

# Crossfields Institute

Qualification Specification

CROSSFIELDS INSTITUTE LEVEL 3 DIPLOMA IN  
PRACTICAL SPIRITUALITY AND WELLNESS



Crossfields Institute Level 3 Diploma in Practical Spirituality and Wellness

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Qualification reference number: 601/8673/2

Crossfields Institute Level 3 Diploma in Practical Spirituality and Wellness

Published in Great Britain  
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Registered Company No: 6503063

Registered Charity No: 1124859

Publication date March 2017

Version 2.0 March 2017

## Introduction

This Crossfields Institute Level 3 Diploma in Practical Spirituality and Wellness 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 study. 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. It also signposts where further advice and support may be found.

## Key Facts

<b>Qualification Title</b>	Crossfields Institute Level 3 Diploma in Practical Spirituality and Wellness	
<b>Qualification Number</b>	601/8673/2	
<b>Rules of Combination</b>	All units are compulsory	
<b>Total Qualification Time</b>	400 hours	
<b>Guided Learning Hours</b>	Min: 96	Max:96
<b>Minimum age of learners</b>	18	
<b>Assessment Methods</b>	Portfolio of Evidence	
<b>Grading system</b>	Pass / Fail	
<b>How long will it take to complete?</b>	Variable depending upon delivery structure but we recommend 9 months part time.	
<b>Developed by</b>	The qualification has been developed by Crossfields Institute with subject specific expertise provided by the Spiritual Companions Trust.	

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# Section 1:

## About this Qualification

### 1.1 Qualification Objective and Rationale

#### **OBJECTIVE**

The Crossfields Institute Level 3 Diploma in Practical Spirituality and Wellness 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 the ability to give informal holistic spiritual support 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 work places 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 and who celebrate diversity. This is particularly relevant in the fields of healthcare, education and pastoral care. This is based on 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 and science base demonstrating the beneficial links between spirituality and health.

People are also increasingly seeking 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.

## 1.2 Overview of the Qualification

### 1.2.1 Overview of knowledge, understanding and skills

This qualification consists of four units:

**1. Science and Context**

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

**2. Person-Centred Spiritual Practice**

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

**3. Developing Reflective Practice**

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

**4. Fundamentals of Spiritual Care**

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

### 1.2.2 Rules of Combination

All units are at level 3 and are mandatory.

The total qualification time is 396 hours, some of which is guided learning hours (GLH) 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 both informal and formal situations e.g.: hospices, hospitals, schools, colleges, prisons, etc.
- Become part of a multi-disciplinary health and social services team
- Develop their own professional offer - e.g.: in psychotherapy, healthcare, counselling, education, human resource management – in a direction that is more explicitly pastoral and/or concerned with health, wellbeing and spirituality
- Develop a new career in counselling. The listening and communications skills element of the qualification can be equated with a Level 2 listening skills qualification in counselling
- 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 is included in section three. This explains the delivery requirements for all units, but where a unit has specific delivery instructions, these are included in the unit itself.

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 also needs 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-assessment. This is accompanied by peer assessment in pairs and small groups, as well as formal tutor assessment.

The portfolio of evidence may include reflective journaling, observations by an 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 18 or older.

Centres will conduct an application process, which requires learners to give some life history and describe their motivation. This will also allow 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.

### **Plagiarism**

Plagiarism means claiming work to be your own which has been copied from someone or somewhere else. All the work you submit must be your own and not copied from anyone else unless you clearly reference the source of your information. Your tutor will explain

how to provide a reference list that shows where you found your information. If your Centre discovers evidence that your work is copied from elsewhere, it will not be accepted and you may be subject to your Centre's or our disciplinary procedure. If this happens you will have to submit an additional piece of work for assessment. We will be notified of any cases of plagiarism.

### **Buying and selling assignments**

Offering to buy or sell assignments is not allowed. This includes using sites such as eBay. If this happens we reserve the right not to accept future entries from you

## **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 at [info@crossfieldsinstitute.com](mailto:info@crossfieldsinstitute.com) or phone 01453 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 be 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 by email at [info@crossfieldsinstitute.com](mailto:info@crossfieldsinstitute.com) or phone 01453 808118.

## Section 2: Units

### 2.1 Unit List

	Ofqual Unit Reference number	Guided Learning Hours (GLH)	Total Qualification Time (TQT)
SCIENCE AND CONTEXT	Y/508/0151	24	85
PERSON-CENTRED SPIRITUAL PRACTICE	H/508/0153	24	105
DEVELOPING REFLECTIVE PRACTICE	D/508/0152	24	105
SPIRITUAL CARE IN PRACTICE	R/508/0150	24	105

**All Units are mandatory**

## 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:

<b>Unit Code</b>	a unique code assigned by the regulator
<b>Unit Level</b>	gives the level of demand placed upon learners in line with level descriptors published by the regulator
<b>Unit Aim</b>	explains what is covered in the unit
<b>Unit Rationale</b>	explains how the unit fits into the qualification as a whole
<b>Total Qualification Time (TQT)</b>	total hours required to complete the unit – including independent study and assessment
<b>Guided Learning Hours (GLH)</b>	total hours of face to face time, which includes classroom, lectures, seminars, mentoring, and tutor facilitated webinars
<b>Learning Outcomes</b>	tells learners what they will know, understand and be able to do upon completion of the unit
<b>Assessment Criteria</b>	Indicates how the learner will have met the learning outcome  <i>Where there are italics, this is to provide further detail of what should be covered in the assessment criteria</i>

There may also be specific instructions about requirements for delivery and assessment. This only applies where extra guidance is needed in addition to the more general guidance provided in assessment and delivery sections.

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

In learning outcomes and assessment criteria 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.

# PSW-L3-unit1

## SCIENCE AND CONTEXT

**Unit code** Y/508/0151 Guided Learning Hours 24 (GLH)

**Unit level** 3 Total Qualification Time 85 (TQT)

**Unit aim** 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.

**Unit rationale** Across the fields of health and social care there are clear and authoritative assertions, for example from the World Health Organisation and the NHS, that good practice includes spirituality. 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.

Learning outcomes	Assessment criteria
<p><b>The learner will:</b></p> <p>1. Understand historical and cultural elements of the relationship between <b>spirituality</b> and medicine</p>	<p><b>The learner can:</b></p> <p>1.1 Discuss historical roots of medicine and spirituality</p> <p><i>Includes Europe, Middle East, Asia, tribal traditions</i></p>

Learning outcomes	Assessment criteria
The learner will:	The learner can:
	<p>1.2 Analyse the debate about the relationship between spirituality and medicine in contemporary culture</p> <hr/> <p>1.3 Discuss authoritative statements on good practice and spirituality</p> <p><i>Includes</i></p> <ul style="list-style-type: none"> <li>• WHO</li> <li>• Ofsted</li> <li>• NHS</li> </ul>
<p>2. Be able to reflect on own experience of spirituality and healthcare</p>	<p>2.1 Be able to reflect on own experience of spirituality and healthcare</p> <hr/> <p>2.2 Discuss own experience of spirituality and healthcare</p>
<p>3. Understand evidence for the health benefits of spirituality</p>	<p>3.1 Assess evidence base for the health benefits of spirituality</p> <hr/> <p>3.2 Explain the difference between the health benefits of religion (traditional faith communities) and spirituality (individualistic)</p> <p><i>Includes community, identity, meaning, life style, spiritual practices</i></p>
<p>4. Understand physiological mechanisms whereby spirituality and faith may benefit health and wellbeing</p>	<p>4.1 Summarise core concepts of mind-body medicine</p> <p><i>Includes how physiology and psychology integrate</i></p>

Learning outcomes	Assessment criteria
The learner will:	The learner can:
	4.2 Explain physiological mechanisms <ul style="list-style-type: none"> <li>• Psychoneuroimmunology (PNI),</li> <li>• Heart rate variability (HRV)</li> <li>• Gut ecology</li> <li>• Polyvagal theory</li> </ul>
5. Be able to engage in a discussion on health and wellbeing benefits of spirituality	4.3 Explain how spiritual and faith based practices and attitudes may deliver health and wellbeing benefits  5.1 Engage in a discussion on health and wellbeing benefits of spirituality  <i>Includes all the elements in learning outcomes 1-4 above</i>

**Additional notes on subject content**

**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 milieus, 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.

**Additional requirements for delivery and assessment**

None

**Reading List** (an asterisk indicates recommended 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.
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Bergland, Christopher (2013)	The Neurobiology of Grace Under Pressure	<a href="https://www.psychologytoday.com/blog/the-athletes-way/201302/the-neurobiology-grace-under-pressure">https://www.psychologytoday.com/blog/the-athletes-way/201302/the-neurobiology-grace-under-pressure</a>
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 <a href="http://www.rcpsych.ac.uk/pdf/PS03_2013.pdf">http://www.rcpsych.ac.uk/pdf/PS03_2013.pdf</a>
Woodhead & Catto L R (2012)	Religion and Change in Modern Britain	Abingdon, Routledge

## PSW-L3-unit2

# PERSON-CENTRED SPIRITUAL PRACTICE

**Unit code** H/508/0153 Guided Learning Hours 24 (GLH)

**Unit level** 3 Total Qualification Time 105 (TQT)

**Unit aim** In this unit learners will explore concepts and practices of spirituality that may benefit health and wellbeing. They will be introduced to both the diversity of approaches and also generic similarities. They will be supported in exploring and clarifying the circumstances and approach that best supports their own spiritual practice; and then implementing this into a daily routine. Building on the knowledge of Unit 1 “Science and Context” 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.

**Unit rationale** Beneath the 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. (This is similar to other vocational and practical curriculum subjects.) 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.

Learning outcomes	Assessment criteria
<b>The learner will:</b>	<b>The learner can:</b>
<p>1. Understand different types of spiritual experience and practice</p>	<p>1.1 Discuss diverse circumstances in which individuals may experience <b>spiritual connection</b></p> <p><i>Includes the natural world, worship, arts, movement, meditation, giving care, family</i></p>
	<p>1.2 Discuss diverse personality types in relation to spiritual practice</p> <p><i>Includes contemplative, devotional, ecstatic, enquiring</i></p>
	<p>1.3 Explain key features of <b>spiritual connection</b></p> <p><i>includes physical, emotional and intellectual aspects</i></p>
<p>2. Be able to conduct a daily spiritual wellbeing practice</p>	<p>2.1 Carry out own daily practice of <b>spiritual connection</b></p>
	<p>2.2 Carry out practices to deepen health and wellbeing</p> <p><i>Includes kinaesthetic awareness of subtle sensations, relaxation, embodiment, compassionate care to self, yielding/emptying to experience</i></p>
<p>3. Be able to reflect on daily spiritual wellbeing practice</p>	<p>3.1 Record key features of own daily practice</p>
	<p>3.2 Discuss the process and challenges of own practice with peers</p>

Learning outcomes	Assessment criteria
The learner will:	The learner can:
4. Understand meditation practices	4.1 Discuss core skills of meditation  <i>Includes:</i> <ul style="list-style-type: none"> <li>• <i>Stilling</i></li> <li>• <i>Centering</i></li> <li>• <i>Embodiment</i></li> <li>• <i>Detached witnessing</i></li> <li>• <i>Compassion to self and others</i></li> </ul>
	4.2 Discuss different forms of meditation  <i>Includes Vipassana, Zen, secular mindfulness, Christian, Ignation, inner dialogue, healing</i>
5. Be able to practice core skills of meditation	5.1 Demonstrate core skills of meditation  <i>Includes:</i> <ul style="list-style-type: none"> <li>• <i>Stilling</i></li> <li>• <i>Centering</i></li> <li>• <i>Embodiment</i></li> <li>• <i>Detached witnessing</i></li> <li>• <i>Compassion to self and others</i></li> </ul>
	5.2 Reflect on own experience of core skills of meditation

### Additional notes on subject content

#### 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

**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.

**Additional requirements for delivery and assessment**

none

Because of the practical nature of this Unit learners and tutors need to engage in early assessment of the daily practice and intervene in as timely a manner as is appropriate.

**Reading List** (an asterisk indicates recommended 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

## PSW-L3-unit3

# DEVELOPING REFLECTIVE PRACTICE

**Unit code** D/508/0152 Guided Learning Hours 24 (GLH)

**Unit level** 3 Total Qualification Time 105 (TQT)

**Unit aim** 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 2) 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 learn how reflective self-management can guide and support 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.

**Unit rationale** 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.

Learning outcomes	Assessment criteria
<b>The learner will:</b>	<b>The learner can:</b>
<p>1. Understand reflective practice and its benefits</p>	<p>1.1 Explain purposes of reflective practice</p>
	<p>1.2 Discuss different methods of reflective practice</p> <p><i>Includes inner dialogue, journaling, contemplative walking, 24-hour reviews</i></p>
	<p>1.3 Describe health and wellbeing benefits of reflective practice</p>
<p>2. Be able to carry out a daily practice of self-reflection</p>	<p>2.1 Carry out a daily practice of self-reflection</p> <p><i>Includes</i></p> <ul style="list-style-type: none"> <li>• <i>Using strategies of compassionate self-witnessing</i></li> <li>• <i>Using practice of inner dialogue e.g. kinaesthetic awareness of subtle sensations and feelings</i></li> <li>• <i>Recording insights and learning</i></li> </ul>
<p>3. Be able to process a personal issue that requires development</p>	<p>3.1 Investigate a personal issue that requires development</p>
	<p>3.2 Assess appropriate strategies for development</p>
	<p>3.3 Implement appropriate strategy for development</p>
	<p>3.4 Reflect on the process and outcome of addressing a personal issue that requires development</p>

Learning outcomes	Assessment criteria
The learner will:	The learner can:
<p>4. Understand psychological challenges of personal and spiritual development</p>	<p>4.1 Explain psychological risks of spirituality and religion</p> <p><i>Includes behavioural, psychoanalytic and transpersonal models</i></p>
	<p>4.2 Discuss psychological challenges of meditation and mindfulness</p> <p><i>Includes confabulation ("Monkey Mind"), sub-personalities, repressed memories</i></p>
	<p>4.3 Discuss psychological challenges of spiritual practices</p> <p><i>Includes disassociation, disorientation, fragmentation of self, compensation, self-aggrandisement, delusion, fundamentalism</i></p>
	<p>4.4 Describe importance of compassionate care for self-managing psychological challenges</p>
<p>5. Be able to support self in managing psychological challenges of personal and spiritual development</p>	<p>5.1 Assess a personal psychological challenge that requires attention</p>
	<p>5.2 Implement strategy of compassionate self-care</p>

**Additional requirements for delivery and assessment**

None

**Reading List** (an asterisk indicates recommended 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

## PSW-L3-unit4

# SPIRITUAL CARE IN PRACTICE

**Unit code** R/508/0150 Guided Learning Hours 24 (GLH)

**Unit level** 3 Total Qualification Time 105 (TQT)

**Unit aim** 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 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.

**Unit rationale** 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 — **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. Equally the care-giver needs to be realistically aware of possible risks and competent to refer appropriately.

Learning outcomes	Assessment criteria
The learner will:	The learner can:
<p>1. Understand spiritual care practices</p>	<p><b>1.1 Explain practices of <b>whole body listening</b></b></p> <p><i>Includes body language, emotional awareness, compassionate empathy, openness, positive regard</i></p>
	<p><b>1.2 Explain principles of <b>holding an individual or group</b></b></p> <p><i>Includes embodiment, spiritual connection, co-presence, generosity of spirit, prayer</i></p>
<p>2. Be able to practice whole body listening</p>	<p><b>2.1 Carry out whole body listening for a sustained period with:</b></p> <ul style="list-style-type: none"> <li>• an individual</li> <li>• a group</li> </ul> <p><i>Includes body language, emotional awareness, compassionate empathy, openness, positive regard</i></p>
	<p><b>2.2 Demonstrate how to enable an individual or group into a short period of calm silence</b></p>
<p>3. Be able to <b>hold an individual or group</b></p>	<p><b>3.1 Carry out practical preparations for creating a safe space to hold an individual or group</b></p>
	<p><b>3.2 Carry out 'holding' an individual or group</b></p> <p><i>Includes embodiment, spiritual connection, co-presence, generosity of spirit, prayer, Tonglen</i></p>

Learning outcomes	Assessment criteria
<b>The learner will:</b>	<b>The learner can:</b>
<p>4. Be able to conduct an enabling conversation around the subject of a spiritual wellbeing practice</p>	<p>4.1 Use strategies of appreciative enquiry</p> <hr/> <p>4.2 Use core listening skills</p> <p><i>Includes</i></p> <ul style="list-style-type: none"> <li>• <i>Mirroring</i></li> <li>• <i>Open questions</i></li> <li>• <i>Appropriate disclosure</i></li> </ul> <hr/> <p>4.3 Discuss various approaches to spirituality and wellbeing in an enabling conversation</p> <hr/> <p>4.4 Perform appropriate closure of a one-to-one or group enabling conversation</p>
<p>5. Understand psychological challenges that may arise in enabling conversations</p>	<p>5.1 Describe psychological challenges that may arise in enabling conversations</p> <p><i>Includes</i></p> <ul style="list-style-type: none"> <li>• <i>Denial</i></li> <li>• <i>Projection</i></li> <li>• <i>Transference</i></li> </ul>
<p>6. Understand how to assess risks and make referrals</p>	<p>6.1 Summarise major features of risk in spiritual development</p> <p><i>Includes depression ('Dark Night of the Soul'), hyper-activity, loss of sleep, Spiritual Emergency (see 4.3)</i></p> <hr/> <p>6.2 Assess if a service user is at risk</p> <hr/> <p>6.3 Describe how to use appropriate supervision and referral procedure</p>

### **Additional notes on subject content**

#### **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.

### **Additional requirements for delivery and assessment**

None

### **Reading List** (an asterisk indicates recommended 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, <a href="http://www.ibpj.org/issues/usabpj-articles/(5)BarstowC.RightUseofPower.USABPJ.5.2.2006.pdf">http://www.ibpj.org/issues/usabpj-articles/(5) Barstow C. Right Use of Power. USABPJ 5.2 2006.pdf</a>
Barstow, Cedar (2008)	The Power Differential and the Power Paradox (PDF)	Hukami web - <a href="http://www.hakomiinstitute.com/Forum/Issue19-21/6Power%20DifferentialPowerParadoxyes.pdf">http://www.hakomiinstitute.com/Forum/Issue19-21/6Power%20DifferentialPowerParadoxyes.pdf</a>

## 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 classical workshop format using a balanced mix of methods that encourage and ensure active learner participation. This mix includes formal presentations, hard copy and digital resources, guided exercises, and substantial periods of reflection and discussion. All of this should be facilitated so as 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 should be supported by the 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 for this qualification may include: reflective journaling, tutor observation, peer assessment/witness testimony, written assignments, report, presentations, products and professional discussion. Exemplars of assessment tasks are available on request from the Crossfields Institute Quality Assurance Team.

Assessors for this qualification will write a summative assessment for each learner, relating to the assessment criteria, based on their observation and engagement with the learner, and peer and self-assessment. The other primary evidence and methods of assessment will be reflective journaling (which will include self-assessment), observations by assessor 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.

**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 any external inspection of the portfolios learners need to be given the opportunity to redact any such personal material.

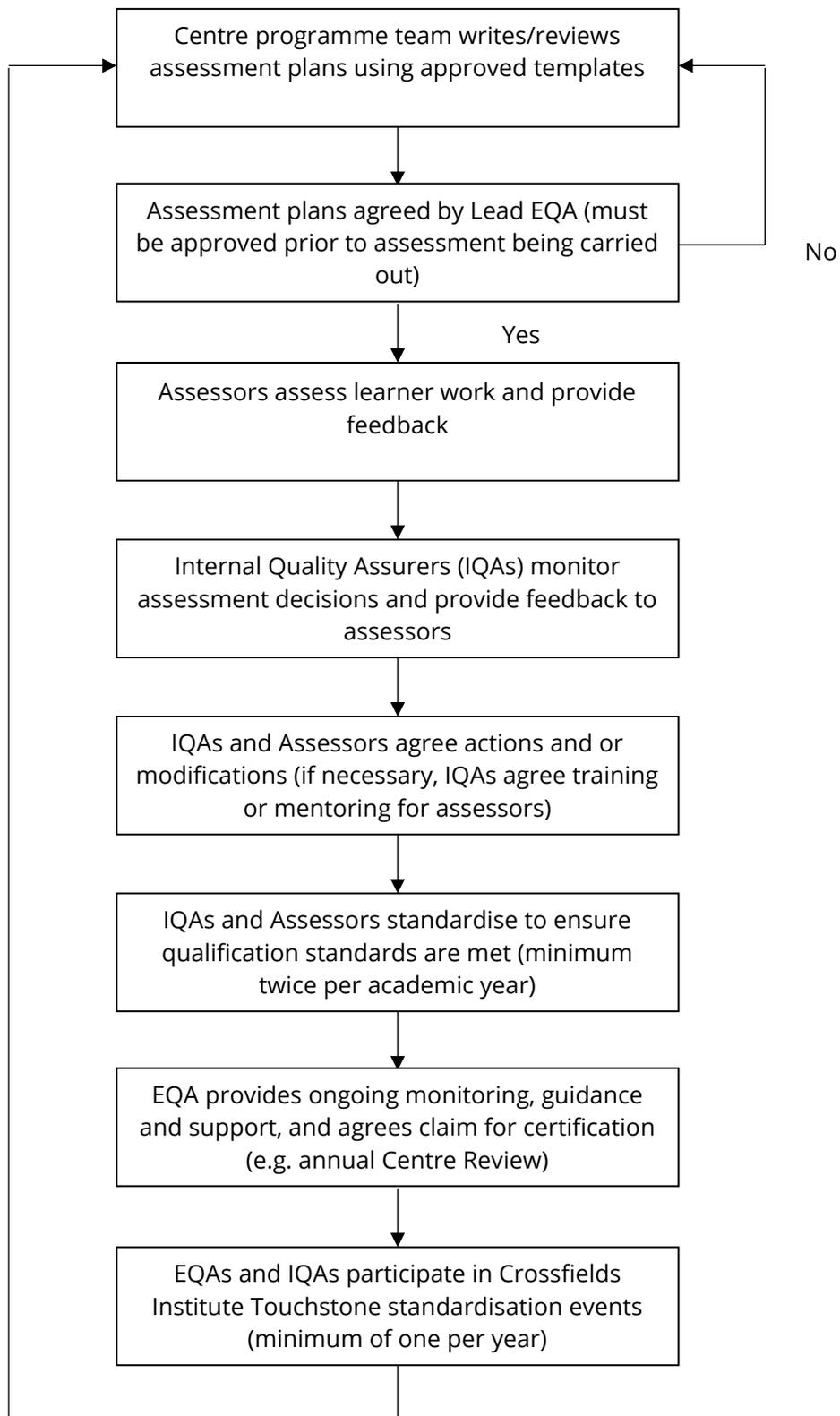
## 4.3 Quality Assurance Process

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 Assurance 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 shown on the next page:

## 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 Assurance Team
- Where required, a customised Quality Assurance Action and Development Plan will be provided by Crossfields Institute for centres

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](http://www.crossfieldsinstitute.com/resources). Learners should ensure they also refer to the policies and procedures of the centre with which they are registered.