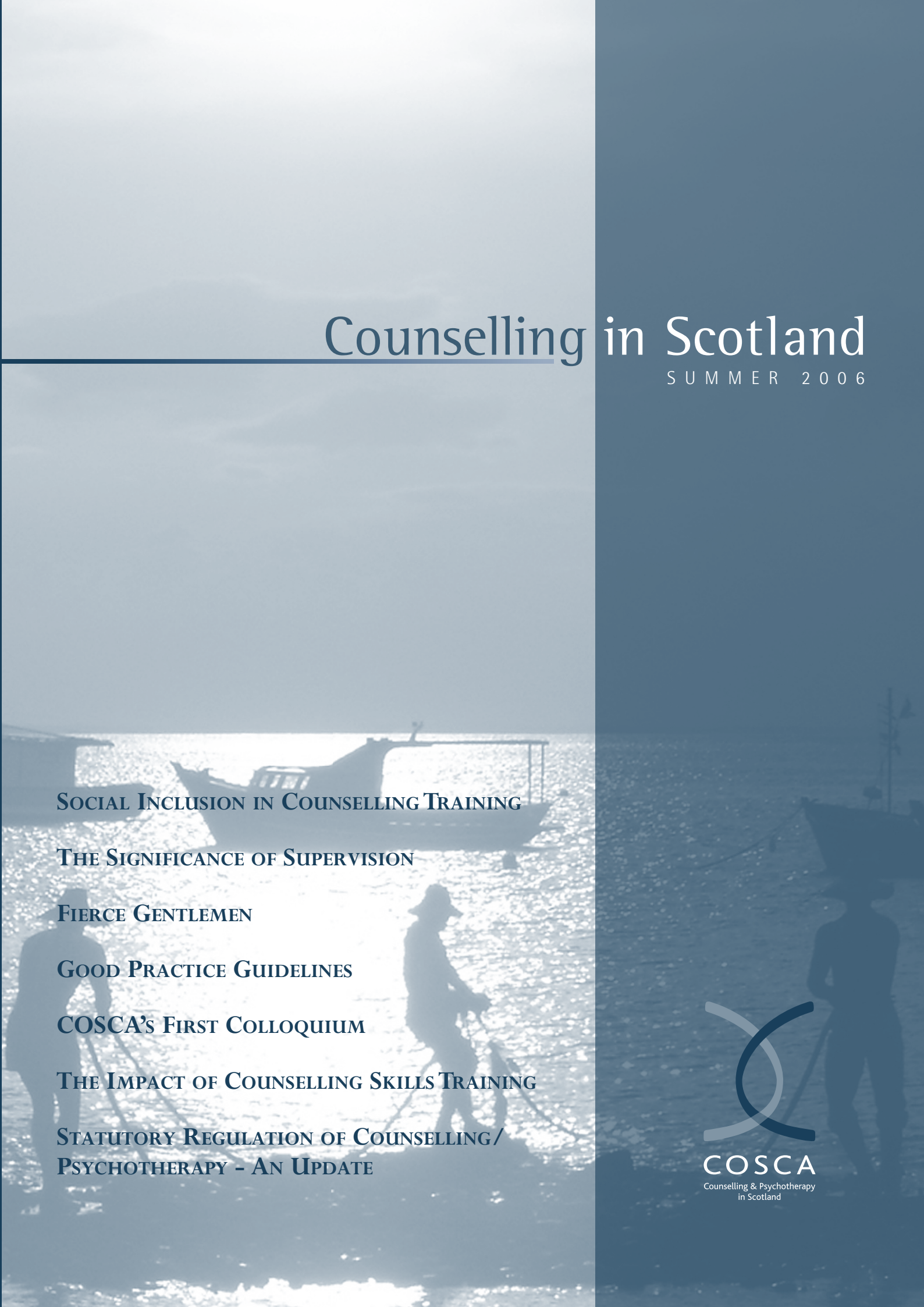
Counselling in Scotland

SUMMER 2006



Social Inclusion in Counselling Training

The Significance of Supervision

Fierce Gentlemen

Good Practice Guidelines

COSCA's First Colloquium

The Impact of Counselling Skills Training

Statutory Regulation of Counselling/ Psychotherapy - An Update

COSCA
Counselling & Psychotherapy in Scotland

Contents

As a charity, COSCA welcomes donations or other assistance from benefactors who may have been helped by counselling or who wish to support the development of counselling in Scotland.

COSCA acknowledges the financial assistance received from the Scottish Executive.

A Welcome

Lorna Hill

WELCOME to the latest edition of the COSCA journal. I'd like to thank those who took the time to offer feedback on the last issue. It's always good to know that the journal is being read!

I'm hopeful that once again readers will feel that we've managed to strike a good balance with this edition's content and the articles will offer something for our varied readership. In what is a historical first, we're excited to bring you a report from the first ever Colloquium, which took place earlier this year, when a group of previous and current convenors and chief executives/directors met to discuss the past, present and future direction of COSCA in the 21st century.

Anne Goldie has written an article about her experience of supervision and its significance; Theo Dijkman explores the issue of 'Fierce Gentlemen'; Hayden Kilpatrick reviews COSCA's Guidelines on Good Practice and the Law in Scotland for Establishing Counselling Services for Children and Young People; Seamus Prior reports on the annual COSCA Trainers Event; Brian Magee gives an update on the statutory regulation of Counselling/Psychotherapy and Alison Brown and Benedikte Uttenthal offer an insight into the results of a survey into the Introduction to Counselling Skills Course and explain why it remains so popular.

Once again I'd like to thank each of the contributors to this month's journal. Without their significant input then the publication of this journal would not be possible. The editorial group is always delighted to receive contributions of articles for possible inclusion in the journal – so please do feel free to contact us with your thoughts.

Again, as always, I'd welcome any feedback about this latest issue of your journal. I'm still hoping it will be possible to establish a letters' page or a question and answer column. However I need your contributions in order to do this.

Remember this is your journal and in order to progress further I need to know what you think.

Lorna Hill
coscajournal@yahoo.co.uk

Social Inclusion
in Counselling Training

Seamus Prior

Seamus Prior *reports on Social Inclusion in Counselling Training, following his keynote address to the annual COSCA Trainers Event, which took place in June this year.*

Education and Finance

Income is one of the most important issues when we are thinking about the accessibility of our training programmes. Social workers, teachers, nurses and other allied health professionals, are funded to undertake their training. Trainee counsellors are for the most part self-funding. This relates to the place of counselling in society. It is practised primarily in the private and voluntary sectors, while the other professions are mandated through statute to provide health and social care or education. Counselling is increasingly taking up an allied role alongside statutory services – there are counsellors in schools, hospitals, GP surgeries etc – and when not physically based in such services, counselling agencies often take referrals from statutory services. However, no matter how closely aligned to statutory services, it is rare that the counselling is embedded within the statutory service with core funding. It is usually structurally contracted through a short-term purchasing agreement with the counsellors working either privately, sessionally or as part of a voluntary sector organisation subcontracted by the statutory service. So long as counselling remains a Cinderella service which can be taken up and thrown away at will by the bigger powers of public sector professionals, funding for training people to take up this role will remain very limited. Staying outside the public sector gives individual counsellors and counselling agencies significant freedom – freedom to define themselves and their role, autonomy over what they do and how they do it – but simultaneously keeps counselling a poor cousin in the health and social care marketplace, with limited resources and the consequent limitations that come from that.

As counsellors we are not so good at campaigning and being vociferous. Yet, as long as we remain on the periphery, taking what work or funding comes our way without complaint or campaign, while simultaneously requiring that our counsellors do more and more training and get qualified to certain levels, before they stand even the slightest chance of actually earning any money, we exclude people who do not have the resources to pay to train and to work for free.

What can we do for individual students?

Professional bodies and large organisations need to work at creating bursary schemes for students on low incomes. BACP has already done this. COSCA is working hard on achieving this. At the University of Edinburgh we are negotiating with our Alumni Office to set up a bursary scheme for at least some of our students. For providers with the flexibility, we might also be able to set a lower rate for trainees on lower incomes, similar to the sliding scale for fees that is adopted by many counselling agencies.

Providing information to potential trainees about sources of funding and, most importantly, advice on how to access them, are also important steps. Knowledge is power and even when we cannot actually provide funding for our students, we can empower them with knowledge about funding. At Counselling Studies, we have employed a research assistant to research scholarships and funding available for applicants. Her work will result in the publication of a summary document which will inform future applicants about what funding may be available. One of the strands our research assistant is specifically researching is the funding for education offered to people resident in socially deprived areas. Thinking more globally, she is also investigating grants available to students from developing countries.

Those of us in higher education institutions also

need to consider how we might achieve Research Council funding for our programmes. Gaining approval for Research Council funding is a major task for any academic department, but, if we are truly committed to creating accessibility for our students and trainees, we must attempt to secure official funding so that at least some of our students might gain scholarships for their training with us.

One of the most effective ways to address accessibility for students is also to spend time with them discussing their options. We are all pushed for time, but when someone phones saying they want to become counsellor, or wants to come in to see us to discuss various options for counselling training, we must make the time to talk to them, and address the issue of fees and funding. We know how important this first point of contact is, just as it is for clients making their first approach to a counsellor or agency. A personalised response from someone who knows answers to the questions that enquirers have, and providing information and advice in a variety of media and formats, is absolutely essential if we are to promote social inclusion in counselling training.

We need to consider how we address the additional costs of counselling training for our trainees. For diploma students there is supervision and there may also be personal therapy. At Edinburgh University, we have a negotiated network of placement agencies and we list what the supervision arrangements are so that students on tight budgets can identify at the outset the placement opportunities which will reduce their financial outgoings. We also provide students with lists of counselling agencies which offer free or sliding scale fees for personal counselling.

Increasing flexibility in our training programmes so that students can train at their own pace is a major challenge. This allows people with significant time commitments elsewhere, whether family life or work, and those with more limited budgets, to spread out their training. We need to move from a stance of the training provider dictating to the student what they must do, to the provider creating a facilitating environment for the student to be able to train in the way that is right for them.

Economic background and entrance qualifications

Key to addressing social inclusion and accessibility is examining entrance requirements: what we ask people to have already learned or done before they can come on our training courses.

Entrance requirements of previous academic qualifications are a key barrier to people who may have missed out on earlier educational opportunities. We know that the strongest predictors of educational achievement are parental occupation and postcode of residence. Despite much rhetoric about our meritocratic society, how well you do at school has been and continues to be related to class, income and deprivation. One of the battles which we have fought and won in our institution is the right to admit applicants who do not have formal qualifications but who can demonstrate their potential to undertake our training. We are not naïve. There is a level of academic engagement that cannot be short-circuited or denied, but we are passionately committed to giving people, who have previously been excluded from education, the chance to take up the opportunities that we make available for them to learn and grow.

While it may seem absolutely reasonable for a training programme to want to take in students who have prior knowledge and experience in the field, we need to consider the social inclusion issues of having such an entrance requirement. Most people who are not already professionally qualified gain their experience of occupying helping roles in a

voluntary capacity. What are the social demographics of volunteering? Retired people and students are very engaged in voluntary work and people from middle class backgrounds are more highly represented than those from lower socio-economic strata. People struggling financially to make ends meet, single parents with significant caring responsibilities, adults caring for ill or disabled relatives, are less likely to have time to gain voluntary experience. Courses that require participants to have prior experience of occupying helping roles in a professional or voluntary capacity may necessarily be excluding those whose circumstances have not provided them with the resources to gain such experience.

Disability

The Disability Discrimination Act is now in force and as training providers we are required to assess what reasonable adjustments we can make for people with disabilities to access the educational opportunities we have on offer. Failure to make reasonable adjustments can, in the worst case, result in prosecution. Key to establishing our capacity for adjustment is a definition of what is core to our training, what are the fundamental requirements we have of our trainees, what are the non-negotiables. What are those elements of what we do that, if we were to remove them, would undermine the whole purpose of our endeavour?

Our team has spent a great deal of time working on this issue and it has not been easy. For example, one of our first discussions was around verbal communication. We started with a draft core requirement that our trainees had to be able to talk and quickly realised that, no, it wasn't as simple as that; rather, our trainees had to be able to communicate and for some, this might not be through talking. This example throws up the complexity of professional training courses in that, while we might admit a student who communicates well but not verbally, it would be unethical to do so if it were then to transpire that our placement agencies did indeed see the capacity to talk as a core competence of their counsellors and our student could not then gain a placement opportunity. The negotiation of what is core, and what is a reasonable adjustment, to a professional training which involves independent partner agencies requires close negotiation with those partner agencies and also with the profession as a whole, as represented by the professional body.

Attendance is another important issue. COSCA's attendance rule is clear. At first we wanted to challenge it. Surely for someone who is experiencing illness or disability, we could argue that a reasonable adjustment could be made to the attendance rule? Surely, if the student could compensate for missed time through private reflection, journal work, reading, this strict attendance rule could be renegotiated? But the more we considered it, the more we realised the problems that would ensue from making adjustments to the attendance rule both for the individual student and their peers. Our Disability Office worked with us on this and helped us see that, underlying our thinking and our wish to adjust the attendance rule, was the closed cohort structure of our Diploma. This means that if a student cannot meet the attendance requirement for a certain period of the course, they have to stop and start again with the next Diploma cohort. In a closed cohort course which runs only once every two years, the flexibility for remedial steps for attendance problems occasioned by illness or disability is limited.

These are just two examples of how the Disability Discrimination Act is challenging us to keep returning to what it is fundamentally that we do and to radically rethink ways of doing things that have become established almost as tenets of faith.

Professional suitability and personal adversity

Regardless of background, interviewees for counselling training are anxious that they will be found wanting in major areas of their personality and life experience. When we go for a job or training interview, we know we will be assessed on whether we have the knowledge, aptitudes and experience to undertake the tasks required, as defined in the person specification. Mostly we are putting our skills and knowledge on the line, rather than our personality or life experience. Counselling training interviews are different. The work of the counsellor cannot be operationalised or reduced to technical competencies that can be measured without reference to the character and personal qualities of the person who is performing them. In the professional suitability interview for counselling, the whole person is on the line. We are required to cover areas such as maturity, stability, self-awareness, ability to cope with adversity, awareness of discrimination and prejudice.

Consider the demands that such an interview process poses for a person who has experienced significant trauma, neglect or abuse, or who has experienced mental health difficulties. While someone from a stable loving home life, past and present, can imagine that they will be judged and found wanting, someone from a more troubled background may feel even more threatened and anxious. We need to think through the potential disadvantage to which people with troubled childhoods or later adult lives may be put through such a personally demanding interview process. If we truly care about people developing their potential, we need to design selection procedures which, while remaining rigorous and serving the need of protecting the public from potential harm, are also accessible to people from all backgrounds and do not send out signals that people who have experienced significant personal difficulties need not apply.

Men in counselling

Men are grossly under-represented in counselling, as they are in most helping professions. Significant aspects of the training requirements, such as to speak openly about one's feelings, to admit vulnerability, to express doubts about one's competence or performance, are all highly antithetical to masculine culture. While for the most part boys and girls grow up in the same physical spaces in our society, they occupy highly segregated social and cultural spaces. For most boys, talking about feelings and admitting vulnerability are taboo. We are trained to appear strong and invulnerable, not to admit failure or mistakes, to compete, to fight and to win. These are hardly competencies that are highly valued in counselling training, but they are deeply ingrained in most men, sometimes well-concealed, sometimes less so.

There are inherent disadvantages that exist for men in a training environment that is both female-dominated in numbers and female-dominated culturally. Our training culture and ethos is not only white, western and liberal, but white, western, liberal and feminine. Proportionally fewer men apply, proportionally fewer get accepted, and of those who actually take up a place on the course, proportionally more leave or do not pass. We need to consider how we might accommodate our training to men rather than continue to get frustrated at the difficulties getting men to accommodate to our training.

Conclusion

We are counsellors and counselling trainers because we have made the step into public life. We have crossed a threshold from private to public and found

the strength to put ourselves out in the world and, to use a commercial term, to sell ourselves. Much of our work is with clients who struggle with the crossing of the threshold, with taking up or maintaining their place in the world, with managing the stresses and strains of life. In our counselling work our commitment to them runs strong and deep. But if socially and economically disadvantaged people cannot find a welcoming place in our counselling training courses, where have our professional ethics gone? Did we leave them at the door of the counselling room and forget to bring them with us into the training room?

* ***Seamus Prior*** *is co-director of Counselling Studies at the University of Edinburgh.*

Supervision

Significant or Not?

Anne Goldie

Anne Goldie *questions the significance of supervision and the purpose it serves for counsellors.*

The new COSCA Certificate in Counselling Supervision, which we're now offering at the Tom Allan Centre in Glasgow, has led me to think more deeply than I have for several years about supervision; both what I receive and what I offer to others.

It's almost to my surprise that I find myself as a trainer on the COSCA Counselling Supervision Certificate Course. It is based on an Integrative model of supervision. I am already a trainer on the COSCA Certificate in Counselling Skills and while my own diploma training and training in supervision are both person centred, somehow it feels natural to teach the COSCA Certificate in Counselling Skills, an Integrative counselling certificate. I believe this provides an excellent grounding for would be counsellors and gives enough information to allow those who wish to progress into the profession to make the choice about what approach best fits for them. But essentially I am a person centred practitioner, and therefore I felt that work I did with experienced practitioners would be offered from that approach. And yet, when this opportunity came along, I felt it was important. I wanted to stretch my boundaries and extend my skills both as a trainer and as a supervisor.

Rogerian Background

My 'way of being' in any training room comes from my Rogerian background and what I believe about the essence of the people in the group, but this new course is, for me, not a different way of being, but a different way of looking at supervision. Perhaps that is what has stimulated this piece of writing. I want to look at what I believe about supervision and what makes it apparently so essential to counsellors, however experienced they are. Is it in fact essential, or have we simply swallowed what our theorists, our trainers and then our governing bodies have told us? Am I only fit to practice with adequate supervision from an outsider? Would my clients notice if I had no supervision for a year? Or only went when I felt I needed it? A bit like therapy. As counsellors we are expected to get ourselves into therapy when our work is being affected by unresolved issues, is there a case for supervision having similar criteria?

To teach this new course I have amassed even more books than I already owned on the subject, and none of the authors question the necessity for regular supervision. We seem, as a profession to have reached some kind of professional consensus which values it. What is it? Rogers was interested in supervision which occurred immediately after a taped counselling session, and so the focus would be on the counsellor's way of being with the client, rather than an exploration of the 'here and now' of the supervisor and supervisee relationship. Person centred practitioners have moved from this to a similar pattern of supervision as counsellors from other schools, with taped sessions being used mainly on training courses. Lambers describes person centred supervision as paralleling the counselling relationship (2000). Page and Wosket however, suggest that supervision does not need to be offered in a way which replicates therapy, that this is a different kind of relationship. They talk about how inexperienced counsellors, who are in a relationship with their supervisor which somehow recreates the counselling relationship may 'model' their way of being with the client from the way their supervisor is with them (2001). I can see the risks in this. I would expect my supervisees to be more open to my challenge, to work from their 'adult' self or to be self-aware enough to recognise, perhaps with prompting, when this was not the case. I would expect them to strive to be non-defensive, and when defenses appear to work to find out why. If I applied the same expectations to my clients I would be taking my agenda into the therapy room. With

supervisees I have a very definite agenda - to facilitate their relationship with their clients, and to do this by actively challenging and exploring all aspects of the way the supervisee relates both to the client and to me. This is also how want to be supervised. I want to be respected, I want to be understood, I want my supervisor's empathy, and at times her gentleness and love, but in all of that I want her challenge of my practice and of the 'self' that is a therapist. I want her to be mindful of my clients. So supervision is different.

Person Centred Approach

I also now find myself questioning the person centred ideal of mutuality in the supervision relationship. How can this be when the role of one person in the relationship is to continually uncover parts of self which are not functioning well, which are vulnerable, and which feel problematic? No doubt the supervisor is also experiencing these things in her practice, but it is not for her to experience them in the presence of the supervisee. I am not convinced that it is possible or even desirable to seek mutuality in that. My own experience is that if my supervisor is transparent, and presents as a person who knows what it is to struggle, that I can find the necessary guts to be in my weaker parts, I don't need mutuality, but I do need respect, empathy, congruence, and a sense of being accompanied in my struggle. Perhaps Hawkins and Shohet's double matrix model best describes for me the relationships involved (2004, 68), where by using a diagram they expose the richness and complexities of the supervision relationship. I haven't moved from my wish to offer person centred supervision, but I appreciate those from other approaches who are often much better than we in the person centred community have been in recent years at offering diagrams and structures to illustrate theory. In the 1959 Koch paper Rogers used many diagrams, but somehow the person centred world seems to have moved away from this. I would like us to return to finding different ways of expressing ourselves. A person centred supervisor may not value the use of 'techniques', but can we draw on other approaches to help in our desire to understand relationships. For instance the question 'If you were a fly on the wall, what would you see happening between you and your client?' may give insight to a supervisee that otherwise may take much longer - and do we as counsellors, if working for the clients best interest, not have duty to speed up our own process, if that means we will be more equipped to stay close to our clients process, and neither speed it up or slow it down?

My expectation of myself whether as supervisor or supervisee is that I will work hard to uncover my own process, to bring that which is on the edge of my awareness into focus, and that when my sense is that something about my work is not quite right, that I will do all that I can to uncover what I am about. I do not expect that level of commitment from my clients, although in fact I often get it, but I do expect it from my supervisees.

Do I Believe in Supervision?

The BACP ethical framework exhorts us to work at all times in the best interest of our clients, and the supervision relationship provides us with a forum to do just that.
So, to answer my own question, I do believe in supervision, and I do believe it is right that we have an obligation to find ourselves a relationship where we can best find ways of providing our clients with the fullest and most transparent self that we can. How does it work? What is it about supervision that makes us 'better' practitioners? For me the word that comes immediately to mind is 'relief'. It is rare for me to leave supervision without a sense of relief. As I return to my car I swear I am lighter on my feet, and that the world seems a happier place.

I think that supervision has become a place of unburdening for me. I can only presume that others experience it similarly. It is not unusual for supervisees to say 'It was such a relief to know I was coming today' or 'Supervision couldn't come quick enough this month'. One of my memories from my training is of my supervision group tutor checking out that a participant, who was working with someone who had experienced dreadful abuse, had an external supervisor with whom she felt comfortable enough to be able to 'empty out' the words which she couldn't bring herself to say in the group. We could explore the parallel process here with that of the client who struggled to say the words, but my point on this occasion is to draw attention to our need to empty out the suffering of our clients which doesn't belong to us and yet can feel at times as if it has taken root in us. Sometimes too, I need the time and space to discover just what has got in at an existential level, and which is not in my awareness. Time set aside to feel how I am operating in the world, and who or what is affecting me. This in fact may be personal issues that are coming into play, but once they are identified I can decide what to do. An extreme situation may require personal therapy but it is more likely that I can find other ways and relationships to find some shift for myself. If the issues are not mine, but belong with a client or some significant other I can, in supervision, hold what is mine and give the rest away. This gives 'Freedom to Practice' to quote the title of Tudor and Worrall's book of the same name (2004). So not only do I rediscover the joys of light feet, but my clients are met by a newly unencumbered therapist.

Significance of Supervision

For those of us who also engage in training or have more than one job, we have supervisory support available for these roles too. Does this promote dependency? If not on the supervisor but on supervision itself? Do I need supervision to work out why I have been less effective than usual in a training group, or why I feel my relationship with other staff in the agency where I work is not quite what I would want? I think it does to some extent. But not all of my supervision is in the formal arrangement I have once per month. I have developed an internal supervisor who is a pretty sharp cookie. I think her skills are honed and kept up to scratch by my relationship with my external (external to me that is) supervisor. I have also developed relationships with colleagues where I expect to experience the kind of relating which leads to increased self-awareness. So yes, I am dependant on supervision, but that encompasses a lot more than one and a half hours per month. And yet I would repeat that it is in this formal supervision context that I believe I find the self-awareness which enables me to use other resources. If I stopped having that I think I would lose something which is the basis of my functioning as a counsellor, a supervisor, a trainer and a manager, that is my acute sense of self and who I am in the context of each of my roles in my working life.

So in conclusion, thank you to all of the people who have written and talked about supervision, who have given me the material to expand my thinking and to question this most basic of requirements for practice. I remain unconvinced about a 'right' way of offering or receiving supervision, but suspect that for me that is part of the excitement of our profession - I don't need to know the answers, just how to walk the walk and ask the questions.

* ***Anne Goldie*** *is the deputy manager of the Tom Allan Counselling Centre in Glasgow and a trainer on the COSCA Certificate in Counselling Supervision Course.*

References:

- Hawkins, P and Shohet, R (2004) 'Supervision in the Helping Professions'. Berkshire: Open University Press.
- Lambers, E (2000) 'Supervision in Person-Centred Therapy: Facilitating Congruence', in D. Mearns and B. Thorne (eds), Person Centred Therapy Today: New Frontiers in Theory and Practice. London: Sage. pp. 196-211
- Page, S and Wosket, V (2001) 'Supervising the Counsellor, A Cyclical Model' East Sussex: Brunner-Routledge.
- Rogers, C.R. (1959). A theory of therapy, personality, and interpersonal relationships, as developed in the client centred framework. In S. Koch (Ed.), A study of a science: Study 1. Conceptual and systematic: Vol. 3 Formulations of the person and the social context (pp.184-256). New York: McGraw Hill.
  Tudor, K and Worrall, M (2004) 'Freedom to Practice, Person-centred approaches to supervision' Ross on Wye: PCCS Books

Fierce

Gentlemen

Theo Dijkman

Theo Dijkman *explores the issues which make men so unique.*

Men have been in the news again. You may not have noticed but a new book has come out on Manliness by Harvey Mansfield, and Radio 4 broadcast programmes on Male Sexuality as well as What Makes a Gentleman. It is a bit old hat to say that men still struggle with what it is to be a man. Let me start by stating some general facts. In Scotland men are three times more likely to complete suicide than women[1]; on average men live less long than women; men are more likely to be the victims of violence and prisons are largely populated by men[2]. I would say that it is accepted by most of us that we still live in a patriarchal society, whether we agree with this or not; one indication of its existence is the inequality in pay that still exists between men and women doing the same job. Towards the end of the 20th century it became apparent that there was a need for a new definition of what it means to be a man and that this new definition would need to address both issues specific to men and the inequality issue. We are now well into the first decade of the 21st century and yet while society recognises that there is a problem no creative approaches have been found to address this. The breakdown of relationships and the impact of absent fathers on families are two of the areas that have not been adequately addressed on a social, political or psychological level. In fact if men have been in the news these past few years it has been about equal access to their children rather than to clarify what it means to be a man. The group, "Fathers 4 Justice", have shown men's ability to use humour while ignoring the fact that perhaps as men we feel lost in what our role is. It is not my intention to speak either for or against this, however it does highlight that men identify more with what they do rather than reflecting on what they are. I would therefore say that the question for men is not what do I do but what am I? What am I meant to be? What is it to be a man that is different from being a woman?

Like many of us I spent many a year being blissfully ignorant of such questions until life events led me to therapy and psychotherapy training. Just as in other caring professions, in general more women than men enrol on counselling and psychotherapy courses. Among my group of male colleagues on the training there was the feeling that a certain expectation was placed upon us to become 'hairy women', or as one of our group put it, training sessions could feel like 'wading through a sea of oestrogen'. Humour, again, to help us with our unease. Apart from individuals coming out of the men's movement I am not aware of training institutes who are open to consider the implications of gender differences. Perhaps because of the influence of Jung and his ideas around the feminine and masculine we are encouraged to embrace difference rather than explore in depth what is unique to our gender. Could it be that as men we carry the shame of thousands of years of patriarchy, a shame that makes considering manliness and what it means to be a man the new taboo?

My own journey took me to the story of Perceval, as told by Chretien de Troyes[3]. Here I found a story written in the 12th century that spoke about the development of a boy into a man and the themes that de Troyes touched on are still relevant today. We hear about him being brought up by his mother far away from society; his desire to embark on a journey to be dubbed knight against her wishes; how he was ignored by a depressed King Arthur and made a fool of by the courtiers; how he faced many challenges that slowly over time helped him to become a more skilful human being; finally his journey took him back to Arthur's court and he was the inspiration that led to the quest for the Grail Castle.

When I first read this story I recognised the issues that most of us men have to deal with: the absent father, difficulties around separating from mother, lack of role models and mentors, depressed and wounded authority figures, poor relationships with

the feminine or partners, the need for purpose and meaning. As I said above these are not new themes and have been written about in depth by Bly[4], Keen[5], and Moore and Gillette[6] in the past couple of decades. Yet as we go further down the 21st century these themes still stand unresolved. I have no doubt that anyone reading this can come up with their own examples of the impact the absent father, weak or tyrannical leadership and the lack of role models has had on their lives.

Over the past few years I have used the story of Perceval in my work with groups of men and more recently I have become especially intrigued by the difficulty we face in standing in our authority and power. Again this is a central theme in the story of Perceval. The story highlights that when the king is depressed the court is in chaos, and similarly when the king is wounded or ill the land or society around him suffers. If we think about this psychologically we can say that if we fail to stand in our authority we will experience chaos, both internally and in the world around us. Moore and Gillette[6] claim that the King archetype is the principle around which all aspects of our psyche gather. In its mature, full aspect the King stands for order, giving blessing and generating creativity. However this principle also has a shadow side, which is represented either by the Tyrant or the Weakling King. The quest for men is to grow from a boy psychology into a man psychology. The story of Perceval illustrates this beautifully in his need to leave mother and familiar environment, to seek blessing from the king, to become more skilful not only in what he does but also in his relationships and to feel at ease with himself despite the mistakes that he has made. We can relate Perceval's search for relationship with the King to any of our own experiences with authority. How many good examples of leadership can we think of in our homes, places of work, at play? Nowadays in management training, emotional intelligence has become much more emphasised, and rightly so, however, little attention is paid to what it means to fully embrace, absorb a role of authority without becoming over identified with it. What we experience at these different places are examples of the Tyrant or the Weakling King. Similarly absent fathers, whether physically, emotionally or psychologically also represent these shadow aspects of the King archetype.

I have worked with many men who were aware that something did not feel right in their lives and who wanted to be different from the fathering they had experienced. They wanted to be different from the king as mentioned above and yet in all this they failed to stand in their own authority. Not wanting to be associated with the Tyrant they took up the mantel of the Weakling King. In therapy I have heard men say how they feel ashamed of their anger, or they feel guilty when their desire or passion is aroused outside of a committed relationship. It is as if they shoulder the burden of thousands of years of male violence towards women and it has silenced them. Worse they desperately try to swallow, internalise their anger. The work in therapy has been about their acceptance of righteous anger and the ability to say no.

Bly[4] called men 'set-apart' beings. He argued that the closeness that we look for from our fathers cannot be the same as the closeness we have experienced from our mothers. Rather than becoming more and more sensitive and in touch with our feelings what we might need is to acknowledge that we are different from women, that healthy competition drives us to create a more harmonious world, that we have strength and power to bring to that ideal. Acknowledging that could be a step towards an understanding of what it is to be a man. Could it be that one of the reasons why so many men complete suicide is because they have not been able to make sense of a changing world? That we have not been able to make sense of this

combination of feelings and authority? I agree with Keen[5] who felt that what men have lost is their virility, their passion and fire. He described how men had either become too rigid or too limp, where 'post modern' man is cool and detached while 'new age' man is too self-absorbed. The challenge for men is to find a peaceful virility, to become fierce gentlemen.

* ***Theo Dijkman*** *has an MA in Psychosynthesis Psychotherapy and is registered with UKCP. He has a private practice in Edinburgh and the Scottish Borders and offers training to groups of individuals as well as organisations. Theo can be contacted on* ***01578 750729*** *or* ***enquiries@theodc.co.uk*** *Website:* ***theodc.co.uk***

1 Statistics chooselife.net
2 Steve Biddulph – *Manhood* – Hawthorn Press
3 Chretien de Troyes – *Arthurian Romances* – Everyman
4 Robert Bly – *Iron John* – Element
5 Sam Keen – *Fire in the Belly* – Piatkus
6 Robert Moore and Douglas Gillette – *King, Warrior, Magician, Lover* – Harper Collins

Good Practice Guidelines

The Challenges Ahead

Hayden Kilpatrick

Hayden Kilpatrick *reports on his impression of COSCA's Guidelines on Good Practice and the Law in Scotland for Establishing Counselling Services for Children and Young People.*

I was surprised and pleasantly challenged when asked to review COSCA's Guidelines on Good Practice and the Law in Scotland for Establishing Counselling Services for Children and Young People. I am relatively new to Scotland, having worked in England until recently. Since January, I have been employed by The Junction to set up a young person's counselling service for those aged between 12 and 21.

My initial reaction was one of, 'I wish I had had these guidelines earlier!' On reading them I was aware of how much I appreciated their clarity and felt reassured that I had been following good practice. I also became aware of how I had become complacent and noticed some blind spots that I needed to address. In this article I will endeavour to highlight how the guidelines have helped me in setting up a counselling service and in identifying areas that I feel would benefit from further discussion and development.

On reading the guidelines, I was reminded of the importance of assessment, including the ability of a young person to understand the treatment being offered. I also reflected on how the agency I work for encourages self-referral and the difference this can make in a clients motivation.

This led on to me wondering about the power dynamics involved when a teacher or fellow professional refers a young person to counselling and how the young person experiences this. One way to deal with this is for such a worker to do a supported referral, which means having a dialogue with the young person about counselling and then handing ownership to them by giving them the referral form and contact details.
From this I was reassured and reminded about the need for clear contracting including confidentiality and the limitations on it. This includes the need for regular reviews and regular supervision which help to create a therapeutic framework and ensure the safety of the young person. I also realised that I had not prepared for the likely reality of the "dreaded waiting list". The guidelines have prepared me for this and brought this into my field of vision.
Another blind spot was that of child witnesses. I was not aware of the guidance that already existed from the Scottish Executive nor had I given adequate thought to this situation arising. I am now reflecting on the impact this procedure would have on the client, confidentiality, the therapeutic relationship and I will certainly be bringing this to supervision.

I found the section on legal capacity and the legal context of counselling particularly helpful in clarifying the law in Scotland in relation to the under 16s. Yet with this clarity also came further confusion as I compared this to the reality on the ground and indeed gave some consideration to The UN Convention on the Rights of the Child (which perhaps also could have been used to give more clarity).

This issue put me in contact with my ambivalence and I think the guidelines highlight the following struggles: Counselling does not fall under the definition of medical treatment legally. (Whether it needs to is another discussion.) However
Article 24 of UN Convention on the Rights of the child states: "States Parties recognize the right of the child to the enjoyment of the highest attainable standard of health and to treatment of illness and rehabilitation of health. States Parties shall strive to ensure that no child is deprived of his or her right of such access to such health care services." The guidelines state: "Any child or young person deemed competent to enter into a therapeutic relationship,

regardless of age, is entitled to do so without the knowledge or consent of parents, and deserves the full rights of confidentiality except in cases where they are at risk of harm to themselves, to others or from others."

They also go on to state: "The relationship dynamic between child and parent(s) will inevitably be significant in the therapeutic process. The counsellor must respect the child's right to accessing counselling without parental involvement where they are convinced of the child's competence but must guard against collusion in the relationship."

These three statements seem to state that under 16s are entitled to access counselling without parental consent. In working with schools in the Leith area there seems to be a policy that under 16s cannot access counselling in school time without parental consent. In discussion with fellow counsellors there seems little consistency throughout Scotland on this and often this issue depends on the school, depends on the counsellor/service, and depends on the client. In an ideal world parental consent would not be an issue. As I reflect on my experience as a practitioner, many young people have accessed counselling to assist them in dealing with difficult parental relationships some of which have been abusive. These young people may have not accessed counselling if their parents had to be informed.

I am concerned about this, as this in turn could exclude young people from services that they have a human right to access and these young people may be those at risk of abuse and /or neglect. Whilst I recognise the danger of colluding with young people, are we not colluding with schools because we are scared of challenging their authority? As a practitioner I reflect on how often young people feel powerless in front of figures of authority and all the emotions that arise from this. By not challenging school policy are we paralleling this feeling of powerlessness?

There are short –term ways around this, for instance offering appointments to young people outside school hours. This happens at The Junction, but what happens when all these spaces are taken, yet there are spaces during the day? Perhaps we need to be thinking about educating the educators about the law, human rights and counselling. But again whose responsibility is this and does this process happen on a local basis or nationwide? Other questions quickly spring to mind- Besides producing guidelines what are the roles of BACP and COSCA in this? Are our professional bodies addressing these issues at governmental level? Or is it up to an individual to challenge these issues on a local basis before there is clarity?

So in summary, overall I found the guidelines extremely beneficial not only in clarifying, reminding and helping in my practice but in helping me identify potential blind spots.

The guidelines got me thinking about the culture of counselling and indeed perhaps it is our responsibility to demystify this culture. Also counsellors often work in many different systems. For instance the school based counsellor finds themselves a part of the school system perhaps struggling to maintain autonomy. I work for a non statutory organisation and endeavour to negotiate with partnership agencies such as children and families dept and there is often a lack of clarity and understanding about what is actually being offered. I believe we all have a duty and role in pushing counselling into the bigger arena.

The guidelines are to me not only helpful in setting up a young person's counselling service but also in identifying potential stumbling blocks and in turn ways to go around theses blocks. At the moment I experience this at a local level and I believe it needs to happen at a national level. I often think guidelines are well and good but they also need to

be backed by agreement amongst practitioners beyond the local level and indeed need to be backed by authority- whether in this case COSCA, children and families dept, the Scottish Executive or all of these. Otherwise one child in one locality will receive one service whilst another may well suffer in another locality finding themselves isolated and unable to access a service they deserve. Is this really "good enough"?

The guidelines also highlight for me the need for more discussion and development on providing counselling services to young people.

References

BACP(1998,2001,2006) Good Practice Guidance for Counselling in Schools(Rugby: BACP)

BACP(2002) Ethical Framework for Good Practice in Counselling and Psychotherapy(Rugby: BACP)

Establishing Counselling Services for Children and Young People- COSCA Guidance on Good Practice and the law in Scotland (COSCA 2006)

United Nations Convention on the Rights of The Child (1989, ratified by UK 1991)

* ***Hayden Kilpatrick*** *is a young person's counsellor, working for The Junction –Young peoples' health and well-being project situated in Leith in Edinburgh.*

COSCA's
First Colloquium

A Report

Earlier this year COSCA's first Colloquium was held in Stirling – a chance to discuss the origins, history and future direction of COSCA in the 21st century. This report is compiled from Brian Magee's minutes of the meeting and questionnaires which attendees were invited to fill-in and submit to the Journal.

When a group of six past and present COSCA senior staff and volunteers in leadership positions sat down for an informal meeting, it was something of a significant occasion. For it was the first time since COSCA was established, 15 years ago, that such a gathering had taken place. All previous and current convenors and chief executives/directors of COSCA had been invited to attend and Iain Brown, Elayne Burley, Colin Kirkwood, Jonathan Wood, Douglas McFadzean and Brian Magee were present.

The meeting was chaired by COSCA's current convenor, Jonathan Wood, and some of the main points raised for discussion were:

- the demand for counselling/psychotherapy is increasing
- counselling/psychotherapy is now provided not only in the voluntary sector, but also increasingly in the statutory and independent sectors
- financial and other barriers to accessing counselling skills and counselling training still exist and are growing
- levels of mental distress are on the increase
- more and more evidence is needed to demonstrate that counselling not only works but that it lasts
- Counselling/psychotherapy are also on the brink of moving into a statutory framework which will have major consequences for counsellor / psychotherapists and for professional bodies.

All were clearly delighted at the chance to meet and talk through the issues and Colin Kirkwood, who was convenor between 1998 and 2002, said:

"Today's meeting is about what the French call 'recula pour mienx sauter'. Learn from and understand the past in order to advance wisely and informedly into the future." He added: "In my view, we carry forward the caring practices aspect of our religious inheritances. We are reinventing charity (i.e. love), the confessional, atonement and forgiveness, prayer and relatedness. And we are reinventing something older still; the practice of self-knowledge, as a lifelong option. And a reaffirmation of good news."

For Dr Douglas McFadzean, executive director between 1995 and 1997, the meeting was a chance to "reflect longitudinally" on what COSCA is about: "It was also significant to hear individual experiences and involvement and debate freely on how COSCA might move on."

Thoughts from attendees on what the organisation used to be like:

- Low morale, but surprising degree of loyalty from staff and members
- Struggling for professional credibility with BAC/UKRC and UKCP
- Too much infighting, factional issues and turf wars
- Financially weak
- Some ethical conflicts about both validating and providing training
- Members getting a poor return for their subscription
- Poorly co-ordinated effort

And what the organisation is like now:

- Less "civil war" with calmer meetings and debates
- Needing more membership activity such as conferences, debates and dialogue through journal
- More respected by BACP though relationship

with BACP still unsatisfactory
- Suggestion that COSCA could become integral part of BACP at UK level while remaining autonomous
- Financially still weak
- Too dependent on maintaining training and supervising hierarchies for income
- Hostility of person centred block remains though is being addressed

There was agreement that the direction of counselling has grown dramatically in Scotland with the development of training in universities and colleges an integrative and positive factor. It was also noted that there is more acceptance of counselling by the public generally. However one attendee noted that there has been a disproportionately increased "academicisation" and cost of training and dominance of professional issues and protectionism over improving service provision and effectiveness.

Attendees then looked to the future but without getting a chance to hear much about the current achievements and activities of COSCA. However special mention was made of the development of COSCA's Statement of Ethics and Code of Practice, and the accompanying complaints and appeals procedures. However, as for the future, Colin Kirkwood warned: "There needs to be a full mapping and then an evaluation of the respective contributions of all the talking therapies. Counselling needs to locate and develop its place within the new dispensation. It needs to fight for the values and attributes embodied in its practice, which are democratic, dialogical, and social rather than individualist, technicist and objectifying. It should aim to make certain strategic alliances, based in a realistic assessment of what is achievable and what its best impact and effects can realistically be." Asked for his thoughts of the future of counselling in Scotland, Douglas added: "There is a probable ossification of practice and reduced diversity of approach if current government regulatory plans are implemented

The suggestions offered for the future were that COSCA should major on spirituality (including religion) and health; it should fight to sustain the dualism of the voluntary ethos of counselling and the role of the independent practitioner who practices as a career choice; it should keep close to BACP; it should keep hold of its voluntary ethos and spirit; it should have multiple sources of funding in place; it should reinforce the increasing interest among counsellors and counselling services in collecting and using evidence; it should make further connections of counselling with health improvement and emphasise that evidence is needed to inform policy makers.

HISTORY OF COSCA

The early history of COSCA proved to be one of the main topics of conversation.

In 1986-87 the then Scottish Office approached the Scottish Council on Voluntary Services to work with the counselling organisations in Scotland on standards of training in counselling. The Scottish Association of Counselling (SAC) already existed, but was not deemed by a growing number of organisations to be as effective as it needed to be. Incidentally, Iain Brown was the founding Chair of SAC.

Elayne Burley, Senior Training Officer, SCVO, was appointed to take this work forward. A work group was set up for this purpose. In March 1988 a landmark Health Education Board for Scotland (HEBS) funded conference was held in Peebles to look at ways forward. There was a huge vested interest in this conference, from those who wanted to keep SAC and those who wanted to look to BACP for support. Part of the problem was that counselling organisations did not know each other and had fears of losing their own funding if a new organisation was set up to replace SAC.

The outcome of the above was the establishment of COSCA as the Confederation of Scottish Counselling Agencies as a charity in March 1990, with Iain Brown being elected as COSCA's first Convenor. Section 9 money was awarded by the Scottish Office to appoint COSCA's first Director (Kevin McGeever) and then its first Administrator (Marilyn Cunningham).

COSCA operated from a rented room in the premises of Volunteer Development Scotland in Stirling. It immediately became involved in the development of training standards in counselling, taking 5/6 years to produce the COSCA Counselling Skills Certificate. COSCA had a difficult birth due to the different approaches of counselling organisations, the Scottish v English perspectives, and the on-going fears around loss of funding due to the new body being established.

Having left SCVO, Elayne Burley was elected as COSCA's second Convenor in 1993, and held this position until 1998. At this point she was succeeded as Convenor by Colin Kirkwood. Jonathan Wood, the current Convenor, assumed the office in 2002 following Colin's retrial.

In 1995 Roger Carus succeeded Kevin McGeever as Executive Director, but only for a matter of weeks. Douglas McFadzean then became Executive Director until 1997. He was succeeded by Stewart Wilson until 2002 when Brian Magee, the current Chief Executive, took on the post.

In the mid 1990s, the shift was made to open up COSCA's membership beyond the voluntary sector to independent practitioners. Counselling in Scotland as a journal began its life and the accreditations systems for counsellors and trainers were established. Incidentally, at this point COSCA was turned down for membership of the European Counselling Forum on the basis that it was not a separate country in its own. Membership has since been offered and accepted. Conflicts among the modalities within the counselling/psychodynamic field frequently took place. Throughout this period, COSCA championed both individual counsellors/psychotherapists and counselling organisations.

The above views were expressed by those attending the Colloquium and do not necessarily represent the views of COSCA. You are invited to submit your own comments to the journal's editor on any of the ideas expressed.

The Impact
of Counselling Skills Training

Alison Brown / Benedikte Uttenthal

Alison Brown *and* ***Benedikte Uttenthal*** *analyse the results of a survey into the Introduction to Counselling Skills Course and why it remains so popular.*

We have been teaching the 120-hour COSCA Counselling Skills Certificate since 1994 (Benedikte) and 2003 (Alison). For COSCA, the professional body for counselling and psychotherapy in Scotland, one of the main motivations behind its writing was the desire to raise standards of service in voluntary organisations – to ensure that volunteers and workers could listen and respond appropriately within an ethical frame. It also marked a growing confidence in the efficacy of the group of skills known as counselling and in a grasp of their essentials and of how to communicate and teach them to others.

The readiness for such training was evidenced in its rapid spread throughout Scotland and abroad: 83 training providers have been validated by COSCA over the years, covering the mainland of Scotland and the islands of Orkney, Shetland and the Outer Hebrides, as well as South Korea, Hungary and Armenia. There are 47 current providers and to date 9,815 people have completed Module 1 and 5,373 have completed all four modules and been awarded the COSCA Certificate in Counselling Skills. A new Module 5 extension to the course should be ready for piloting later in 2006.

A 120 hour counselling skills course has been delivered for 10 years at a Scottish college of further and higher education. 405 questionnaires were sent out to survey the impact of the course on the students. Over 160 returns were eventually received and analysed. The results show that the course is a highly effective vehicle for change in knowledge, attitude, relationships and work, overwhelmingly regarded as beneficial by the students. The implications are that the course has a therapeutic and political effect which is worthy of further study.

To what does the course owe its success? The moment was undoubtedly ripe. It was well targeted in content and level. It is very detailed in its lesson content and therefore frees the tutor to focus attention on the students' engagement with the material and their classmates. It manages succinctly to teach basic theory (and an ecumenical counselling theory that is inclusive and embryonically integrative), skills and self-awareness to a level of competence, while realistically and ethically being at pains to establish what counselling is professionally and what is the use of counselling skills, i.e. the competence achievable after 120 hours of basic training and usually applied as an adjunct in other professional activities e.g. teaching, nursing, social work etc. A national standard was being set. The course teaches this, using the participants as a significant part of the learning resource so that they practise counselling skills among themselves and begin to experience their own personal growth and self-exploration. This part of the course is the most exciting for both participants and trainers. It continues to involve and satisfy us. It was the extent of the changes in the trainees that made us interested in trying to quantify and document them. They were noticeable; most trainees left the course discernibly altered in attitude and behaviour. Changes reported during the course of the training would commonly be: changes and improvements in the working environment (often promotions or the finding of better jobs); improvements in relationships whether at home or at work; and growth of self-confidence. It became apparent to tutors that counselling skills training rivalled individual counselling in its ability to effect change in some areas.

Research methods

The purpose of the survey was to measure the impact on students of undertaking the COSCA Certificate in Counselling Skills. The research was conducted at Forth Valley College of Further and Higher Education. There Benedikte is the one permanent member of staff who delivers the course with a team of supply lecturers, all of whom are

qualified and practising counsellors, many with training backgrounds as well.

The survey used a structured questionnaire, which was distributed in May 2005 to a total of 405 students who had completed the course since 1997, when computer records were started. 163 responses were received, a rate of 40 percent. The results were stored and analysed using SPSS.

The main limitations of the method were those associated with a structured questionnaire. This topic is one which would benefit from the use of qualitative methods in order to capture more fully the experience of students.

Summary of main findings

* *Reasons for taking the course*
The main reasons for taking the course were to help and/or understand others better, professional development, and interest in becoming a counsellor. Despite the interest in professional development, only five percent of respondents had the course suggested by an employer.

* *Employment status*
Although not all were in paid work when starting the course, most participants were engaged in employment of a variety of types - mainly in health and social care (42 percent of all respondents), with few from areas such as human resources or pastoral work. Only 12 percent stated that they were in management positions. Many participants combined multiple roles as employee and volunteer.

* *Outcomes of the course*
In terms of the aims of the course, 93 percent of respondents reported increased knowledge of counselling approaches and 88 improved listening skills as a result of the course; and 75 percent greater knowledge of ethics. In addition, 92 percent reported increased self awareness and 68 percent, greater confidence. Three-quarters reported a more positive attitude at work, and 60 percent better relationships at work; with two-thirds having become involved in new areas of work or having a new career direction or ideas. (It is not necessarily the case that these outcomes are a direct result of undertaking the training.) In addition, around 60 percent reported better relationships with their family and/or friends. The impact on involvement in community activities was more mixed. Over half of respondents had experienced a change in their values or beliefs and/or behaviour, and 85 percent had gained greater understanding of their own personal difficulties.

**Advantages and disadvantages*
For the majority, the main advantage related to greater understanding of oneself, others and relationships, with others regarding the main advantage as increased skills, improved work prospects or greater confidence. Seventeen percent of respondents cited a disadvantage of taking the course: most of these referred to the confusion or discomfort of greater self awareness, and the challenges of dealing with personal difficulties; or to the associated changes in relationships with colleagues, friends or family. A small proportion referred to the demands of the course in terms of time and effort. The vast majority of respondents regarded the course as providing excellent or good value for money and would recommend it to others.

* *Further training*
A majority were interested in further training. The main barrier to further training was reported to be lack of time, followed by cost, or, for many, a combination of the two. The unavailability of Diploma-level evening classes was mentioned specifically by several respondents.

Discussion

The main motivations for undertaking counselling skills training were to help or understand others better and professional development. The main outcome of the course, besides greater knowledge and skills, were greater self awareness, increased confidence, and improved relationships with others. This survey therefore supports the impression of trainers and students that the training has unexpected benefits for students beyond those that are generally anticipated. The increased understanding of oneself and others was seen as the main advantage of the training in retrospect. This course clearly provided good value for money and was highly regarded by students. It would therefore be useful to compare these findings with those from other training providers. There was considerable interest in further training, the main barriers to this being time and money, which suggests that there is an urgent need to consider ways in which access to Diploma courses can be widened.

The effects of this course that I (Benedikte) have observed and experienced in students as well as personally experienced as a result of being exposed to it in the training role, have led me to recognise it as a democratising process, that is, as a way of building trust in one's individual experience and of increasing one's ability to use this experience in relationships in the world. This is a foundation stone of confidence and personal authority. This was powerfully evident when the course was delivered in the former totalitarian states such as Hungary and Armenia particularly in the 1990s when people were still manifestly recovering from the after-effects of repression. To my mind, this is an undervalued and under explored dimension of counselling: its political force. It is worth remembering how totalitarian regimes, past and present, routinely ban the practice of psychotherapy or counselling and prevent their study or related studies in Universities etc. Only a strictly limited form of psychology was allowed in the USSR universities and in its satellite countries. More locally, here in Central Scotland, my sense is that counselling trainings and most significantly among them the COSCA Skills Certificate have made many, particularly women who represent 75% of the counselling students in the College, more confident, articulate and with the observed and reported 'better understanding of self and others', better able to be supportive citizens. There is more work to be done in detailing this.
Therefore the authors and COSCA, through its recently established Counselling Skills Research Group, are planning to continue with a programme of research on the course's impact.

- **Alison Brown**, Department of Applied Social Science, University of Stirling, FK9 4LA, UK. email: **Alison.brown@stir.ac.uk**
- **Benedikte Uttenthal**, Department of Health and Early Education, Forth Valley College, Grangemouth Road, Falkirk, Fk2 9AD, UK. email: **ab.uttenthal@virgin.net**

Statutory Regulation

of Counselling/Psychotherapy: Update

Brian Magee

Brian Magee *updates readers on the progress of the Government's regulation of counselling and psychotherapy in Scotland.*

A Regulatory Unit has been established within the Scottish Executive's Health Department. This Unit has the lead responsibility in the Scottish Executive for the statutory regulation of counselling and psychotherapy.

In February of this year, I had a meeting with the Head of the Unit and its professional adviser (15.02.06), along with a representative of psychology from NHS Education for Scotland. The meeting was an introductory one, and exchanges focused on the nature and diversity of counselling/psychotherapy provision in Scotland.

At the meeting, I proposed that if statutory regulation goes ahead that the demonstration of relevant competencies are used to admit individual counsellors and psychotherapists to a statutory register rather than having specific academic qualifications in counselling and psychotherapy.

The Executive officials stated verbally that it was the mind of the SE Health Minister, Andy Kerr, that counselling, psychotherapy and psychology would be regulated under a UK framework, unless there were reasons for this not to happen, and, in any case, there would be separate consultation in Scotland on any SE proposals to regulate the talking therapies.

I can confidently confirm that Government have now acknowledged that there are constitutional issues about the regulation of professions, including counselling and psychotherapy, which were not regulated at the time of the Scotland Act in 1998 and whose regulation may therefore be devolved to Scotland.

I have also been informed by the UK Department of Health that discussions are currently ongoing between lawyers and Ministers about how to resolve this, but it is unlikely that this will be decided in the short-term, and probably not until the end of 2006. So, ultimately, it would appear that the Scottish Parliament might yet decide on the legislation related to the regulation of counselling and psychotherapy in Scotland.

In the meantime, BACP, UKCP and the British Psychology Society have submitted a proposal to the Dept. of Health, Westminster, requesting a shift away from the Health Professions Council as the preferred regulator to the establishment of a new general psychological therapies council. No government response has been made to this as yet.

A couple of important reviews may impact indirectly on the statutory framework for regulation. Official responses from the UK Government are currently awaited on the Foster and Donaldson reviews. Andrew Foster, UK Department of Health, Head of NHS Workforce, has carried out a review at non-medical professional regulation. Sir Liam Donaldson has reviewed medical regulation.

Another, possibly more significant consultation for Scotland, is the one announced at the beginning of June '06 by the Scottish Executive. This is a consultation paper on the regulation of healthcare support workers in the NHS in Scotland. It is being looked to as a pilot for the regulation of workforces post devolution by the rest of the UK. COSCA will be submitting a response to this paper. You can find it on the Scottish Executive's website, with a submission deadline of the end of August this year.

I would welcome any help from you in preparing COSCA's response, as the proposed framework for regulation for this workforce, which includes porters and mortuary attendants, includes identifying appropriate standards of practice with

related performance criteria.
You may be interested to know that the head of the SE Regulatory Unit, Catherine Clark, has now agreed to speak at COSCA's AGM in Stirling on 4 October 2006. The theme for the presentation will be the outputs from the Review of Non-medical Regulation as applied to Psychotherapists and Counsellors.
Catherine's presentation will focus on what the likely regulatory body for Psychotherapists and Counsellors will be, what typical models for health professions' regulation are already in existence, what a regulatory framework for Psychotherapists and Counsellors might look like, and the timetable for statutory regulation.

We hope this discussion will assist COSCA to anticipate the implications of regulation and to listen to the views of its members on this very important and developing issue. Once more information is available or progress is made on regulation front I will pass this onto you.

* ***Brian Magee*** *is the Chief Executive of COSCA.*

COSCA
The Professional Body
for Counselling & Psychotherapy in Scotland

VENUE: **SCOTTISH FURTHER EDUCATION UNIT, STIRLING FK9 4TY**
DATE: **THURSDAY 9 NOVEMBER 2006**
TIMING: **10.00 am – 4 pm**
9.30 am Refreshments/Registration

COSCA's 3rd ANNUAL COUNSELLING RESEARCH DIALOGUE 2006

"Speaking Outside the Counselling Room – Expressing the Spirit of Counselling through Research"

Submissions are sought for papers on the following perspectives:

Organisations: communicating what is happening within counselling/skills organisations.
Counsellors: the counsellor's interest in being professional; belief in their role
Client: what does the client make of the counselling relationship?
Researcher: the experience of research that leads the researcher to question theory and previously strongly held convictions.

Submissions are sought from the counselling skills, counselling/ psychotherapy fields, including practice-based research. A new **"STUDENT STRAND" is being introduced this year.**

Please refer to the COSCA website for:

- Call for Paper/Panel/Workshop/ Poster Submissions
- Abstract Submission Proforma
- Information Sheet
- Booking Form
- Tips on Preparing Presentations/ Posters

AIM & PURPOSE

This ***3rd COSCA Counselling Dialogue*** will address the need for counsellors to speak out, to "burst the bubble", to tell others about how we work as counsellors, and to share what we know. It will address the difficulties and challenges for counsellors in articulating this, given the fact that the counselling room is by its nature private.

IS RESEARCH THE VEHICLE FOR SHARING THIS?

The Dialogue will focus on the view that clients' problems are not necessarily their own as individuals, but are experienced in a much wider context: social, economic, religious, spiritual and cultural.

This Dialogue will:

- allow a variety of presentations
- inform about research related developments
- include a non-research presentation
- offer networking opportunities

CONTACT DETAILS:

COSCA
(Counselling & Psychotherapy in Scotland)

18 Viewfield Street
Stirling FK8 1UA
Tel: 01786 475 140
Fax: 01786 446 207

Email:
marilyn@cosca.org.uk

Website:
www.cosca.org.uk

Gazette

2006

24 August
COSCA Recognition Scheme Workshop
Venue: **Stirling**
Email: **kathy@cosca.org.uk**

25 August
Deadline for receipt of Applications for COSCA Course Validation.
Panel meets on 8 September

29 August
COSCA Recognition Scheme Workshop
Venue: **Edinburgh**
Email: **kathy@cosca.org.uk**

14 September
COSCA Recognition Scheme Workshop
Venue: **Stirling**
Email: **kathy@cosca.org.uk**

20 September
COSCA Recognition Scheme Workshop
Venue: **Glasgow**
Email: **kathy@cosca.org.uk**

30 September
Deadline for receipt of Applications for:
COSCA Counsellor/Psychotherapist Accreditation
COSCA Trainer Accreditation

4 October
COSCA AGM
Venue: **Stirling**
Timing: **10 am – 1 pm**

24 October
COSCA Recognition Scheme Workshop
Venue: **Glasgow**
Email: **kathy@cosca.org.uk**

26 October
COSCA Recognition Scheme Workshop
Venue: **Stirling**
Email: **kathy@cosca.org.uk**

1 November
COSCA Recognition Scheme Workshop
Venue: **Edinburgh**
Email: **kathy@cosca.org.uk**

9 November
COSCA Counselling Research Dialogue 2006
Venue: **Stirling**
Timing: **10 am – 4 pm**

17 November
Deadline for receipt of Applications for COSCA Course Validation.
Panel meets on 2 December

Details of all events are on the COSCA website: **www.cosca.org.uk**
Please contact **Marilyn Cunningham, COSCA Administrator**, for further details on any of the events below:
marilyn@cosca.org.uk
Telephone: **01786 475 140**

Vision and Purpose

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

Contact us

18 Viewfield Street
Stirling
FK8 1AU

Tel 01786 475140
Fax 01786 446207
E-mail info@cosca.org.uk
www.cosca.co.uk

Company limited by guarantee No. SC 142360
Registered in Scotland
Scottish Charity No. SCO 18887

Design by graphicwheel • Printed by JMK Printers Linlithgow