

ABSTRACTS

PARALLEL SESSIONS 1

TUESDAY 15 MAY 2012

17.00 – 17.25PM

Spirituality and Health - Session H1 (Room C)

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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

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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)

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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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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.

References

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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)

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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)

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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)

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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.

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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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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)

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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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Journaling, 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)

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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.

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Spirituality and Creative Arts – Session CR3 (Room D)

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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.