

## CPD Events



### Introduction to CBT<sup>plus</sup> Soulmaking at work

This two day course is designed for psychosynthesis trainees and graduates who want to develop a short term therapy practice.

It introduces the core CBT<sup>plus</sup> model and how to use it within a context of Bifocal vision.

Facilitator, Reinhard Kowalski, is a Consultant Clinical Psychologist and Psychosynthesis Psychotherapist. He teaches at the Oxford Mindfulness Centre, and has run MBCT courses in the NHS for over six years.

Full details of the Institute's CPD courses are on the IOP website: [www.psychosynthesis.org](http://www.psychosynthesis.org)

Date: TBC

### David England, Psychotherapist and Shamanic Guide



I organise a Soulfulness Shamanic Group in Cookham and Clapham, helping members develop spiritually and live more abundant lives, by learning to make Shamanic Journeys to help find solutions to issues we struggle with.

[www.davidengland.org.uk/soulfulness-group](http://www.davidengland.org.uk/soulfulness-group)

For deeper issues, I offer one-to-one Shamanic Soul Retrieval.

[www.davidengland.org.uk](http://www.davidengland.org.uk)

Also, books on Berkshire/  
Lancashire Folk Tales

[www.berkshirefolktales.co.uk](http://www.berkshirefolktales.co.uk)

## A widening and deepening psychospiritual community



Welcome to the third issue of Ethos. The extraordinarily positive response to our two previous outings has inspired us to expand the newsletter to a full eight pages! This means that Ethos can feature more of your input – including more of the heights and depths.

In this, our winter issue, the emphasis is on latency and incubation: a theme that encompasses the making of plans and the realization of hidden potential. In this vein, Mark Horowitz gives an interview from the States and tells us about his new book 'The Dance of We': a systemic approach to personal and organisational relationships.

We return to the source as Claire Cromarty visits Casa Assagioli in Florence and Roger & Joan Evans reveal the psychospiritual potential of depression. Diane Keel delves into hidden meanings in her column on symbols and Julia Jameson connects with her base chakra. Elsewhere, Colette Hartgill follows Persephone into the underworld while Lucy Smart plays with latent meaning in poems that summon the moon.

Finally, Peter Whelan rides the horns of another dilemma as Steve Simpson blends the sublime and ridiculous in the latest of his signature cartoons. We hope you'll agree it's a dark cake that's rich in fruit and brandy. The best Ethos yet? Potentially.

*Dusk over the Exe estuary as the end of the old year approaches (photo: Peter Crowe).*

## An expanding APP



*Good friends get together in celebration of the Institute's 40th anniversary.*

The structure and composition of the Association of Psychospiritual Practitioners (APP) are still emerging and those involved are very much using the act of will to find a way forward.

Those respondents to the July survey would like to see APP as the conduit for the psychosynthesis community.

The current annual subscription method may be extended to those that may wish to belong to a psychosynthesis community.

Ethos will then extend to the broader community too.

# Community matters: an interview with Mark Horowitz

Ethos readers may recognize Mark Horowitz from the 40th anniversary celebrations. As a longstanding colleague and friend of Joan and Roger Evans, Mark attended as both a speaker and a guest. He agreed to talk to Ethos about his journey in Psychosynthesis and his new book, *The Dance of We*.

## What drew you to Psychosynthesis?

I started in Psychosynthesis about 1968 while at Brandeis University studying with Maslow. When Maslow went on sabbatical, a guy called Jim Fadiman came from California to take his place for the year.

The whole human potential movement had just started up there in the 60s and he brought some of the material from the Esalen Institute to Brandeis. The short version is we became friends. I thought he was just the most amazing person I'd ever met. I was a 19-year old kid from Kansas and was reading 'The Way of Zen' by Alan Watts, who says everyone should have a teacher so I went to Jim Fadiman and asked him if he'd be my teacher.

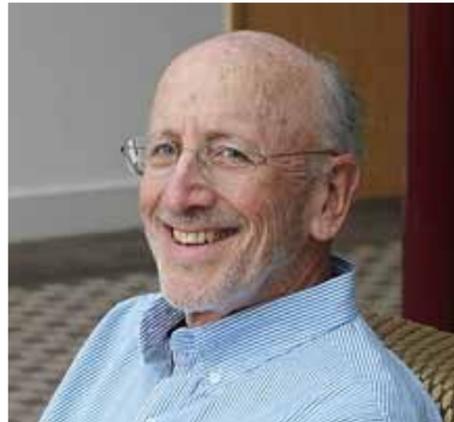
Given that he was only 6 or 7 years older than me, he very wisely said "No, but here's three books you can read and I'll let you babysit my new born daughter. She'll teach you everything you need to know!" (Laughs)

One of the books was Assagioli's *Psychosynthesis* which was only in hardback as a medical text book at that time. I read that book and did every single exercise on myself – I was just blown away by it. For me, what touched me was the congruence and the synthesis of the psychology and spirituality. I was just starting my spiritual path, so it was quite exciting to me to find both in the same psychology. Given that it was the 60s it was a wonderful time for exploring so when I graduated, I went to Italy and studied with Roberto for a while in Florence.

## What is the link for you between Psychosynthesis and systems theory?

There were three threads that led me to write the book. One was what happened

in California (at the Psychosynthesis Institute, San Francisco). I wanted to know how a group of such great people could go so far wrong. It was not inherent to psychosynthesis because there were many other places where it didn't go bad. So



Mark Horowitz talks to Ethos about his new book that combines Psychosynthesis with human systems theory.

that led me to look at systems theory and what happens when a group of people come together and create something which is larger than the sum of its parts?

The second thread was, as an unredeemed liberal, I sort of figured that we should have solved the whole world's problems so was asking myself 'how come there's such resistance to the things I believe in? And why it is that the Republicans in America, who have no problem exercising their power, always seem to win in relation to those of us who use love and inclusiveness to bring about change?' So I was asking myself 'well, what do we need in order to put power behind our love and make what we want to see happen?'

The third thread came from my work with clients and my own development.

I realized that I could keep changing all these things in myself, but they wouldn't be effective unless I also understood the systemic pressures and issues. That led me to look at the the interplay between personal growth and systems development. Many people in the systems world look at the system as a whole, but don't feel individual members matter. That's pretty much true of large systems – the United States isn't gonna change much if I move to Europe – but in smaller systems, the individual's personal psychology has a great effect. An individual's personal psychology may also be deeply affected by the system, including re-traumatisation, but systems can also heal.

## What's next for you?

Well, it won't be another book real soon! It took me a while! It was surprising to find that now I've written the book, I actually want people to read it. I'm now organising some publicity and setting up book talks, tours and workshops. I'm teaching off of the book because there are important ideas in it that I'd like to get across.

## What do you love about Psychosynthesis?

Its breadth and its depth. I feel that it's very inclusive and flexible in the way that some other psychologies aren't. Roberto used to talk about the synthesis of humanity and I think he may have been a little optimistic about how soon that might happen, but if you're really going to talk about the synthesis of humanity, I think you have to understand systems theory and what synthesis means at that level. Roberto makes a bold statement about the inevitability of the synthesis of humanity. Those of us who are glass-half-full people see that we're on our way, though I don't know if we are even half way there yet.



## The Dance of We

In his new book, *The Dance of We: The Mindful Use of Love and Power in Human Systems*, Mark Horowitz draws from his many years of work in psychology and as an organizational development consultant to explain the powerful systemic forces that impact us in our families, our workplaces and our social and political systems (our review continues on page 7).



Roberto Assagioli

Casa Assagioli is home to the Istituto di Psicopsintesi and the Assagioli Library. For four days each year, Assagioli's archives are made available to a small group of the international community of Psychosynthesis. This was the fourth event organised by the Gruppo Alle Fonti. It's called the wellspring as it's the fountain of Assagioli's work. It meant that I was able to sit in his library and read through his articles, books and personal notes.

I discovered so much more passion and humour in his handwritten notes than in his published work. Words were underlined three or four times, with "This man is

## Casa Assagioli in Florence

Last September, Claire Cromarty spent time in Florence as a participant of the Fourth International Meeting at Casa Assagioli.

wrong!" written alongside.

Casa Assagioli is on four levels and on the top level there was a room they'd sort of forgotten about where all these files were kept. A few years ago they had



Roberto's exhortation in his own hand (photo: Claire Cromarty).

to repair the roof and suddenly there was this urgency to save his papers or everything would have been destroyed. They saved them all and Ferrucci was among the many volunteers who helped sort

them into different languages and subjects.

The timing of my trip was all rather synchronicous as there were certain requirements I needed to meet in order to go. I had to have completed the training, but not necessarily be in practice, and I'd done those things.

I didn't really know why or what to expect. I felt called to be there. It was just a deep knowing. I love Florence and I'd been to his house before just to look around and visit his room, however this time was very different.

The place had changed in the time since I was last there.

The first time I went up to his room, his presence was palpable. I went



Casa Assagioli, now the Istituto Psicopsintesi in Florence.

saggioli had read the Fascist handbook and found some good in it. The Fascists had imprisoned him for a month, prevented him from practicing for 10 years and sided with the Nazis. She couldn't believe he'd read this book and had found some good in it. People have called him a magpie and so he was, but he had this amazing gift for sifting through huge amounts of material and pulling out real treasures.

I found a lovely extract that I feel demonstrates this humanity: (Box 34, 3.4 exploration of the super conscious) "I should like to share with you a little experience I had about a year ago; an experience in consciousness. I was in a deep meditation and knew that I had reached a very clear and lucid place, and like a flash came the thought I know I am in a very real inner place and yet I am deaf and blind, seeing and hearing nothing. Another split second and there came a sort of humorous response. 'If you were only also dumb you might also possibly see and hear'. The whole thing, my own conversation and response to it occurred in a split second". He's basically telling himself that if he shut up he might get something!

One of the reasons I went to Florence was that I wanted to get a bigger picture of psychosynthesis and there I met people from all over the world. There was such good heart among them and such willingness to share and connect. It was moving and inspiring. Very inspiring.

# Psychosynthesis and depression

Joan and Roger Evans  
London, December 2014



What follows is a short abstract around the subject of depression and serves as food for thought for the practitioner to reflect upon. From a psychosynthesis perspective, we seek to create a psychological context and to distinguish the different presentations of depression as a 'clinical illness' (that may need psychiatric intervention) to depression as a process of spiritual emergence.

At this Institute we have developed the Triphasic Model® – a dynamic evolution of the egg diagram and the will – which looks at three dimensions of consciousness, the transpersonal, the personal and the pre-personal. Albeit distinct experiences of consciousness, there is a continuum of self awareness and the consequent freedom to act characterised by levels of awakening. Thus the experience of the Self is deepened and heightened serving the clinician to determine appropriate clinical interventions.

In terms of the pre-personal level of consciousness which is characterized as a pre-verbal, pre-cognitive, pre-oedipal stage of development, depression could have its origins in unbearable traumas, such as loss alienation, abandonment or abuse more akin to 'soul murder'. The individual is unable to bear or suffer the pain of the trauma and may therefore descend into a depressed state as a way of repressing or splitting off from the existential experience of these traumatic

events, thus protecting a vulnerable core.

Typically, people are treated with antidepressant medication and, in many cases, also receive cognitive behavioral therapy (CBT). Medication appears to be effective, but the effect may only be significant in the most severely depressed. A psychosynthesis practitioner serves the Self and will recognize the pre-verbal distress of the child of history and provide an appropriate emotional environment in which the child of Self can be mobilised to work towards Self Realisation.

At a personal level where ego development is more or less established, repressed traumas may begin to manifest as clinical or psychological depression



Photo © Peter Crowe

and a collapse of interest in one's self and others. Major, seasonal, bi-polar and post-partum depression are listed in the DSM where it may be necessary for psychiatric intervention to deal with the entrenched neural pathways that inhibit choice and healing. A psychosynthesis psychologist by contrast, may offer models of the Will; maintaining cycles and BPMs based on Grof's work. At both of these levels of the Triphasic® we are dealing with history and in terms of our model of Suffering – with somatic suffering.

At a transpersonal level, the context for depression is more distinct and we see

that it is usually associated with suffering at the level of soul or Self. Symptoms include 'repression of sublime' as one of the stages of spiritual awakening or spiritual emergence. Here, people seriously challenge themselves with the question why, what is my life about? Their depressions aren't for the most part about their personality issues and traumas from the past but about how can they be the best they can be, how can they release their creativity and potential and make a difference to their world. Thomas Moore speaks of depression having its own angel and states that "we may have to develop a taste for the depressed mood, a positive respect for its place in the soul's cycles" (Moore Care of the Soul, 1992, p154)

Fundamentally, either way, it requires a descent into the 'underworld', the world of psyche for her to re-collect the broken fragments of soul, to re-member and

to make whole. This manifests as a process of grieving – a process which has its own time – and out of which the individual is birthed with renewed hope and sustenance.

Thus in the hands of an experienced psychosynthesis clinician, the context for the depression is key and interventions may be made at one or more of these levels given the perspective of the whole that the Triphasic Model® holds. Our ability to understand and see through the nature of depression for what it is with our clients is therefore the challenge to us as psychospiritual practitioners.

## Crossing the rainbow bridge

Julia Jameson goes to earth on a journey connecting body and spirit

Anodea Judith, whose clear and comprehensive books feature on the Institute reading list, made a rare visit to London in September and delivered a workshop at Triyoga, Soho. There she brought together yoga, chanting, meditation, bioenergetics and Jungian psychology to offer a deeper understanding of the chakra system as a map of the human soul.

Anodea describes the seven chakras spinning at the core of our being as a rainbow bridge, connecting spirit to matter, heaven to earth, mind to body and the masculine energy of pure consciousness, Shiva, with his eternal lover, Shakti, the primordial source of all creation. The bridge has two way traffic; an upward current of liberation which enables us to



access the transcendent and a downward current of manifestation, through which we realise our divine purpose in the physical world.

### A chakra practice for Winter

We begin at the beginning, with the Muladhara chakra, the root of life. As time slows and the hours of darkness lengthen towards the solstice, we can light the fire, embrace the stillness that Winter offers us and take the opportunity to reflect on our place in the world. Ironically, we initiate the long journey up by going down; down into the earth, the

body, the unconscious and a primal place that is instinctually connected with the forces of nature. Our physical body is the container through which we experience our journey across the rainbow bridge. Informed by our early experience of surviving as a baby, the developmental task of the first chakra is to truly come into our body, claim our right to exist and engage squarely with life.

This gives us an opportunity to reflect on our relationship with our body, our sense of home and right livelihood, our financial situation and our ability to nourish ourselves physically, emotionally and spiritually. Practices which connect us with our root chakra include opening the body through the deep poses of restorative yoga; cooking and eating wholesome foods, grown in the warmth to sustain us through the cold; long walks in nature that remind us of the earth's rhythms; tidying and preparing the garden for the inrush of growth energy in Spring. Anything that brings us into harmony with the here and now of the earth plane and our identity as a spiritual being in a physical body, will heal and balance the root chakra.

## Spiritual symbols of latency and incubation

In her regular column, Diane Keel explores how our psychospiritual themes are symbolised both energetically and in the natural world. Here Diane reflects on symbols of latency and incubation

Winter is the season for hibernation and self-nourishment; a time we return to tribal roots, back to the warmth of the earth's womb. Popular winter scents are Frankincense and Myrrh, resins produced by trees found in the middle-east and Africa. This is a short introduction to their psychosynthetic nature.

In ancient times a highly lucrative trade in Frankincense and Myrrh was conducted across the African/Arabian deserts by traders on camels following the stars, navigating by the main star 'Sirius'. Both resin of Frankincense and Myrrh were used as incense, for medicines and for embalming

– protecting the Soul and preserving the body for the afterlife.

The smell of Frankincense is useful for calming thoughts and a busy mind. The essential oil helps to deepen breathing providing connection through breath to our inner world and a meditative state. Myrrh helps open up our reflective process evoking a deep sense of peace and healing.

The mystical Phoenix, believed to live for 500 years at a time, is rumoured to have fed on Frankincense. When ready to die the bird made its own nest bedding down on wood mixed with Myrrh, igniting itself to reduce to ashes. Like the butterfly emerging from the chrysalis, the phoenix is born again in the ashes, transformed, rejuvenated and empowered. Frankincense was linked to sun gods and Myrrh to 'Ba, The Self' an Egyptian god-like bird, free and without form (Mojay,



'Firebird' by Jaimie Cahill

Aromatherapy for Healing the Spirit, 2000). Both scents have the capacity to free our spirit, to keep us grounded in our period of winter incubation, while allowing our spirit to transcend to the Divine within.

## Latent

falling towards the sky,  
to breathless clouds,  
they swallow the sun,  
wispig their web,  
through cool waiting lungs...  
to a face, sanguine  
and silent in high afternoon.

Photo © Lucy Smart



# Moon Talk

Three poems by  
Lucy Smart

## Sliding Piece Puzzle

Sometimes one juts  
its hard edge  
in your throat  
and you can't bear  
to swallow

for the hair  
of memory  
catches  
your saliva  
there. The two pipes

sit too close-  
easy to mistake  
food for air.  
Slabs lodged  
in your gut

a breathing mound  
of earth  
a rumbling molehill.  
I would like to help  
him find his way out

to see  
his frantic snout  
pink and wet  
with breath  
to feel

his velvet fur.  
Yet I fear  
those monstrous hands  
with old man's nails  
kicking soil

from missing eyes  
in agitation.  
I once saw a picture  
of the star-nosed mole,  
his tentacled nose

blows bubbles  
underwater.  
Now I feel those  
twenty-two fingers  
worming

tunnels at night  
stirring up  
sentiment  
from the bottom  
of these marshlands.

## Waxing Gibbous

As I steered through the city,  
past shadows  
and pub spill, tall buildings  
parted, and I from you.  
I felt heightened by the sky,  
expanding

deep in blue. So many hues  
lifted by the light,  
as if the seas themselves had  
been pulled up.

I glimpsed then the moon. I  
felt it in thought of you.

An ancestral heart form, a  
sphere of bone  
unswamped by vast sky,  
holding high

in service to the Earth she  
opens, the seas she moves,  
luminous her skin through  
blackest nights.

I watched her earlier today.  
She came out  
before she was meant to,  
quiet as dust,

a fog of breath on window  
pane. I couldn't stop looking  
in case the glass should  
clear, but instead,  
with her nose pressed  
against it, she kept her seat  
patiently

through a long afternoon,  
while the sun strut the sky.  
I like seeing the moon there,  
now in full throee,  
to absorb its lustre, its ghost  
to swell inside me.

## Persephone

Colette Hartgill shadows Demeter's  
daughter on her annual retreat

According to myth, Persephone, daughter of Demeter was picking flowers from the fields when Hades, overcome by lust, erupted from the earth and stole her away to the nether world. It was there that Persephone tasted the seeds of a pomegranate, the fruit of the dead, thus sealing her fate as Queen of the Underworld and wife of Hades. Zeus decreed that she would spend half the year in darkness, and half in the daylight world. It is said that summer was born of Demeter's joy at her daughter's return and winter was a manifestation of her grief at Persephone's annual withdrawal.

I was a young woman when I first heard the story of Persephone and was horrified at her abduction and forced exile. I had not yet

learned that the shadow was an integral part of the whole. At the same time I was thrilled that Persephone not only bore her suffering but somehow transcended it, synthesising her experience into something rich, whole and full of substance as she embodied the dark side of the human psyche.

In *Dark Night of the Soul*, Thomas Moore writes, 'As queen of that place of death, Persephone is a very different figure, now full of power and, in some stories, in possession of a deeper beauty. She is married to the confusing, sometimes painful, and always mysterious ways of the deepest and darkest spheres of the soul.'

This is a story of ripening and maturation, of things coming to fruition. Persephone leaves behind her innocence to become custodian of the darker realms of her psyche. Representing the dark womb of gestation, Persephone links us to the 'unconscious', to what is latent in ourselves, to our hidden primitive material and undeveloped potential.

**"...he must bring to his actions special types of mystical intention, represent a deliberate concentration of will, an inner attitude which is far more effective than the particular nature of the action being performed."**

(Martin Buber: *The Life of Dialogue* by Maurice S. Friedman)

Since my initial spiritual awakening in early 2002, experiences of the divine have been fewer and farther between. However, it was at the end of module 3 as I attended my final seminar at the institute, that I experienced a sudden rush of insight which seemed to have emanated from within that timeless, stiller place.

The call was to place greater emphasis on the beautification of everyday life, and

I soon realised the abundance of its presence all around me. The ordinary world it would seem had its secrets hidden in plain sight, further conducting the divine energy into our daily experience.

What else gets missed in the process of the 'doing' of our daily lives? By just slowing things down and entering into a state of mindful awareness, I realise how it is possible to reconnect and I find myself standing on the meeting of two

## The importance of the beautification of everyday life



**Richard Hand discovers affirmation of the sacred in ordinary and everyday things**

eternities, the past and future, which is precisely the present moment.

I now look for the divine spark where I thought it couldn't manifest before and, I always find a thread, a clue of some sort or have some sense of it been nearby. As I open up still further on a soul level, I reflect on my own humanness and see that man is complete even in his brokenness and that beauty results from the harmonious correlation of its parts.

It is through our mistakes and failures that we become fully human, having ascended the animal kingdom, we now turn our attention towards the next stage of our spiritual development. At present mankind appears to be stuck beneath the level of the gods. Paradoxically however, it is in embracing imperfection, our humanness and accepting our limitations that I believe we will start to take this next step in our spiritual evolution. Until then we have to shine like stars, silently guiding lost seekers back to their home in the divine.

## The Dance of We

(continued from page 2)

After his training with Maslow and As-sagioli, Mark Horowitz spent the next 35 years studying the field of human systems as an individual and family therapist.

"Once you are able to see an organization or system as a whole, you will begin to better understand some of the baffling dynamics of everyday life like why you can't get your family to eat dinner together, or why work/life balance is so difficult to achieve."

Horowitz uses serious and humorous stories from his personal and professional life, as well as cartoons, diagrams and familiar examples from religion and politics to highlight four key characteristics of dysfunctional human systems:

- 1) They treat their people as objects;
- 2) They create separation;
- 3) They control or stifle the flow of information, communication, and creativity;
- 4) They demand allegiance to the system's values over personal values.

Horowitz offers a prescription for more healthy human systems based on a balanced use of love and power,

"The usual, cause-and-effect way of seeing often leads to finger pointing, blame and polarization among the very people who need to be working together to solve the systemic problem. It also leads to paralysis and gridlock as we wait for those 'other' people who are causing our problems, to change. They rarely do. So we change wives, or change the director of quality control, or the president of the United States, but nothing really changes." This book explains why.

Horowitz gives us tools to re-establish healthy relationships within our organizations and to create an environment where both the individual and the organization help each other not only to succeed, but to flourish.

'The Dance of We' is published in paperback \$17.95 (£16.61) by Synthesis Center Press, ISBN: 978-0-9679570-8-1. Available from Amazon and the author's website: [www.newcontextcoaching.com](http://www.newcontextcoaching.com)



# The more the merrier!

## Peter Whelan ponders “when is two company and three a crowd”?

In our last issue we asked what you'd do if your client unexpectedly asked to bring her partner into therapy.

Juanita Wood gives us a resounding “I would not see him, it changes your



*What do you do when your client thinks you're so good she wants to share you with her partner?*

dynamics to see her partner. You could suggest that he contact the Institute and get a therapist of his own...that would seem to be the best way forward.”

She further explains, “to see the partner would be tacitly agreeing with your client's view that he is the one with the issues. It's as though she is saying ‘He has the problem, fix him, not me’. You risk colluding with her projections on the other as a diversion from her own issues. It would change the therapeutic alliance and the Protective space you are building with your client. The two of them could sign up elsewhere for couple counselling if they so wish, but your priority is your client's individual psychotherapy”.

Powell (2013) writes that the client takes back the projection of the beloved and sees it as her own, with previously crystallised elements in the projection becoming awakened to the self. So pre-

serving the protective space allows the client to explore her inner world through her significant I-thou relationship and to reclaim her I-Self connection.

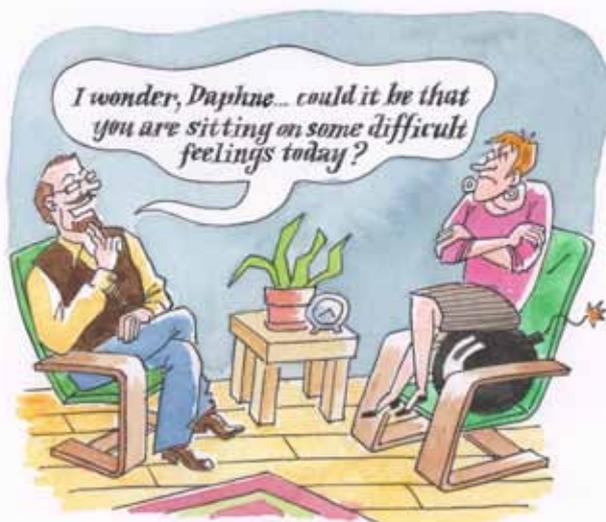
Kristina Hagström writes “I would love to meet your partner, but I think it's better we meet separately. Please ask your partner to contact me. I look forward to hearing from him.”

Benson (2013) says that the erotic transference expressed in Psyche & Eros' journey is not simply love for another but a deeper relationship with life. Psyche's tasks are central to this deeper relationship and she needs her partner Eros to guide her on the journey to Self, not take the journey in her place possibly at the cost of her own Self-Actualisation.

In our work sometimes we support; other times we guide clients to support themselves. Understanding the relationship between caregiving and caretaking, and how they manifest through love and will, empowers the client to make her journey with support and compassion; finding autonomy through I-Self connection in the world.

And so to our next dilemma: your client's family has just begun family therapy. The psychiatrist has asked you to attend an MDT meeting (Multidisciplinary Team) to discuss the client's needs and explain Psychosynthesis. How would you prepare for the meeting? Send your responses to [admin@lightwithin.co.uk](mailto:admin@lightwithin.co.uk).

References from *Essays on the Theory and Practice of a Psychospiritual Psychology*, Ed. Simpson & Evans, 2013. This book is available from the Institute or Amazon.



Original cartoon by Steve Simpson

## Social Entrepreneurship: from spiritual values to effective action



Many of us long to do something that will have a positive impact on the world. We hold a vision of infusing our spiritual values into the life of our planet. We want to be social entrepreneurs.

During this two-day workshop Search founder John Marks and Peace Ambassador Susan Collin Marks take you deep within to unfold and define your own vision.

For more information, visit [www.sfcg.org](http://www.sfcg.org) or the Institute's website.

Date: TBC



## The Art of Mediation for Professionals

Mediation is a widely used term, yet widely misunderstood. It is a process which brings people together in the presence of an impartial third party to work through the issues and craft their own resolutions.

This two-day workshop explores:

- The principles of mediation
- Practice the skills of mediation in a safe environment
- The limitations and opportunities of mediation
- The differences and similarities between mediation, counselling and advocacy

Facilitator: Zanne Findlay

Visit: [www.psychosynthesis.org](http://www.psychosynthesis.org)

Date: TBC

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