



The British Association for the Study of Spirituality was founded in 2009 in order to:

- encourage the further study of spirituality in its practical and theoretical aspects;
- strengthen the teaching and learning of spirituality as an academic and professional discipline;
- encourage dialogue about spirituality with different faiths, professions and interest groups;
- encourage and facilitate scholarship and research in spirituality, through the development of a journal and joint collaborative research projects;
- establish an international journal of the association;
- hold a biennial Conference;
- hold at least one General Meeting of the Association in each calendar year.

The Association's First International Conference 'Spirituality in a Changing World' was held in the UK in 2010. We are now pleased to be holding our Second International Conference 'Spirituality in a Fragmented World' on 15 – 17 May 2012 at Highgate House in Northampton, United Kingdom.

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CONFERENCE INFORMATION

Registration

The Registration Desk is located in the entrance hall at Highgate House on Tuesday and in the Conservatory by the Coote conference room on Wednesday and Thursday.

Registration is open at the following times:

14.00 - 15.00 Tuesday 15 May
08.30 - 09.00 Wednesday 16 May
08.00 - 08.30 Thursday 17 May

Meditation Sessions

9.00 - 9.30 Wednesday 16 May
8.30 - 9.00 Thursday 17 May

Location of Sessions

All plenary sessions take place in the Coote conference room on the ground floor, Highgate House.

Parallel sessions take place in rooms C-G, 1st floor at Highgate House.

Eating and Drinking

Tea and coffee are provided by Highgate House for all delegates 24 hours a day onsite. Lunch should be taken in the Terrace Restaurant.

The bar (operates as a pay bar) will be open throughout the event as required. All delegates are welcome to use the bar whether or not they are resident at Highgate House.

Gala Dinner

Wednesday 16 May at 20.00 in the Coote Room, ground floor, followed by 'Around the World in 60 minutes' an opportunity after dinner to receive news about Spirituality from our colleagues in other countries.



It is a real pleasure for me to welcome you on behalf of the Conference Committee to the second international conference of the British Association for the Study of Spirituality. For this conference, we have moved from Windsor Great Park to rural Northamptonshire. I can assure you that the facilities at Highgate House are excellent and I do hope that you enjoy your stay.

The theme of this conference with the title 'Spirituality in a Fragmented World' builds on the very successful first conference. It is one of the core tenets of BASS that spirituality is a vehicle for cohesion, unity and harmony where there is division and fragmentation.

Our speakers are very highly regarded in the five areas we have selected for the conference. Each speaker will help us to study further the place and impact of spirituality in health, politics, ecology, religion, and humanity and social justice. The conference committee is only too well aware that spirituality impinges on every area of human living and experience and so it was not easy to choose just five areas for particular study.

We are very grateful to those delegates who have offered to present papers in the parallel sessions and we hope you enjoy the variety and diversity of subjects. Instead of having a speaker at the Gala dinner, we have taken the opportunity to invite our international delegates from seven different countries to spend a moment updating us with the developments in spirituality in their own country. It is called 'Around the world in sixty minutes'.

Finally we are heartened by the burgeoning amount of research being undertaken in spirituality at a time when resources are especially scarce. I do hope you have the opportunity to meet other delegates and the speakers and also find time for a little relaxation.

Arthur Hawes

Arthur Hawes

Chair of the Conference Committee



Dear Delegates

We're all hoping, at the time of writing this, that you have easy journeys to and from our 2nd biennial International Conference, and that the occasion itself will prove as valuable and enjoyable as BASS's initial conference did in 2010.

If there's anything we can do to assist in any way, please don't hesitate to ask.

Likewise, if you have thoughts for the Third Conference in 2014 (yet to be arranged, but probably about the same time), we would appreciate you mentioning them. By then, we're hoping to invite members to form (a) interest groups and (b) regional groups: please say if you would like to join either or both.

If you have any skills or time to offer, the current executive would also welcome a word from you!

Meanwhile we hope you will subscribe (or continue to subscribe) to, and offer Articles or Reviews to the *Journal for the Study of Spirituality*.

For now, though, Thank you for coming, and Welcome!

A handwritten signature in black ink that reads "Edward Bailey". The signature is written in a cursive style with a large, sweeping flourish at the end.

Edward Bailey and the whole of the Executive

President of BASS

BASS 2nd International conference
Spirituality in a Fragmented World
Tuesday 15 May – Thursday 17 May 2012

PROGRAMME

TUESDAY 15 MAY

14.00 - 15.00	Arrival and registration
15.00 - 15.30	Welcome and Conference Opening
15.30 - 16.30	Keynote 1 - Spirituality and Humanity and Social Justice: Professor Paul Gilbert: Chair: Margaret Holloway (Coote Room)
16.30 - 17.00	Tea
17.00 - 18.30	Parallel sessions 1 (Rooms C-G)
19.00	Drinks Reception and welcome from Highgate House
19.30	Dinner

WEDNESDAY 16 MAY

08.30 - 09.00	Registration
09.00 - 09.30	Meditation - Peter Gilbert
09.30 - 10.30	Keynote 2 - Spirituality and Ecology: Sister Jayanti: Chair: Cheryl Hunt (Coote Room)
11.00	Coffee
11.30 - 13.00	Parallel sessions 2 (Rooms C-G)
13.00	Lunch
14.00 onwards	Free Time / Spiritual reflection to Music – Linda Ross (Coote Room)
16.30 - 17.00	Tea
17.00 - 18.00	Workshops /Roundtable (Rooms C-G)
18.00 - 19.00	Keynote 3 - Spirituality and Politics: The Revd. Rose Hudson-Wilkin: Chair: Martin Aaron (Coote Room)
19.30	Pre-dinner Drinks
20.00	Gala Dinner followed by 'Around the World in 60 minutes'

THURSDAY 17 MAY

08.00 - 08.30	Registration
08.30 - 09.00	Meditation - Sarah Egger
09.00 - 10.00	Keynote 4 - Spirituality and Health: Dr. Chris Cook: Chair: Peter Gilbert (Coote Room)
10.00 - 11.30	Parallel sessions 3 (Rooms C-G)
11.30	Coffee
12.00 - 13.00	Keynote 5: Spirituality and Religion: Professor Grace Davie: Chair: Janice Clarke (Coote Room)
13.00 - 13.15	Plenary and Farewells
13.15	Lunch = followed by the BASS AGM

Tuesday 15 May 2012 - Parallel Sessions 1					
Theme	(H) Spirituality and Health	(R) Spirituality and Religion	(E) Spirituality and Ecology	(HSJ) Spirituality and Humanity and Social Justice	(Ed) Spirituality and Education
Room	Room C	Room D	Room E	Room F	Room G
Chair	Wilf McSherry	Edward Bailey	Sarah Eagger	Larry Culliford	Melanie Hawes
17.00 - 17.25	H1 BUCKELDEE Jill <i>Spirituality and psychodynamic counselling</i>	R1 JIRASEK Ivo <i>Verticality as non-religious spirituality</i>	E1 BERES Laura <i>Celtic spirituality and post-modern geography</i>	HSJ1 CARRINGTON Ann <i>Ways of knowing in a fragmented world</i>	ED1 LAMBTON Anne <i>Practical spirituality: The role of spiritual intelligence in teaching</i>
17.30 - 17.55	H2 MARQUES-BROCKSOPE Lorna <i>Existential wellbeing & sight loss</i>	R2 SELBIE Philip <i>The Labyrinth of the World and the Paradise of the Heart: Jan Amos Comenius</i>	E2 FRANCIS Andrew <i>Role of spirituality in the positive association between the experience of nature and psychological health</i>	HSJ2 GUO Ting <i>Spirituality of Artificial Intelligence: Creative Evolution of 'Human Becoming</i>	ED2 WATSON Jacqueline <i>Spiritual education in a fragmented world: can Habermas offer spiritual direction?</i>
18.00 – 18.25	H3 VISAGIE Innes <i>Spirituality and the role of the spirit in the context of the body, mind and tri-unity</i>	R3 ECCLES Thomas <i>Arguing with God, trying to put smoke in a box and other interesting PhD activities.</i>			

Wednesday 16 May 2012 - Parallel Sessions 2					
Theme	(H) Spirituality and Health	(R) Spirituality and Religion	(MH) Spirituality and Mental Health	(HSJ) Spirituality and Humanity and Social Justice	(ED) Spirituality and Education
Room	Room C	Room D	Room E	Room F	Room G
Chair	Margaret Holloway	Chris Cook	Peter Gilbert	Martin Aaron	Cheryl Hunt
11.30 – 11.55	H4 EGAN Richard <i>Spirituality in New Zealand end-of-life care: findings from a national study</i>	R4 PLESHOYANO Alexandra <i>William James: The Varieties of Religious or Spiritual Experiences?</i>	MH1 GRAY Alison <i>RAID: The spirituality and philosophy of a new interdisciplinary model of mental health care</i>	HSJ3 PALMAROZZA Paul <i>Stillness & Success</i>	ED3 SEYMOUR Beth <i>Symbols and spiritual care: spiritual conversations</i>
12.00 – 12.25	H5 PINTO Sara <i>Spirituality and hope of cancer patients under chemotherapy</i>	R5 SHIROYA Tamiyo <i>Spirituality in the Netherlands – through Eigentijds Festival</i>	MH2 KOSLANDER Tiburtius <i>The Communion of the Light – Shaping the spiritual dimension in the mental healthcare context</i>	HSJ4 YEE Jeffrey <i>Spirituality and contexts for performance: A study of healthcare sales personnel in Malaysia</i>	ED4 ELLIOTT Kim <i>Inside out: Spirituality and Sexuality in Aotearoa/New Zealand secondary schools</i>
12.30 – 12.55	H6 PRICE Ann <i>Is spirituality evident as part of the caring activity of nurses within a intensive care unit?</i>	R6 PRENTIS Sharon <i>Rewriting the prescription: Obfuscation and cultural deliberations around taking medicines</i>	MH3 HILLEN Peter <i>The role of spirituality in substance addiction recovery in Scotland</i>	HSJ5 MORGAN Geoff <i>Spiritual advocacy in England? The overlapping roles of chaplains and advocates</i>	ED5 CLIFFORD Philomena <i>Moral and spiritual education as an intrinsic part of the curriculum</i>

Thursday 17 th May 2012 - Parallel Sessions 3					
Theme	(H) Spirituality and Health	(CR) Spirituality and Creative Arts	Workshop	(HSJ) Spirituality and Humanity and Social Justice	Workshop
Room	Room C	Room D	Room E	Room F	Room G
Chair	Linda Ross	Janice Clark		Caroline Humphrey	
10.00 – 10.25	H7 HALL Jenny <i>What do UK midwives say about spirituality and spiritual care?</i>	CR1 RENZENBRINK Irene <i>Softening the Edges in Slovakia: A creative arts approach to healing in bereavement and loss</i>	HOWARD Sue WORKSHOP 10.00-11.00 <i>Transforming Leaders in Support of Caring Economics</i>	HSJ6 CULLEN Anne <i>Transformational leadership – the unacknowledged legacies of spiritual transcendence, psychoanalysis and dialectical materialism</i>	PRENTIS Sharon and ROGERS Melanie WORKSHOP 10.00-11.00 <i>Spirituality education in Health and Social Care</i>
10.30 – 10.55	H8 DARBY Kathryn <i>The spiritual needs of sick children and adolescents in a paediatric hospital context</i>	CR2 WALTON Joan <i>Journaling, meditative techniques and reflective practice as a means of reconnection with profound sources of inner wisdom</i>		HSJ7 SMITH Jonathan <i>Ensuring leadership fitness: lessons from policing</i>	
11.00 – 11.25	H9 ROGERS Melanie <i>Spiritual Dimensions of Advanced Nurse Practitioner Consultations</i>	CR3 PRICE Ruth <i>The experience of spirituality and its effects on practice in a team of dance movement psychotherapists</i>		HSJ8 DE SOUZA Marian <i>Contemporary understandings of spirituality: implications for leadership in Religious Education in Australia</i>	

KEYNOTE SPEAKER BIOGRAPHIES

Paul Gilbert BA., MSc., PhD., Dip Clin Psych., FBPsS OBE

Paul Gilbert is Professor of Clinical Psychology at the University of Derby and Consultant Psychologist at Derbyshire Mental Health Services NHS Trust. He has a visiting Professorship at the University of Fribourg (Switzerland) and Coimbra (Portugal). He has been a Fellow of the British Psychological Society since 1993. He is a past committee member and then president of the International Society for Evolutionary Approaches to Psychopathology (1992). He was a on the board of the British Association for Behavioural and Cognitive Psychotherapy (2001-2004) and president in 2003. He was also on the British Government's Advisory committee NICE (National Institute for Clinical Excellence) for the Depression Guideline (2002-2004).

He has authored over 100 academic papers and book chapters' and authored/edited 18 books. He has researched and written extensively in the areas of mood disorder, social anxiety, shame and psychosis. Throughout his 33 year career he has focused on evolutionary mechanisms underpinning vulnerabilities to psychological problems with a specific focus on attachment and social ranking systems. Individuals who have been unable to develop secure attachment may often use social ranking systems to organise self-other information and roles which is a source of shame. He has a specific interest in cross diagnostic processes relating to shame, stigma and self-criticism.

His major therapy work has been to develop better conceptual understanding and interventions from people who have high levels of shame and self-criticism. 20 years ago he began to explore the value of developing compassion, especially self-compassion, for people from troubled backgrounds, who have high shame and self-criticism. With his patients, and from a variety of influences from standard psychotherapies, Buddhism, the neuroscience of emotion regulation, he has developed an integrative multi-modal approach to therapy called Compassion Focused Therapy. Different groups around the world are now developing and investigating the efficacy of compassion focused therapy.

While we are developing our understanding of the processes of empathy, kindness and compassion at the intra and interpersonal level we are yet to explore how to build compassion societies in the modern world, against the background of complex economics and business competitiveness. To help advance compassionate approaches to psychological and other human problems he established a charity called the Compassionate Mind Foundation. The mission statement is: Promoting Wellbeing Through the Scientific Understanding & Application of Compassion. In March 2011 he was awarded an OBE by the Queen for his work in mental health.

His recent books include:

Gilbert, P. (2010). *Compassion Focused Therapy: Distinctive Features*. London: Routledge

Gilbert, P. (2009). *The Compassionate Mind*. London: Constable Robinson: (2010 New Harbinger)

Gilbert, P. (2009). *Overcoming Depression: A Self-Help Guide using Cognitive Behavioural Techniques*. New York: Basic Books.

Gilbert, P. (2005). *Compassion: Conceptualisations, Research and Use in Psychotherapy*. London. Routledge

Gilbert, P. (2007). *Psychotherapy and Counselling for Depression*: London Sage

Gilbert P & Leahy, R (2007). *Therapeutic Relationship in the Cognitive Behaviour Psychotherapies*. London: Routledge.

He is now a series editor for Constable Robinson, for self-help books taking the Compassionate Mind Approach.

Sister Jayanti

European Director of Brahma Kumaris World Spiritual University (BKWSU) and their NGO Representative to the United Nations, Geneva

For over 40 years, Sister Jayanti has been an emissary for peace. She has a vision and experience that is truly global and deeply spiritual. Perhaps this is because among other factors, she is a child of two cultures. Sister Jayanti was born in Poona, India in 1949 of Sindhi parents who migrated to England in the 1950s. From the age of eight she was therefore exposed to Western education and cultural influence. Her return to India for several months' stay at the age of 19 (leaving behind her study of pharmacy at the University of London) led her to begin her life's path of spiritual study and service with the Brahma Kumaris World Spiritual University. Her role within the University is broad. As well as assisting with the overall co-ordination of the activities of the Brahma Kumaris in over 100 countries outside India, her day to day work involves spiritual counselling, teaching and translating. She is a Director of the International Co-ordinating Office of the Brahma Kumaris (BK) in London, Global Co-operation House, of the Global Retreat Centre in Oxfordshire and of BK Centres in over 20 European countries. She is a former trustee of the

Janki Foundation that considers the needs of patients and practitioners at the levels of body, mind and spirit. Her travels as a keenly sought after speaker and broadcaster have taken her into well over 100 countries. Many trips during the early eighties were pioneering in nature. She helped establish the work of the University in London, Hong Kong, the Caribbean, Japan, South Africa and several European countries and continues to provide spiritual support to Centres all over the world.

Another area of great importance to Sister Jayanti in her life and work is her contribution for over 30 years within the interfaith movement. Her approach to inter-religious co-operation is perhaps best summed up in this excerpt from her statement to the UN Seminar on the Encouragement of Understanding: Tolerance and Respect in Matters Relating to Freedom of Religion or Belief, in Geneva in 1984: "A simple analogy that helps me appreciate the role of each religion and even the paths of non-religions is that of a tree representing the whole of humanity. Every branch of the tree is supporting the leaves of the tree and so is important; i.e. every religion is a support for the people. There has to be a certain detachment even from my own religion to appreciate the validity of other paths. This does not mean being unfaithful to my religion but entering a state of consciousness that transcends barriers and limitations."

Sister Jayanti was an Advisor to the Council for a Parliament of the World's Religions, Chicago and gave a major presentation at the Parliament itself. She is also a member of Executive Committee of the World Congress of Faiths and is a member of the Advisory Body of the International Interfaith Centre. She also served on the World Congress of Faiths International Committee from 1988 to 1993, which planned the contribution of the World Congress of Faiths to 1993 - A Year of Interreligious Understanding and Co-operation. In the role of a spiritual leader and teacher, it is practice not theory that is paramount. This is of course the secret of Sister Jayanti's success. If there is one particular quality that could be singled out, it would be humility. This allows her to be a very clear instrument for others because of her constant attention on her own personal change. She firmly believes that we cannot expect to change others or the world around us unless we are prepared to change ourselves.

In December 2009 Sister Jayanti led the Brahma Kumaris delegation to the UN Climate Change Conference COP15 in Copenhagen. Cultural Rights and Climate Change, Spiritual & Ethical Perspectives, was a UN Conference held at the Palais des Nations May 2010, where Sister Jayanti was a speaker. *Coming into the Light* Sister Jayanti was a major speaker at a residential retreat for 120 from all over the Middle East that took place in Bahrain, February 2010.

Publications: Books by BK Jayanti

God's Healing Power, Michael Joseph/Penguin (London: 2002)

Practical Meditation, HCI (Florida: 2000)

The Art of Thinking, BKIS (London: 2000)

Dreams and Reality, BKIS (London: 2000)

With Mike George, *Meditation for Extremely Busy People*, BKIS (London: 2000)

Relaxing the Mind (audio tape and CD), BKIS (London: 2000)

Moments of Peace (video), Présence Image et Son (France)

Relationships between Genders: An Alternative Perspective (publication pending, the Netherlands: 2004)

Awaken Your Inner Wisdom (O Books: 2010)

God's Healing Power, new edition (Sterling Publishing, New York: 2010)

Awaken Your Inner Wisdom (O Books: 2010)

Rose Hudson-Wilkin Bphil Ed.

Born and grew up in Montego Bay. Attended Montego Bay High School for Girls. Trained as a Church Army Evangelist in Great Britain and returned to work in the diocese of Jamaica in the field of Christian Education. She later, returned with her husband to England in 1985. She was ordained deacon in 1991 and ordained to the priesthood in 1994. She presently serves as a priest in the diocese of London.

In 2007 she was appointed as a Chaplain to Her Majesty the Queen and in 2010, she became the first female to be appointed as the 79th Chaplain to the Speaker of the House of Commons. In her new role she leads the prayers in the House of Commons daily when the House is sitting and carries the responsibility for the pastoral care of both members and staff of the Palace of Westminster.

She has previously served as a member of the General Synod of the Church of England and was one of the Panel of Chairs of the Synod. She has also previously served on the Broadcasting Standards Commission and on the Board of SPCK – Chairing their Worldwide Committee. She has twice represented the Church of England at the World Council of Churches meeting and is also one of its representatives on the Anglican Consultative Council. As a Selection

Secretary for the Church of England, she helps to select men and women seeking to test their vocation to the ministry. She is often called on to preach in the colleges of Oxford and Cambridge and does some religious broadcasting.

She is married to a priest who serves as a prison chaplain and they have three adult children.

Professor Chris Cook

Professor Chris Cook is a Professorial Research Fellow in the Department of Theology & Religion at Durham University and a Consultant in Substance Misuse with Tees, Esk & Wear Valleys NHS Foundation Trust. He trained at St George's Hospital Medical School, London, and has worked in the psychiatry of substance misuse for 25 years. He was ordained as an Anglican priest in 2001. He is Director of the Project for Spirituality, Theology & Health at Durham University and an editor (with Andrew Powell and Andrew Sims) of *Spirituality and Psychiatry* (Royal College of Psychiatrists Press, 2009).

Grace Davie

Grace Davie is professor emeritus in the Sociology of Religion in the University of Exeter. She is a past-president of the American Association for the Sociology of Religion (2003) and of the Research Committee 22 (Sociology of Religion) of the International Sociological Association (2002-06). In 2000-01 she was the Kerstin-Hesselgren Professor in the University of Uppsala, where she returned for the 2006-07 academic session and again in 2010. In January 2008, she received an honorary degree from Uppsala.

In addition to numerous chapters and articles, she is the author of *Religion in Britain since 1945* (Blackwell 1994), *Religion in Modern Europe* (OUP 2000), *Europe: the Exceptional Case* (DLT 2002) and *The Sociology of Religion* (Sage 2007); she co-author of *Religious America, Secular Europe* (Ashgate 2008), and co-editor of *Predicting Religion* (Ashgate 2003) and *Welfare and Religion in 21st Century Europe* (2 vols) (Ashgate 2010 and 2011).

ABSTRACTS

PARALLEL SESSIONS 1

TUESDAY 15 MAY 2012

17.00 – 17.25PM

Spirituality and Health - Session H1 (Room C)

BUCKELDEE Jill

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Spirituality and psychodynamic counselling

How do psychodynamic counsellors reconcile their understanding of spirituality with their understanding of the theoretical framework of psychodynamic counselling? How might this impact on their clinical practice?

Despite clients wanting religion and spirituality to be included in counselling^{1,2} they are rarely included in the education, training and supervision of counsellors². Previous research has demonstrated that the inclusion of religion and spirituality into psychodynamic work can be uncomfortable⁴ and difficult⁵. This is problematic in psychodynamic counselling with its emphasis on the importance of the unconscious; any counsellor difficulties in thinking about spirituality may be unconsciously communicated to the client who then experiences this as an area to be avoided. This paper will present preliminary findings from a doctoral study investigating how psychodynamic counsellors reconcile their understanding of spirituality with their understanding of the theoretical framework of psychodynamic counselling and how this might impact on their clinical practice. Participants in the study (n=10) were chosen from a range of working environments and spiritual positions. Following a period of preparatory journaling by the participants, they were interviewed on two separate occasions. Both journals and interviews were designed to elicit narrative accounts that would yield rich insights into how the participants perceive and manage spirituality in the context of psychodynamic practice. The interviews were analysed using the Listening Guide^{6,7}, enabling different and multiple readings of the data. This allowed competing and at times conflicting voices to be heard within narratives. Cases will be presented demonstrating a range of ways of interpreting spirituality within psychodynamic counselling and the ways that this may impact on client work. An interpretive framework is currently being developed that includes the ongoing journey of understanding spirituality, the different types of struggle within this and the varied levels of consciousness about this among counsellors.

References

- ¹ Jenkins C. (2006) *A voice denied: clients' experience of the exclusion of spirituality in counselling and psychotherapy*. Unpublished PhD Thesis, University of Manchester, England
- ² Pargament K.I. (2007) *Spiritually integrated psychotherapy. Understanding and addressing the sacred*. London, The Guildford press
- ³ West W. (2009) Spirituality in Supervision. *Paper presentation at Acknowledging the spiritual client: An ethical essential. Association for Pastoral and Spiritual Care and Counselling Conference June/July 2009 Royal Agriculture College, Cirencester, England*
- ⁴ Martinez S. Baker M. (2000) 'Psychodynamic and religious?' Religiously committed psychodynamic counsellors, training and practice. *Counselling Psychology Quarterly* 13,3,259-264
- ⁵ Ross A. (2006) Psychodynamic counselling, religion and spirituality IN Wheeler S. (Ed) *Difference and diversity in counselling. Contemporary psychodynamic perspectives*, Basingstoke, Hampshire, Palgrave Macmillan
- ⁶ Duchet A. Mauthner N.S. (1998) Reflections on a Voice Centred relational Method: Analysing Maternal and Domestic Voices IN Ribbens J. Edwards R. (Eds) (1998) *Feminist Dilemmas in Qualitative Research. Public Knowledge and Private Lives* London; Sage Publications Ltd pp119-146

⁷ Duchet A. Mauthner N.S. (2008) What can be known and how? Narrated subjects and the Listening Guide
Qualitative Research 8,3,399-409

Spirituality and Religion – Session R1 (Room D)

JIRASEK Ivo

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Verticality as non-religious Spirituality

Spirituality is often perceived as a synonym for religion. And if not a synonym, then certainly its close companion. In this paper, I would like to point out the alternative definitions of spirituality grounded in philosophical anthropology by Max Scheler. Scheler states that the essence of a human being is not exhausted by practical intelligence as the culmination of gradational anthropology. In order to name the principle specifically characterizing the human way of being, he chooses a word that includes not only intellect, but also thinking in ideas, as well as a group of volitional and emotive acts such as love, respect, blissfulness, freedom, etc. – and this word is “the spirit” (der Geist). The center of manifestations of the spirit is a person, and its basic determination is the existential detachment from the organic which means freedom – “the openness to the world”. The perception of spirit as a principally personal being, thus enables us to redefine even the essence of spirituality. Spirituality can therefore become a symbol of searching for the meaning of life, awareness of the depths of life, unraveling the ethical and esthetic dimensions of the world, desire for harmony, the experience of transcendence. As a matter of fact, spiritual dimension (also called vertical dimension – with regard to the “depth” and “height” of phenomena associated with spirituality) of human life represents an area in which we can develop our potential. The paper deals with such understanding of spirituality and its connection with sport and education.

Spirituality and Ecology – Session E1 (Room E)

BÉRES Laura

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Celtic spirituality and post-modern geography: understanding narratives of engagement with place

This presentation will present initial reflections from a research project regarding spirituality and place. Iona, a tiny island in the Inner Scottish Hebrides, has been described as a “thin place” (a place where the boundary between the physical and spiritual worlds is thinner) and as the cradle of Christianity in Scotland. Although only 105 people live on the island year round, 250 000 tourists and pilgrims visit it during the summer months each year. People of all ages and backgrounds travel from around the world to visit, seemingly ever more attracted to Celtic spirituality as their faith in formal religious traditions has perhaps begun to falter. The restored Abbey on Iona is home to a radical ecumenical community known as the “Iona Community.” However, pilgrims to Iona also stay in hotels, Roman Catholic and Anglican retreat centres, and rent self-catering cottages because they are drawn to the island itself. Over the course of one year I have visited and stayed on Iona three different times, reflecting on my own changing engagement with the place and also interviewing people about their stories of having been moved in their thinking about their lives due to pivotal moments of engagement with place. These stories will be reflected upon through the lenses of Celtic spirituality and post-modern geography. These beginning reflections challenge us to think about space and place in different ways and to consider how best to integrate an engagement with the environment into direct social work, counselling and mental health practices.

Spirituality and Humanity and Social Justice – Session HSJ1 (Room F)

CARRINGTON Ann

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Ways of knowing in a fragmented world

In a fragmented world, where scholars and practitioners across disciplines continue to identify failings within current systems, spirituality is continually being held up as a possible solution. Within this exploration, the various ways of knowing have become a major focus across many disciplines as we move forward through the 21st Century.

In the post post-modern world, attempts are taken to recognize various way of knowing and great effort is made not to be homogenous. However, does this positioning actually work to maintain a fragmented world? And if so, can spiritual theory actually assist in learning to hold all ways of knowing as one? This paper explores a section of findings, pertaining to ways of knowing, from a comprehensive and rigorous qualitative research program using the process of meta-triangulation, which explored spiritual perspectives from paradigm to practice. Three distinct ways of knowing were identified for both the physical and spiritual. It was found that paradigmatic positioning within the physical created fragmentation, as most paradigms only recognized one way of knowing, while the spiritual paradigms explored predominantly recognized, and actively sought to include all ways of knowing. This insight offers a valuable contribution as it provides a possible pathway to holding the all as one, for both the individual and society.

Spirituality and Education – Session ED1 (Room G)

LAMBTON Anne

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Practical Spirituality: The role of spiritual intelligence in teaching and supporting Combined Subjects students

The Combined Subjects Programme at the University of Sunderland has approximately 700 students who are managed by a core team of six people. The programme has a large mature student population and this, coupled with the increasing burden of student fees and debt, means that many students are in part time (or in some cases full time) employment in order to fund their studies and support their families. This can result in less time being spent within the University environment both academically and socially, leading to a sense of isolation. In addition, the nature of a combined studies programme means that the students work across faculties, which can result in a feeling of fragmentation and a lack of identity, in comparison to traditional single honours students. This presentation will examine how the core teaching team use a spiritual leadership model, and exhibit spiritual intelligence in their support for students on the programme. This is expressed in a practical manner when supporting and teaching students to help them develop a sense of identity, belonging and interconnectedness. Individually and collectively, the members of the team seek meaning and purpose in the workplace through constant reflective practice, questioning what they do and how they can do it better to enhance the student experience. This has resulted in refined models of student support and teaching that have developed out of the team's own values and beliefs. These models are student centred and are enthused with personal authenticity, empathy and express spirituality in action.

TUESDAY 15 MAY 2012

17.30 – 17.55PM

Spirituality and Health – Session H2 (Room C)

MARQUÈS-BROCKSOPP Lorna

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Existential wellbeing & sight loss: Towards a holistic framework for research and practice.

This presentation will discuss a project into holistic wellbeing and sight loss by a doctoral student and researcher at Guide Dogs for the Blind Association. A review of the literature suggests a significant positive relationship between existential spiritual wellbeing and chronic illness, and this link has also been made with sight loss. Nevertheless, the specific area of spirituality and its relationship to vision-specific wellbeing has not been addressed by Guide Dogs, or by the vision impairment sector in the UK. Therefore, this presentation will show how thematic analysis of in-depth interview transcripts has enabled an understanding of the role of existential spirituality in the overall wellbeing of individuals with sight loss. It will draw upon personal narratives of spiritual engagement through holistic health activities such as yoga and meditation, highlighting how such practices enable individuals to find meaning and purpose in life, and how existential spirituality may act as a "buffer" to counteract the negative impact of vision loss. Finally, the construction of a holistic framework will enable future research to appreciate not only the functional and physical needs of blind and partially sighted individuals, but also the emotional, social and spiritual impact of sight loss. In doing so, it is hoped that practitioners will consider sight loss rehabilitation that is sensitive to the whole of the person, thus integrating the bio, psycho, social and the spiritual.

Spirituality and Religion – Session R2 (Room D)

SELBIE Philip C

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'The Labyrinth of the World and the Paradise of the Heart': Jan Amos Comenius and Lessons in Spirituality for Today

There is a strong temptation to believe we live in a society today that is significantly more fragmented, disconnected and impersonal than it was in the past. Shallow and fleeting human relationships appear to hold together a society often characterised by the extended relational reach of social networks and the tribal identities of brand loyalty. However, it could also be argued that these features are nothing more than today's symptoms of a more significant and timeless problematic of the human condition; namely the search for reality, meaning and truth. This paper will explore the view that spirituality is concerned with finding meaning through the pursuit of truth and ultimately the choice of virtue over vice. This theme is at the heart of 'The Labyrinth of the World and the Paradise of the Heart' written by Jan Amos Comenius and published in 1632. Considered to be one of the greatest pieces of Czech literature ever written, this allegorical tale depicts mankind's relationship with the created world as well as the relationship between the curious pupil and a wise teacher. As the role and influence of religion appears to decrease in Western society, this paper argues that an understanding of Comenian spirituality is good for human relationships and also makes an important contribution to the debate about promoting a more civilised society for tomorrow.

Spirituality and Ecology – Session E2 (Room E)

Francis Andrew (Presenting Author)

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Role of spirituality in the positive association between the experience of nature and psychological health.

The positive effects of nature exposure and connection to nature on psychological health have been demonstrated in a small but robust set of previous studies, although the mechanisms mediating these effects remain obscure. We examined associations between variables of exposure to nature, connection to nature, psychological wellbeing and spirituality. Further, we tested the hypotheses that spirituality would mediate the effects of (1) exposure to nature and (2) connection to nature on psychological wellbeing. 190 participants, 132 females and 58 males, with a mean age of 36.8 years ($SD = 13.1$ years) completed surveys comprising (1) the Nature Exposure Questionnaire measuring levels of physical exposure to nature in everyday life and activities, as well as outside of everyday environments, (2) the Connectedness to Nature Scale measuring trait levels of feeling emotionally connected to nature, (3) the Mysticism Scale measuring perceived spiritual/mystic experiences and (4) the WHO Quality of Life brief scale. Significant positive associations were found between all variables in predicted directions. Nature exposure and connection to nature each predicted higher levels of wellbeing and were associated with greater reported spirituality. Furthermore, spirituality significantly mediated the relationship between (1) exposure to nature and wellbeing, and (2) connection to nature and wellbeing. It is concluded that spirituality can be an important aspect of our experiences of nature and, as a consequence, the positive effects we derive from it.

Spirituality and Humanity and Social Justice – Session HSJ2 (Room F)

GUO Ting

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Spirituality of Artificial Intelligence: Creative Evolution of 'Human Becoming'

In this paper, I will evaluate the emergence of the philosophy of *Artificial Intelligence* (AI) as a phenomenon composed of scientific, technological, cultural and religious element. As will be argued, being *homo sapiens* implies the freedom to think beyond corporeal condition, which appears to be evident in the aspiration and discourses of AI. It invites a re-thinking of the cultural and spiritual meaning of modern science and human flourishing..

From a historical-comparative perspective, early AI research seemed to be driven by problems of human limits (particularly mortality and self-identity) and consequently, a desire for self-understanding, self-transformation and self-transcendence. The assumption underpinning this belief was that such transcendence was not only possible but also moral. In my view, questions of religiosity and spirituality cannot be divorced from the philosophy of AI; rather, these elements constitute, drive, and reinforce one another, with questions of belief, spirituality, and being often lurking unmarked or explicitly denied within AI frameworks and practices.

In order to study the general persistence of religiosity and spirituality in contemporary culture, particularly with regard to the interaction between religion and science, a critical analysis of the early history of the philosophy of AI may offer an innovative perspective.

Spirituality and Education – Session ED2 (Room G)

WATSON Jacqueline E

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Spiritual education in a fragmented world: can Habermas offer spiritual direction?

“Genuine faith is not merely a doctrine, something believed, but is also a source of energy that the person of faith taps into performatively to nurture her whole life.” (Jurgen Habermas)

I write from an interest in spirituality in school education (particularly in the UK), both in relation to Religious Education and to the whole school, and whole child, notion of spiritual development. Increasingly I see spirituality's relationship with religious and non-religious worldviews as crucial, and it is in this public realm of worldviews that fracture and schism is perhaps most pronounced. I am committed to inter-faith dialogue, but, perhaps because I am a Humanist, I am sensitive to the problematics of such dialogue, and puzzle particularly over the relationship between religious and/or spiritual knowledge and knowing and the knowledge generated through reason, rationality and science. Post-secular education must help the next generation to do better at talking to each other across religious and spiritual divides but also to better understand differences between the epistemologies of science and reason and those of spiritual worldviews. The philosopher and sociologist, Jurgen Habermas, has, particularly more recently, given close, sympathetic attention to post-secular society's relationship with religions, and to public discourse across fragmented religious worldviews. In this paper I would like to explore whether Habermas can offer spiritual direction to post-secular education.

TUESDAY 15 MAY 2012

18.00 – 18.25PM

Spirituality and Health – Session H3 (Room C)

VISAGIE Innes

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Spirituality and the role of the spirit in the context of the body, mind and spirit tri-unity

The paper will explore possible ways in which an individual's spirituality contributes to a level of coherent existence in the context of a fragmented world. The paper will describe, metaphorically, the dynamic and continuous process of integrating the body, mind and spirit, as the *construction* of a *Frame of Reference*. In terms of this *Frame of Reference* metaphor certain questions will be explored: Is a person's spirituality contributing to this construction of the *Frame of Reference* or is a person's *spirituality* an alternative metaphor for the *Frame of Reference*? Using the concepts *Frame of Reference* and *spirituality* as alternatives, would that mean favouring the role of the *spirit* in the attempt to understand the process of integration of *body, mind and spirit*?

The *Frame of Reference* is also operating as a 'lens' through which a person is able to make sense of life, to exist in a meaningful way and to engage in deep meaningful relations. Counselling is understood as that process that facilitates the reconstruction of a shattered *Frame of Reference* when the client's own reconstructing attempts got stuck. Is counselling thus a *spiritual process*, or is it a process that occasionally has to deal with issues of a *spiritual nature* or occasionally with issues related to the person's *spirit* as in the context of the *body, mind and spirit tri-unity*?

Spirituality and Religion – Session R3 (Room D)

ECCLES Thomas B

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Arguing with God, trying to put smoke in a box and other interesting PhD activities

The twelve step programme of Alcoholics Anonymous (AA) is a set of principles that provide a way of life for those that follow it and is based upon a 'spiritual awakening' (Alcoholics Anonymous 1985 pp59-60). The aim of this doctoral thesis is to examine how managers who follow this spiritual twelve step programme apply it in their organisational role. I am using the concept of Spiritual Intelligence and trying to agree a definition for the research process. This is fraught with philosophical challenges that has tested experienced academics such as Allport, Gardner and Emmons; Zohar and Marshall define SI as 'the ultimate intelligence', Garner questions its inclusion as an intelligence (2000) yet Newberg and Newberg (2010) claim that 'the field of Neurotheology already supports the notion of a complex synergistic interaction between spirituality and the brain'. This presentation will explore epistemological, ontological and methodological issues affecting this mixed method research.

PARALLEL SESSIONS 2

WEDNESDAY 16 MAY 2012

11.30 – 11.55 AM

Spirituality and Health – Session H4 (Room C)

EGAN Richard (Primary Presenter)

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Spirituality in New Zealand end-of-life care: findings from a national study

The purpose of this presentation is to report on the first national study (2006-2008) of New Zealand's spiritual care at end-of-life, primarily focused in hospices. A very secular country, with just 8-12% of the population attending regular religious services, this study showed almost 70% of those at end-of-life wanted spiritual care. More explicitly, the research questions considered were: what does spirituality mean for those affected by terminal illness? What are their spiritual needs? What do Māori say about spirituality/spiritual care? And, how can spiritual care be improved? A mixed methods approach included an extensive literature review and two discrete studies. Study One, using a generic qualitative approach for the process and analysis, involved 52 interviews (patients n=24, family members n=9, staff n=8, chaplains n=8, Māori experts n=3). Study Two surveyed 78% of New Zealand's hospices (N=25, response rate 59%). The findings show explicit spiritual care is inconsistent; study two suggested only 17% of patients and 14% of family members said they had received explicit spiritual care from their hospice. Spirituality is understood broadly in the study samples. Participants had eclectic spiritual practices and beliefs, there were high spiritual needs, and structural issues need to be addressed to improve spiritual care. This presentation will show the importance of spirituality in a very secular country, for New Zealand has a unique contribution to make within a fragmented world and to the growing international understanding of spirituality and spiritual care.

Spirituality and Religion – Session R4 (Room D)

PLESHOYANO Alexandra

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William James - The Varieties of Religious or Spiritual Experiences?

For the purpose of his “Gifford Lectures” (1901-1902), William James stated clearly what he meant when using the word “religion”: “On the one side of it lies institutional, on the other personal religion”. James was strictly interested by the latter. Nowadays many would rather use the word “spiritual” rather than “religious”. Why’s that?

In this paper, I argue that on one hand the word ‘religious’ is not relevant today to depict James’s purpose, and on the other hand, that the adjective “spiritual” is way too broad and doesn’t respect James’s first intention which was “to defend [...] ‘experience’ against ‘philosophy’ as being the real backbone of the world’s religious life”. To begin with, we shall outline what James meant by the word “experience” in order to tackle, in the second part, his definition of a “religious experience” per se. In the third part, we will expose James’ second intention which was to convince the hearer and reader: “that, although all the special manifestations of religion have been absurd” [meaning its creeds and theories], yet the life of it as a whole is mankind’s most important function.” James considered this to be *his own* religious act. This will provide us with the necessary critical apparatus to approach, in the third part, James’s understanding of what he called “the Mystical States of Consciousness”. To conclude, we will see how James’s approach makes indeed an important contribution to the pluralistic and interfaith dialogue of our modern world of globalization.

Spirituality and Mental Health – Session MH1 (Room E)

GRAY Alison

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RAID: The spirituality and philosophy of a new interdisciplinary model of mental health care in the general hospital

Many commentators have highlighted the need for care and compassion within the NHS, and lamented the pressures which lead to depersonalization and fragmentation of care, particularly for the most vulnerable. This was addressed in a very busy inner city hospital by developing a new model of mental health care in the general hospital setting. The Rapid Access Interface and Discharge (RAID) launched in late 2010. The team works across health disciplines, across diagnoses and across age groups. RAID has forged a new spirituality and philosophy of care, for the whole person or rather has restated an age-old philosophy for the 21st Century. The effectiveness of the team has been demonstrated by positive feedback and satisfaction surveys from patients’ carers’, and staff and by cost savings of at least 4 million pounds. This paper highlights the attitudes and beliefs of the team members, which have helped the model to be so successful, we suggest that these attitudes are fundamental and would need to be sustained if the model were to be replicated successfully elsewhere. The documentation around the setting up of RAID was examined to identify the implicit and explicit underlying spiritual philosophy of this model at the point of initiation. These expectations were compared with semi-structured interviews with members of the RAID team to identify themes and beliefs which currently underpin care and sustain those workers in a challenging work environment, and to determine if these are the same or differ from those predicted in the initial documents.

Spirituality and Humanity and Social Justice – Session HSJ3 (Room F)

PALMAROZZA Paul

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Partner in Principled Business (an ethics training and consultancy practice) and member of the Ethics & Spiritual Development Panel of the Worshipful Company of Information Technologists

Stillness and Success

Various spiritual teachings offer virtues as the guides for a full and happy life. Their effect is to bring a person into a finer, more harmonious and receptive state in which to receive the impulses of Spirit. Truth, justice, and love are such examples. To set out a list of these fine qualities is one thing, to live them is quite another. For many people in business there seems to be no relationship between these divine qualities and success. With the values of society skewed strongly toward financial gain and pleasure as the goals of life, the general response is to choose that which maximises these material returns. In these cases the still small voice of Spiritual consciousness is not heard; drowned out by the louder voices of doubt, fear, anger, greed and lust. The result is that we settle for something less than true happiness.

A still mind is needed to discern between right and wrong; true and false, selfish and selfless. When the mind is still, without disturbance, then the full light, power and energy of Spirit is reflected there. One can then see clearly and the heart is open, able to embrace all. The presentation will attempt to show how the fine discrimination brought about by a still mind enables us to operate in the world of commerce or in fact in any other realm of human activity in a natural way; truthful, just, caring and fully responsible in all that we think, say and do.

Spirituality and Education – Session ED3 (Room G)

SEYMOUR Beth (Primary Presenter)

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CAMPBELL Morag

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'Symbols and spiritual care: spiritual conversations in health care'

Spiritual care has been and remains a key area of health and nursing practice. Spiritual care is identified as intrinsic to nursing programmes and generally considered part of the work of health care workers (NMC, 2010; NES, 2009). Literature, symbols and story-telling are well known approaches to learning and researching about spiritual and emotional health (Kellehear et al, 2009; Sandelowski, 1991; Sandelowski and Carson Jones, 1996; Seymour 2009, NES, 2009). In this paper we will suggest innovative teaching and learning methods which use story-telling and symbols to expand health care students' personal and professional understandings of spiritual care. We will discuss how students are encouraged to hear the stories of patients/clients, reflect on their own personal and professional stories and find meaning in objects that have significance for patients in their care. Discussion will take place in 3 sections: Firstly we will explore some of the mediums used to help students learn about spiritual care and spiritual conversations. For example drama, novels, poetry, music, film, art work and artefacts can all be used to provide valuable learning experiences. Secondly an exegesis of students' illustrations of spiritual and emotional narratives will be presented. While some students are reluctant to reveal spiritual and emotional experiences in the classroom they often feel free to express these personal conversations in their reflective writing. Finally, we will discuss how an appreciation of artefacts can be used in health care and evaluated in some detail in terms of their usefulness for learning about spiritual health.

Kellehear, A., Pugh, E. & Atter, L. (2009) Home away from home? A case study of bedside objects in a hospice. *International Journal of Palliative Nursing*. 15 (3), pp. 148-152.

NES (2009) *Spiritual Care Matters* NHS Education for Scotland.

NMC (2010) *Standards for pre-registration nursing education*. Nursing and Midwifery Council.

Sandelowski, M. (1991) Telling stories: Narrative approaches in qualitative research. *Image*, 23 (3), pp161-166.

Sandelowski M. & Corson Jones L. (1996) 'Healing fictions': stories of choosing in the aftermath of the detection of fetal anomalies *Soc. Sci. Med.* 42, (3), pp. 353-361

Seymour, B. (2009) What do nursing students understand by spirituality and spiritual care? *Scottish Journal of Healthcare Chaplaincy*, 12 (2), pp38-46

WEDNESDAY 16 MAY 2012

12.00 – 12.25PM

Spirituality and Health – Session H5 (Room C)

PINTO Sara (Primary Presenter)

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Spirituality and hope of cancer patients under chemotherapy

Introduction: Cancer has become a dreaded disease leading people to wonder about the meaning of life and hope. Previous research have demonstrated that spirituality helps patients to restore hope, to find meaning and direction to life and deal with the disease.

Objectives: To analyze the levels of spirituality and hope, the relationship between them and some variables that affect spirituality and hope of patients who are undertaking chemotherapy.

Materials and Methods: It is an exploratory-descriptive-correlational research. Spirituality was measured using the Scale for Assessment of Spirituality in Health Contexts (Pinto & Pais-Ribeiro, 2007) and hope was measured using Herth Hope Index - PT (Viana *et al.*, 2010). The sample, no-probabilistic, sequential includes 92 patients from a Chemotherapy Day Hospital, in Portugal. **Results:** Findings suggest that the patients have a high average of spirituality and hope and these two constructs are related to each other. The vertical dimension of spirituality is more pronounced in the elderly and in patients who have a regular religious practice. As longer the chemotherapy period smaller is the patients hope. Those who are conscious of their poor health are unhappier and look at the future with less hope. However the majority believe that their life has changed for better and learned to appreciate the little things in daily life. **Conclusions:** Hope and spirituality are two related characteristics in cancer patients. This research provides evidence to Portuguese health workers about patient's spirituality, an emergent theme in research and practice.

Spirituality and Religion – Session R5 (Room D)

SHIROYO Tamiyo

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Spirituality in the Netherlands – through Eigentijds Festival (Contemporary Festival)

The declining influence of traditional religions on thoughts and behaviours is observed in many industrial societies since the second half of the last century. Behind this change, another kind of religiosity seems to develop and penetrate quietly but gradually those societies. Many of these philosophies and practices can be of a religious nature, but they take place outside the institutionalized religious frameworks. The new phenomenon has been earning more and more legitimacy and has ended up being called simply “spirituality” in the last twenty years. Having quite a few common features as a global tide, this new spirituality also has particularities in every different societies. Understanding characteristics of the spirituality from different corners in the world should help us to a better understanding of this trans-cultural side of the phenomenon. This presentation tries to distinguish some features of development of spirituality in the Netherlands, one of the most “spiritually” advanced societies. *Eigentijds Festival* (Contemporary Festival), one of the largest and renowned events in the field of the new spirituality in the Netherlands, is our research field. It now offers about 500 workshops focused on well-being and personal development. A special emphasis will be placed on the relation between traditional religions (mainly Protestant) and the new religion (“spirituality”) in the presentation.

Spirituality and Mental Health – Session MH2 (Room E)

KOSLANDER Tiburtius

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The Communion of the Light - Shaping the spiritual dimension in the mental healthcare context

The overall aim of this thesis was to achieve a deeper understanding of patients' religious nature and spiritual dimension with regard to its ontological meaning and its various manifestations in the light of the caring science perspective. For understanding of human being's spirituality and religiosity in mental health care context, a theological interpretive framework based on Paul Tillich's theology is used.

Summary of the presentation: The interpretation work resulted in two themes formulated as metaphors: “The spiritual chameleon” which expresses the diversity of spiritual manifestations and its meanings as religiosity, transcendence, profanity and idolatry. Some manifestations were experienced as positive, whereas others were experienced as negative. The metaphor “The Holy War” which expresses the necessity to start a spiritual process in human life and is used to describe how the negative meaning of the spiritual manifestations can destroy the lives of individuals, bringing them to the experience of the annihilation of their existence. However, when they encountered the divine spirituality and love they could survive and walk confidently through life, despite suffering.

The theoretical model, called the “Communion of light” describes the concept of *claritas* in caring community with a caring culture. The model shows the light of spiritual love, the power that comes from the reality of light. With the help of symbols and rituals, caregivers are able to help patients to understand and see the light. Caring is based on caregivers’ ethical stance which enables them to see the patients’ with her or his absolute dignity.

Spirituality and Humanity and Social Justice – Session HSJ4 (Room F)

YEE Jeffrey

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Spirituality and performance at work in Malaysia

This paper will present PhD research exploring the relevance of spirituality to performance at work in Malaysia. The research will explore its questions in the healthcare sales setting. Some interesting tensions seem evident with this focus in that healthcare may more easily lend itself to a spiritual dimension whilst the sales environment best captures the business climate of delivering results. Additionally, the research questions will be explored in the Malaysian context - a distinctly multi-ethnic and multi-religious society. Further tensions can be seen in Malaysia and its approach to achieve developed nation status by 2020. Its 4th Prime Minister, at the Malaysian Business Council, stressed that economic development alone is insufficient and that Malaysia “must be a nation that is fully developed along all the dimensions: economically, politically, socially, spiritually, psychologically and culturally.” However, current government efforts address every dimension except that of the spirit. The paper will outline the research, methodology to be adopted and examine how these different tensions will be explored during the research. The paper will provide a different cultural perspective on explorations of spirituality in the workplace setting since much of the focus has been from a western perspective. Furthermore, there has been very little spirituality at work research conducted from a Malaysian perspective.

Spirituality and Education – Session ED4 (Room G)

ELLIOTT Kim J

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Inside out: Spirituality and sexuality in Aotearoa/New Zealand secondary schools

The focus of this presentation is health teachers’ beliefs about and experiences of spirituality in secondary school-based sexuality education, with particular reference to an indigenous holistic model of health. Spirituality remains a relatively inarticulated aspect of secondary school educational endeavour in NZ. While the participants’ narratives provided many threads of wisdom, I identified six key insights from the research. The first insight is that the inclusion of an indigenous holistic model of health in an English medium curriculum uncovers a number of linguistic and cultural tensions. The second insight states that removal of *whenua* and *te reo Maori* as key aspects of *te whare tapa wha* means that this model, while viewed by many as ‘the Maori model of health’, is by process of appropriation no longer that. Thirdly this thesis highlights ways in which the role of health teacher is increasingly being viewed by parents, teachers and associated professionals as one of ‘pseudo parent’, with many of the responsibilities that parenting entails. The fourth insight is that in the process of doing this invisible work of pseudo-parenting, health teachers are working in risky environments, personally and professionally. The fifth insight proposes that in attempting to define ourselves as belonging to this land, Pakeha have appropriated that which is encapsulated within Maori concepts as integral to our own cultural identity. Sixthly, the research named and began to define the notion of ‘spiritual research’, the idea that the way we undertake research can be claimed as a methodology in itself.

WEDNESDAY 16 MAY 2012

12.30 – 12.55PM

Spirituality and Health – Session H6 (Room C)

PRICE Ann

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Is spirituality evident as part of the caring activity of nurses within an intensive care unit?

Background: Caring within nursing is a complex concept but is often considered to be a holistic activity that includes considering spiritual needs (Austgard 2008).

Aim: The aim of this presentation is to explore whether spirituality is considered when caring for critically ill patients.

Methodology: 13 qualified nurses, currently working within an intensive care unit, were interviewed about the components of caring for critically ill patients.

Analysis: Content analysis was utilised to explore whether the areas of Miner-Williams (2006) 'Model of Spirituality' were evident within the interview data. Data was examined around the relational, behavioural, values and concepts highlighted within the model.

Results: All participants talked about the importance of interaction and holistic care. However, many of the aspects in the model were not highlighted such as forgiveness, religion, and some were scantily addressed such as hope, peace. Most of the participants related the elements to the importance of psychological rather than spiritual care.

Limitations: The nurses' views may not reflect patients' experiences and concerns relating to spirituality.

Discussion: Although holistic care is viewed as important the participants in this study focused on the body and mind elements rather than spirit. This may be due to lack of awareness about the spiritual issues in critically ill patients or difficulty in applying the model to this practice setting.

Conclusion: Further work to explore the relevance of spirituality for critically ill patients is needed so that this can be integrated into holistic practice.

Reference:

Austgard, K.I. (2008) What characterises nursing care? A hermeneutical philosophical inquiry. *Scandinavian Journal of Caring Science* 22: 314-9

Miner-Williams, D. (2006) Putting a puzzle together: making spirituality meaningful for nursing using an evolving theoretical framework. *Journal of Clinical Nursing* 15: 811-821

Spirituality and Religion - Session R6 (Room D)

PRENTIS Sharon

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Rewriting the prescription: obfuscation and cultural deliberations around taking medicines

Healthcare professionals assume that once instructed patients, will adhere to the correct dosage and usage of prescribed medicines and treatments. Anything that can potentially affect the efficacy of treatments including deviation from treatment is seen by professionals to be the result of the patient misunderstanding their condition or therapeutic regime, not necessarily as a way of individuals making sense of what is happening to their bodies from a wider cosmological perspective. Spirituality as a significant means by which patients interpret important life events is not usually considered unless the patient explicitly brings it up.

Focusing on older women from black and minority ethnic faith communities, the presentation draws on the findings from a qualitative study that identified the impact of culture and faith in particular, on the utilisation of prescribed treatment. Concealment of how treatment was used was not necessarily deliberate but for older women appeasement to health professions who may not necessarily understand 'deeper things'. Self-care in ways that were congruent with belief allowed them to negotiate a number of competing personal and public intentions. The interpretative framework identified draws on symbolic interactionism and Kierkegaardian philosophical approaches to explain how the dilemmas between personal and public notions of self-care contribute to an overall understanding of wellbeing.

Spirituality and Mental Health – Session MH3 (Room E)

HILLEN David Peter

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The role of spirituality in substance addiction recovery in Scotland

It is widely accepted that drug addiction has a profound impact on individuals, families and society, eroding individuals' well-being and contributing to the fragmentation of families and societal structures. Since the release of the Scottish Government's policy report, *The Road to Recovery* in 2008, the concept of recovery has been popularised and new recovery organisations have been formed. Much of thinking behind this has drawn on work

carried out in the United States of America, where spirituality has been embraced as part of a holistic approach to recovery. This paper will explore the presence, and, most critically, the relative absence of spirituality in the contemporary Scottish recovery movement, by locating this in the context of a review of current literature, policy and practice. The paper will argue that the lack of attention to spirituality must be understood as a product of Scotland's unique cultural background and religious history. The paper will conclude by proposing that spirituality offers a potential source of hope and resilience for those recovering from addiction, and as a result, a resource for societal restoration. This topic will be the basis for my PhD fieldwork, to be undertaken in 2012.

Spirituality and Humanity and Social Justice – Session HSJ5(Room F)

MORGAN Geoff

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Spiritual advocacy in England? The overlapping roles of chaplains and advocates

Against a background of the relative numbers of advocates and chaplains in England, the nature of advocacy practice is considered. The Mental Capacity Act (2005) (MCA) and the amendments to the Mental Health Act (1983) in 2007- which came into effect respectively in 2007 and 2009- made it a statutory duty in England and Wales for the NHS and local authorities to refer to advocacy services. The MCA also specifically facilitated the involvement of Independent Mental Capacity Advocates (IMCAs) in safeguarding vulnerable adults procedures. This growth in advocacy coincided with an increase in literature on mental health and spirituality, of which a refreshed faith-based social conscience will want to be aware. Both independent advocates and spiritual care coordinators/chaplains use advocacy skills, and for IMCAs, social, cultural and spiritual factors are influential. In combining interviews with over 40 advocates, chaplains and service users, and by comparing numbers in the field, it may be argued that emotion and spirituality should at least be more fully recognised by advocates. The attested 'rediscovery of the spiritual dimension in health and social care' could highlight some shortcomings in the professionalisation of advocacy in relation to these areas, and possible advantages in conversation between faith and advocacy practitioners. The question is left open as to whether such a fresh synthesis of knowledge and skills could be useful in improved safeguards for the most vulnerable in society.

Keywords: independent advocacy; practical theology; spiritual care; chaplaincy; well-being; professional studies; training; safeguarding vulnerable adults.

Spirituality and Education – Session ED5 (Room G)

CLIFFORD Philomena

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Moral and Spiritual Education as an Intrinsic Part of the School Curriculum

In this paper both morality and spirituality are broadly defined and relate more to the Aristotelian model of 'wisdom in the art of living', rather than specific adherence to a Faith group and a distinction was drawn between 'spirituality' and 'religion' although common ground is shared. The study was initiated in response to and concern for the decline in moral and spiritual education, within educational institutions and society, to the detriment of young people. This paper reflects on a particular moral and spiritual programme in a school which was found to be intrinsic to the curriculum in which pupils were encouraged to build on their own experience and reflect on 'virtues' such as 'kindness,' 'reliability' or 'responsibility', rather than being subject to the imposition of a set of rules and regulations. Ultimately, positive associations were formulated between the moral and spiritual programme at the school and outcomes such as the pupil's ability to resolve conflict and self regulating behaviour. The results were indicative of good practice and were an example of a generic, non-denominational, non-dogmatic programme which has the potential for a more universal application and appeal within a modern pluralistic society. Other findings such as examples of empathy and altruism in relation to the moral and spiritual agenda, were optimistic in consideration of the complex array of wider societal and educational problems at the opposite end of the scale such as anti-social behaviour and feelings of 'alienation' or 'meaninglessness', where a lack of any kind of moral and spiritual education has been considered to be injurious to the well being of young people. Importantly, in relation to this study, the literature alluded to the relationship between spiritual awareness and ethical behaviour. The evidence suggests that with minimal training and access to basic resources including the teacher's and children's own life experience, a moral and spiritual education may be delivered generically, both within formal sessions as well as incidentally, within any educational setting, by *all* teachers and interested adults. Such programmes may potentially become an intrinsic,

embedded, part of any curriculum with the aim of imbuing inherent and positive qualities towards the betterment of humanity.

Keywords : virtues : incidental : intrinsic : wisdom : spiritual

PARALLEL SESSIONS 3

THURSDAY 17 MAY 2012

10.00-10.25AM

Spirituality and Health - Session H7 (Room C)

HALL Jenny

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What do UK midwives say about spirituality and spiritual care?

In research and narratives many women indicate pregnancy and birth is a powerful spiritual event. Despite the transformative nature of this life experience there has been limited research that addresses the issues of spiritual care in relation to midwifery practise. There has been no research currently in the UK. The aim of this presentation is to discuss issues around spirituality and spiritual care that were raised by a group of qualified midwives as part of an EdD study that explored the 'Essence of the art of the midwife'. The implications of the study in relation to the current changes in the maternity services, and midwifery education will also be explored.

Spirituality and Creative Arts – Session CR1 (Room D)

RENZENBRINK Irene H

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Softening the Edges in Slovakia: A creative Arts Approach to Healing in Bereavement and Loss

In "Lifestory", Irish fiction writer Maeve Binchy refers to the way in which stories "soften the edges" of painful life experiences. Narrative and story, poetry, art therapy and music therapy are some of the ways in which we can assist people who feel broken, empty and lost to repair what eminent sociologist Peter Marris referred to as the "shattered structure of meaning", a fundamental spiritual endeavour. This session will report on art therapy workshops conducted in post Communist Slovakia to assist hospice volunteers to express thoughts and feelings associated with the destruction of churches, tensions in family and community life and bereavement and loss under Communist rule.

Spirituality and Humanity and Social Justice – Session HSJ6 (Room F)

CULLEN Anne

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Transformational leadership – the unacknowledged legacies of spiritual transcendence, psychoanalysis and dialectical materialism

According to Chambers Dictionary the verb 'to transcend' and its correlates 'transcendence' and 'transcendental' refer to the capacity to 'to pass or lie beyond the range or limit of (human understanding...) to rise above; to surmount; to surpass; to exceed'. In spiritual and psychotherapeutic discourses transcendence involves being able to access a higher form or level of experience that enhances the ability of the individual to withstand, overcome or grow as a result of their experiences of external adversity or internal distress. From a philosophical perspective the concept of the transcendental is invoked by Kant in his proposal that since concepts such as time, space and causality cannot be derived from empirical experience, they must be properties of our minds rather than of the external world. He suggests that these 'a priori' concepts provide the mechanism through which our minds transcend the fragmentary nature of our sensory data to pre-consciously structure our experience and thought. This presentation will trace how Kant's concept of the transcendental is taken up in the work of Hegel and Marx, who each identify a continuing dialectical progression within human history, whereby each apparent crisis of the socio-economic order carries within it the seeds of a qualitatively different and more enlightened form of social organisation. It will suggest that current accounts of 'transformational leadership' draw implicitly, sometimes misleadingly, on both spiritual-psychotherapeutic and philosophical-political concepts of transcendence. Those

attending will be invited to consider whether and in what form 'transformational leadership' is needed in our fragmented world.

WORKSHOPS THURSDAY 17 MAY 2012

10.00-11.00AM

(Room E)

HOWARD Sue

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Transforming Leaders in Support of Caring Economics

To share insights from my research and work using 'The Holistic Development Model'

To address the question "How can spiritual awareness be cultivated in business/organisations to extend the sphere of human flourishing and also encourage social justice?"

My PhD research: 'An investigation of the Christian application of the Holistic Development Model (HDM)' has led me to a new Christian organisation consultancy EPICC (www.workplacematters.org.uk). We have practical engagement with organisations using the HDM ('the map'). I am one of four UK HDM certified practitioners (*The Map of Meaning*, 2011, Lips-Wiersma & Morris, Greenleaf, has a case study of my work. See www.holisticdevelopment.org.nz for 'the map'). EPICC are also experimenting with 'Action Research as Living Theory' (Whitehead & McNiff, 2006, Sage) as we investigate the possibilities of working in new ways.

Within the context of 'The Thriving Business' EPICC builds a business case, using a survey, to explore how the dominant industrial management system needs to be balanced with the emergent social system (relationships, ethics, inspiration, engaging the whole person). Using questions like: How do we focus effort? How do we get sustainable high performance? How can we add in the social element? How do I strengthen my self-belief and increase the meaning in my life? This leads to greater awareness of the role of the spiritual. We then work with the model to explore people's personal leadership challenges - looking holistically at factors which affect human flourishing, including service to others and making a difference in terms of social justice.

(Room G)

PRENTIS Sharon T (Primary Presenter)

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ROGERS Melanie H F

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University of Huddersfield

Spirituality education in Health and Social Care

In many health and social care institutions, the teaching of spirituality has a low priority within education curricula despite it being recognised as an integral part of healthcare delivery. To develop a broader understanding of spirituality, lecturers at the University of Huddersfield, School of Healthcare have implemented spirituality study days, developed an MSc module and formed a Spirituality Special Interest Group (SIG). The Spirituality SIG aims are:

- 1) To provide education and training on spirituality in health and social care and offer a resource to educators and other professionals
- 2) To increase awareness of personal and professional issues related to spirituality and spiritual care
- 3) To provide a forum for debate and promote research on spirituality in health and social care
- 4) To develop and share expertise on spirituality and identify any impact on professional practice through research, education and publications.

Currently, the number of academics at the School explicitly teaching in this subject area is small. Therefore, a research project to determine the barriers and facilitators for including spirituality into Health and Social Care Education was initiated. The project, which started in autumn 2011, intends to examine what strategies are used to enable educators to support students gain a better understanding of spirituality, and how these strategies relate to students' personal development and professional healthcare practice.

This presentation will present perceptions about spirituality in an education context expressed by Health and Social Care Educators.

THURSDAY 17 MAY 2012
10.30 – 10.55AM

Spirituality and Health - Session H8 (Room C)

DARBY Kathryn (Primary Presenter)

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The spiritual needs of sick children and adolescents in a paediatric hospital context: outcomes and reflections from a participation project

We are a multi-disciplinary team of a Chaplain, academic with a research background in spirituality and professionally qualified youth worker (respectively). A participation project undertaken at Birmingham Children's Hospital focused on increasing understanding of the spiritual needs of sick children and young people and involving children and young people in improving the service and provision of spiritual and religious care to them. Key questions considered include:

- Is spirituality and spiritual need articulated by children and young people?
- What are the spiritual needs of sick children and young people in hospital and how might staff from different disciplines be involved in meeting them?
- What is unique about the spiritual needs of sick children and young people in contrast to those who are well?
- How might we develop the spiritual literacy of care staff?

Views from children, young people, parents and staff will be sought with the intention of developing resources and training that help facilitate the meeting of spiritual and religious needs of children and young people in hospital. Within the wider chaplaincy team are chaplains from the six major world faiths and this project considers spiritual needs of children and young people who perceive themselves as belonging to a faith group or not. Dr Rebecca Nye and Professor Peter Gilbert have been our consultants on this project. A literature review has been undertaken and the conclusions and recommendations will be located within the wider literature in the field.

Spirituality and Creative Arts – Session CR2 (Room D)

Walton Joan

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Journalling, meditative techniques and reflective practice as a means of re-connecting with profound sources of inner wisdom

Existing literature on reflective practice tends to focus on specific techniques and thought processes, without sufficiently encouraging the development of deeper-level abilities and skills. However a wider range of traditions have much to offer the reflective practitioner including depth psychology and the meditative traditions. This presentation is founded on the assumption that there are infinite dimensions to our universe which can be accessed through meditation and journaling. These deeper dimensions have been accessed by humanity through the ages for its most wonderful creations, including the spiritual scriptures, and great works of music and art. However because of the Cartesian split between mind and body, and the Enlightenment emphasis on the physical sciences, there has been a disconnection between internal and external reality. This paper demonstrate how reflective practice informed by different forms of journaling and meditative techniques can enable a healing of the disconnection in the individual, deepening their experience, and drawing them into contact with profound sources of inner wisdom The understanding and experience to be gained from these can help create a means of systematically drawing the person inward, until an atmosphere of stillness and depth is created in which the refocusing and then the reintegration of

life can take place. When our awareness is directed inwardly towards the depth of our being in the context of the wholeness of our life, resources for a profound understanding of life become available to us.

Spirituality and Humanity and Social Justice – Session HSJ7 (Room F)

SMITH Jonathan A

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Ensuring leadership fitness: lessons from policing

This paper emphasises the importance of holistic fitness and will focus specifically on spiritual fitness in Leadership. It will detail extensive qualitative research that has recently been conducted in both the UK and US police by the presenter. Policing is an enormously challenging occupation. Despite the difficulties, however, the vast majority of police officers are extremely resilient and demonstrate high levels of self-control, compassion, professionalism and love for the work they have chosen to do. Their dedication to service is inspiring. These officers appear to have the ability to re-direct their emotionally charged frustrations and use the experiences to create new meaning and compassion. The paper will explore what leaders in all public and private sector organisations can learn from these resilient officers, and look at what can be done to ensure these leaders are fully fit for the role they have to perform in these challenging times of fragmentation, austerity and cutback.

THURSDAY 17 MAY 2012

11.00 – 11.25AM

Spirituality and Health - Session H9 (Room C)

ROGERS Melanie H F

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Co-Authors Prof A. Topping and Dr J Hargreaves (PhD Supervisors) University of Huddersfield

Spiritual Dimensions of Advanced Nurse Practitioner Consultations

Spirituality has received heightened interest within healthcare in recent years. Defining this concept is difficult, it remains nebulous making empirical research difficult. Many contemporary studies offer contradictory definitions of spirituality and use a plethora of terms i.e. spiritual care, spiritual dimension, spiritual behaviour, spiritual needs and spiritual assessment which are frequently left undefined. Many studies have focused on health outcomes for patients with religious beliefs, how religious health impacts on physical health and how religious coping impacts on recovery from illness rather than spirituality. Care provided by an Advanced Nurse Practitioner (ANP) in primary care integrates nursing and medical models which routinely adopt a biomedical approach in assessment, diagnosis and management of patients. However ANPs strive to provide holistic care integrating psycho-social assessment within consultations. Spirituality is a key component of holistic assessment and is discussed in many of the published ANP role competencies yet there is little guidance about what this means and how it can be practically integrated into practice. There is a dearth of research about the spiritual dimension of ANP consultations. This phenomenological enquiry exploring the spiritual dimensions of care has been undertaken as a doctoral study. The aim of investigation was to examine the spiritual dimensions of Advanced Nurse Practitioner (ANP) practice in Primary Care through the lens of “Availability and Vulnerability”.

The objectives were:

1. To undertake a concept analysis of spirituality in primary care patient consultations.
2. To undertake a phenomenological enquiry of the spiritual dimensions of Advanced Nurse Practitioner consultations
3. To investigate the phenomena of spirituality through the lens of a concept developed by the Northumbria Community of “Availability and Vulnerability”

This session will present the the fascinating findings of this research and will explore how being available and vulnerable as an ANP could be translated into the spiritual dimension.

References:

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Koenig H, McCullough M, & Larson D. (2001) *Handbook of Religion and Health*. Oxford: Oxford University Press.

Royal College of Nursing (2008) Advanced Nurse Practitioner- A RCN Guide to the Advanced Nurse Practitioner Role, Competencies and Programme Accreditation. RCN, London.

Spirituality and Creative Arts – Session CR3 (Room D)

PRICE Ruth

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Spirituality: The experience of spirituality and how that affects therapeutic practice in a team of dance movement psychotherapists

The purpose of this presentation is to contribute to the understanding of the role of spirituality in the experience of Dance Movement Psychotherapists (DMP) on the basis of original research carried out for my MA dissertation. The research took a phenomenological approach and included movement work and interviews with six DMPs; observations were visual and narrative. The intention is to signpost the need for a shift in psychotherapy circles, comparable to the shift from dualism to a more integrated 'body-mind' understanding of the persona. The material presented will complement a growing body of research exploring spirituality as a significant contributor to the state of an individual's health and well-being. The presentation seeks to highlight this by providing rich data from the personal experiences of a group of professionals accustomed to working with a deep understanding and awareness of the body-mind connection. Research methods included semi-structured interviews and other creative methods, including movement as a means of obtaining a multi-faceted prism of the experience of spirituality within the context of this particular team of DMPs. Aspects of this involved descriptions of certain therapeutic encounters which resonate with them as something beyond that which could be classified as body, mind or body-mind. The research informing this presentation seeks to underline the significance of contributors such as Jung, Rogers, Thorne, who all point to the sense of the unknown, the numinous, the transcendental in their therapeutic relationships; to its contribution in affirming that connection and thereby addressing any imbalance between body-mind-spirit.

Spirituality and Humanity and Social Justice – Session HSJ8 (Room F)

DE SOUZA Marian

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How contemporary understanding of spirituality may inform religious education leadership in Australian Catholic education

Australia has changed rapidly in the past forty years from having a monocultural and monoreligious society to one where plurality has become a significant characteristic. Evidence of Australians from different cultural and religious backgrounds is found in all spheres of society – politics, health, media, sport and so on. However, in Catholic Education, leadership including in religious education, is dominated by Anglo Australians, This is despite the fact that in the past sixty years, large numbers of Catholic migrants have been arriving from other European, Asian, African and South American countries.

This paper will examine this situation and associated issues where the exclusive nature of religious education leadership has created a 'them and us' situation'. I will argue that contemporary understandings of the relational nature of spirituality is an important element in good leadership and that it is important to identify and nurture the spiritual dimension of religious education leaders in order for them to be inclusive and responsive to those they lead in a pluralistic society that is contextualized by a global world. Such leadership is desirable for the wellbeing and sense of belonging in any community.

WORKSHOPS/ROUNDTABLE

WEDNESDAY 16 MAY 2012

17.00 - 18.00PM

(Room C)

BEASLEY Keith

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Through fragmentation to wholeness: transcendent experiences and how to enable them

If fragmentation is the current reality of the human condition, then transcendence is the process through which we, individually and collectively, embrace and move beyond it. The word 'transcendence', like 'spiritual' can mean so many things to so many different people, but is here taken to have two facets: mental transcendence and all-body/ non-local transcendence. The former equates to 'Integral' theory (as per Ken Wilber), where we 'open our mind' to new ideas and join all such ideas together to acknowledge one (spiritual) reality. All-body/ non-local transcendence equates to Otto's 'numinous' and is a felt mode of consciousness. The two, I argue, are mutually self-enabling and, together, have much in common with the grieving process of Kübler-Ross: 'Being' spiritual (in Heideggerian terms for example) requires facing and feeling the fragmentation and suffering of the human experience. It is a first-hand, experiential, process of learning and growth, with both 'highs' and (grieving) 'lows'. This paper, whilst presented with PowerPoint slides, will also include an experiential element. For how, as the paper asks, can we truly know (about) the spiritual except through first-hand experience? In the context of health, wellbeing and spiritual growth, Reiki healing has gained widespread acceptance as both a form of healing and a path of personal and spiritual growth. A short demonstration will illustrate both its potential and the gist of this paper.

(Room D)

CULLIFORD Larry

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Spiritual Practices and Skills

Larry Culliford, author of the well-received books 'Love, Healing & Happiness' and 'The Psychology of Spirituality: an introduction', is an experienced conductor of light-hearted workshops (more like 'play-shops') that help participants engage meaningfully with the question, "Who am I?" at every level.

This workshop will aim at enabling people to develop their capacity for mindful (spiritual) awareness as a basis for other spiritual practices, both religious and secular. These, in turn, lead to the development of spiritual skills that will be useful not only in the workplace and educational settings but also in family and everyday life.

(Room E)

GILBERT Peter

National Spirituality and Mental Health Forum / Staffordshire University / University of Worcester

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With Vicky Nicholls and Mary Ellen Coyte, NSMHF

The Essential Connection: The work of the National and Spirituality and Mental Health Forum and its response to service user wishes

At a time of major change in health and social care and considerable pressures through: an ageing population, increasing diversity and economic recession, the issue of spirituality and faith in mental health is of vital importance. The National Spirituality and Mental Health Forum was founded in 1999 and worked in close partnership with the NIMHE Spirituality and Mental Health Project (founded in September 2001), and subsequently took on the Project when NIMHE was disbanded in 2008.

The Forum is the national organisation recognised as a means for all faith communities, mental health professionals, service users, carers and all other interested parties to connect together to discuss mental health issues as they affect members of their communities.

Faith communities can provide very high levels of social support, but need to feel confident about interacting with statutory and voluntary mental health services. Service users and carers state that their spiritual and religious needs are of prime importance to them, but the mental health services often feel inhibited in engaging with this aspect of their lives. Mental health and spirituality are both complex areas engendering an array of opinions.

Is there an art to harnessing the ripples of complexity from each of these areas to best serve each service user and support their recovery?

What is the value of spirituality for staff?

This workshop will explore issues around service user needs, staff support in addressing those needs, the evidence-base and the work of the Forum.

(Room F)

RENZENBRINK Irene

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“Getting back up is harder than the fall”: A creative arts approach to healing and transformation in loss and bereavement

Taking its name from American blues singer Ruthie Foster’s song about a broken relationship this workshop will begin with an arts based bereavement case study that illustrates how art making, journaling and music helped a widow to strengthen her intuitive capacity and forge a new identity and direction in life. It will also show how an imaginative therapeutic partnership is less rigid, more reciprocal and allows the therapist greater freedom of expression and authenticity. This kind of partnership offers an opportunity for what Hillman refers to as “soul making” and reflects Stephen Levine’s belief that a major part of psychotherapy is “the healing of the imagination by the imagination.” Workshop participants will be offered an opportunity to engage in an enjoyable activity that will deepen their understanding of these ideas and practices.

(Room G)

SMITH Jonathan

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Proposal to establish an HE Academy Special Interest Group on Spirituality and Teaching

Background

Interest is growing in the relevance of the spiritual dimension and a number of higher education programmes outside of theology and religious studies are incorporating explorations of the spiritual dimension in their teaching. A number of universities now host centres for the study of spirituality and new masters courses are being established in the field. The topic is of particular significance in professional subject areas such as medicine (including psychiatry); healthcare chaplaincy, nursing, social work, and counselling and psychotherapy since practitioners in these areas are ultimately required to have regard for the spiritual needs of their patients/clients. Of course, spirituality knows no boundaries, professional or other - it is relevant in commerce, politics, the arts... you name it!

It is a complex area, quite different to many other elements of the curriculum, and presents many challenges to those trying to incorporate this aspect into their teaching and training practices.

Many groups across the world have been formed to explore and promote work relating to the spiritual dimension, including the British Association for the Study of Spirituality (BASS) which was launched in January 2010 and hosted a successful international conference, *Spirituality in a Changing World*, in May 2010. Bass are also launching a journal for the study of Spirituality in May 2011. Several initiatives have also been implemented by the HE Academy and Dr Rebecca O'Loughlin, Academic Coordinator (Theology), Subject Centre for Philosophical and Religious Studies Department of Theology and Religious Studies, University of Leeds. In January 2010 Rebecca ran a *Teaching Spirituality* workshop at Leeds Metropolitan University which was very well received, and in May 2010 she facilitated a roundtable discussion at the BASS conference which explored the inter-disciplinary teaching of spirituality.

Following this roundtable an e-mail sought conference delegates' interest in the setting up of a special interest group to explore further the interdisciplinary teaching of spirituality. A number of favourable responses were received and Jonathan Smith agreed to co-ordinate the setting up of this group.

It is expected that the workshops and roundtables that Rebecca facilitated will provide a springboard for the setting up of an interdisciplinary special interest group on the teaching of spirituality. The HE Academy is also willing to provide £500 start-up funding to establish this group. Whilst the primary focus for this group initially is the teaching of spirituality in Higher Education Institutes (HEIs) in the UK, it is intended to draw together relevant expertise from different sectors across the world.

Focus

The groups focus relates specifically to spirituality and teaching in Higher Education in the UK, and to the questions:

To what extent can/should spirituality be addressed as a dimension of academic work?

How do you teach spirituality, how do you assess this teaching, and what resources and support are available to assist?

Specific aims of the special interest group

1. Draw together expertise from across the world
2. Organise a one-day workshop focused on the teaching of spirituality in HEIs
3. Produce resources on the topic
4. Establish an e-communications mechanism where group members can: share experiences, expertise, and resources; where the work can be promoted; and where assistance can be sought
5. Secure funding for the project to enable the group to be self-sustaining once the HE Academy start-up funding has run out.

HE Academy Expectations

For the money provided, the HE Academy ask in return to be acknowledged in all documentation produced by the group, to be kept informed of the group's activities, and to be given access to any resources produced, with a view to possibly publishing them on their website.



**Advance notice of the next International BASS Conference
To be held in May 2014
(exact dates and venue to be confirmed)**