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**Soul Centred Counselling**

**A Revolutionary Practice**

Soul Centred Counselling was developed from the very basic **Classical Person Centred Counselling** method which is taught internationally. In the UK it is more predominant in the private sector. It was devised by Carl Rogers in the 1950s and its survival is testament to its value. However, in its most basic form, it is limited to those clients who respond to a therapy which requires them to talk while the therapist listens. It is quite hands off. Whilst the method was revolutionary at the time, its limitations are apparent in the poor development of mental health in the last 70 years in comparison to physical health which has come on by leaps and bounds. We can remove a tumour from the centre of a brain but not so easily a bit of traumatic malware. It was Freud who initially founded this listening method, but he then got lost in Greek mythology and the needs of a niche clientele.

Many therapists now practice a broader version of Classical Person Centred Counselling called **Integrative Person Centred Counselling**. The term covers any recognised addition to the basic method, typically Cognitive Behaviour Therapy and Psychodynamic methodologies, although few such practitioners will have done intensive training in all their various add-ons.

My experience of the basic Classical Person Centred Counselling training was disappointing, so I started to listening to what clients really wanted. I developed **a new process**, still based on the premises of Person Centred Counselling. It started off with a simple visual aid called the **Circle Diagram**. I described it in Therapy Today in June 2015. We place the issues on the table in a diagram so that we are not confused between the person of the client and the issues they are subjected to. The diagram is then developed as we travel through their issues. It illustrates that whilst there are many differences between us all, there are many absolutes too which we can all recognise. We can identify that we all basically animals and that we are effectively created by people and forces not of our own making. The philosophy of Adverse Childhood Experiences also expresses this concept. It seeks to place clients’ experiences and feelings into a theoretical framework to allow them to perceive their issues from a different perspective. It utilises accessible neuroscience in its theoretical construct. I ask my clients what is it that augments them and what diminishes them. They learn to distinguish between the two and find the courage to pursue the good stuff and reject the bad stuff.

**Soul Centred Counselling** acknowledges that whilst there are some wonderfully positive experiences within the practice and within clients, there are some devastating ones to. It accepts that the reason clients seek help is pathology. Why else? The pathology may be theirs or it may be someone who is oppressing them. It proposes pathological models based on observation rather than the application of diagnoses derived from the Medical Model.

It offers a particular form of **meditation** which has an amazing track record in changing clients’ lives. Sometimes it is the key to the therapy when nothing else would work. [Meditation Can Transform Your Life: - Mental Health](https://youtu.be/Uf5r6gT4lzw) <https://youtu.be/Uf5r6gT4lzw>.

**Note taking** is a seriously underestimated function of talking therapy. My training discouraged this in session. Having gone through a career which required detailed minuting, I chose to continue this in my therapy work. I cannot rely solely on memory after a client has left. They will expect me to know everything they have ever told me. Unless you have a very special mind, you will need to make notes, not only at the end, but during the therapy. Clients rarely object. I have developed a way of writing and listening at the same time. I can never catch it all, but I do pick up on my memory afterwards. I then make my notes legible so that, just before the next session, I can go through them and get my client back into my mind again.

The method **tracks performance.** It requests Core forms before and after therapy and uses the quotient of the two scores to evaluate progress. It cannot be relied upon for an individual client, but when aggregated with the rest of the practice, it can give the therapist a measure of their own success. It is a secondary measure, and must not be used to direct decision making. Its value is in its aggregated numerical metric.

In amongst some very poor practice, there are some marvellous practitioners. I know that because I have met some. It is not that Soul Centred Counselling provides results necessarily better than all the others. It is that it is **a defined and repeatable process** which can be taught and which can routinely achieve far better results than the current Classical Person Centred Counselling methodology. My book ‘Now I Get It’ will describe it- when the publishers process it.

I would like to see this method offered in all the educational establishments, at least as an option. We desperately need to make mental health treatment far more effective than it is now.

David Waite

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