to learn, but feel as a new therapist, I am well skilled for the tasks ahead, and have a firm foundation.

I think there is one area in which Metavision could perhaps improve, and that is on the marketing and business aspect. As holistic workers, we are often ill-equipped in that area, and it would be marvellous to have someone who is holistic and successful in their practice teach something more substantial, or alternatively make it a component of the training and examining.

10. Metavision's holistic and experiential approach and environment called to me when I was searching for somewhere to retrain. It allowed me to transition from working purely 'with my head' to integrating and allowing me to work 'with my heart and head'. Their rigour appealed to the professional and ethical part of me, and the experiential approach allowed me to safely start working on my own issues, which ultimately allows me to work deeply, ethically and effectively with clients.

11. The training has made me a better person for which I'm a better practitioner.

Q10

How has the course impacted your life and/or work?

Answered: 22   Skipped: 5

1 . The course served me admirably in a personal way at a critical juncture in my life. I also gained important skills that continue to enhance my connection to clients.

2 . deeper understanding of my inner life

3 . It's a large portion of my income now, and it caused me to grow a lot.

My personal life has gotten more difficult as a result, and this is something I am able to work on and take personal responsibility for.

I am also inspired to become a Supervisor, having been charged EXORBITANT amounts of money for Supervision, when this is required to remain registered. I find this a loophole in the system, and intend eventually to offer Supervision to enable people, not cause financial hardship as was the case for me.
Fortunately I found a perfect Supervisor who is Anthroposophic and senior to me in experience and age. I found this to be an area which really needs improvement and I am resolved to do so. It's a goal.

4 . Phenomenal,,,,,, I am forever changed. Profound insight, personal growth and self development. Working with the innate of the self transfers with assisting others with their inner self. Foundational skillset prepares the student with a toolkit to use for numerous client issues that present. I am confident of my work because of the thorough training and experience.

5 . Hugely.

Re Q11 I initially registerd with a PACFA association but have since changed.

6 . Broadened my approach to dealing with people - humbler and more curios in a therapeutic srena

7 . I now work in the field. Most importantly the course introduced me to Somatic Experiencing by Peter Levine. I have studied a further 3 years in this work and I am now furthering this knowledge by traveling overseas to do more advance work as a Trauma Therapist.

8 . Transformed how I see my world

9 . more self awareness
the trust to be with what arises in the moment
respecting and valuing others wisdom and perspectives
finding and honing my own unique style of working
comfort with silence and pauses, encouraging creativity

10 . Filled in the gaps from prior training sand gave me confidence to add more counselling into my existing practise.

11 . The course has impacted my life and work profoundly. It has given me new lenses through which to view life and skills to work with others - interpersonally and intrapersonally. Attending intensives and peer learning made for a very effective learning environment which has enabled ongoing learning opportunities after the course finished.

12 . As an integral part of my life journey on many levels and as a spring board for further inquiry and study both formal and informal

13 . I am now who im meant to be!

14 . I am much more aware of holism. I am certianly noticing signals more and feeling confident to feed my observations back to the client in a curious way. I also see the relavance of channels and switching channels when the client is stuck or sometimes even when I am stuck.

15 . It has been transformative and beneficial to my teaching career as well as my personal and family life.

16 . The course has enabled me to both, grow as a person, and grow into a therapist. The skills and knowledge I learnt from the course, and my experience at Metavision, are still extremely valuable as they support me to continue evolving in my life as well as my work.

17 . Metavision's training and ongoing influence has changed me by allowing me to start my own inner journey of healing, while still being available at a professional level for others. Even though, as a psychotherapist, I am ineligible for government or insurance rebates, apparently other professionals admire my work and are comfortable to give my name to patients without referrals (General Practitioner Doctors, specialists whose clients are affected by psychological issues, and physiotherapists and other body-workers).

18 . Everything I do, the way that I live my life, my counselling, my role as mother and wife and all my relationships, have been shaped and influenced by my learning at Metavision. I couldn't be more grateful for the opportunities for learning Metavision has given me and continues to give.

19 . I never felt confident that I understood the difference between fundamental counselling, and Metavisions' style. I understood the philosophy, but not how or when to apply it whilst counselling. Edge behaviour was more complicated than it

appeared at first,

20 . it took me into my longheld dream of being a psychotherapist AND into tertiary teaching which I had not anticipated and completely love
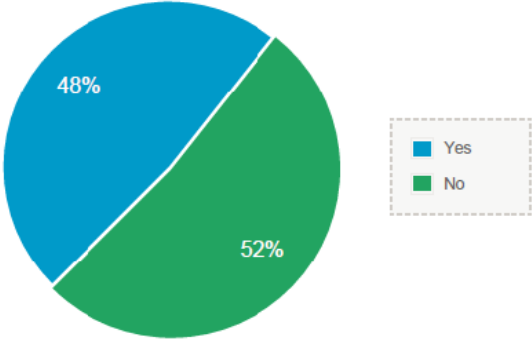
21 . I now study Neuroscience and Law. Metavision studies were great whilkst I was working with Juvenile Justice however I felt a great pull toward Neuroscience afterward...good to build upon.

22 . Personal Development

Q11

Have you registered with a PACFA association or the ACA?
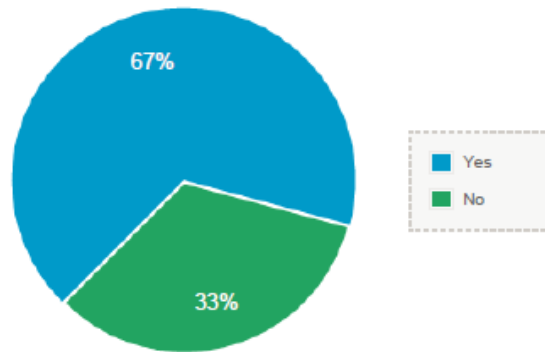
Answered: 27   Skipped: 0

48%

52%

- ■ Yes
- ■ No

	Response Percent	Response Count
Yes	48.15%	13
No	51.85%	14

Q12

Have you registered with an organization other than PACFA?

Answered: 27   Skipped: 0

	Response Percent	Response Count
Yes	66.67%	18
No	33.33%	9

Glossary

Akashic records: Refers to the collective memory of all events and experiences, believed by theosophists to be recorded on the etheric plane.

Andragogy: Refers to the methods, practices, and principles used in adult education.

Deep Democracy Institute (DDI): Founded by Max and Ellen Schupbach, The Deep Democracy Institute focuses on bringing forward multi-dimensional leadership, change management, coaching, and large group facilitation trainings. It has as its roots Deep Democracy, as developed by Dr. Arnold Mindell in his World Work.

Deep Democracy: The idea, developed by Dr. Arnold Mindell, that all states of awareness and roles in a field are equally important and necessary.

Dreambody: Refers to the way in which body symptoms show up in dreams, and dreams—both night and daydreams—show up in body symptoms. Foundational principle of Process Work.

Earthspot: A place on the Earth, imaginary or real, which resonates with a person's process, especially in bodywork and essence work.

Edge: An experience in which the primary process is marginalizing the secondary process, thus creating an "edge" to awareness and integration.

Flirts: Refers to something which catches a person's secondary attention and only marginally comes into awareness. When attended to with conscious intention, flirts can provide information about a process.

Holism: The tendency in nature, by creative evolution, to form wholes which are more than the sum of their parts (Fowler, 1964, p.581).

Holon: something that is simultaneously a whole and a part—from the Greek word *holos*, meaning whole

Metaskills: Metaskills refers to the feeling qualities or attitudes with which we use our skills, revealing the way in which our deepest beliefs arise in practice. Concept created by Dr. Amy Mindell; see Mindell, A., 2003 for an in-depth study.

Metavision: A view that includes about, below, around, under. Taking a meta perspective.

Mystery school: A place where participants are initiated into the spiritual wisdom tradition of a particular time and place.

Phase Two: The second phase of Process Work study, with emphasis on dreaming and essence levels.

Process Mind: Named by Dr. Arnold Mindell as the organizing factor which operates both in our personal lives and in the universe (Mindell, 2010).

Song lines: Traditional Aboriginal Australian routes which were navigated by song.

Tao: Harmony, order, Yin/Yang, that which cannot be named but is the ultimate principle underlying all that is manifest in the universe.

Torus: Refers to a specific shape of the electromagnetic energy that radiates from the biological heart and also from the earth's magnetic core. The energy arcs out from, and curves back to, the heart to forum a torus. Joseph Chiltern Pearce reports in *The Biology of Transcendence* (p.59) that, according to physicists, a torus is a very stable form of energy which, once generated and set in motion, tends to self-perpetuate.

Qi: Refers to universal life-force energy in Chinese Medicine and Chinese Taoist philosophy.

Yin: Taoist principle with qualities of cold, empty, feminine, dark. Necessary balance to Yang.

Yang: Taoist principle with qualities of warm, full, masculine, light. Necessary balance to Yin.

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