

Crossfields Institute

Qualification Specification

**CFI Level 3 Diploma in Spiritual Coaching &
Caregiving**



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CFI Level 3 Diploma in Spiritual Coaching & Caregiving

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Introduction

This CFI Level 3 Diploma in Spiritual Coaching & Caregiving is an Ofqual-regulated qualification.

About Crossfields Institute

Crossfields Institute is an awarding organisation and educational charity specialising in holistic and integrative education and research. The Institute develops specialist qualifications which aim to support the development of autonomous learners with the intellectual rigour, practical skills, social responsibility and ability to think creatively and act decisively. The Institute is also a higher education institute (HEI) and works in partnerships with universities in the UK and overseas.

Guide to the Specification

We aim to support centres in providing a high quality educational experience. We also believe that for learners to get the most out of this qualification they should be encouraged to be autonomous and responsible in their approach to their studies. A clear, accessible qualification specification is key to this. This specification gives details about the qualification, explains how it is assessed and outlines important policies which support its delivery. It is an essential document for learners, centres and assessors, and has been written with all these audiences in mind.

The specification should be used as a reference source both before and during delivery of the qualification, and also signposts where further advice and support may be found.

Key Facts

Qualification Title	CFI Level 3 Diploma in Spiritual Coaching & Caregiving	
Qualification Number	601/8673/2	
Rules of Combination	All units are compulsory	
Total Qualification Time	400 hours	
Guided Learning Hours	Min: 96	Max:96
Minimum age of learners	18	
Assessment Methods	Self-assessment, peer-assessment and tutorial assessment evidenced in a Portfolio	
Grading system	Pass / Fail	
How long will it take to complete?	Variable depending upon the centre. In general, 9 months	
Developed by	The qualification has been developed by Crossfields Institute with subject specific expertise provided by Spiritual Companions Trust.	

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Section 1: About this Qualification

1.1 Qualification Objective and Rationale

OBJECTIVE

The CFI Level 3 Diploma in Spiritual Coaching & Caregiving delivers two levels of benefit to its learners.

Personal

Learners are supported in developing their own spiritual approach and practice that can benefit their physical and psychological health. At the same time, they develop giving holistic spiritual support in their lives generally and informally as a way of serving their immediate and wider communities.

Professional

The qualification delivers several benefits to its graduates.

- (1) It is the gateway into the professional network of the Spiritual Companions Trust, whose members deliver a holistic approach to pastoral care in both formal and informal situations.
- (2) It supports learners in their own workplaces and professional roles, as a form of extended professional development, developing their ability to give appropriate pastoral care.
- (3) It can be harnessed to their other professional qualifications and skills to develop a career in a more explicit pastoral direction. (See below 1.2.4)
- (4) It prepares learners to progress to a qualification in a congruent subject area such as psychotherapy, counselling, healthcare, chaplaincy and theology.

RATIONALE

There is an increasing need for spiritually-competent people, whose approach is holistic and also highly inclusive, welcoming diversity. This is particularly relevant in the fields of healthcare, education and pastoral care. This is based in two important developments:

1. The general social tendency away from membership of a single faith tradition to a more general spiritual approach.
2. The growing evidence base and science demonstrating the beneficial links between spirituality and health.

People also increasingly seek personal, professional and spiritual development from a diverse range of sources.

This qualification enables individuals to clarify and implement their own spiritual wellbeing practice, which then provides the foundation for supporting and enabling others. The qualification emphasises the development of maturity, autonomy and self-management.

Definition of Spirituality

This qualification's approach to spirituality is holistic and aims to celebrate diversity. The many different and diverse understandings and definitions of spirituality are acknowledged and welcomed, and learners are encouraged to develop their own unique interpretation. Nevertheless, it is necessary to articulate a general understanding of the term. The following definition of spirituality is therefore suggested, which may be seen as especially appropriate in educational and healthcare settings, and which can initiate a useful dialogue:

Spirituality is everyone's natural connection with the wonder and energy of life – and the instinct to explore that experience and its meaning.

Spirituality affirms that human development is about the growth of compassion and consciousness.

1.2 Overview of the Qualification

1.2.1 Overview of knowledge, understanding and skills

This qualification consists of four units:

Unit 1 - Person-Centred Spiritual Practice

Learners explore concepts and implement practices of spirituality that can benefit health and wellbeing.

Unit 2 - Reflective Practice and Self-Awareness in the Context of Spiritual Development

Learners explore, implement and develop strategies of reflective practice to guide their spiritual, personal and professional development.

Unit 3 - Science and Context

Introduces learners to the history, culture and science of the health and wellbeing benefits of spirituality.

Unit 4 - Spiritual Care in Practice

Learners focus on the actual giving of spiritual care and how to enable others in developing a spiritual wellbeing practice.

1.2.2 Rules of Combination

All units are at level 3 and are mandatory.

The total qualification time is 400 hours, some of which is guided learning hours i.e. face-to-face delivery time. The amount of GLH allocated to each unit is specified in the unit descriptors. Nevertheless, learners should bear in mind that these hours are given for guidance only and the amount of time required by individual learners will vary.

1.2.3 Requirements for real work environments

There is no formal requirement for work placements, but learners are expected to reflect on practice-based learning in their personal, social and work lives.

1.2.4 Progression opportunities

This qualification prepares learners to

- Work professionally or as a volunteer in pastoral care in informal and formal situations e.g.: hospices, hospitals, schools, colleges, prisons, etc.
- Participate in multi-disciplinary health and social services teams
- Develop their own professional offer — e.g.: in psychotherapy, healthcare, counselling, education, human resources management – in a direction that is more explicitly pastoral and/or concerned with health, wellbeing and spirituality
- Develop a new career in counselling; this qualification provides some of the listening skills elements of training as a counsellor or coach
- Progress their career more formally into training as a clergy person within a traditional faith community
- Progress to further training and qualifications in counselling and care

1.2.5 Delivery requirements

A full explanation of the delivery requirements for this qualification are included in section three.

Centres can offer the qualification using whatever modes of delivery best meet their learners' needs. This could include full time, residential, part time, evening only, distance learning or a combination of these in blended delivery. Whatever delivery methods are used, centres must ensure that a culture of safety and trust are fully embedded as a foundation for the learning process. As many of the learners are mature self-managing adults, the teaching team need also to be proficient in facilitating a culture of peer support and learning.

1.2.6 Assessment overview

Assessment is an ongoing process that is initiated in the earliest stages of the qualification and recorded in a portfolio. At the core of the process is the learner's own self-reflection. This is accompanied by peer feedback in pairs and small groups. There will be summative tutor assessment, based on submitted portfolio work and observations

The portfolio of evidence may include reflective journaling, observations by assessor and peers, and written assignments.

Learners may request different modes of presentation to fulfill the Portfolio requirements.

Full information about the assessment process is included in section four.

1.3 Expectations of Learners

There are no formal academic entry requirements other than being more than 18 years old.

Centres will conduct an application process, which requires learners to give some life history and describe their motivation; and which also allows tutors to assess their suitability.

The main concern is that learners demonstrate the potential to develop emotional literacy, wide inclusivity and autonomous self-management. Learners also need life experience and engagement as active and caring citizens.

Centres must follow their access and recruitment policy, in accordance with Crossfields Institute's requirements, to ensure equality and diversity in recruitment for this qualification.

1.4 Requirements for Centres

To offer this qualification, centres must be approved by Crossfields Institute. Existing Crossfields Institute centres can apply for approval to deliver this qualification alongside their existing qualifications. For more information about these processes, please contact us via email on info@cfiawarding.com or call +44 1453 808118

In order to be approved to offer this qualification, centres must have:

- Appropriately qualified and suitably experienced staff.
- A learning environment that is conducive to group work within a workshop format – i.e. sufficient space for learners and tutors to sit in a single circle; sufficient space for breakout small groups.

1.5 Role of the Centre and Crossfields Institute

Each centre is required to work in partnership with Crossfields Institute to ensure that all learners have the best possible experience whilst taking this qualification and are treated fairly. Our commitment to this is supported by our Centre Handbook, which all centres should become familiar with. The handbook also includes a range of mandatory policies which are explained in section five.

If you have any queries or concerns about this qualification, or if you would like to suggest improvements to this specification or the qualification itself, please contact us via email on info@cfiawarding.com or call +44 1453 808118

Section 2: Units

2.1 Unit List

All Units are mandatory	Ofqual Unit Reference number	Guided Learning Hours (GLH)	Total Qualification Time (TQT)
PERSON-CENTRED SPIRITUAL PRACTICE	H/508/0153	24	105
REFLECTIVE PRACTICE AND SELF-AWARENESS IN THE CONTEXT OF SPIRITUAL DEVELOPMENT	D/508/0152	24	105
SCIENCE AND CONTEXT	Y/508/0151	24	85
SPIRITUAL CARE IN PRACTICE	R/508/0150	24	105

2.2 Guide to the Units

The qualification is split into units, which specify what knowledge and skills the learner must demonstrate in their assessments. Each unit covers one area of the qualification and includes:

Unit Code	a unique code assigned by Crossfields Institute
Unit Level	gives the level of demand placed upon learners in line with level descriptors published by the regulator
Unit Aim & Rationale	explains what is covered in the unit and how the unit fits into the qualification as a whole
Total Qualification Time (TQT)	total hours required to complete the unit – including independent study and assessment
Guided Learning Hours (GLH)	total hours of face to face time, which includes classroom, lectures, seminars, mentoring, and tutor facilitated webinars
Learning Outcomes	tell learners what they will know, understand and be able to do upon completion of the unit

Where **words and phrases are in bold**, these are explained in more detail at the end of the unit.

In learning outcomes, it is important to take note of the language used. In particular, the verbs give a clear idea of what is expected of the learners. For example, being asked to 'explain' a concept is very different from being asked to 'evaluate' an approach. An explanation of the verbs used and their meanings in this context is available from Crossfields Institute.

Unit 1 - PERSON-CENTRED SPIRITUAL PRACTICE

Aims and Rationale

In this unit learners will explore concepts and practices of spirituality that may benefit health and wellbeing. They will be introduced to both a diversity of approaches and also generic similarities. They will be supported in exploring and clarifying the circumstances and approach that best support their own spiritual practice; and then implementing this into a daily routine. They will explore how spiritual practices can be developed and deepened to support health and wellbeing. Supporting each other as peers, they will consider how a **person-centred** approach enables people of diverse backgrounds and learning styles to develop their own particular health benefiting spiritual practices.

Beneath cultural diversity and many forms of faith, worship and spiritual practice, there are also important underlying similarities, which support health and wellbeing. In order to companion and support service users in exploring and implementing these beneficial practices, learners studying this qualification need to be congruent and have their own personal experience of spiritual wellbeing practices. Through implementing and experiencing a regular daily practice, the learners themselves experience the benefits — and the challenges — of maintaining a routine.

This unit therefore takes the learner through a process of personal and professional self-development in which they reflect on and clarify the best circumstances and best approach for their own spiritual wellbeing routine — and then implement it. All of this happens within a cohort of peers supporting each other in transparent and emotionally literate reflection and discussion.

Details

Guided Learning Hours (GLH)	24	Total Qualification Time (TQT)	105	Level	3
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Learning Outcomes - on successful Unit completion learners will be able to:

1	Summarise the common features of spiritual experiences and spiritual practices
2	Explain own understanding of spirituality and spiritual practice
3	Carry out own daily spiritual wellbeing practice <i>the learner must engage with and reflect on spiritual connection, kinaesthetic awareness, deep relaxation, embodiment and compassionate care to self</i>
4	Practice core skills of meditation

Indicative Content

Definitions:

Person-centred. An educational and developmental approach that works from the foundation of what is most suitable for the individual, and includes the individual in developing and planning their own programme of education, development or care. (It is

not meant in the sense associated with humanistic psychotherapy and counselling, where it describes a particular psychotherapeutic methodology.)

Spiritual Connection is a term that describes that element of human experience when people feel themselves connected to something greater and more awesome than themselves. This can be described in different terms according to the culture and background of the individual; e.g. oneness, numinous, mystical experience and so on.

Diverse circumstances in which individuals may experience **spiritual connection** will be discussed, which may include the natural world, worship, arts, movement, meditation, giving care, family. Consideration will be given to diverse personality types in relation to spiritual practice, including contemplative, devotional, ecstatic and enquiring. The key physical, emotional and intellectual aspects of spiritual connection will be explored.

Learners will be required to carry out practices that can support spiritual connection and deepen health and wellbeing. These include developing kinaesthetic awareness of subtle sensations, relaxation, embodiment, compassionate care to self, yielding/emptying to experience. They will also be required to regularly practice the core skills of meditation which include stilling, centering, embodiment, detached witnessing and compassion to self. To support this, they may learn about Vipassana, Zen, secular mindfulness, Christian meditation, Ignatian meditation, inner dialogue and healing meditation.

Learners will have regular opportunities to discuss their own spiritual wellbeing practice with other group members and tutors. They should expect to keep a daily record of their practice. Because of the practical nature of this Unit learners and tutors need to engage in early assessment of the daily practice and tutors should intervene in a timely manner if daily practice is not happening or a learner is having difficulty.

Key Learning Resources

Reading List (an asterisk indicates essential reading)

Bailey A(1972)	Esoteric Healing	London, Lucis Press
*Bloom W (2011)	The Power of Modern Spirituality (Key Text)	London, Piatkus
Cameron, Julia (2005)	The Artists Way	London, Pan
Hanh, Thich Nhat (1998)	Being Peace	Berkeley, Parallax
Kornfield, J (2000)	After the Ecstasy the Laundry	London, Rider

McTaggart, L (2003)	The Field	London, Harper Collins
Moore, Thomas (2003)	Care of the Soul	London, Piatkus
O'Donohue, John (1999)	Anam Cara	London, Bantam
Schucman, Helen (2007)	A Course in Miracles	Mill Valley, Foundation for Inner Peace
Steiner, Rudolf (2009)	Knowledge of the Higher Worlds	Forest Row, Steiner Press
Tolle, Eckhart (2004)	The Power of Now	London, New World

Unit 2 - REFLECTIVE PRACTICE AND SELF-AWARENESS IN THE CONTEXT OF SPIRITUAL DEVELOPMENT

Aims and Rationale

In this unit learners will explore, implement and develop strategies of reflective practice. They will be facilitated in clarifying their own best circumstances and methods for conducting their own reflective practice. At the same time (building on Unit 1) they will explore and develop the core skills of compassionate self-witnessing, mindful awareness of thoughts and feelings, and inner dialogue.

Through action learning, discussion and journaling, learners will discover how reflective self-management can guide and support spiritual, personal and professional development, health and wellbeing. They will also review and assess the psychological challenges that can emerge in reflective practice and spiritual development.

Reflective practice is a fundamental element of healthy personal and professional development, and self-managed healthcare and wellbeing. It is also an essential strategy in spiritual development. In reflective practice practitioners develop a routine of calmly and compassionately reviewing their physical, psychological and spiritual state, their relationships, their lifestyle and livelihood, and reflecting on how best they can self-manage their development.

This practice needs to be consistent and regular. It needs to be honest and transparent. It also needs to be compassionate and emotionally literate.

Without such a practice individuals may fail to notice and address the normal human foibles of resistance, denial and self-sabotage. Especially in relation to religion and spirituality, with its opportunities for psychological challenges such as delusion, fundamentalism and self-aggrandisement, it is important that individuals have a psychologically realistic grounding.

Most importantly, in the context of this qualification, the routine of an emotionally honest reflective practice provides the context in which practitioners can congruently support others in developing their own wellbeing practice. It provides the psychologically congruent foundation for the communications and caring skills that are developed in Unit 4

Details

Guided Learning Hours (GLH)	24	Total Qualification Time (TQT)	105	Level	3
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Learning Outcomes - on successful Unit completion learners will be able to:

1	Summarise the elements, benefits and importance of reflective practice and self-awareness in the context of spiritual development
2	Implement a regular practice of reflection and self-management
3	Engage in reflective conversations with others about own developmental process
4	Investigate how well your lifestyle and behaviours align with the Spiritual Companions Guidelines

Indicative Content

Learners will explore the purposes, methods and benefits of reflective practices, including inner dialogue, journaling, contemplative walking and 24-hour reviews. There will be a guided study of the psychological risks of spirituality and religion and of spiritual companioning relationships which will include consideration of denial, projection, transference, dissociation and spiritual flight.

Learners will be required to develop a daily practice of self-reflection and to hold reflective conversations with peers and tutors concerning their developmental process, which will include a focus on strengths and vulnerabilities. They will also be required to demonstrate their ability to reflect in their portfolios, classroom session reflections, home group reflections and companioning reflections. They will be guided to create, implement and review a strategy for an aspect of their own personal development.

Learners will be provided with resources to self-assess in relation to the Spiritual Companions Guidelines.

Key Learning Resources**Reading List** (an asterisk indicates essential reading)

*Bloom, W (2011)	The Power of Modern Spirituality (Key Text)	London, Piatkus
Bolton, Gilli (2014)	Reflective Practice	London, Sage
Grof, Stanislav (1997)	The Stormy Search For The Self: A Guide To Personal Growth Through Transformative Crisis	San Francisco, Jeremy Tarcher

Kabat-Zinn, Jon (2013)	Full Catastrophe Living: How to cope with stress, pain and illness using mindfulness meditation	London, Piatkus
Newman, Margaret (1993)	Health as Expanding Consciousness	New York, Sage
Rome, David I.(2014)	Your Body Knows the Answer: Using Your Felt Sense to Solve Problems, Effect Change, and Liberate Creativity	Boston, Shambhala
Smith, Daniel (2008)	Muses, Madmen and Prophets – Hearing Voices and the Borders of Sanity	London, Penguin
Stone, Hal and Sidra (1989)	Embracing Our Selves: Voice Dialogue Manual	Los Angeles, Nataraj Publishing
Thompson, Sue and Neil (2008)	The Critically Reflective Practitioner	Basingstoke, Palgrave Macmillan

Unit 3 - SCIENCE AND CONTEXT

Aims and Rationale

This unit will introduce learners to the history, culture and science of the health and wellbeing benefits of spirituality. Learners will explore the evidence base, and the physiology and psychology of how these benefits are mediated and achieved. Learners will also be introduced to the cultural context of the subject and the communication difficulties and misunderstandings associated with it. Learners will be supported in developing and clarifying their own terms of reference. This approach supports learners in becoming autonomous self-managing individuals.

Across the fields of health and social care there are clear and authoritative assertions, for example from the World Health Organisation, the NHS and Ofsted, that good practice includes spirituality.¹ These assertions need to be grounded in solid evidence and coherent science. The evidence and science then provide a foundation for investigating how spirituality and faith actually benefit health and wellbeing. This unit introduces learners to the topic and ensures that they are able to communicate appropriately in a variety of multicultural and interdisciplinary contexts. The learner will apply this knowledge to their own personal experience of illness, health and wellbeing; will work with peers to develop their understanding; and will be introduced to the relevance of this information to clients, service users and colleagues in multi-professional teams.

Details

Guided Learning Hours (GLH)	24	Total Qualification Time (TQT)	85	Level	3
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Learning Outcomes - on successful Unit completion learners will be able to:

1	Discuss the historical and cultural relationship between spirituality and medicine
2	Summarise the evidence base for the health benefits of spirituality
3	Describe key elements of spirituality and faith that can benefit physical and mental health

¹ See for example: World Health Assembly resolution WHA37.13 (1984), which named the "spiritual dimension" as an integral part of WHO Member States' strategies for health; 'Spirituality in Nursing Care', Royal College of Nursing, 2011; 'Personal Beliefs and Medical Practice', General Medical Council 2013; Ofsted School Inspection Handbook, Jan 2015; Education Reform Act of 1988 opening sentence: 'The curriculum for a maintained school (must be) a balanced and broadly based curriculum which — promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society.'

	<i>Must include community, identity, meaning, life style, spiritual practices, giving care.</i>
4	Reflect on the benefits of spirituality for your own and another's health and wellbeing

Indicative Content

In this unit the historical roots of medicine and spirituality will be discussed including those from Europe, the Middle East, Asia, and from tribal traditions. The relationship between spirituality and medicine in contemporary culture will be considered, as will authoritative statements on good practice and spirituality including those made by WHO, Royal College of Psychiatrists, Ofsted and the NHS.

Learners will be encouraged to reflect on their own experiences of spirituality and healthcare and to explore the evidence base for the health benefits of spirituality. The difference between the benefits of religion (faith based communities) and spirituality (individualistic) will be explored.

Physiological mechanisms, including psychoneuroimmunology (PNI), heart rate variability (HRV), gut ecology and polyvagal theory will be introduced and the core concepts of mind-body medicine discussed.

Key Learning Resources

Reading List (an asterisk indicates essential reading)

Aldwin, Jeong & Nath (2014)	'Differing Pathways between Religiousness, Spirituality, and Health: A Self-Regulation Perspective'	Psychology of Religion and Spirituality Vol. 6, No. 1, 9–21.
Bergland, Christopher (2013)	The Neurobiology of Grace Under Pressure	https://www.psychologytoday.com/blog/the-athletes-way/201302/the-neurobiology-grace-under-pressure
Bloom W (2004)	The Endorphin Effect	London, Piatkus
King U (2009)	The Search for Spirituality: Our Global Quest for Meaning and Fulfilment	Norwich, Canterbury Press
Koenig H.G. (2012)	"Religion, Spirituality, and Health: The Research and Clinical Implications"	International Scholarly Research Network Psychiatry Volume 2012, Article ID 278730

Koenig H.G (2013)	Spirituality in Patient Care	West Consohocken, Templeton
Lipton Bruce (2005)	Biology of Belief	London, Hay House
Mathews I (2009)	Social Work and Spirituality	Exeter, Learning Matters
McCullough & Willoughby (January 2009)	'Religion, Self-Regulation, and Self- Control: Associations, Explanations and Implications'	Psychological Bulletin
Myss C (2010)	Why People Don't Heal and How They Can	New York, Transworld
*Royal College of Psychiatrists (2011)	Recommendations for psychiatrists on spirituality and religion: Position Statement	London, Royal College of Psychiatrists http://www.rcpsych.ac.uk /pdf/PS03_2013.pdf
Woodhead & Catto L R (2012)	Religion and Change in Modern Britain	Abingdon, Routledge

Unit 4 - SPIRITUAL CARE IN PRACTICE

Aims and Rationale

This unit integrates and builds on the knowledge and practice of the previous three units. It focuses on the actual giving of spiritual care and enabling others to develop a spiritual wellbeing practice. Learners will be introduced to and required to practice the fundamental skills of **whole-body listening**. They will also explore how to facilitate a developmental conversation, one-to-one and in small groups, around the health and wellbeing benefits of spirituality.

Learners will be introduced to listening and communications skills, and become aware of the psychological challenges that may present in their companions and service users. At the same time learners are introduced to the crucial topic of risk. In particular they will explore the psychological challenges of spirituality, such as fundamentalism and hallucinations, and their implications for mental health. They will learn procedures for assessing and referral.

This unit facilitates the learners through a developmental process in which they experience, as both giver and receiver, person-centred listening and care.

In the modern world there is a growing number of people whose approach to spirituality is multi-faith or not attached to a particular faith community. It is important that appropriate pastoral care is available. At the same time, there is a growing scientific recognition of the health and wellbeing benefits of spirituality. In order to deliver appropriate care, and also to enable people to realise and implement the wellbeing benefits of spirituality, practitioners of spiritual care need to be able to conduct caring conversations. At the very heart of these conversations is the skill of unconditional listening, using **whole body listening**, in which the service user, client or companion is reassured and encouraged by the quality of empathic and undivided attention. Congruent with this, the practitioner must be able to communicate using a person-centred approach that honours the unique character, autonomy and circumstances of each individual; this then empowers and enables service users to uncover and develop their own best approach to spirituality and wellbeing.

Importantly, the care-giver needs to be realistically aware of possible risks and competent to refer appropriately.

Details

Guided Learning Hours (GLH)	24	Total Qualification Time (TQT)	105	Level	3
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Learning Outcomes - on successful Unit completion learners will be able to:

1	Prepare a safe and sacred space
2	Lead an individual or small group into meditation

3	Demonstrate whole body listening for a sustained period with an individual and a group
4	Demonstrate the communication skills of spiritual companionship
5	Explain the progression of and care for stages of spiritual emergency.

Indicative Content

Definitions: **Whole Body Listening**

Describes a way of listening that is more than just “hearing” with the ears. It includes the listener’s whole-body language such as facing and looking at the speaker, not fidgeting and presenting a reassuring posture. It also includes an emotional attitude of calmness, receptivity and caring about what the speaker is saying.

Holding an Individual or Group

Describes a way of accompanying or facilitating that is more than just being in the same physical space. It builds on Whole Body Listening and includes an attitude of reassurance, creating a safe space and taking responsibility.

This unit will focus on the development of a Spiritual Companion’s practice in creating and holding a safe and sacred space, whole body listening and holding an individual or group. Embodiment, spiritual connection, co-presence, generosity of spirit, prayer, forgiveness and Tonglen will be explored, and the use of body language, emotional awareness, compassionate empathy, openness and positive regard will be introduced and practiced. Core listening skills will be developed, including mirroring, the use of open questions, appreciative enquiry, appropriate disclosure and closure.

There will be an exploration of psychological challenges, including denial, projection and transference. Learners will be taught to recognise and assess risks in spiritual development, including depression (‘Dark Night of the Soul’), hyper-activity, loss of sleep and spiritual emergency. Supervision and referral will be discussed as an essential part of spiritual companionship practice.

Key Learning Resources

Reading List (an asterisk indicates essential reading)

Barstow, Cedar (2013)	Living in the Power Zone	Boulder, Many Realms
Carson & Koenig, VB & HG (2004)	Spiritual Caregiving	London, Templeton
Fox, Sue (2008)	Relating to Clients	London, Jessica Kingsley
Faber, Adele (2013)	How To Talk So Kids Will Listen and Listen So Kids Will Talk	New York, Piccadilly Press

Karban, Kate (2011)	Social Work and Mental Health	Cambridge, Polity Press
Lucas, Catherine (2011)	In Case of Spiritual Emergency	Findhorn, Findhorn Press
Morrisey, Jean (2011)	Communication Skills for Mental Health Nurses	Maidenhead, Open University / McGraw Hill
Peteet et al, JR (2011)	Religious and Spiritual Issues in Psychiatric Diagnosis: A Research Agenda for DSM-V	New York, American Psychiatric Publishing
Roberts & Machon, Gwilym & Andrew (2015)	Appreciative Healthcare Practice: A guide to compassionate, person-centred care	Keswick, M & K Publishing
Rosenberg, Marshall (2011)	Nonviolent Communication	Encinitas, Puddle-dancer
Thorne, Brian (2012)	Counselling and Spiritual Accompaniment: Bridging Faith and Person-Centred Therapy	Chichester, Wiley-Blackwell
* Barstow, Cedar (2006)	Right Use of Power: The Heart of Ethics (PDF)	USABP web, http://www.ibpj.org/issues/usabpj-articles/(5) Barstow_C_Right_Use_of_Power_USABPJ_5.2_2006.pdf
Barstow, Cedar (2008)	The Power Differential and the Power Paradox (PDF)	Hukami web - http://www.hakomiinstitute.com/Forum/Issue19-21/6Power%20DifferentialPowerParadoxyes.pdf

Section 3: Delivery Requirements

This qualification is mainly vocational and practice based. It is vital therefore that the educational experience:

- facilitates action learning
- empowers learners in self-direction
- provides plenty of opportunity for learners to reflect on the knowledge base and the skills in practice

This requires the support and supervision of a qualified educator who is also experienced in facilitation. It also requires an adaptable classroom space where all learners can, when appropriate, sit in a circle and break out into smaller groups. Similarly, because the qualification integrates regular periods of mindfulness and quiet reflection, the classroom needs to be in a relatively calm environment.

All four units should be delivered in a workshop format using a balanced mix of methods that encourage and ensure active learner participation. This mix may include formal presentations, hard copy and digital resources, guided exercises, and substantial periods of reflection and discussion. All of this must be facilitated to create a culture of peer support and so that learners take responsibility for and develop their own learning process.

The units have been structured so as to enable a learner-centred approach, encouraging proactive learner investigation, enquiry and reflection, alongside more traditional teacher centred techniques.

It is important that the approach to delivery is holistic and recognises diverse learning styles. Learning material and class activities should be designed to appeal to all learning styles.

A substantial part of the qualification is action based independent study outside the classroom. This requires structure, tutorial support and time in the classroom for reflection and discussion.

Learners will be supported by their tutor in ongoing self-assessment and peer-assessment from the earliest stages of the qualification. This enables them to monitor, self-manage and develop their understanding and practice.

Section 4: Assessment & Quality Assurance

4.1 Our Approach

The Crossfields Institute approach to quality assurance is underpinned by educational values which address the development and transformation of the whole human being. In this qualification teaching, learning and assessment should be interconnected in order to support each individual to reach his or her full potential.

The following guidance is provided to support centres and learners in understanding this qualification's requirements for assessment and how the assessment processes will be monitored.

4.2 Assessment Requirements

This qualification is assessed through a portfolio of evidence. The learner must meet all assessment criteria in the unit before they can be awarded that unit. We encourage a holistic approach to assessment where appropriate, this means using assessment tasks which cover elements of more than one unit.

Types of assessment method and evidence for this qualification may include: reflective journaling, tutor observation, peer feedback/witness testimony, written assignments, reports, presentations, products and professional discussion. Exemplars of assessment tasks are available on request from the Crossfields Institute Quality Team.

Assessors for this qualification will write a summative assessment for each learner, relating to the learning outcomes, based on their observation and engagement with the learner and evidence produced by the learner. The other primary evidence and methods of assessment will be reflective journaling (which will include self-assessment), observations by tutors and peers, and written assignments. Given the intuitive and experiential nature of the assessment, assessors will be required to participate in rigorous moderation (standardisation) meetings to ensure that assessment judgements are valid. These meetings will be held within a centre and across centres where possible. Summative assessment will not be accepted as final until agreed by the internal moderation group led by an internal quality assurer.

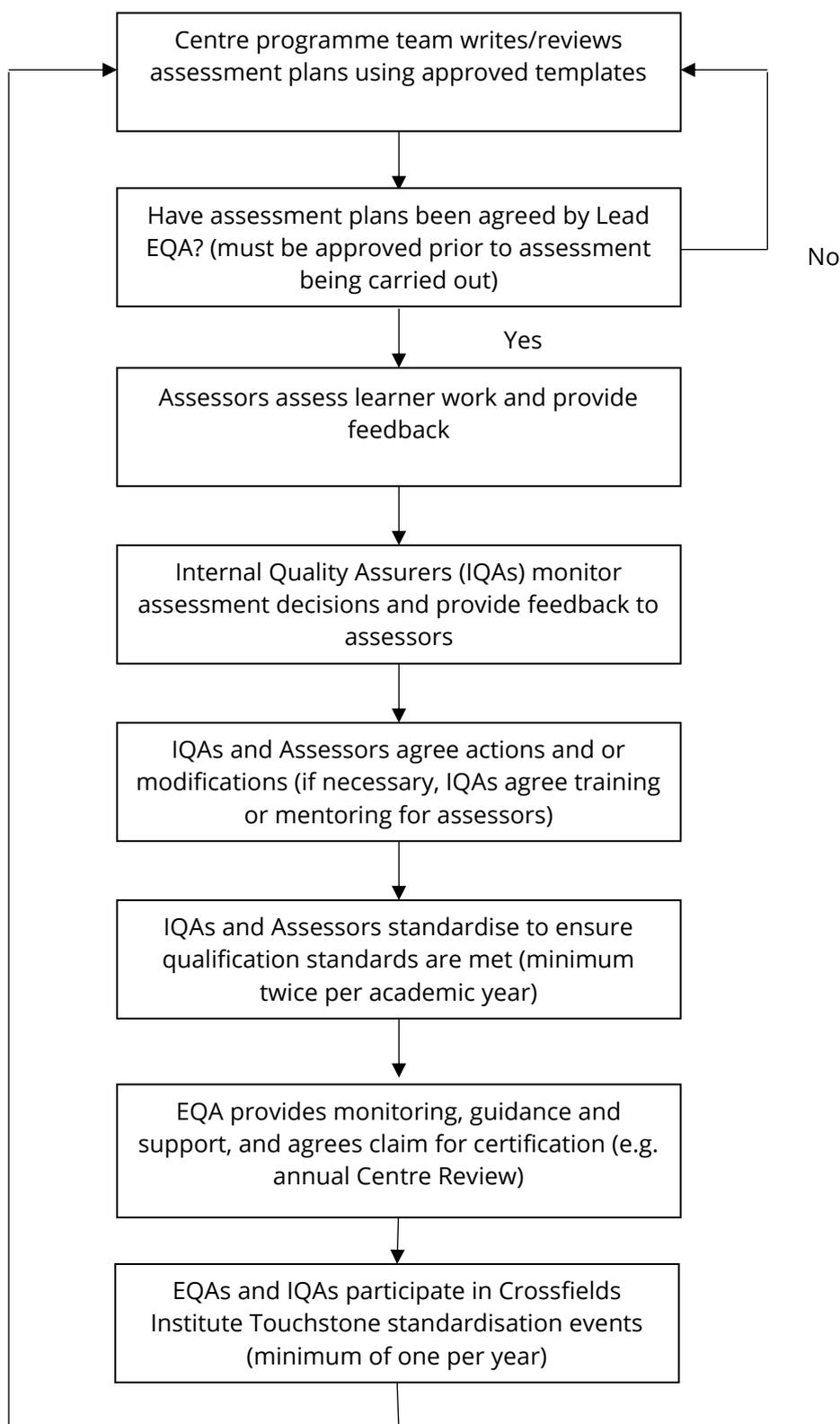
NB Confidentiality - Some of the Portfolio content may be very personal either in relation to the learner's own process or that of a service user. In the event of external quality assurance review of the Portfolios learners need to be given the opportunity to redact any such personal material.

4.3 Quality Assurance Process

The primary aim of the Crossfields Institute Quality Assurance Team is to support centres in delivering the best possible learning experience and high levels of achievement for learners.

Centres will be allocated an External Quality Assurer (EQA) by the Crossfields Institute Quality Team. The Lead EQA for this curriculum area will also be involved in reviewing assessment plans.

Centres delivering this qualification are required to follow this Crossfields Institute Quality Assurance process:



4.4 Assessment Planning Guidance

This qualification uses a centre devised approach to assessment. In planning their assessments, centres should ensure that assessment activities:

- are fit for purpose
- can be delivered efficiently
- meet the assessment criteria
- permit Reasonable Adjustments to be made, while minimising the need for them
- allow each learner to generate evidence which can be authenticated
- allow the level of attainment detailed in this specification to be reached by a learner who has attained the required level of knowledge, skills and understanding
- allow assessors to be able to differentiate accurately and consistently between a range of attainments by learners

They should also ensure that:

- sufficient time is allowed for assessment planning
- assessment tasks do not produce unreasonably adverse outcomes for learners who share a common attribute
- methods of assessment are in line with the requirements in this specification
- reasonable timescales for assessment and feedback are given to learners
- a timely quality assurance process is conducted

4.5 Training and Support

To support centres in carrying out high quality assessment and quality assurance practice, the following training and support measures have been put in place for this qualification:

- All centre assessors and quality assurance staff for this qualification are required to meet National Occupational Standards for assessors and IQAs. National qualifications (NVQs) are available for these roles. Crossfields Institute can also provide customised assessor and IQA education as well as review of assessor and IQA practice.
- Assessors and IQAs must keep an up to date CPD log and be able to demonstrate the relevance of their CPD to this qualification and their role.
- Handbooks, exemplars and templates are available from the Crossfields Institute Quality Team.
- Where required, a customised Quality Assurance Action and Development Plan will be provided by Crossfields Institute for centres.

Please note: there may be a charge for training and resources provided by Crossfields Institute.

Section 5: Policies and Procedures

Crossfields Institute has policies and procedures in place to support centres and learners. All centres must also implement their own policies, which comply with Crossfields Institute's requirements – these will be checked during centre approval and in subsequent centre monitoring activities. It is the centre's responsibility to make relevant policies available to learners.

Relevant policies include:

- Learner Complaints and Appeals Policy: which allows learners to take action if they feel they have been treated unfairly.
- Reasonable Adjustments and Special Considerations Policy: which allows centres to make any necessary adjustments to assessments in the light of learners' individual circumstances.
- Malpractice and Maladministration Policy: which gives a framework through which concerns about the delivery and assessment of the qualification can be addressed.
- Equality and Diversity Policies: which ensures centres treat learners fairly and without any bias.

Crossfields Institute Policies, and other key documents, are available on our website at www.crossfieldsinstitute.com/resources. Learners should ensure they also refer to the policies and procedures of the centre with which they are registered.

Appendix 1: Exemplar Assessment Plan

Unit	Learning outcomes covered	Assessment task	Date due for Completion
Unit 1 Person Centred Spiritual Practice	1. Summarise the common features of spiritual experiences and spiritual practices	All mini-essays are 100-300 words. <i>All mini-essay titles are in italics.</i> Detailed mind-map; minimum of twenty elements. Complete the Spiritual Health Programme questionnaire.	
	2. Explain own understanding of spirituality and spiritual practice	Mini-Essay <i>a. What is your preferred definition of spirituality?</i> <i>b. Is your definition appropriate for everyone? - Discuss</i> Text and images for a PPT of 8-12 slides that summarise the common features of spiritual experiences and spiritual practices.	
	3. Carry out own daily spiritual wellbeing practice	Mini-Essay <i>Describe your daily practice of embodied and experiential spiritual connection.</i> Mini-Essay <i>Describe the circumstances that best support your spiritual connection and where you go for inspiration and 'top-ups'.</i> Mini-Essay <i>Describe your experience of</i> <i>a. Being centred and grounded in your body, and its significance for you.</i> <i>b. Not being centred and grounded in your body, and its significance for you.</i> Daily record of spiritual practice in diary for duration of the course. Daily Practice Self-Assessment Questionnaire; three times at beginning, one third and two thirds of way through course.	

Unit	Learning outcomes covered	Assessment task	Date due for Completion
	4. Practice core skills of meditation	<p>All mini-essays are 100-300 words. <i>All mini-essay titles are in italics.</i></p> <p>Mini-Essay <i>Describe your experience of meditation.</i></p> <p>Mini-Essay <i>During the course you participated in many periods of silence and meditation.</i></p> <p><i>a. Did they benefit you? If Yes in what way? If No what was the problem?</i></p> <p><i>b. Do you think they benefitted the group? If Yes, why? If No, why?</i></p> <p>Two observation records signed off by peers and tutor.</p>	
Unit 2 Reflective Practice and Self-Awareness in the Context of Spiritual Development	1. Summarise the elements, benefits and importance of reflective practice and self-awareness in the context of spiritual development	<p>Mini-Essay <i>Describe how and when you first stepped back and witnessed yourself.</i></p> <p>Detailed mind-map of the elements, benefits and importance of reflective practice and self-awareness; minimum of twenty elements.</p> <p>Mini-Essay <i>Describe the common psychological problems presented by people who are engaged in religion and spirituality.</i></p>	
	2. Implement a regular practice of reflection and self-management	<p>Mini-Essay <i>Please describe when, where and how you do your daily reflective practice.</i></p> <p>Daily Practice Self-Assessment/Self-Management Questionnaire; three times at beginning, one third and two thirds of way through course.</p> <p>Mini-Essay <i>Describe two situations in which you have consciously practised self-healing and compassionate care towards yourself.</i></p> <p>Mini-Essay <i>How do you use your awareness of kinaesthetic sensations to know when you are off-centre/disconnected; and then to still yourself and come back to centre?</i></p>	

Unit	Learning outcomes covered	Assessment task	Date due for Completion
	3. Engage in reflective conversations with others about own developmental process	Mini-Essay <i>Describe the challenges you encounter in maintaining your daily spiritual practice.</i> Two observation records of 20 minute conversation signed off by peers and tutor. One clearly flagged entry in classroom session reflections; approx 150 words.	
	4. Investigate how well your lifestyle and behaviours align with the Spiritual Companions Guidelines	Spiritual Companions Guidelines Self-Assessment Questionnaire. Contains twenty-seven elements; three times; at beginning, one third and two thirds of way through course.	
Unit 3 Science and Context	1. Discuss the historical and cultural relationship between spirituality and medicine	Mini-Essay <i>We discussed the various authoritative statements asserting the importance of spirituality for healthcare. Which of these statements did you find most meaningful and why?</i> Notes and resources for a PPT presentation of approx sixteen slides.	
	2. Summarise the evidence base for the health benefits of spirituality	Mini-Essay <i>Insert your opening sentences on the health benefits of spirituality to a sceptic.</i> Text and resources for a PPT presentation of approx ten slides.	
	3. Describe key elements of spirituality and faith that can benefit physical and mental health	Mini-Essay <i>Describe key elements of spirituality and faith that can benefit physical and mental health; making reference to Community, Identity, Meaning, Life Style, Spiritual Practices,. Giving Care</i>	
	4. Reflect on the benefits of	Mini-Essay <i>Describe and explain how one or more of</i>	

Unit	Learning outcomes covered	Assessment task	Date due for Completion
	spirituality for your own and another's health and wellbeing	<p>All mini-essays are 100-300 words. <i>All mini-essay titles are in italics.</i></p> <p><i>these six – Community, Identity, Meaning, Life Style, Spiritual Practices, Giving Care, – has benefited your own health and wellbeing.</i></p> <p>Mini-Essay <i>Describe and explain how one or more of these six – Community, Identity, Meaning, Life Style, Spiritual Practices, Giving Care, – has benefited the health and wellbeing of someone you know.</i></p> <p>Mini-Essay <i>During the course you have frequently experienced the Inner Smile exercise. How has it benefitted you physically and psychologically?</i>^[17]_[SEP]</p> <p>Spiritual health practice questionnaire 3 times; at beginning, one third and two thirds of way through course.</p>	
Unit 4 Spiritual Care in Practice	1. Prepare a safe and sacred space	<p>Mini-Essay <i>Describe how you create a safe and sacred space for yourself and others.</i></p> <p>Video/images of before/after the creation of sacred space.</p> <p>Observation form signed off by Home Group members.</p>	
	2. Lead an individual or small group into meditation	<p>Mini-Essay <i>Describe how you prepare yourself to lead a group into silence and your preferred wording for taking them into silence.</i></p> <p>One observation record signed off by tutor and Home Group of learner leading an individual or small group into meditation.</p>	

Unit	Learning outcomes covered	Assessment task	Date due for Completion
	3. Demonstrate whole body listening for a sustained period with an individual and a group	<p>Mini-Essay <i>Describe when and how you have felt strong enough to practice empathic compassion (Tonglen) – absorbing someone’s grief and suffering – whilst simultaneously being a benevolent presence.</i></p> <p>Two observation records of (a 60-minute) session demonstrating whole body listening for an individual and a group signed off by tutor (and Home Group if applicable).</p>	
	4. Demonstrate the communication skills of spiritual companionship	<p>Mini-Essay <i>Describe a situation in which you were vulnerable and not heard; and the ways in which this affected you.</i></p> <p>Mini-Essay <i>Describe a situation in which you were vulnerable and heard and the ways in which this affected you.</i></p> <p>Two observation records of minimum 20 minutes one signed off by tutor and one by peers.</p>	

Unit	Learning outcomes covered	Assessment task	Date due for Completion
	<p>5. Explain the progression of and care for stages of spiritual emergency</p>	<p>All mini-essays are 100-300 words. <i>All mini-essay titles are in italics.</i></p> <p>Mini-Essay <i>Describe a situation when you experienced either your own or someone else's tendency towards delusion, fundamentalism or spiritual emergency.</i></p> <p>Mini-Essay <i>a. What is your preferred definition of denial? Please give its source.</i>^[L1]^[SEP] <i>b. Please give an example of denial from your own personal experience.</i></p> <p>Mini-Essay <i>a. What is your preferred definition of projection? Please give its source.</i>^[L1]^[SEP] <i>b. Please give an example of projection from your own personal experience.</i></p> <p>Mini-Essay <i>a. What is your preferred definition of transference? Please give its source.</i>^[L1]^[SEP] <i>b. Please give an example of transference from your own personal experience.</i></p> <p>Mini-Essay <i>What are your major insights from the Mental Health sessions?</i></p> <p>Mini-Essay <i>You meet someone who is highly agitated and tells you excitedly about a spiritual insight they have had. What would you do to assess their state and decide whether you might need to refer?</i></p> <p>Detailed flip chart sheets with at least 20 elements.</p>	