Fourth International Conference of the
British Association for the Study of Spirituality

Can spirituality transform our world?
New frontiers in understanding and exploring contemporary spiritualities

Monday 23 May – Thursday 26 May 2016

Chancellors Hotel & Conference Centre
Manchester, UK

KEYNOTE SPEAKERS

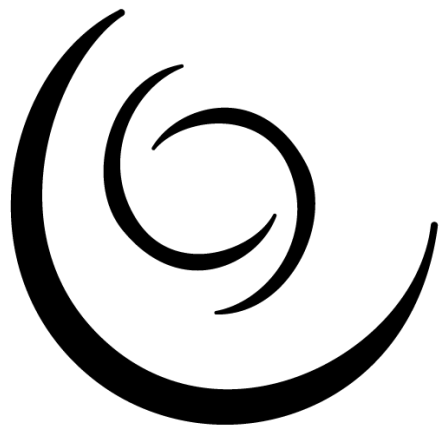**Fiona Gardner**   **Mel Gray**   **Graham Harvey**   **Mike King**   **Philip Larkin**

BASS
British Association
for the Study of Spirituality

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The British Association for the Study of Spirituality (BASS) was founded in 2009, and is a registered Charity No. 1166990.

BASS aims to advance education for the public benefit in the subject of spirituality by promoting:

a) the critical study of all aspects of spirituality;

b) education and dissemination regarding these matters; and

c) the development of inclusive and respectful policies and professional practices.

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CONFERENCE INFORMATION

Registration
The conference registration desk opens at 16.00 till 18.00 on Monday 23 May and will be staffed from 8.00 – 9.00 on Tuesday, Wednesday and Thursday

Meditation Sessions
Short meditations will be led by Arthur Hawes at 8.30 am on Tuesday, Wednesday and Thursday, in the Flowers meeting room.

Location of Sessions
The conference meeting rooms are on the ground floor. All plenary sessions will take place in the Flowers meeting room. Parallel sessions and workshops will take place in the Flowers and adjacent syndicate rooms Morley, Spencer and Griffiths (please see pp 4-6)

Bookstall
The St Denys bookshop in Manchester is providing a bookstall throughout the conference with a wide selection of books for purchase.

Eating and drinking
All delegates (residential or day) and accompanying persons are welcome to use the Chancellors bar and Conservatory lounge areas at any time and may book additional meals (outside of the conference package) in the restaurant or lounge. All additional beverages and food are payable by the delegate.

Gala Dinner & Quarry Bank Mill tour
This takes place at Quarry Bank Mill in Styal, Cheshire. Coaches will leave from Reception at 15.15 (tour party) and 17.15 (all others), returning between 21.30 and 22.00

***JSS* Editorial Board meeting**
There will be a short meeting at 8.15pm on Tuesday 24 May in the Morley room

As we approach the Fourth International Conference of the British Association for the Study of Spirituality of Spirituality I find myself excited anew by the challenges and opportunities afforded to us as we come together, from our very different starting points, to explore the topic of spirituality in the contemporary world. Previous conferences have focused on the contexts of change, fragmentation and challenge. In 2016 we gather these together to consider the transformative potential in the concept and practice of spirituality. You are one of 90 delegates from Australasia, North America, India and Europe – including (at least at the time of writing) the UK. We are promised a wealth of interesting papers from diverse perspectives.

Conferences should also be a time for reflection, relaxation and refreshment as we take time away from the demands of our day-to-day lives. Whether you join as a residential or day delegate we hope you are able to enjoy the beautiful surroundings of the Chancellors Conference Centre, itself an oasis of calm set in the heart of the bustling cosmopolitan city of Manchester. If it is your first visit to this city, I urge you to find time to explore some of its rich culture and history. For those joining the conference gala dinner at Quarry Bank Mill we have the opportunity to experience an example of Manchester's industrial heritage yet set in the beautiful Cheshire countryside in the village of Styal.

It is my very great privilege to act as Conference Chair for BASS 2016 and I look forward to meeting friends old and new. Please make yourself known to members of the BASS Executive – we feel we 'know' you all but in these days of mass electronic communication it is still good to connect face to face with a physical handshake. I am also enormously grateful to our keynote speakers for their commitment and engagement with the conference. They will be staying with us throughout the three days affording the opportunity to continue conversations beyond the plenary session.

Whether you are participating for the first time in a BASS conference or whether you are a regular returner I extend to you on behalf of the BASS organisation a very warm welcome.

Margaret

Emeritus Professor Margaret Holloway, Conference Chair

It is my pleasure to welcome you to the 4th International Conference of the British Association for the Study of Spirituality (BASS): *Can spirituality transform our world? New frontiers in understanding and exploring contemporary spiritualities*. Whether you are a teacher, researcher, practitioner, policy maker, artist or other professional, we trust that you will find that the programme both addresses your own areas of interest and also introduces you to the way in which spirituality is understood and expressed in other walks of life.

It is the intention of BASS to explore, and extend the boundaries of, the state of play in spirituality studies across all professional and academic disciplines, as well as the part that spirituality has to play in wider society. Along with our journal, the conference is one of our two main ways of doing this. It is also unique in bringing together members of BASS to spend time together talking about, and debating, mutual interests in the field of spirituality. We trust that this will be an enjoyable and productive experience for all our delegates.

I would like to take this opportunity to thank Professor Margaret Holloway for all the hard work that she has invested in her role as conference Chair. She has not only worked very hard, but she has brought a unique blend of creativity and critical academic thought to the planning of this conference. To her, to our distinguished plenary speakers, and to all who have helped in the planning of this conference, I am enormously grateful.

Professor Chris Cook, President, BASS

CONFERENCE PROGRAMME

MON 23 MAY	16.00 18.00	Registration desk opens Welcome reception Evening free for own arrangements

TUES 24 MAY	9.15 9.30	Welcome and Introduction: Professor Margaret Holloway 'Spiritual but not religious': encapsulating the mood or counter-cultural? Chair: Professor Chris Clarke **Keynote: Professor Graham Harvey** ***If SBNR people are not religious what difference do they make?***
	10.30	Coffee break
	11.00	Parallel sessions (oral papers) – Themes 1 & 5
	12.30	Lunch Stands/posters
	13.30	Workshops
	14.30	'To be spiritual is to be happy': experienced truth or elaborate hoax? Chair: Venerable Arthur Hawes **Keynote: Dr Mike King** ***The Epistemology of Spiritual Happiness.***
	15.30	Tea break
	16.00	Parallel sessions (oral papers) – Theme 2
	17.30	Break
	18.00	Network meetings/ Round tables
	19.30	Dinner (Chancellors)

WEDS 25 MAY	9.30	The spirit of enquiry: evidence-based or ways of knowing? Chair: Professor Wilf McSherry **Keynote: Professor Mel Gray** ***More than science: Reflections on science, spirit, tradition, and environment.***
	10.30	Coffee break
	11.00	Parallel sessions (oral papers) – Themes 3 & 5
	12.30	Lunch Stands/posters
	13.30	Parallel sessions (oral papers) – Themes 3 & 5
	15.00	Tea - Close

THURS 26 MAY	9.00	A rose by any other name? Spiritual care and practice in secular organisations Chair: Dr Linda Ross **Keynotes:** **Professor Philip Larkin:** ***Compassion: the essence of palliative and end-of-life care*** **Dr Fiona Gardner:** ***Critical Spirituality as holistic practice***
	10.30	Coffee break
	11.00	Parallel sessions (oral papers) – Theme 4
	12.30	Lunch Stands/posters
	13.30	Workshops
	14.30	Closing plenary
	15.00	Tea and BASS AGM

TUESDAY 24 MAY 2016: PARALLEL SESSIONS & WORKSHOPS

	Parallel Sessions - Theme 1: Religion, spirituality and secularisation			Theme 5: Spirituality as transformative
Room	Room: Flowers	Room: Morley	Room: Spencer	Room: Griffiths
Chair	Fiona Timmins			
11.00 – 12.30	T1.1. **Walach:** *Secular spirituality - towards a bridge between science and religion*	T1.4. **Beres:** *Reflections on witnessing the maintenance of traditional cultural practices within Roman Catholic Indigenous communities in northern Canada*	T1.7 **Hennessy:** *A Social Development research method 'Q' elicits in-depth subjective spiritual experiences and perceptions of one's inner faith and has a transformative effect on individuals and faith groups*	T5.1. **O'Sullivan:** *Spirituality of Authenticity and Social Transformation*
	T1.2. **Walton:** *The significance of quantum physics and new explorations of consciousness for a secular spirituality*	T1.5. **Visagie :** *Consciousness and spirituality – the nature of their connection*	T1.8. **Fletcher:** *"Lest We Forget" in 2015: what's religion or spirituality got to do with it?*	T5.2. **Papst:** *The Contribution of Spirituality to Dialogue: Early Thoughts*
	T1.3. **Kevern:** *A practice in search of a theory: making sense of spirituality and spiritual care through the lens of evolutionary psychology*	T1.6 **Bassett:** *Can care giving silence contribute to spiritual well-being at the end of life? An exploration of the phenomenon from the lived experience of chaplains*	T1. 9. **Arya:** *Spirituality and contemporary art*	T5.3. **Crocker:** *Towards an inclusive human spirituality*

13.30 - 14.30	**WORKSHOPS**
	W1. **Boyce-Tillman**: *The Spirituality of Music* **Room:** Flowers
	W2. **Sanjeewa:** *Bharathanatyam and Spirituality* **Room:** Morley
	W3. **Goode:** *The use of family constellations in reducing fear of death* **Room:** Griffiths
	W4. **Bloom:** *From theory to evidence to practice* **Room:** Spencer

	Parallel sessions - Theme 2: Spirituality, health and well-being			
Room	Room: Flowers	Room: Morley	Room: Spencer	Room: Griffiths
Chair	Richard Hayward			
16.00-17.30	T2.1. **Ahmed:** *A cognitive spiritual approach to mental health and well-being*	T2.4. **Egan:** *Spirituality is a public health issue*	T2.7 **Kevern:** *The Continuing Self: understanding the spirituality of people with dementia, and the potential of a 'spiritual lifemaps' approach*	T2.10 **Timmins:** *A documentary analysis of the guidance provided by fundamental nursing textbooks- what does it tell us about spiritual care delivery*
	T2.2. **Briggs:** *Active Listening in Chaplaincy Evaluation (ALICE): results of a UK feasibility study*	T2.5. **Jirásek:** *Spiritual Health in the "Most Atheistic" Country, Czech Republic*	T2.8 **Jones:** *A concept analysis of spirituality in occupational therapy practice*	T2.11 (i) & (ii) **Wright/van der Meer:** *Assessing first-year students' conceptions and practices of spirituality at a New Zealand university: methodology and initial findings*
	T2.3. **McSherry:** *Chaplains for wellbeing in primary care: A Qualitative investigation of their perceived impact for patients' health and wellbeing*	T2.6. **Becker:** *Can spirituality transform our world? Has it new frontiers? A view from Japan*	T2.9 **Ross:** *Student nurses'/midwives' perceptions of spirituality/spiritual care, spiritual care competency and factors contributing to perceived competency*	

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WEDNESDAY 25 MAY 2016: PARALLEL SESSIONS & WORKSHOPS

	Parallel sessions – Theme 3: Spirituality research, methodological questions and forms of knowledge			Theme 5: Spirituality as transformative
Room	Room: Flowers	Room: Morley	Room: Spencer	Room: Griffiths
Chair				
11.00 – 12.30	T3.1. **Lycett:** *Taste and See: A feasibility study of a church-based, healthy, intuitive eating programme-preliminary results* T3.2. **Blair:** *Narrating eating disorders : Exploring spirituality and religiosity as an aid to rehabilitation* T3.3. **Askun:** *How do we demonstrate Oneness as a behaviour? The validity and reliability study of the Bi-dimensional Oneness Behaviour Scale*	T3.4. **Flanagan**: *Research, Contemplative methodologies and Spiritual Transformation* T3.5. **MacPhail :** *Four converging models suggesting a structure for the study of consciousness* T3.6. **Crawley:** *Beyond self-development: spiritual direction and social transformation*	T3.7. **Eftekhar:** *Integrating Spirituality in Fight against Domestic Violence* T3.8. **Souvlakis:** *Child Abuse And Its Impact In Child's Spirituality* T3.9. **Watts** Galen: *Addiction, Spirituality & the Search for Meaning*	T5.4. **Pimor:** *A spiritualogist approach to European Integration* T5.5. **Crisp:** *From National Paradigms to International Perspectives: Developing the Research Agenda* T5.6. **Puchalski:** *The Global Network for Spirituality & Health (GNSAH)*

	Parallel sessions – Theme 2:Spirituality, health and well-being			Theme 5: Spirituality as transformative
Room	Room: Flowers	Room: Morley	Room: Spencer	Room: Griffiths
Chair				
13.30 – 15.00	T2.12(i). **Keighley:** *Coping and adjustment to bowel incontinence after childbirth depends on Ethnicity, Religion and Culture* T2.12(ii). **Keithley:** *Is there an existential adjustment pathway amongst women in Britain who suffer bowel incontinence after childbirth?* T2.13. **Ross:** *Spiritual Support in End-Stage Heart Failure: ongoing research.*	T2.14. **Brodie:** *Changing together: an exploration of a faith based therapeutic community (TC)* T2.15. **Milner:** *Spirituality and mental health recovery* T2.16. **Jang:** *The therapeutic value of Evagrian prayer in mental health*	T2.17. **Swift:** *The systematic Identification of spiritual need in health care* T2.18. **Rogers:** *Spiritual dimensions of Advanced Nurse Practitioner Consultations through the lens of Availability and Vulnerability. A Hermeneutic Enquiry* T2.19. **McSherry:** *Do student nurses consider personal, religious and spiritual beliefs to be important in the provision of nursing care? A retrospective analysis of qualitative data arising from a cross sectional investigation of student nurses' values.*	T5.7. **Watts** Fraser: *The transformational power of hope: theological and psychological perspectives* T5.8. **Daughtry:** *It is worth doing nothing and having a rest' - contemplative practice as resistance in an era of exhaustion* T5.9. **Boyce-Tillman:** *The liminal/spiritual space generated by music as transformative*

THURSDAY 26 MAY 2016: PARALLEL SESSIONS & WORKSHOPS

	Parallel sessions - Theme 4: Spiritual care in secular organisations		
Room	Room: Morley	Room: Spencer	Room: Griffiths
Chair			
11.00 – 12.30	T4.1. **Gatmon:** *Bringing spirituality down to Earth: practical tools to enhance business, healthcare, and education*	T4.4. **Priestman:** *How do social workers respond when religion or spirituality become factors in social work practice*	T4.7. **Keating:** *On a methodology for exploring the child's experience of meditation*
	T4.2. **Hayward:** *The measurement of spirituality in healthcare leadership work*	T4.5. **Whiting:** *Challenging gnostic tendencies in contemporary understandings of spirituality in social work*	T4.8. **Gillespie:** *Teaching as a spiritual profession; Primary School teachers' understanding of their vocation as a spiritual act*
	T4.3. **Gill:** *Can spirituality and spiritual leadership transform our work organizations?*	T4.6. **Hillen:** *Exploring personal belief systems (spiritual, religious and secular) in recovery from problematic substance use: ethical dilemmas in social work*	T4.9. **Barber:** *Faith community barriers and autistic spirituality*
13.30 – 14.30	**WORKSHOPS** W5. **Wyllie:** The spiritual experience of discovering and being changed by our experience of ourselves **Room:** Morley W6. **Culliford:** Exploring personal pathways towards full spiritual maturity **Room:** Spencer W7. **Gatmon** : *Counting your blessings: four keys to a higher spiritual state* **Room:** Griffiths		

PROFESSOR GRAHAM HARVEY

Dr Graham Harvey is Professor and Head of Department of Religious Studies at the Open University, UK. He is also President of the British Association for the Study of Religions. His research and publications primarily engage with Jews, Pagans and indigenous peoples. He is particularly interested in "animism" and is author of Animism: Respecting the Living World (Columbia University Press, 2005) and editor of The Handbook of Contemporary Animism (Routledge 2013). In 2013 he also published Food, Sex and Strangers: Understanding religion as everyday life (Routledge) in which he argued for a thoroughly relational, material, performative and this-worldly definition of and approach to religion, rooted in fieldwork among Anishinaabeg, Jews, Maori, Pagans, Yoruba, and others. He is now working on a monograph about purity protocols and practices.

Abstract : **'If SBNR people are not religious what difference do they make?'**

Modernity's project of secularisation may be challenged by the resurgence of religion in the public sphere (indicated most dramatically by religiously motivated conflicts but also in more everyday contexts) and by the rising profile of spirituality in, for example, health care and business training programmes. Classically, spirituality has been differentiated from religion along seemingly Cartesian lines: the former being the fully interiorised and privatised form of otherwise communal and institutionalised religion. This presentation questions whether this division works. Taking a relational or personalist approach to the topic, it considers what interactions and more-than-"individualistic" commitments are helpfully labelled and theorised as spirituality. It seems to make sense of the difference the SBNR phenomenon makes to scholarly debates about ways of re-assembling human and larger-than-human acts in the everyday world.

DR MIKE KING

Dr Mike King is now a freelance scholar. He has four degrees from British Universities spanning the disciplines of arts, science and religion. He has published over sixty papers, book chapters, film and book reviews, and five books at the intersection of these fields. He has developed graphic software systems, exhibited his digital artworks nationally and internationally, and received research funding for the history of computer art, and also for a digital archive of the works of sculptor Peter King. He has been a Director of the Scientific and Medical Network, and Reader at London Metropolitan University. He is now a Quaker and full-time independent scholar. His most recent books are Luminous: The Spiritual Life on Film, and Quakernomics: An Ethical Capitalism.

Abstract: **'The Epistemology of Spiritual Happiness'**

Claims that spirituality lead to well-being or happiness are easily refuted on the grounds that well-being and happiness are found in those adamantly non-spiritual and non-religious. Hence I explore a different claim, that spiritual happiness has merely a specific nature, or rather natures in the plural, all of the linked to 'truth' (classically written with a capital 'T' and now a contested notion). This pluralistic claim leads us to the requirement for a taxonomy, and also the requirement for an epistemology, of spiritual happiness. In the first half of this talk personal spiritual experience of three types will be presented as first-person Alistair Hardy-style reportage, and in the second half the varied epistemology or truth-claims of the contents of this reportage will be explored.

PROFESSOR MEL GRAY

Professor Mel Gray is Professor of Social Work in the School of Humanities and Social Science at the University of Newcastle in New South Wales, Australia. Mel has a critical interest in environmental ethics, spirituality and the transferability of knowledge across cultures and contexts, and professional and disciplinary borders. Her books interrogating these issues include Environmental Social Work (with Coates & Hetherington, Routledge 2013),

Decolonizing Social Work (with Coates, Hetherington and Yellow Bird, Ashgate 2013), Indigenous Social Work around the World: Towards culturally relevant social work practice (with Coates and Yellow Bird, Ashgate 2010) and Evidence-based Social Work: A critical stance (with Plath and Webb, Routledge 2009). She also edited a Special Issue of the International Journal of Social Work 2012 on environmental social work with Coates with whom she has published widely on advancing an ecospiritual perspective.

Abstract: **More than science: Reflections on science, spirit, tradition, and environment**

In a nutshell, in this presentation, I argue that two ways of knowing and forms of knowledge have provided us with the evidence we need to know that our modernist, rationalist worldview is what stands in the way of what we need to do for environmental sustainability. I argue that this knowledge or story of the Universe provided by traditional forms of science on the one hand and traditional indigenous knowledge on the other has found us wanting. In keeping with the question the conference poses, can spirituality transform the world, I explore whether spirituality has the transformative power we need to motivate us to change our lifestyles in ways that are more consistent with these two bodies of knowledge for environmental sustainability. I consider this in light of an understanding that science (by which I mean these two different forms of knowing derived through empirical research) provides evidence not ethics for environmental sustainability. I end with brief consideration of what traditional environmental knowledge offers to support the view many cosmologists in the Western scientific tradition have reached.

PROFESSOR PHILIP J. LARKIN

Professor Philip J. Larkin has worked in Palliative Care in Ireland since 1992. In 2008, he was appointed Associate Professor of Clinical Nursing (Palliative Care) and is Director of Clinical Academic Partnership at UCD School of Nursing & Midwifery and Health Systems & Our Lady's Hospice and Care Services in Dublin. Philip is the incoming President of the European Association of Palliative Care (EAPC) having been Vice-President 2003-2007. He is the Chair of All Ireland Institute of Hospice and Palliative Care (AIIHPC) and in recognition of his European and International work Philip received the Lifetime Achievement Award from Macmillan Cancer Support and the International Journal of Palliative Nursing in 2007. Philip was a Fulbright Scholar to the Dana Farber Cancer Institute in 2014 where he undertook research into compassion in palliative care.

Abstract: **'Compassion: the essence of palliative and end-of-life care'**

The way in which dying people are cared for in a health system is an indicator of a compassionate society. The ability to exhibit compassion in professional clinical practice is often an implicit rather than explicit expectation of expert care. For some disciplines, such as nursing, it is presumed as a core attribute of demonstrable practice, although it is often hard to elucidate and define. At end-of-life, compassion resonates with the construct of a 'good death' but in recent times, there has been increased criticism in the UK media and statutory enquiry (such as the Francis Report) of a distinct lack of compassion in care delivery. This has led to unacceptable experiences of death and dying. This presentation will consider the value and function of compassion in caring for dying people. Framed by the hospice model of Cicely Saunders, the influence of her strong Christian perspective on the practice of end of life care will be discussed. Key attributes of compassion in caregiving will be explored from a sociological, philosophical and anthropological perspective. The need to develop compassionate practices which are both sustaining and nourishing for the health care practitioner in this work will be addressed. The challenge of embedding compassion into secular healthcare structures and opportunities to develop innovation which foster a greater understanding of the role of compassion in healthcare and society as a whole will also be presented.

DR FIONA GARDNER

Dr Fiona Gardner is currently Head of Social Work and Social Policy, Rural Health School, La Trobe University. She is an experienced social worker, manager and lecturer, who has written a number of books on critical reflection and critical spirituality, professional practice and working in human service organisations. Her most recent books are: Critical Spirituality: A Holistic Approach to Contemporary Practice (2011), a co-edited book (with Professor Jan Fook) on practical applications of critical reflection Using Critical Reflection: Specific Applications in Health and Social Care Settings (2013) and Being Critically Reflective Engaging in Holistic Practice (2014).

Abstract: **'Critical Spirituality as holistic practice'**

Including the spiritual is an increasing expectation for those engaged in human services organisations, partly because of their work with those experiencing trauma and change and partly because of greater individual and community interest. Human service professionals currently wrestle with these expectations often feeling untrained and underprepared to undertake such practice. Critical Spirituality is a framework influenced by research with health and social care professionals who wanted to actively include the 'spiritual' in their professional practice. Critical spirituality means seeing people holistically, seeking to understand where they are coming from and what matters to them at a fundamental level; the level that is part of the everyday but also transcends it. This framework can be used to argue for the integration of the critical, the reflective and the spiritual into a coherent approach to practice that is holistic, inclusive and addresses issues of social justice. The expectation is to combine postmodern valuing of the diversity of individual and/or community spiritual experience with a critical perspective that asserts the importance of living harmoniously and respectfully at an individual, family and community level. This framework generates both principles and strategies for transforming practice and, through practice, the world.

11.00 -12.30   TUESDAY 24 MAY 2016

(T1) THEME 1: RELIGION, SPIRITUALITY AND SECULARIZATION

T1.1 WALACH, HARALD European University Viadrina, Germany
Secular spirituality - towards a bridge between science and religion
This presentation will argue for the proposal that a secular kind of spirituality might be a useful step to continue the movement of enlightenment. It will suggest that science has been in liaison with political enlightenment movements to set human endeavors and development free from dogmatic and clerical prescriptions. In that it has been very successful and also produced huge progress in the realm of technical, medical, economical and social areas, if the mainstream narrative is taken at face value. By doing so, the core element of every religion, also of the dominant Christian religion in the West, spirituality, has been banned from scientific discourse as well. This has happened to an extent that one can in fact locate a taboo on the discourse of spirituality within science proper. Only within the humanities and within fringe areas, such as parapsychology, religious studies or anthropology can spiritual topics safely be addressed without the danger of a major career break. Although the tide is slowly turning, the core of mainstream science is blissfully ignorant of this movement. This presentation is dealing with this situation from two perspectives: It will locate, historically, some of the reasons for this situation. And it will make a point that within spirituality there lies an epistemological challenge that has been neglected by the scientific mainstream. Historically speaking, science has developed by looking only to experience of the outer, material world. It developed methods to create comparatively safe knowledge structures and to avoid errors and flaws, for instance the experimental method. By doing this, it also neglected another source of experience. This we may term "inner experience". It can be located in intuitive modes of knowledge that are, in fact, also at the basis of scientific knowledge, for instance, when great scientists "discover" theoretical structures that later turn out to be true. The discovery of the structures themselves is intuitive and has nothing to do with scientific experience of the outer world itself. At that point, the mode of knowledge is similar to spirituality, which can be reformulated as an inner mode of experiencing the world, or, in other words, an epistemology of inner knowledge. This would allow us to access also inner structures, and in fact this is what we see in empirical data: spirituality is associated with a heightened sense of purpose – an inner structure of individual lives – a sense of calling and being one with the world and with others, and with values. These experiences are experiences of internal structures of the world. And so the challenge would be to bring this modality of inner knowledge or experience to the fore and also within the realm of intersubjective discourse as a second, perhaps complementary modality of knowing the world, complementing the scientific mode of external experience. Thus, spirituality would in fact become a scientific discipline of inner knowledge. The ramifications and challenges will be outlined.

T1.2 WALTON, JOAN York St John University, UK
The significance of quantum physics and new explorations of consciousness for a secular spirituality
One phenomenon that I, and every reader of this abstract, have in common is the experience of consciousness. My writing and your reading are taking place within consciousness; no reality exists for us as humans without consciousness. Despite this shared experience, there is remarkably little known about what consciousness is, where it is present and absent (for example, are trees conscious?); and whether it extends beyond human existence. The classical Newtonian scientific view is that consciousness is an epiphenomenon of the brain (Edelman 2007). However recent findings from quantum physics, such as the double slit experiment (https://www.youtube.com/watch?v=Q1YqgPAtzho), suggest that the consciousness of the observer influences the reality that emerges; and that the only explanation that makes sense of what happens is that consciousness is not an emergent property of matter, but rather is fundamental, with matter being derivative of consciousness. There is a growing interest in exploring, from a first person subjective perspective, the hypothesis that consciousness is primary, using methods such as meditation and introspection (Wallace 2007, 2009). The aim of this presentation is to present and critically evaluate the evidence emerging from quantum physics and consciousness studies for an

infinite and eternal reality, and the implications this has for developing a secular spirituality, which would include making sense of personal religious, spiritual and mystical experiences.

T1.3 KEVERN, PETER Staffordshire University, UK
A practice in search of a theory: making sense of spirituality and spiritual care through the lens of evolutionary psychology.
Studies in spirituality continue to be beset by problems of sense and reference: what does 'spiritual' mean, and does it refer to any definable element in our experience? If not, then Paley (2008) is justified in consigning it to a 'metaphysical backwater'. Recent developments in evolutionary psychology have suggested cognitive mechanisms that predispose us to spiritual intuitions, and which together suggest an empirical and theoretical basis for validating and defining talk of spirituality. In two earlier papers (Kevern 2010, 2013) the author laid out the groundwork for this argument, and in a recent academic exchange with John Paley (Paley 2015, Kevern 2016 forthcoming) further develops the key elements in relation to 'spiritual care'. He argues that, regardless of whether spiritual intuitions refer to any objective reality apart from the individual or community which experiences them, they remain a fundamental component of human being in the world. As such, attention must be paid to their care and maintenance as part of our care for overall wellbeing. The potential of this line of thought lies in its capacity to predict patterns of spiritual care and support that are likely to contribute to human wellbeing, and so provide the basis for empirical studies of spirituality and spiritual care in a range of settings.

T1.4 BÉRES, LAURA G. Kings University College at Western University, Ontario, Canada
Reflections on witnessing the maintenance of traditional cultural practices within Roman Catholic Indigenous communities in northern Canada
The purpose of this presentation is to engage participants in reflecting upon the manner in which local Indigenous communities may integrate traditional spiritual and cultural practices within Christian religious practices. This will provide participants with an example of moving away from dichotomous descriptions of Indigenous spirituality versus mainstream Christian religion, as well as reflections on the process of ethically engaging in research with communities. Goulet (1998) has remarked that it is possible on all continents to meet Indigenous people who identify as Christian and who have had to manage the tensions inherent between their Indigenous traditions and Christianity. He says, "the anthropological challenge is to describe and analyze how the relationship between the two traditions, the Indigenous and the Christian, is constituted in the lives of a particular people, in definite places and circumstances, at certain times" (pp, 213-214). Taking up this challenge, I will report on experiences in remote fly-in Indigenous communities in the far north of Canada. Relationships with Elders in these Indigenous communities have been building over five years and have resulted in them asking if I would assist in circulating stories about what their lives are like in the Lake Athabasca area. This has raised issues regarding how to engage in ethical research practices *with* Indigenous communities, rather than *about* Indigenous communities. After initially piloting a photovoice project with Indigenous youth, Elders have suggested I simplify my approach and just interview them.
Reference:
Goulet, J. A. (1998). *Ways of knowing: Experience, knowledge, and power among the Dene Tha.* Lincoln: University of Nebraska Press.

T1.5 VISAGIE, INNES Highland Theological College, University of the Highlands and Islands, UK
Consciousness and spirituality – the nature of their connection.
Today's dominant worldview is materialistic. Consequently every theoretical effort to explain phenomena in a scientific way is embedded in physicalism. Yet, every attempt to explain consciousness as an exclusively physical entity, remains unsuccessful. Similarly, driven by a materialistic worldview, every attempt to explain religion as a thing of the past, or to announce the death of God, seems to have failed. Spirituality as a deliberate attempt to live one's life according to an awareness of a reality *larger than one self* (McCarthy), or as *self-transcendence* (Schneiders), seems to remain part of human experience. It seems that consciousness and spirituality share a common characteristic; both resist an exclusive materialist conception of reality. In this article I will argue that the ongoing interest in the study of consciousness and spirituality is proof of the fact that both transcend the mere physical and both will remain open-ended. I will also argue that consciousness plays an important role in human spiritual quest. I will argue that man's search for meaning arises in consciousness. This is not to say that all

meaningful activities arising from man's conscious search for meaning can be classified as true spiritual activities. I will therefore endeavor to discuss how consciousness relates to an authentic spiritual journey. To achieve this, I will make use of Lonergan and Helminiak's bimodal understanding of consciousness.

T1.6 BASSETT, LYNN & BINGLEY, AMANDA Lancaster University, UK
Can care giving silence contribute to spiritual well-being at the end of life? An exploration of the phenomenon from the lived experience of chaplains
The value of a practice of silence is well established in spiritual and religious traditions. However in contemporary western culture and society, there seems to be decreasing opportunities for silence and even a suggestion of avoidance because of the direct encounter with self and other which silence may afford. This may impact on mental health and wellbeing and there is an increasing body of evidence to support meditative practices such as mindfulness in the promotion and maintenance of physical, spiritual and psychological health. At the end of life, the role of silence in professional-patients communication may take increasing prominence, but being silent and allowing silence is a complex skill to master. This presentation reports the findings of a doctoral thesis exploring the nature, meaning and value of silence in end of life spiritual care, drawing on lived experience of fifteen palliative care chaplains. A phenomenological approach seeks to offer an interpretation of the essential qualities of spiritual care giving silence to stimulate dialogue and reflection on practice. Silence is identified as a powerful medium for interpersonal connection at times when words fail and when there is no need for words. Silence also enables communication; creating an 'accompanied space' where deep truths can be articulated and shared with or without the use of words. In the presence of a caregiver who is willing to transcend their own vulnerability and stay with another in a non-verbal space, silence can offer a transformative environment where acceptance, healing and peace may be found.

T1.7 HENNESSY, DEBORAH Diocese of Chichester, UK
A Social Development research method 'Q' elicits in-depth subjective spiritual experiences and perceptions of one's inner faith and has a transformative effect on individuals and faith groups
Q method uses a combination of qualitative and quantitative techniques and consequently provides an epistemologically rich data set. Conventional Q methodology requires the distillation of statements from relevant literature, in this case theological, and also from a series of one-to one interviews. Thirty nine spiritual statements covering faith formation, critical thinking about faith and a growing awareness of an inner life have been selected using this method. Study participants sort the statements according to their preferences using a normal distribution grid to guide their choices. The sorted statements of each group of participants are subjected to case-wise factorial analysis to provide sets of common themes representing key experiences of the group's faith and spirituality. To date this spiritual assessment tool has been used with 15 church and spiritual groups. On each occasion most participants remark on the originality of the method and the deeply transforming experience of the sorting process. This leads to in-depth discussions.
The novelty of applying a social science method to a theological topic enables the generation of a large quantity of original data which, following case-wise factor analysis, leads to distinct spiritual stories for each group.

T1.8 FLETCHER, JEREMY[1], HUKELOVA, MIROSLAVA[2], and HOLLOWAY, MARGARET[2]
[1]Beverley Minster, East Yorkshire, UK, [2]University of Hull, UK
"Lest We Forget" in 2015: what's religion or spirituality got to do with it?
An unexplored dimension in contemporary spirituality studies is the relationship between public and ceremonial acts and events, religious institutions and personal spirituality. To what extent, for example, do civic ceremonies which take place through a religious service provide a vehicle for personal spiritual experience or act as a spiritual resource for individuals? Are such events occasions where communities come together to affirm religious belief or does the religious institution provide the social structure to maintain important traditions which exist beyond the religious sphere? In 21st century Britain it is likely that a range of motivations and experiences combine and shape ceremonial events and while traditional forms may be maintained, individual participation may for some take a new turn. This paper will present the findings from a questionnaire survey and follow-up face-to-face interviews with people participating in a large Remembrance Sunday Parade and Service in East Yorkshire. The fieldwork belongs to the case study, 'Heroes and Loved Ones: death arising from armed combat'. It explores individual

motivations for participating or watching and the process of meaning-seeking, meaning-creating and meaning-taking. This case study is one of nine strands in the research project, 'Remember Me. The Changing Face of Memorialisation'. Combining perspectives from archaeology, history, social and visual anthropology, sociology, pastoral theology, palliative care and social work, and including the medium of photography, this project addresses key questions such as the significance of memorials and memorialising processes, their purposes and meanings, their forms and representations, and the role of religion and spirituality in relation to each of these questions. 'Heroes and Loved Ones' highlights in particular the public-private interface.

T1.9 ARYA, RINA University of Wolverhampton, UK
Spirituality and contemporary art
In the twenty-first century the concept of spirituality is becoming increasingly important in various cultural discourses including contemporary artwork. Art that is described as 'spiritual' may reference or represent a spiritual and/or religious tradition. Whether with reference to specific religious traditions or not, spirituality is attributed to the feelings stirred or probed by the art, which may prompt viewers to reflect on the meaning of life, often drawing on existential questions. A sense of the spiritual also gives people the sense of belonging that they crave, to feel that they are a part of something greater than the self. The relationship between art and spirituality has been historically mediated through the relationship between art and religion, something which has been fraught through the centuries. But in spite of the decline of organized religion in Western Europe, there has been growing interest in spirituality, as manifested in new religious movements and in other areas of cultural life, especially in art. Many people look to new forms of spirituality as alternative ways of finding ultimate meaning and addressing the profound needs of humanity. Central to the role of the artist has been a preoccupation with the deeper questions of life, often to show sights that are normally kept hidden from the public gaze, and to challenge entrenched beliefs. The process of creating art is often described in quasi-mystical terms, where the artist-as-shaman unleashes or channels special creative powers in the process of making that transforms and transports the viewer to a different realm of the imaginary. Given the affinity between the roles of art and spirituality, it is unsurprising that spirituality is an enduring consideration of contemporary art and this paper will address the shared concerns of art and spirituality.

(T5) THEME 5: SPIRITUALITY AS TRANSFORMATIVE

T5.1 O'SULLIVAN, MICHAEL Spirituality Institute for Research & Education, Dublin, Ireland
Spirituality of Authenticity and Social Transformation
In this paper I will approach the study of spirituality in terms of the study of a commitment to self-transcending authenticity in common human knowing and choosing. The general purpose of this paper is to highlight the value of conceiving spirituality in this way for researching lives and texts. My specific purpose is to highlight the value of this spirituality framework for researching lives and texts concerned about social transformation. I intend to illustrate the value of this framework for such a purpose by attending to the lives and selected writings of Karl Marx, Thomas Merton, and Gustavo Gutierrez, each of whom was committed to social transformation and came from a different continent. The paper will contribute to spirituality as an academic discipline by highlighting that the desire for social transformation, and what it means and involves, are grounded in the dynamism for authenticity in trans-cultural human subjectivity and that this grounding, which can promote or support religious affiliation, as well as its abandonment in certain contexts, gives the desire a spiritual identity and makes the study of authors concerned about social transformation a self-implicating spiritual practice.

T5.2 PAPST, MARGARET La Trobe University, Victoria, Australia
The Contribution of Spirituality to Dialogue: Early Thoughts
Positive relationships are essential to both our personal and professional growth. They are built on effective communication. This paper will explore the contribution Spirituality might make to this communication – to Dialogue. It is based upon a wide range of existing literature and some research data (gained with appropriate permission). Being work-in-progress observations are welcome. Dialogical theorists suggest various thought processes and behaviours which they consider preparatory to Dialogue taking place. Acknowledgement of one's own unique history and accompanying personal prejudices; interpretation; individual identity recognition; respect;

listening: all pave the way to meeting half-way – to achieving the 'middle voice'. Martin Buber looks further. He sees the chief element of life as direct relation with God – the blueprint for human relationships. How we relate to each other, he says, should clearly reflect how we relate to God. For many, 'God' could now be interpreted as 'Spirit'. To relate to the Spirit – to be spiritual – may well define full alignment with life: comprehensive self within the universe. If 'the other' is approached with this fundamental spiritual awareness there is confidence in personal identity, clear concepts of others' integrity, a respectful listening stance, a readiness to create the 'middle voice'. Spirituality is underpinning Dialogue. To have spiritual awareness foundational to communication when caring for the human spirit focuses the purpose and opens the door to more comprehensive engagement. To practise this awareness when offering spiritual care – formulating policy, building partnerships, etc. – should give pertinent insight into the responsibility and position participants to deliver very productive outcomes.

T5.3 CROCKER, GEOFF www.atheistspirituality.net
Towards an inclusive human spirituality
The rationalist-materialist paradigm is dominant, with spirituality understated. A world transforming spirituality has to be inclusive. Religion as spirituality fails to be inclusive, since many reject its claims. Routes to an inclusive human spirituality are examined.
1 Emergence: In a multi-layered account of reality, entities and properties 'emerge' which are not present at the lower constituent levels. Are these fully reducible to the originating physical state, or is there an ontology of emergent entities? A philosophy of 'emergence' is comprehensively treated in *The Re-Emergence of Emergence*, edited by Philip Clayton (2008). I review the various arguments to ask whether an ontology of emergence supports a thesis for spirituality.
2 Religious naturalism: Religious naturalism is another locus for human spirituality. Jerome A Stone (2009), in *Religious Naturalism Today*, argues that nature offers 'minimalist transcendence', of awe, wonder, gratitude and reverence. Human spirituality arises from consideration of nature. I review these arguments.
3 Meaning in life: Meaning in life may be defined as i) supernatural; ii) natural subjective; or, iii) natural objective. I review these claims in the work of Cottingham (2002), Wolf (2012), Wielenberg (2005), and Metz (2012, 2013) and examine their potential contribution to an inclusive human spirituality.
4 Virtue: I claim that virtue is the leading candidate for the definition of an inclusive world transforming human spirituality, specifically in the work of André Comte-Sponville.
Conclusion: An inclusive human spirituality has to include atheist spirituality. Emergence, religious naturalism, meaning in life, and virtue offer potential foundations.

16.00 -17.30   TUESDAY 24 MAY 2016

(T2) THEME 2: SPIRITUALITY, HEALTH AND WELL-BEING

T2.1 AHMED, MONIR, COOK, CHRISTOPHER and BRYAN, JOCELYN Durham University, UK
A cognitive spiritual approach to mental health and well-being
Human cognition plays a significant role in everyday life. For example, the way we think affects the way we feel and behave (Beck, 1967, 1975). In addition, spirituality appears to be an integral part of our existence, our 'humanness'. Research suggests that there is a positive relationship between mental health and spirituality (Bergin, 1983; Witter, *et al,* 1985). Although existing studies show the importance of spirituality in mental health, there is a lack of an holistic approach integrating psychological processes and spiritual factors. This approach could help better explain the mental health and well-being of a culturally diverse population as well as minority faith communities. The fundamental theme is that human beings, irrespective of their race, faith, ethnicity and culture, grow and develop emotionally and spiritually through belongingness and connectedness. Thus, it is likely that cognitive processes (thoughts), which are linked with well-being (*i.e.*, the way we feel and behave), as well as spiritual factors (*i.e.*, 'wholeness', 'connectedness' of 'soul' or 'spirit'), influence or affect the human mind and body. Therefore, the idea that 'our thinking process, or the way we think, affects the way we feel and behave' does not seem to be enough to understand and formulate psychological problems such as depression of culturally diverse groups of clients. It is therefore proposed that 'our thinking and spiritual processes affect the way we feel, behave and integrate

ourselves in society'. Well-being is thus considered to be related to both cognitive processes and spiritual factors. The paper would demonstrate the possibility of combining cognitive and spiritual elements and thus outlining a cognitive spiritual therapy (CST) model for mental health and well-being.

T2.2 BRIGGS, MICHELLE Leeds Beckett University, UK
Active Listening in Chaplaincy Evaluation (ALICE): results of a UK feasibility study
Chaplaincy volunteers probably form a substantial proportion of the 3 million volunteers in the NHS and it has been estimated this is worth around £700,000 a year to a hospital [1, 2]. This paper presents a project designed to explore the feasibility of an active listening intervention in hospital delivered by Acorn trained volunteers. First, a focus group study (n=47) explored the acceptability of the proposed intervention. Four main themes emerged (a) listening as a well-being generator, (b) spirituality, and perceptions of hospital chaplaincy (c) benefits of active listening being delivered by volunteers, (d) challenges of using a structured communication technique in inpatient and outpatient settings. Second, a feasibility study tested the delivery of active listening sessions to patients in a hospital in the UK. Data were collected before and after the intervention. The (EORTC QLQ-C30) is a questionnaire developed to assess the quality of life of cancer patients. This questionnaire was administered prior to the patient receiving the listening intervention and repeated after the final session. The patient also completed a CARE questionnaire to evaluate the performance of the volunteer listener. Despite organisational barriers embedded in acute care, nurses and patients reported positive attitudes towards the introduction of the intervention in acute wards and the feasibility of delivering the intervention was demonstrated.

1. Kmietowicz Z 2013 Financial strains must not jeopardise work of volunteers in the NHS and social care British Medical Journal 346 1595
2. Naylor, C et al (2013). Volunteering in Health and Care. London: The King's Fund.

T2.3 MCSHERRY, WILF [1,2]**, BOUGHEY, ADAM** [1] **& KEVERN, PETER** [1]
[1] Staffordshire University, [2] Shrewsbury & Telford NHS Trust
Chaplains for wellbeing in primary care: A qualitative investigation of their perceived impact for patients' health and wellbeing
The role of the chaplain in primary care is relatively new and there is little evidence that demonstrates the impact such roles may have upon the patients' sense of health and wellbeing and general experience of care. This qualitative investigation using interpretive phenomenological analysis (IPA) had two broad aims. Explore the impact that the introduction of the Chaplains for Wellbeing (CfWB) service had on the patient experience and their perceived health and wellbeing while identify the skills and strategies used to respond to presenting issues. Sixteen patients who had accessed the service took part in one-one semi-structured interviews. The transcripts were analysed interpretative phenomenological analysis. What all patients seemed to have in common was a set of circumstances which had eroded their sense of self-efficacy, identity and security manifesting as an existential displacement or crisis. This phenomenon was addressed under the superordinate theme of 'loss'. The chaplains brought a great deal of expertise and used a wide range of strategies that enabled patients to rebuild their self-confidence and self-esteem. The single most important contribution offered by the chaplain was the gift of time: long appointments repeated over months or years if necessary. The main presenting theme of 'loss' arose because of bereavement, unemployment, family breakdown and was expressed in a number of forms loss of hope, confidence, self-efficacy, sense of purpose and meaning. The Chaplains for Wellbeing brought a range of skills and strategies to enable patients to adapt and cope with the existential crisis. It was clear that this service had a substantial impact upon the patient experience and their overall sense of health and wellbeing.

T2.4 EGAN, RICHARD & LLEWELLYN REBECCA University of Otago, New Zealand
Spirituality is a public health issue
Public health is a discipline that aims to prevent illness, and protect and promote population well-being. The task of 'keeping people healthy' focuses not on individuals, but rather on communities and other populations – from small scale suburbs and cities, to large-scale multi-national regions. In the past, much of public health efforts centred on diseases: understanding, tracking and preventing them. There is growing support for a 'new public health' that takes a holistic approach, expanding the focus of public health initiatives to four key dimensions: physical, mental, social and spiritual. Nonetheless, public health engagement with spirituality remains largely theoretical. This presentation will argue that spirituality is the forgotten dimension of public health, and that such omission is an

obstacle to achieving the public health goal of 'heal! thy populations'. The significance of spirituality will be explored, drawing on its connection to other issues such as climate change, the current neoliberal economic environment, and socio-political context of increasing inequality. Special emphasis will be placed on the presenters experience with Maori (indigenous) models of health that place wairuatanga –spiritual beliefs and practices – as a central pillar of health.

T2.5 JIRÁSEK, IVO Faculty of Physical Culture, Palacky University, Czech Republic
Spiritual Health in the "Most Atheistic" Country, Czech Republic
Although in everyday speech they are typically thought of as synonyms, there is a distinction between religion and religiosity (transcendence into a sacred sphere), and spirituality (transcendence of everydayness which remains in the sphere of the profane). Such a difference, however, has a direct influence on the phenomenon of health. The linkage of spirituality and health takes two forms: the first is the influence of spirituality on (physical or mental) health; the second is the peculiar mode of spiritual health. Spiritual health, regardless of how it is presented in the literature, is understood in various ways by the public. The findings of research in the Czech Republic, a very secularized country, show, that while 26.4 % of citizens acknowledge the existence of spiritual health, 47% of Czech doctors do. Both of these groups of respondents see four different aspects of spiritual health: psychological (psychiatric) discourses, theological perceiving, harmony preference, and therapeutic care. Education is very important in such an understanding – as more education correlates with greater acceptance of spiritual health (the percentage of people holding such an opinion is higher among university educated people). The concept of spiritual health should be defined by five factors which constitute spiritual health: authentic mode of existence (i.e. the relation to self), relation to other people in trust and openness, relation to nature as an exceeding whole, inquiring about sense of life, and becoming aware of the overlapping and transcendence of everydayness.

T2.6 BECKER, CARL Kyoto University, Japan
Can spirituality transform our world? Has it new frontiers? A view from Japan
In order for spirituality to transform our world, we must show that (1) it can be changed or cultivated, and (2) its cultivation has practical value.
(1) Studies suggest, for example, that "more spiritual" terminal patients have better prognoses or happier end-of-life--but this is inauspicious if we cannot help our "less spiritual" patients to become "more spiritual." If we cannot augment or increase spirituality--if it is a factor beyond our control, like our genetic structure--then the question of its transforming our world is moot. So the first requisite is to show that spirituality can readily be taught or cultivated, as can sports, grace, or aesthetic appreciation. This paper adduces some insights from Asian cultures to suggest that it can.
(2) The second requisite is that the benefits of spiritual cultivation outweigh its costs, or its advantages outweigh its disadvantages. If spiritual skills are analogous to pole-vaulting or water dousing, for example, mere demonstration that some people can develop such abilities may not persuade others to devote time and effort to the same. Just as cultivation of sports, grace, and aesthetic appreciation can extend human health and enrich the human life, I shall argue that spirituality can do so as well.
(3) As for frontiers, the world of spirituality is hardly new. Our preliterate tribal ancestors may have been more spiritual than we. What may be new is the scale on which mechanistic capitalist hedonistic mentality ignores spirituality. While spirituality itself can be neither reduced to nor adequately measured by digital means, to publicly demonstrate its value ironically requires quantifiable measures of time or longevity, of savings or prosperity, of health or happiness. The growing recognition of the fragile finitude of our natural environment, and of the ephemerality of material self-satisfaction, may abet attempts to reinstate spirituality and transform our world.

T2.7 HOLLOWAY, MARGARET [1], KEVERN, PETER [2]
[1]University of Hull, [2]Faculty of Health Sciences, Staffordshire University, UK
The Continuing Self: understanding the spirituality of people with dementia, and the potential of a 'spiritual lifemaps' approach
The spiritual care of people with dementia is hampered by our lack of insight into their experience. In late stage dementia in particular, the person is unable to communicate and carers can only guess at their spirituality. From an analysis of how recent research, it is possible to identify two promising ways of thinking about spirituality (as a set

of acquired characteristics, and as a social phenomenon) which may better inform spiritual care. The authors go on to describe a 'spiritual lifemaps' approach which has the potential to operationalize these theoretical insights. They consider how working with the person with dementia in the earlier stages to develop a narrative of their experience they may inform the person's spiritual care in the later stages, and outline a current research project designed to test this idea.

T2.8 JONES, JANICE School of Health and Social Care, London South Bank University, UK
A concept analysis of spirituality in occupational therapy practice
Health policy and high profile investigations about poor care delivery in England emphasise the need for health professionals to ensure care is patient-centred, addressing each individual's physical, emotional, social and spiritual needs. Person-centred practice, valuing the uniqueness of the individual, is central to the philosophy of occupational therapy. Spirituality is a key dimension of person-centeredness but how to address it in everyday practice remains a challenge. This oral paper will present the findings of a concept analysis which was undertaken to explore the empirical referents of addressing the spiritual as a means of guiding practice, and the antecedents and attributes underpinning spirituality as a dimension of occupational therapy practice. A range of health-related databases were searched from 2000 -2013. Eight studies that focused on spirituality and occupational therapy practice were included in the concept analysis. The paper will explore how spirituality in occupational therapy practise is associated with a holistic, person-centred approach to care; restoring a sense of wellbeing and individual coping strategies. A framework and description which operationalises spiritually competent care for occupational therapy practice will be presented. Finally examples of the constructs of spiritually competent occupational therapy practice will be outlined for applicability to practice.

T2.9 ROSS, LINDA[1] & MCSHERRY, WILFRED[2]
[1]University of South Wales, UK, [2]Staffordshire University, UK
Student nurses'/midwives' perceptions of spirituality/spiritual care, spiritual care competency and factors contributing to perceived competency
Student nurses/midwives are expected to be competent in spiritual care at point of registration but little is known about the factors that contribute to development of competency. A study was designed in 2 phases.
1. The Pilot study tested out the method for the main study. It also sought to:
   • Describe how student nurses/midwives perceived: spirituality/spiritual care; spiritual care competency;
   • Explore factors contributing to spiritual care competency.
Method: cross sectional, descriptive survey design. 531 students from 6 universities in 4 countries completed questionnaires measuring perception of spirituality/spiritual care, spiritual care competency, spiritual wellbeing and spiritual attitude and involvement on entry to their courses in 2010.
Results: Students perceived spirituality/spiritual care broadly, not just in religious terms and the majority perceived themselves to be competent in spiritual care overall. Students who perceived themselves to be highly competent in spiritual care viewed spirituality/spiritual care broadly, were religious, practised activities related to their spiritual beliefs and reported high spiritual wellbeing and spiritual attitude and involvement scores.
2. The Main study addressed the same questions as the pilot study, but explores changes in perception of spirituality/spiritual care and spiritual care competency over time as well as exploring factors contributing to competency in more detail.
Method: longitudinal descriptive survey design. Around 2000 students from 21 universities in 8 countries completed the same measures as in the pilot study at 4 points in time (start of course, year 2, year 3, (year 4), end of course) between 2011-2015.
Results: The results are currently being analysed. Available results will be presented.

T2.10 TIMMINS, FIONA and MURPHY MARYANNE Trinity College Dublin, Ireland
A documentary analysis of the guidance provided by fundamental nursing textbooks-what does it tell us about spiritual care delivery
Background: There has been some previous research on the content related to spirituality in nursing texts (McEwen 2004, Cusveller 1998, Pesut 2008), albeit small localised samples that lacked a rigorous approach.
Aim: This study reports on hitherto unperformed documentary analysis of core nursing textbooks (n=548).

Methods: The sampling framework was identified by identifying suitable textbooks for inclusion from Nursing Collection lists, and Academic Publishing Houses in the UK and Ireland. A team of University Staff (n=5) including a librarian collected data using a specifically designed instrument.
Findings: Spirituality is not strongly portrayed as a component of holistic care and is an adjunct to care. Most books (n=390 75.1%) made no reference spirituality related terms. Only 19 (14.7%) of these books dedicated one full chapter to the topic of spirituality whereas 43 (33.3%) contained no discussion of spirituality within the text. 40 (31%) advocated spiritual care assessment and 48 (37.2%) suggested referral to a chaplain or pastoral care worker as a component of spiritual care. 12 different spiritual assessment tools were proposed.
Discussion: Fundamental textbooks used by nurses and nursing students ought to inform and guide integrated spiritual care and reflect a more holistic approach to nursing care.
Conclusion: Contemporary discourses indicate a compelling need to revisit core values in healthcare and place the person a heart of care. As educators of future nurses our scholarly work needs to reflect a comprehensive approach to nursing care of the whole person, including spiritual needs. Nursing textbooks should play a part in this.

T2.11(i) & 2.11(ii) WRIGHT MIKE[1] AND VAN DER MEER JACQUES [2]
[1.] Otago Polytechnic, Dunedin, New Zealand. [2.] University of Otago, Dunedin, New Zealand.
Assessing first-year students' conceptions and practices of spirituality at a New Zealand university: methodology and initial findings (2 papers).
Common Introduction
New Zealand has a distinctive bi-culture tradition based on an historical treaty between the original Māori population and the British crown. Educational institutions such as universities seek to honour, reflect and actively respond to the bicultural nature of Aotearoa New Zealand, including in their approach to the well-being of their student populations. A key concept in the context of well-being is that of *Hau Ora*, which can be translated as holistic well-being. Hau ora has four distinct yet inter-related dimensions: physical (*tinana*), mental (*hinengaro*), social (*whanau*) and spiritual (*wairua*). Spirituality in this context is not narrowly prescribed and includes aspects such as meaning-making, life-purpose, and quest. It is related to, but not synonymous with religion. Whereas spirituality is an integrated component of well-being, it is one of the least well studied. This research project was undertaken to assess students' conceptions and practices of spirituality with a view to informing available support interventions (chaplaincy, etc.,) or the design of extra-curricular activities. A focus on first-year students was deliberate: the well-being of students who transition into a new environment is particularly important, especially with respect to retention. Retention of first-year students is complex and whereas various institutional strategies often address the first three dimensions of *hau ora*, spirituality is often not addressed. As this an exploratory study, first-year students living in only one of the residential colleges at the University of Otago were invited to participate; this yielded 70 respondents. An adapted version of a validated survey from the USA was used for this project: the College Students' Beliefs and Values survey (CSBV) developed by the Spirituality in Higher Education Team at the UCLA Higher Education Research Institute (HERI). 4 respondents were also interviewed.
Paper 1: **Methodology** Jacques van der Meer[1]
In this presentation the question will be addressed how students' conceptions of spirituality can be assessed by means of a survey? The use and adaptation of the CSBV survey to the New Zealand context will be discussed as well as the validation of the survey instrument based on the NZ responses.
Paper 2: Initial findings Mike Wright[1]
In this presentation some initial findings from this project will be discussed, particularly in the light of the tendency in USA studies to equate 'religious' and 'spiritual'. This is different to New Zealand which is a more secular society, and where conceptions of spirituality could more accurately be characterised as 'spiritual but not religious (SBNR)'.

11.00 – 12.30 WEDNESDAY 25 MAY 2016

(T3) THEME 3: SPIRITUALITY RESEARCH, METHODOLOGICAL QUESTIONS and FORMS OF KNOWLEDGE

T3.1 LYCETT, DEBORAH [1], PATEL, RIYA [1], COUFOPOULOS, ANNE [2], TURNER, ANDY [1]

[1]Faculty of Health and Life Sciences, Coventry University, UK
[2]Faculty of Health and Social Care, Edge Hill University, UK

Taste and See: A feasibility study of a church-based, healthy, intuitive eating programme – preliminary results

Background: Obesity treatment remains a high priority globally. Evidence suggests holistic approaches, which include a religious element, are promising. Much is US research, but recent evidence suggests UK need among Christians.

Objective: To conduct a mixed-methods pre-post feasibility study of a 12week faith-based, healthy, intuitive-eating programme, within a UK church.

Methods: 18 participants with BMI>25kg/m^2 took part. Ethical approval was granted by Coventry University Ethics committee. Physical, psychological and spiritual outcomes were measured at baseline, 12weeks and will also be measured at 6months. Results were analysed using intention to treat (ITT) analysis; baseline observation carried forward (BOCF) was used to input missing data. Qualitative data was collected with semi-structured interviews – results from thematic analysis will be available for the conference.

Preliminary Results 12 weeks: 17 out of 18 participants completed the intervention. Small, but significant improvements were found in weight ((mean difference [95% confidence interval (CI)] -1.57kg [-2.85, -0.28]), Quality of Life Visual Analogue Scale (11.72 [3.89, 19.55], mental well-being(6.72 [4.08, 9.36]), depression (-3.06 [-4.89, -1.22]), anxiety (-4.11 [-6.06, -2.16]) and intuitive-eating scores (13.06 [6.96, 19.15]). Some scores on The Three Factors Eating Questionnaire (TFEQ) were significantly worse (restrained-eating (19.14[9.99, 28.28]); emotional eating (11.42 [1.01, 21.82])). Measures of spiritual well-being (4.78 [-1.08, 10.63]) and religious love (0.39[-0.64, 1.41]) showed a non-significant improvement.

Conclusion: Preliminary results support a mainly positive association with outcomes of the intervention. However uncertainty exists due to the small sample size and wide confidence intervals. A larger study is needed to confirm these results.

T3.2 BLAIR, CAROLYN Queens University Belfast

Narrating eating disorders: Exploring spirituality and religiosity as an aid to rehabilitation.

Wittgenstein's concept of 'language games' underpins the essence of this exploratory study wherein Christianity is viewed as a narrative with its own ingrained grammar, culture and practices. Through endeavouring to assess 'language games' in Christian communities, this research seeks to differentiate between perceptions of religiosity and spirituality and assesses the remedial value of these differing forms of caregiving language for women with eating disorders (EDs). In order to facilitate this study 46 participants have participated in semi-structured interviews recruited through a stratified purposive technique and accessed through snowball sampling. The sampling frames of this selection include; female ED clients who are over eighteen, past or present carers of ED clients and those with insight into Christian communities including Health Service providers with insight into EDs. The unique voices of and interplay between the disciplines of Theology and Social Work are notable factors in this methodology which is founded upon an exploration of the social construction of religious and spiritual experience and their relationship to women with EDs. When analysing the language of social connectedness issues of exclusivity versus inclusivity are explored, combined with attitudes of individualism versus interdependency in order to assess the rehabilitative value of spiritual and religious language in community. This qualitative study could accurately assess the human quality of care provided by those in Christian communities and could help to open pathways to the issue of defining and authorising spiritual care within secular organisations.

T3.3 ASKUN, DUYSAL [1], CETIN, FATIH[2]

[1]Murat Hudavendigar University, Turkey [2]Nigde University, Turkey

How do we demonstrate Oneness as a behaviour? The validity and reliability study of the Bi-dimensional Oneness Behaviour Scale

The current study can be considered to be a first attempt to define oneness in behavioural terms. Miller (2006) strongly asserts that spirituality itself is a living awareness of the wholeness in the universe. It is realizing (by self-awareness) that our lives mean more than material wealth or societal achievements and that they serve greater purpose in an unfolding story of creation. As a concept, oneness has been a topic of many disciplines but it has not been studied extensively in empirical research. With the current study we have tried to understand what might be some daily examples that reflected oneness in behavioural terms. As a result of six studies that involved item pool generation, factorial analysis, test-retest reliabilities and convergent and discriminant validity measures carried out with different sample populations, we have come up with two dimensional structure of oneness. Focus on one's self represented an approach that reflected acting based on one's own needs and interests, whereas consideration of the other represented behaving by taking into consideration who is also present in one's environment. The results are discussed in light of the importance of oneness which should be demonstrated in today's world which is unfortunately full of turbulent environments.

T3.4 FLANAGAN Bernadette Spirituality Institute for Research & Education, Dublin, Ireland
Research, Contemplative Methodologies and Spiritual Transformation
The purpose of this discussion paper is to outline some developments in Contemplative Learning Theory which challenge the employment of solely classical methodologies for those research projects which are focused on lived aspects of spirituality. I intend to do this by presenting how contemplative learning theory is an outgrowth of earlier theories which put greater value on process over content and depth over coverage
noting socio-emotional learning, the wounded researcher theory and the challenge of reflective practitioner strategies for research paying attention to the work of the Association for Contemplative Mind in Higher Education (www.acmhe.edu), which itself is part of the Centre for Contemplative Mind in Society (www.contemplativemind.org) outlining Intuitive Inquiry strategies as developed by Rosemary Anderson - a hermeneutical research process requiring at least five successive cycles of interpretation. In each cycle the researcher is required to select a text or image that repeatedly attracts or claims the intuitive researcher's attention and relates to his or her area of interest in a general and often obscure and non-obvious way. In this manner of working the researcher's awareness of the personal claim which a topic is exerting becomes more honest and explicit. Employing the frameworks of the transpersonal sciences to assess the transformative impact of such enquiry strategies. The objective is to assist students to develop a wider range of methodologies for spirituality research (see my article, Quaestio Divina: Research as Spiritual Practice" in (The Way, Nov. 2014).

T3.5 MACPHAIL, JEAN C. Istitut fur Transkulturealle Gesundheitswissenschaften, New Mexico, USA
Four converging models suggesting a structure for the study of consciousness
This paper will present four approaches to spirituality, coming from a physicist (Nicholas Maxwell), a philosopher on consciousness (Evan Thompson), a research psychologist (Harald Walach), and the analysis (by the author) of a historical series of events of spiritual transformation in the life of the spiritual teacher Swami Vivekananda (1863-1902). All of the presentations are attempts to resolve a deep sense of dichotomy between the physical world—especially as conceptualized by contemporary Western science—and the interior world of the human psyche as experienced by the individual. The authors seek to find between conceptualism and experience a balance that they regard as vital to an understanding of spirituality and how to manifest it in our day-to-day lives. In so doing, they present a range of levels of focus and concern from the "merely" human through increasing ability to perceive a guiding principle operating from within the "ordinary" and on to the "extraordinary". These levels are, respectively:
1. Fostering of valid human values.
2. Deep understanding of the total potential of humanity.
3. Achieving a balance of outer and inner that releases the capability of reconstructing culture and society from within.
4. A contemporary exemplification of the principles that support all of the above. These analyses generate models that bear striking affinities to each other. Together they appear to add up to a cumulative approach that might provide useful insights to the question of how to synthesize "epistemological and culturally-situated questions" which are at present seen to "challenge dominant research paradigms".

T3.6 CRAWLEY, DAVID R Laidlaw College, Auckland, New Zealand
Beyond self-development: spiritual direction and social transformation
Transformation is a familiar theme in spiritual direction conversations. Leech (2001) and Scofield (2005) argue that such conversations ought to include a prophetic intention. They should seek to deepen not only personal intimacy with God, but also awareness of God's work in transforming social structures. With that in mind, this presentation proposes three areas for discussion in spiritual directors' training and supervision. The first concerns approaches to contemplation which support movement toward, rather than away from, social engagement. As Merton (1969) affirmed, 'the monk abandons the world only in order to listen more intently to the deepest and most neglected voices that proceed from its inner depth' (p. xxxii). The second proposed area for discussion relates to theories and theologies of personhood which have a relational emphasis. In balance to individualistic conceptions of the self, these perspectives suggest that all development, discernment and action occur within an ecology of relationship which includes not only the divine Other, but human and environmental others also. The third proposal is that discussions of psychology in relation to spiritual direction should include often neglected psychological theories which engage critically with social and cultural factors in human experience (Bidwell, 2009). Exclusive reliance on primarily intrapsychic psychologies (Jung, personality theory, notions of transference, counter-transference, etc) may leave self-focused notions of spiritual development unchallenged. Brief examples from spiritual direction practice are offered, to illustrate the transformative potential of spiritual direction conversations at all three levels: personal, relational and social.

T3.7 EFTEKHAR Tina Institute for Transforming Women's Self-Other Relationships
Integrating Spirituality in Fight against Domestic Violence
The importance of spirituality for individuals coping with and recovering from trauma has been widely recognized. Despite this recognition, little information is available addressing the influence of spirituality on the experiences of women surviving domestic violence. The vast majority of domestic violence programs focus on the improvement of those critical outer resources e.g. police, IDVA, court orders, MARAC, awareness-raising programs, etc. which so visibly support essential advances in the lives of survivors the DV organisations are meant to serve. Women's self-efficacy - the fundamental component of empowerment, which can be thought of as the capacity to develop inner resources - receives far less attention. But until the role of spiritual power in women's self-efficacy is more widely understood, the amount devoted to funding outer resources will not be leveraged nearly as well as they could be. The purpose of this presentation is to address this gap both in knowledge and practice by examining the influence of Inter-universal Mysticism (IUM) on women experiencing domestic violence. IUM is a movement developed over the last thirty years in Iran by Mohammad Ali Taheri which focuses on assisting people to achieve spiritual perfection and transcendence. I argue that by developing new beliefs and skills, IUM enables women to move on from vulnerabilities such as low self-esteem and insecurity. It helps women who have been or still are in abusive relationships to develop the power to change the course of their lives so that they no longer find themselves in abusive relationships. My main focus is on women's self-efficacy to help themselves or to cope better with an incident of victimisation and be less dependent to external professional services.

T3.8 SOUVLAKIS, NIKOLAOS [1] **& ANAGNOSTOPOULOS, NIKODEMOS** [2]
[1] Durham University, UK & [2] St Mary's University
Child abuse and its impact in child's spirituality
It is commonly accepted that abuse in childhood violates many aspects of the child's understanding of world, self and spirituality. Children's development through their journey to experience the world makes them dependent and easily led. Parents on the other hand, pay great attention on children's nutrition and the environment that they are growing in as they shape their bodies and characters accordingly. However, less attention has been paid on children's spiritual experience, which plays a fundamental role in shaping not only their attitude to nutrition later on in their lives but also their attitudes towards life and towards 'self'. The present paper aims to discuss the aspects of spirituality in childhood, the meaning of spiritual trauma in childhood and the impact on children's mental health in later stages during their adulthood. One of the central points of this discussion is the hypothesis that abuse in childhood creates a reverse spiritual experience, which is an amalgamation of overwhelming arousal and cognitive schemata, which in its turn creates a sense of denigration and nothingness about self in relation to

the world. This paper investigates aspects of child abuse among Christian families in Greece over the last ten years, which was funded by the Holy Synod of the Greek Orthodox Church. Finally, the researchers' adopted an anthropological study following the AAA and BACP ethical frameworks.

T3.9 WATTS, GALEN Queen's University, Canada
Addiction, Spirituality & the Search for Meaning
In Canada, addiction is generally considered a medical condition, the result of various neurological, physiological and environmental factors. Yet Twelve Step fellowships like Alcoholics Anonymous (AA) propose that addiction is, intrinsically, spiritual in nature. Many AA members in recovery call themselves "spiritual but not religious" (SBNR), explicitly rejecting institutional religion while embracing "spirituality." What precisely do these individuals mean when they self-identify as SBNR? And what might we learn about addiction, as a lived experience, from their doing so? Utilizing a grounded theory approach to qualitative data collected from semi-structured interviews with twenty Canadian millennials (ages 18-34) who self-identify as SBNR, and using philosopher Charles Taylor's (2007) conception of the malaise of modernity as a theoretical starting point I seek to illuminate the nature of "spirituality" as it relates to addiction. I contend that in advanced industrial societies, addiction can be viewed as an existential condition tied to modernity—the result of a hedonic-cum-materialist outlook taken to its logical conclusion. Thus the experience of addiction provides insight into the trappings of modernity and its inability to provide an over-arching sense of meaning to individuals' lives, while to be SBNR implies, among other things, a personal rebellion against the hegemony of materialism.

(T5) THEME 5: SPIRITUALITY AS TRANSFORMATIVE

T5.4 PIMOR, ALEX Liverpool John Moors University, UK
A spiritualogist approach to European integration
Whilst European integration theories (EITs) are often pitted against each other, seemingly diverging EITs appear irreconcilable in the mistaken belief there is only one way to define, explain and determine the nature of the European integration process. Taken individually, these varied approaches offer an incomplete systemic exploration of European integration, anchored in different (and mostly political, economic and institutional) points of departure on what integration is. Yet, Wiener & Diez (2010) describe the field of EITs as a mosaic whereby each theory is a pebble in the construction of a more in-depth understanding of the European project. On the premise that they are not competing but complementary visions of the Union, this paper takes a holistic approach to reviewing existing integration theories and argues that the mosaic is missing an essential pebble: the spiritual dimension of the integration process, i.e. its historical, emotional and ideological origins, which inform the Union's principled, value-laden and ethical underpinning. Based on D. Helminiak's psychology of spirituality, the paper proposes a spiritualogist approach to examining the spiritual influences that drive the integration process.

T5.5 CRISP, BETH Deakin University, Australia
From national paradigms to interventional perspectives: developing the research agenda
Academic writing in practice disciplines, such as social work, typically reflects the concerns of authors in their locales. Much of the available writing on religion, spirituality and social work to date has been contributed by authors from the United Kingdom and North America, resulting in dominant perspectives tending to be aligned with predominating issues in social work and the religious environments in those countries. However, it would be unfortunate if the prevailing concerns from a few countries were seen to dictate the development of a scholarly canon. In this paper, the author describes the challenges which have emerged, and how knowledge paradigms can be extended, from her experience of editing an authoritative international handbook about religion and spirituality in social work in which it was envisaged that at least half the authors would be located outside the UK and North America.

T5.6 Puchalski, Christina [1], Vitillo, Robert[2], Graham, Angela[3], Jafari, Najmeh[1]
[1]George Washington Institute for Spirituality and Health, The George Washington University, Washington DC.
[2]Caritas Internationalis Delegation in Geneva Caritas Internationalis, Geneva, Switzerland. [3]The Fetzer Institute, Minneapolis, US.

The Global Network for Spirituality & Health (GNSAH)

Aim: Spirituality- broadly defined as meaning purpose, and connectedness- is a fundamental element in the lives of many people all around the world, yet health care systems are often uncertain about whether, when, or how, to address spiritual issues in caring of the patients.

Methods: To address this emergent need, four ground-breaking consensus conferences were held. Using an iterative Delphi technique, participants developed and recommended new standards of care and voted on top priorities. Built upon those recommendations, GNSAH has been established to promote the transformation of health systems by integrating interprofessional spiritual care as an essential aspect of health, healing and compassionate, person-centred care.

Results: Five working groups in the domains of Clinical Care, Policy, Research, Community Engagement, and Education were established. Each working group developed strategic recommendations and guidelines to implement spiritual care into health systems. We received 153 requests from clinicians, researchers, educators, policy makers and health communities all around the world to join our network. The role of this network is to provide a way members can work together to more fully integrate spiritual care guidelines, including training, service delivery, and standards into health systems. Members of the Global network published an article to acknowledge WHO for passing Palliative Care Resolution in 2014. The GNSAH also serves as the advisory to Ad Hoc Committee for the WHO Palliative Care Resolution on Spiritual Care.

Conclusion: GNSAH is a leading move to inspire change, promote whole person care and support compassionate health systems all over the world.

13.30 – 15.00 WEDNESDAY 25 MAY 2016

(T2) THEME 2: SPIRITUALITY, HEALTH and WELL-BEING

T2.12(i) KEIGHLEY, MICHAEL Birmingham University, UK

Coping and adjustment to bowel incontinence after childbirth depends on ethnicity, religion and culture.
One in ten women suffers bowel incontinence after having a baby. The risk is not explained in pregnancy, when this occurs it has a devastating impact on the life of the mother whose anticipation of new birth (rite of passage) is replaced by an unspoken taboo, a feeling of being unclean and sexual isolation from the father which impacts on self-esteem, dignity and worth as a wife. This study examined the physical, emotional, psychosexual consequences and adjustment to bowel incontinence after childbirth from: case studies of 81 mothers, 15 Interviews with British and Indian mothers, discussions with 26 health professionals in UK and India and a focus group of 14 multi-ethnic mothers and 6 health professionals. In British society an existential aspect to coping was identified in only 5 of 13 interviews. Being unclean was pivotal to worship amongst Muslims but less important amongst Sikhs and Hindus. Only a few expressed a spiritual understanding of their condition which helped them to cope. In India God is dominant independent of religion. Most mothers considered their condition the result of bad luck rather than evil. Being unclean in India was unspoken for fear of contaminating the family, lest the family were to become social outcasts. Consequently these mother never sought medical help. Muslims in particular hid their shame by repetitive washing for fear of being excluded. Imams were unaware of this affliction. Coping with bowel incontinence after childbirth is greatly influenced by religion, ethnicity and the country in which mothers are domicile.

T2.12(ii) KEIGHLEY, MICHAEL Birmingham University, UK

Is there an existential adjustment pathway amongst women in Britain who suffer bowel incontinence after childbirth?
The consequences of becoming faecally incontinent after childbirth are devastating. This unspoken taboo affects at least 10% of mothers for which at the moment there is little support. A word picture of this condition was generated and refined by unstructured interviews, questionnaires and a focus group in which being unclean, hiding my condition, dignity loss and social isolation dominated the picture. An anthropological and theological reflection of the condition and the need to adjust and move forward identified a number of themes. Healing was greatly facilitated by the birth: new life that was also responsible for the injury which lead to the mother's condition.

Coming to terms with pain, loss of self-esteem, identity depletion, loss of purity, betrayal and flashbulb memories could be restored by: cleansing, reciprocity, forgiveness, hope, reconciliation, exploring a sacred space/sanctuary to achieve closure within the context of religious and cultural variation. The particular role of the wounded healer to support these mothers merits further evaluation and is being explored within a new Charity to support, increase public awareness and enhance education for mothers and the profession.

T2.13 ROSS, LINDA[1] & AUSTIN, JACKIE[2]
[1]School of Care Sciences, Faculty of Life Sciences & Education, University of South Wales, UK
[2]Aneurin Bevan University Health Board, South Wales, UK
Spiritual Support in End-Stage Heart Failure
Meeting patients spiritual needs should be an inherent part of care but may receive little attention in patients with end stage heart failure. This paper reports the findings from a study in South Wales which explored spiritual issues in 16 patients/carers' through semi-structured interviews every 3 months over a year. Participants were struggling with spiritual concerns (such as the meaning and purpose of their lives) alongside the physical and emotional challenges of their illness. They valued the chance to talk about this aspect of their illness so a funded feasibility study is currently trialling the effect of providing a community spiritual support service (not currently part of care provision) on outcomes such as anxiety/depression (HAD Scale), health related quality of life (EQ-5D-3L) and spiritual wellbeing (WHO-SRPB). All eligible end-stage heart failure patients (around 270) in one Health Board have been invited to take part with a target sample of 65. Patients are randomly allocated to receive standard care only (regular review by the heart failure nurse specialist) or standard care plus spiritual support (visit by a trained volunteer every 2 months over 6 months). They complete measures of study outcomes at 2 monthly intervals. Other information needed to plan a full study, such as the likely effect size, is also being gathered. Both studies were funded and the relevant ethical approvals were obtained.

T2.14 BRODIE, Catriona University of Hull, UK
Changing together: an exploration of a faith based therapeutic community (TC)
"What does it mean to live well as this place?" (Zapf, 2005:8) is the real question, Zapf suggests social work should be asking. He draws on deep ecology and indigenous communities to challenge Western models of healing and spirituality. Zapf argues this paradigm limits spirituality to simply *"an internal quality of the individual"* (Zapf, 2005:3) but also, views the individual as separate from their environment (physical, social, spiritual) and in doing so, loses a *"profound connection"* between them (Zapf, 2005:6). Alongside this, there has been *"a lack of progress on introducing the spiritual dimension into social work practice"* (Holloway et al, 2011:16) as well as, an agreement on the how to (Furness & Gilligan, 2010: 2188; Holloway et al, 2011:19). This doctoral study is concerned with both of these questions and considers how the research from a unique faith based therapeutic community might contribute to this debate. This community has adopted an unusual model, which is a *"Change-enabling social environment - a salugenic Place"* (Williams, 2007:79). Williams found it was *"the significance of being 'connected' with others"*, which enabled transformative change (Williams, 2007:179). The day-to-day interaction within the relational network of this *'social place'* has the potential to contribute to shared well-being. This instrumental case has involved qualitative data being collected from 8 focus groups and although analysis of this is not yet complete, emerging themes will be presented. My journey as a researcher has taken me from an insider-outsider, to *"working the hyphen"* (Fine, 1994), to an *"outsider within"* (Collins, 1986:S14) and finally, to Aoki's *"third space"* paradigm namely, *"and/not – and"* (Aoki, 1996:5).

T2.15 MILNER, KATJA M Nottinghamshire Healthcare NHS FT, UK
Spirituality and mental health recovery
Spirituality and mental health recovery are areas attracting increasing attention in mental health care discourse and policy. They both shift the emphasis from medical pharmaceutically oriented models of health towards personal experience, meaning, discovery and the hope of positive transformation. Exploring the relationship between spirituality and mental health recovery provides a practical and functional focus highlighted by authors such as John Swinton. Due to the difficult nature of the experience of mental health problems it also forces us to grapple with the darkness and confusion of interior experience or the psyche. The 'psyche', originally meaning 'soul', is a realm which disciplines such as psychology and psychiatry have often ignored. Viewing spirituality as an

exploration and potential illumination of our internal world, which can be brought into question and confusion during mental illness, trauma, or crisis, has significant implications for working with mental health recovery in healthcare settings. Authors such as Carl Jung and David Tacey advocate this approach, even though it has been shunned by some religious perspectives and the medical model. This presentation is based on my experiences of working with diverse and contemporary expressions of spiritual care and creating spirituality and recovery courses at recovery colleges throughout Nottinghamshire Healthcare NHS Trust. It is also based upon my MSc research dissertation which advocates for the importance of a psycho-spiritual perspective towards understanding mental health recovery and developing a paradigm of healthcare practice which fully integrates the spiritual dimension.

T2.16 JANG, DOVE Durham University, UK
The therapeutic value of Evagrian prayer in mental health

My presentation is twofold: one is to introduce the key concepts and practices of Evagrius Ponticus, a fourth-century desert father, the "father of our literature of spirituality,"[1] in relation to mental health; the other is to show results of my pilot study, an originally designed prayer therapy for depression. Evagrian prayer comprises various prayer methods emphasize praying with perception in order to participate in the communion of the triune God. These prayer practices include distinguishing thoughts, developing spiritual senses, using psalmody to dialogue with God, and nurturing contemplative silence. My pilot study of the 3R meditative prayer program invites people with a history of depressed mood to try out these spiritual practices in 8 weekly sessions which are structured around Evagrius' treatment of eight difficult thoughts. By practicing Evagrian prayer to counteract these 8 difficult domains, a person may learn how to evaluate and interpret things and themselves differently through participating in God's healing presence and experiencing God's perspectives. Nevertheless, since there is no value-free therapy, the design of the 3R programme addresses the ethical considerations inherent in the explicit Christian ethos of the 3R program, gives clear explanations of its methods, and allows enough time for questions and discussions in the interview for potential recruits.

T2.17 SWIFT, CHRISTOPHER and CLAYTON, ADAM
Leeds Teaching Hospitals, Leeds Beckett University, UK
The systematic Identification of spiritual need in health care

The presentation will argue that traditional categories of identifying beliefs among NHS patients are outdated and require significant redesign. Analysis of both current literature and practice-based evidence will demonstrate that spiritual beliefs are more nuanced and complex than current provision to record this data permits. The result is a partial understanding of patients' needs which limits the capacity of the NHS to fulfil its public sector equality duty for both religion and belief. Results from a modified spiritual assessment tool used by chaplaincy volunteers in Leeds with over a thousand patients will be presented following the review of literature. The results will be discussed and key outcomes and further questions will be identified. Lastly the presenters will suggest alternative ways in which spiritual needs might be observed and recorded with consideration of how new ways of identifying need may lead to care pathways relevant to both chaplains and other health care staff. It is anticipated that the presentation will enhance participants' understanding of the key issues and enable a meaningful discussion of how the changing expressions of spirituality can be located and supported.

T2.18 ROGERS, MELANIE University of Huddersfield, UK
Spiritual dimensions of Advanced Nurse Practitioner Consultations through the lens of Availability and Vulnerability. A Hermeneutic Enquiry

Introduction: This presentation explores the findings of my doctoral studies and includes Advanced Nurse Practitioners' (ANPs) understandings and conceptualisation of spirituality, the place of spirituality in clinical practice through a lens of "Availability and Vulnerability", and a framework for integrating spirituality into practice. *Methods/Methodology:* A hermeneutic phenomenological enquiry explored spirituality through the lived experiences of the participants. Eight participants were interviewed face to face during 2 in-depth interviews

spaced 18 months apart. Prolonged engagement allowed dialogue to occur allowing data to be captured which provided a thick description of the phenomenon of spirituality. A thematic analysis interpreted the data leading to a deeper understanding of the spiritual dimensions of ANP consultations.

Findings: A conceptual understanding and framework for operationalising spirituality have been developed from the findings. The participants recognised that spirituality can be difficult to conceptualise and operationalise in practice. However many of the participants were able to articulate the meaning of spirituality for themselves and gave examples of when they had witnessed a spiritual dimension occurring in practice. Particular themes were expressed in the interviews in relationship to spirituality. These included the context for spirituality to be integrated into care, the emotional engagement needed and the emotional impact on the practitioner and their patient.

Conclusion: I will present uncovered new knowledge and understanding in the realm of spirituality in ANP consultations in Primary Care. A conceptual understanding of spirituality and a framework of "Availability and Vulnerability" provide a new approach to spirituality within ANP consultations in Primary Care.

T2.19 MCSHERRY, WILFRED, BLOOMFIELD, SARAH, THOMPSON, ROY, NIXON, VALERIE, BIRCH, CAROLE, GRIFFITHS, NICOLA, FISHER, SHANI & BOUGHEY, ADAM Staffordshire University, UK
Do student nurses consider personal, religious and spiritual beliefs to be important in the provision of nursing care? A retrospective analysis of qualitative data arising from a cross sectional investigation of student nurses' values.

This presentation describes the findings from a retrospective analysis of interview transcripts gathered as part of a cross-sectional study exploring student nurses' values, attitudes and perceptions of those factors that they felt may impact upon the provision of fundamental nursing care. Six focus group interviews were conducted between March and October 2014 with student nurses undertaking their programme of study at a United Kingdom University. Students were interviewed according to their year of study. In total 23 students took part across the six focus group interviews. Eighteen female and 4 males with 11 from year 1 and 6 each from years 2 and 3. Interviews were recorded digitally and all recordings professionally transcribed in full. All interview transcripts were analysed retrospectively and a thematic analysis was undertaken to establish if students made any reference to the personal, religious or spiritual aspect of care to establish whether they considered these to be important to the formation of their own personal values or to the professional values of nursing. The findings revealed that students did make explicit reference to personal, religious and spiritual beliefs indicating that these shaped people's attitudes, values and behaviours. Interestingly, only one third year participant made any reference to the spiritual aspects of nursing care and this was following a prompt by the interviewer. These findings suggest that student nurses recognise the importance of people's personal and religious beliefs. They demonstrate that despite a great deal of awareness of the importance of the spiritual dimension of care for nursing this is not always recognised by student nurses as a fundamental aspect of nursing.

(T5) THEME 5: SPIRITUALITY AS TRANSFORMATIVE

T5.7 WATTS, FRASER Cambridge Institute for Applied Psychology and Religion, UK
The transformational power of hope: theological and psychological perspectives
This paper will present an integrative review of the psychological and theological literatures on hope. Hope has been an important theme in both disciplines in recent decades, but there has been very little engagement between them. It has been selected as the focus of this paper because, of all spiritual qualities, it is arguable that hope has a particular power to transform the present and build a better future. Theology has often made a distinction between hope and optimism, and more recently psychology has made that distinction too. Optimism emphasises expectations about the future, and is most commonly found when circumstances are favourable. Hope, in contrast, can exist in unfavourable conditions in which there are no grounds for optimism, and is more a matter of attitude than expectation.

Psychological research on hope has been dominated by Snyder's conceptualisation of it as reflecting the belief that one can find pathways to desired goals, and be capable of following those pathways. However, from a theological perspective that seems based on too simplistic a view of what goals are desirable, and places too much emphasis

on self-efficacy in bringing those goals about. Theology would tend to assume that worthwhile goals are achieved more collaboratively, and as a result of openness to transcendent resources.

T5.8 DAUGHTRY, PHIL
Tabor Adelaide (College of Higher Education), Adelaide, South Australia
'It is worth doing nothing and having a rest' - contemplative practice as resistance in an era of exhaustion
Australian author and cartoonist, Michael Leunig, has named both a problem in the contemporary experience of productivity and identity and also, its possible solution - rest. Workplace culture and aspiration appears antithetical and resistant to the notion that 'less is more'. The meaning of this problem and solution are explored through a Hermeneutic Phenomenological analysis of one small workplace experiment involving the deliberate structuring of contemplative practices. Three members of staff were invited to engage with the practices and to reflect upon their lived experience during this process. The findings of the analysis are then brought into dialogue with other voices in the area of spirituality which illuminate a way of being and working which is spiritual in essence. It will be proposed that the notion of valuing rest is an essential faculty of the spirit, which functions as a resistance to the destructive nature of the unrestrained ego, and that deliberate contemplative practices support and resource this capacity. Possible impacts of the contemplative process upon both vocational experience and broader workplace culture will also be considered. The style of this presentation is poetic, contemplative and experiential.

T5.9 BOYCE-TILLMAN, JUNE University of Winchester, UK
The liminal/spiritual space generated by music as transformative
This paper will examine the idea that music uproots us from everyday reality, taking us to a liminal space as portrayed by Turner drawing on Van Gennep. It uses a phenomenography of the music experience - developed by the author (Boyce-Tillman 2001a, 2004, 2006b, 2007a) from the work of Turner (1969, 1974a & b, 1982), Foucault/Gordon (1980), the theologian, Buber (1970) – in particular, the I/Thou experience- and the philosophy of Derrida (1972) - to examine the internal relationship between the experiencer and the experienced and its diverse awarenesses (Marton and Booth 1997). To examine the nature of this space it will draw on theorists such as **Maslow (1967),** Levinas (1969), Derrida (1972), Noddings and Shore (1984), Csikszentmihalyi (1993). The concept of liminality will be linked with the development of a religionless spirituality and how the arts may play a part in this (Beattie 2007, De Botton 2012).   It will examine the implications of the use of a liminal music space for cultural and personal transformation including its relationship between this space and the everyday world, the loss of boundaries, collective vulnerability, the opportunity to try out new personas, the handing over of responsibility to a higher power and the capacity for joyful play and the possibility of empowerment. It draws on Shakespeare's play *Midsummer Night's Dream (*drawing, as it does on Ovid's *Metamorphoses*) to illuminate this. It will be examine how the arts can have a liberating effect in western culture and seen as informing new understandings of spirituality

11.00 – 12.30 THURSDAY 26 MAY 2016

(T4) THEME 4: SPIRITUALITY CARE IN SECULAR ORGANISATIONS

T4.1 GILL, ROGER Durham University, UK
Can workplace spirituality and spiritual leadership transform our work organizations?
 'Success and happiness may meet in the workplace through spiritual leadership. Achieving that is the spiritual challenge for leadership today.' This paper elaborates and develops this assertion made in a keynote address at the 2014 BASS conference. I suggest that happiness, health and well-being of people at work are consequences of spiritual leadership and workplace spirituality. I also suggest that individual and organizational performance and effectiveness are also consequences of spiritual leadership and workplace spirituality. I further suggest that both these relationships are mediated by employee empowerment and employee engagement, two core themes and practices in effective leadership in general and spiritual leadership in particular. The paper presents new evidence for these propositions and responds to criticisms of them and of the concepts and practices involved. The paper also provides a new model for the relationships among the concepts and practices addressed. This model is

intended both to provide a framework for future research and to have practical application in enhancing leadership development in a wide variety of contexts.

T4.2 HAYWARD, RICHARD Anglia Ruskin University, UK
The measurement of spirituality in healthcare leadership
Little is known about the interaction between spiritual intelligence and health care managers' effectiveness. Therefore, the aim of this presentation is to examine the relationship between spiritual intelligence and leadership effectiveness among healthcare managers. The presentation is based upon a mixed methods study undertaken for a PhD study which had 2 phases. In phase 1: a survey was conducted using a self-administered questionnaire called the SQ 21 inventory. All members and fellows of the Institute of Healthcare Management were invited electronically to participate. The presentation will explore initial findings as to whether there are aspects of spiritual intelligence that enhance healthcare leadership. The presentation will also look at the 21 different domains suggested by the survey and analyse the potential for leadership development by teaching aspects of spirituality that are demonstrated by more effective senior managers in Healthcare.

T4.3 GATMON, ANNA Towards Wholeness Ltd, California, USA
Bringing spirituality down to earth: practical tools to enhance business, healthcare, and education
The practice of gratitude is a readily available doorway to our spiritual essence. It can provide us with a gateway to an expansive presence, resulting in an intensified spiritual experience, and a shift in our overall mood and perspective on life. Building on a spiritual epistemology developed in my doctoral study, this experiential and interactive session will allow participants to experience the power of gratitude as gateway to a higher spiritual state. Participants will gain an understanding of the nature of spiritual experiences, and how readily available they are on a daily basis. This session is relevant for healthcare practitioners, social workers, educators, as well as anyone who wishes to enhance their spiritual practice, or is searching for practical tools to integrate spirituality into their professional practice.

T4.4 PRIESTMAN, JAMES West London Mental Health Trust, UK
How do social workers respond when religion or spirituality become factors in social work practice?
1. My presentation will begin by explaining, based on a literature review, that:
1a. Social workers hold strong and conflicting opinions on the compatibility of religious belief with social work and of the value in including religious and spiritual factors in assessment and intervention.
1b. Within social work practice there is a tendency to avoid discussion of how religion and spirituality interact with social work.
2. My presentation will describe qualitative research carried out by myself that addressed the following research question: "How do social workers deal with the dilemmas that arise when they are confronted by religious issues in social work practice?" My presentation will show how five different social workers used seven "interpretative repertoires" to respond to dilemmas arising from religious factors in social work practice. The research shows that each of the seven repertoires can be used to justify contradictory responses to these dilemmas.
3. My presentation will conclude by identifying methodological issues that arose during the research and by initiating discussion on how personal reflexivity might be used by a social worker to identify a suitable response to issues in practice that involve spirituality and religion.
The dilemmas discussed in the research arose from beliefs associated with religions; however the presentation is relevant to debates concerning spirituality.

T4.5 WHITING, RUSSELL University of Sussex, UK
Challenging gnostic tendencies in contemporary understandings of spirituality in social work
Gray (2015) claims that Gnosticism is the most common set of beliefs of modern educated people, particularly in the west. This paper similarly argues that there is much in contemporary understandings of spirituality in social work which might be called gnostic and that this is not necessarily leading to good practice. Gnosticism is described by Leech (1981) as having three main traits; firstly a stress on secret knowledge or gnosis; second "the division of the world into … the illuminati, those who are 'in the know' and the rest of mankind, the common herd; thirdly, the location of evil in matter" (Leech, 1981, p.32). Each of these traits will be taken in turn and considered. Spiritual

pride and its dangers will be discussed looking at the work of Simone Weil, sometimes described as one the 20th Century's most notable gnostics (Hanratty, 1997). The extent to which spirituality in social work is the preserve of a self-selecting minority will be raised and what might make it more accessible discussed. Finally there has been much recent literature on social work and the body and embodiment (Cameron and McDermott, 2007, Walsh 2009) and on mindfulness where a central preoccupation is on the body (Lee et al, 2009). But the link between spirituality and embodiment has not completely been forged. The article will build on the author's earlier work on corporeality and materiality (author, 2013, 2105) drawing in addition on the phenomenologist thinking of Levin (1985) to present a less gnostic form of spirituality.

T4.6 HILLEN, PETER University of Edinburgh, UK
Exploring personal belief systems (spiritual, religious and secular) in recovery from problematic substance use: ethical dilemmas in social work

Social work in Scotland today is essentially a secular profession, however, in recent times there has been a growing interest in the role of spirituality and religion in social work practice in general, and more specifically, in relation to problematic substance use (PSU). While some social workers have embraced this as a helpful way forward, spirituality and religion remain controversial because of a supposed incongruence of belief or concern over potential ethical dilemmas. The research study that I will present addresses the role that personal belief systems (spiritual, religious or secular) play in the process of recovery and explores how social workers can be encouraged to develop more confidence in working with PSU in this regard. Twenty in-depth semi-structured interviews were conducted with individuals in Scotland who were in recovery from PSU (alcohol, heroin and poly-drug use). The findings suggest that social workers should be prepared to support clients to explore their beliefs (spiritual, religious or secular) as part of a holistic assessment and care plan within a framework of cultural competence. In order to do so, they will have to confront some of the ethically challenging territory that comes with belief systems that may be incongruent with a social worker's own beliefs.

T4.7 KEATING, Noel Christian Meditation Ireland
On a methodology for exploring the child's experience of meditation

The author of this paper is a mature doctoral research student whose study explores the child's experience of meditation in the context of a whole-school practice in primary schools in Ireland. While much research has been conducted into measurable, practical benefits of meditation on adults, very little is known about its impact on children, their experience of mystery through the practice and its *spiritual* fruits in their lives. In addition, most of the extant studies have been quantitative rather than qualitative. This study seeks to fill these gaps. The study uses a phenomenological, hermeneutic and mystagogical methodology based on the writings of van Manen, Schneiders and Waaijman. This paper sets out the rationale for the chosen methodology, describes its application in a pilot study prior to the main research and examines its effectiveness in eliciting from children their experience of mystery in the practice of meditation. Twenty-two children aged from 7 to 11 years were interviewed for the pilot study. Each child was interviewed twice for 30 minutes on each occasion. The researcher is currently engaging with a further 48 children from three primary schools using a revised protocol. He is confident that the processes he designed to enliven the conversations with the children are yielding rich fruits and offer a method that can be replicated and adapted by others engaged in researching spirituality.

Note 1: The researcher promotes the practice of Christian meditation in Irish primary schools.
Note 2: The Research Supervisor is Professor Michael Howlett, Head of the Department of Applied Arts, School of Humanities, Waterford Institute of Technology (WIT), Ireland.

T4.8 GILLESPIE, AIDAN and MEEHAN, CATHERINE Canterbury Christchurch University, UK
Teaching as a spiritual profession; Primary School teachers' understanding of their vocation as a spiritual act.

The term 'Vocation' has been traditionally used within a Christian understanding of being called to serve others, be that through Pastoral Work, Health Care or Education. Examining this concept with current teachers working within a variety of primary school settings (Faith and Maintained schools) has challenged this understanding. Some teachers do place their professional practice in the framework of living out their faith whilst others understand their teaching as public service, not affiliated to or driven by religious observance. Individual responses from teachers has brought to the surface a reassessment of what it means to be 'called to teach' from an individualised

Spirituality. Teaching, it would seem, has given rise to a sense of vocation after many years of practice and this has allowed teachers in this study to reassess the ways in which they understand self, spirituality and profession. Interpretative Phenomenological Analysis (IPA) was used by the researchers to examine the responses taken from five primary school teachers currently practising in Kent. Issues arising out of this study mainly focussed on the sensitivity of the material which teachers were asked to discuss which called them to examine their beliefs and values alongside questioning aspects of their teaching practice. Professional context as well as deeply held beliefs provided fertile ground for a examining how they conceptualised their role as educators with a vocation.

T4.9 BARBER, CHRISTOPHER Birmingham City University, UK
Faith community barriers and autistic spirituality

Each and every person is a spiritual being. However, historically, many people who are on the autism spectrum may have experienced either minor or significant barriers imposed by their respective faith communities that may have prevented them from exploring and engaging in their own unique sense of spirituality and also from engaging in the wider spirituality of their chosen faith community. Again, such a situation is not confined to those who are on the autism spectrum as those with other forms of physical, sensory, psychiatric and developmental disabilities are also likely to have encountered and experienced similar barriers. This presentation will present a simple 'definition' of autism and then seek to raise and explore a number of cultural, physical, linguistic and theological barriers such as the use of language, access to buildings, sensory issues! and liturgical participation, that have been imposed by many faith communities and their leaders either accidentally through a lack of awareness and understanding of autism and those on the autism spectrum or deliberately as a result of a tradition or Scriptural (mis)interpretation. A number of simple measures will be suggested that may help some of those on the autism spectrum to explore and engage with their own spirituality and the spiritual and liturgical life of their chosen faith communities. The paper is a personal reflection of spiritual and faith community barriers that can be experienced by some with a disability, but a person reflection that is supported by observations as a parent of a young adult on the autism spectrum and as a registered nurse for those with a learning disability. The paper is underpinned by the theoretical framework of the social model of disability supported by the inclusive theology of Jean Vanier. The author of this presentation is a registered nurse for those with a learning disability who was diagnosed with Asperger's syndrome/high functioning autism in November 2008 at the age of 49. He is a practicing Catholic.

WORKSHOPS

TUESDAY 24 MAY 2016 13.30-14.30

W1 BOYCE-TILLMAN, JUNE University of Winchester, UK   ROOM: Flowers
The Spirituality of Music
This will be a discussion of music which participants regard as spiritual. Music from various traditions – some of them with religious intention and some of them secular - will be played and followed by a discussion about participants'' experience. It will examine the elements that make up the musical experience:
- The Materials – what is making the sound
- Expressive Character – the emotion in the music
- Construction – the way the sounds are put together, what is repeated
- Values – what are the values in the music and the context in which it is placed.
It will look at the nature of the spiritual experience and its relation to religion. It will compare the word spirituality with the word liminality (the crossing of a threshold into a different way of knowing). It will also explore the spirituality of singing using this frame in and out of religious contexts.
Number of participants: 20 – participation expected from participants

W2 SANJEWA, WINOJITH York St John University, UK   **ROOM: Morley**
Spiritual Dance Tradition: Bharathanatyam Dance Tradition as a Medium Of Health and Wellbeing
Bharathanatyam includes gestures and poses as part of its technique to convey a message. It was used to encourage devotion to the Hindu gods, and is used in Hindu worship in an Indian context, so the idea of using this dance for developing faith and enhancing worship is not a new practice in Indian culture (Sinniah 2013: 122). About this dance tradition Jayasinghe observes, *"...one could comprehend that Bharathanatyam is an art that conveys spiritual expression"* (2003). This Indian dance tradition linked to the Hindu dance found its way to the west freeing itself from the post-colonial bases and seems to have developed rather as a medium of health and wellbeing than as a mere religious process. Jan Burckhardt & Jo Rhodes (2012: 7) observe, *"...dance is a universal form of cultural expression that is uniquely placed to achieve health and wellbeing outcomes. Optimally it combines physical activity, social instruction, creative and emotional expression. All these elements have independent evidence bases showing they can improve health."* In which way does Indian dance tradition bind itself as a medium of health and wellbeing with daily life as shown by Burckhardt and Rhodes. The workshop will be held primarily on the concepts of body and spirituality as pointed out by Rabin (2011) and dance and wellbeing as pointed out by Burckhardt & Rhodes with practical demonstrations of *Foot work, Hand* gestures*, mime, tune,* rhythmic pattern Sentiments and , Emotional states *.*

W3 GOODE, KIM University of Hertfordshire, UK   **ROOM: Spencer**
The use of family constellations in reducing fear of death
My doctoral research (just submitted) has involved exploring emotional and spiritual intelligence in order to find ways in which the affective domain can be addressed in terms of learning how to reduce the fear of death. Student nurses who do not fear death in clinical practice might deliver palliative care at a higher standard than when affected by these fears. One of the two experiential strategies trialled was the use of family constellations (Hellinger, 2006). This workshop demonstrates that constellation work can provide access to learning through the affective domain. The workshop will provide a short introduction to the work and then a demonstration of how this brief therapy can access feelings in a deep and helpful way. This workshop requires at least 6 participants to explore the method. The outcome of this work illustrates that information can be ac! cessed through new ways that have previously not been understood. This information reflects the interconnectivity of all beings.
Hellinger, B. (2006) No waves without the ocean. Zutphen: Carl-Auer.

W4 BLOOM, WILLIAM Spiritual Companions Trust   **ROOM: Griffiths**
From theory to evidence to practice
This session will be experiential and involve the participation of attendees. Participants will be asked to identify some major dynamics of the human condition. A few volunteers will then create a living tableau of how these psychological dynamics affect health and wellbeing; and explore how spirituality and its various practices can be profoundly beneficial. — Harold Koenig's meticulous research at Duke University has reviewed 3,300 scholarly papers on the connections between religion/spirituality and health. This provides substantial evidence that r/s does indeed support better health, the bottom line being increased life span. But how exactly are these benefits achieved? What is the psychological and physiological process? What are the actual practices? Working from the participants' own experience, this session will overview the biology of this process — psychoneuroimmunology, heart rate variability, gut ecology and polyvagal theory (The Polyvagal Theory - Porges, Stephen - 2011, New York, Norton) — and the generic r/s practices that work through these systems to benefit health and wellbeing. These practices include the important features of community, connection, meaning, self-management, life style and self-care. The bottom line, suggested by this approach, is that these practices take participants out of existential angst into a state that is more at ease, relaxes tissues and benefits general health.

THURSDAY 26 MAY 2016 13.30-14.30

W5 WYLLIE, Alastair Ashridge Doctorate in Organisational Change   **ROOM: Morley**
The spiritual experience of discovering and being changed by our experience of ourselves
I work as a people and organisational developer, supporting and challenging people to make sense of their

experience of themselves as they fulfil their roles within an organisational context in service of their corporate purpose. In this workshop I will share two practical exercises I use to enable my clients to reflect upon and deepen their awareness and understanding of what happens and keeps happening, what has meaning for them, and how they experience the significance of that meaning. It is in the presentation of the significance of such meaning that they often discover what they did not know they knew - how important their values are, the ways they demonstrate integrity in everyday life, how their enthusiasm inspires them and enables them to flourish; as well as how they are distracted, frustrated and often paralysed by the doubts, fantasies, uncertainties and instabilities that give rise to the strategies that (don't) manage their anxieties. The form of this approach enables inquiry and exploration of their human being, feeling, thinking and doing through descriptive writing and storytelling – an existential phenomenology in which how a story is told is as relevant as what the story is about. The implicit challenge of clarifying their narrative, the meaning of that narrative, and the experience of the meaning of that narrative offers the possibility of being changed by their newly discovered spiritual experience of themselves in relation to what they previously understood and held in mind. The workshop will be experiential and practical, and no preparation is required.

W6 CULLIFORD, LARRY Royal College of Psychiatrists, UK   **ROOM: Spencer**
Exploring personal pathways towards full spiritual maturity
"The real journey of our life is interior: it is a matter of growth, deepening, and of an ever greater surrender to the creative action of love and grace in our hearts". (Thomas Merton, Road to Joy, 118.) A.R Arasteh's 1965 book 'Toward Final Personality Integration' and James Fowler's 1981 'Six Stages of Faith' describe comparable pathways towards full spiritual maturity. The workshop, conducted in a relaxed atmosphere, will include brief commentaries and an update on what these two pioneer psychologists wrote, focused especially on the psychological mechanisms of growth through a) adversity, and b) committed spiritual practice. Exercises designed to help participants reflect on and share (if they wish) their own spiritual journey in the light of the ideas presented will be included. The headings will be: a) The journey so far, b) What am I aiming for? c) How can I help myself grow? This will be followed by a final plenary discussion.

W7 GATMON, ANNA Towards Wholeness Ltd, California, USA   **ROOM: Griffiths**

Counting your blessings: four keys to a higher spiritual state
The practice of gratitude is a readily available doorway to our spiritual essence. It can provide us with a gateway to an expansive presence, resulting in an intensified spiritual experience, and a shift in our overall mood and perspective on life. Building on a spiritual epistemology developed in my doctoral study, this experiential and interactive session will allow participants to experience the power of gratitude as gateway to a higher spiritual state. Participants will gain an understanding of the nature of spiritual experiences, and how readily available they are on a daily basis. This session is relevant for healthcare practitioners, social workers, educators, as well as anyone who wishes to enhance their spiritual practice, or is searching for practical tools to integrate spirituality into their professional practice.

POSTERS

BASSETT, LYNN, BINGLEY, AMANDA F, BREARLEY, SARAH G.
Division of Health Research, Lancaster University, Furness Building, Lancaster LA1 4YG
Phenomenology: a human science approach to explore silence in spiritual care at the end of life
This poster outlines the methodological approach chosen for a doctoral research project which seeks to develop understanding of the nature, meaning and value of silence in end of life spiritual care. Ways of knowing about silence seem to transcend the scope of an epistemological continuum boundaried by realism, concerned with objective study and measurement, and relativism which posits multiple socially constructed realities. Critical realist ontology suggests that access to greater understanding of some phenomena is gained through human experience. In this study, two phenomenological methods are used to explore silence, in the context of end of life spiritual care, through the lived experience of fifteen palliative care chaplains captured in conversational interviews. Heuristic

inquiry plumbs personal and professional experience of silence with the aim of explicating tacit knowledge, that which is known but not readily articulated; hermeneutic phenomenology employs a written reflective approach to the description and interpretation of silence in specific caregiving interactions. Researcher subjectivity is acknowledged as, not only a source of potential bias, but also of creative opportunity where awareness of personal horizon enables openness to the experience and perspective of others. From this process an interpretation of the essential qualities of spiritual caregiving silence is produced. This is designed stimulate dialogue about the role and value of silence in holistic palliative care and may offer a transferable methodology for inquiry into other spiritual phenomena in health and wellbeing settings.

HARRAGIN, ROBIN[2] & LOBL, TONY[1]
[1] Christian Science Committees on Publication, London
[2] Claremont Fan Court School, Surrey

Recent research into Christian Science shows how spiritual ideas transform the secular world.

"The suppositional world within us separates us from the spiritual world, which is apart from matter, and unites us to one another" (The First Church of Christ, Scientist and Miscellany). Such insights by Mary Baker Eddy, the Discoverer of Christian Science, speak to the discernment of a "spiritual world" that is infinite, matter-free, and beyond any one individual consciousness. This divine idea is real and tangible to many spiritual thinkers, while to the secular mind the same words might sound abstract and far removed from everyday concerns. This poster will propose that the beneficial impact of a paradigm shift away from materialism to a spiritual understanding of reality can be traced in the tangible influence of spiritual ideas on individuals in the fields of art and politics. It will offer a brief background on Mary Baker Eddy and the non-material healing practice she founded. It will also outline current research on major 20th century artists (such as Ben Nicholson and Barbara Hepworth) and pioneering women Parliamentarians (such as Nancy Astor and Thelma Cazalet) whose writings reveal the influence of their spirituality on their work. This has been documented in the art and political history research papers of scholars such as Massimo Introvigne, Lucy Kent and Robin Harragin which show how a spiritual practice, acted on within prominent secular careers, had a transformational effect on the particular fields of abstract art and legislation. This shows the power of spirituality to transform the world beyond perceived boundaries of religious or secular difference.

JAFARI, NAJMEH[1], LOGHMANI, AMIR [2], PUCHALSKI, CHRISTINA M [1]
1. George Washington Institute for Spirituality and Health, 2030 M Street NW Suite 4013
Washington DC, 20036, United States Email: Jafari@gwu.edu
2. Veteran Affairs Medical Center, 50 Irving St NW, Washington, DC, 22206, United States

Spirituality and health care in Iran: time to reconsider

Spirituality is increasingly recognized as an essential element of care. This article presents the results of previous studies of the role of spirituality in Iranian health care system and provides some guidelines to integrate spirituality in routine health care practice in this developing country. Spirituality is not a new concept in Iranian health care practice. Spirituality was considered as an essential element of healing in traditional Iranian medicine. However, in the late nineteenth and early twentieth centuries, with the coming of the scientific revolution and enlightenment, the relationship between spirituality and medicine grew weaker and spirituality became a neglected issue in caring of Iranian population. Recent studies from Iran indicated poor spiritual wellbeing and quality of life (QOL) in patients with chronic diseases. Using the FACIT-Sp 12, as a standard spiritual assessment tool, Iranian patients had lower level of meaning and peace in comparison with other countries. The challenge in defining spirituality in an Islamic context makes it difficult to study spirituality and find practical models for integrating spirituality into health care. There is an emergent need to advocate for the inclusion of spiritual care in mainstream healthcare practice. This will be achievable by developing strategies to have spiritual care guidelines and practices to be included in national regulatory programs. Making policy, inclusion of spirituality in medical education curriculum, research, and providing tools and guidelines are essential steps to vitalize the spiritual care and to bring back the heart and humanity to Iranian health care system.

KEIGHLEY, MICHAEL Durham University, UK
Is there an existential adjustment pathway amongst women in Britain who suffer bowel incontinence after childbirth?

The consequences of becoming faecally incontinent after childbirth are devastating. This unspoken taboo affects at least 10% of mothers for which at the moment there is little support. A word picture of this condition was generated and refined by unstructured interviews, questionnaires and a focus group in which being unclean, hiding my condition, dignity loss and social isolation dominated the picture. An anthropological and theological reflection of the condition and the need to adjust and move forward identified a number of themes. Healing was greatly facilitated by the birth: new life that was also responsible for the injury which leads to the mother's condition. Coming to terms with pain, loss of self-esteem, identity depletion, loss of purity, betrayal and flashbulb memories could be restored by: cleansing, reciprocity, forgiveness, hope, reconciliation, exploring a sacred space/sanctuary to achieve closure within the context of religious and cultural variation. The particular role of the wounded healer to support these mothers merits further evaluation and is being explored within a new Charity to support, increase public awareness and enhance education for mothers and the profession.

TIMMINS, FIONA[1], CALDEIRA SÍLVIA[2], WHELAN, JACQUELINE[1], MURPHY MARYANNE[1], KING CAROLE[1], BRADY, VIVIENNE [1]

[1] School of Nursing and Midwifery Studies, Trinity College Dublin, Ireland
[2] Instituto de Ciências da Saúde, Universidade Católica Portuguesa, Lisbon.
Shared understandings of spiritual care among the members of an innovative Spirituality Interest Group in the Republic of Ireland

Spirituality is receiving unprecedented attention in the nursing literature (McSherry and Jamieson 2011). Recently the UK has made recommendations for the nurses' role in this area (RCN 2011, 2014). A Spirituality Interest Group (SIG) was set up in in the School of Nursing and Midwifery, Trinity College Dublin, in March 2013. The first meeting determined discussed future goals and direction using anonymous Survey Monkey responses. This paper reports on the results of the survey regarding the establishment of the SIG and the development of a shared understanding of spiritual care among the members. A 13-item survey was distributed in 2014 containing both closed and open-ended items. A total of 15 members participated. Responses revealed majority agreement with Ramezami et al (2014) dimensions of spiritual care which were also confirmed in open responses after qualitative analysis. As such attributes were identified as the following: healing presence, therapeutic use of self, intuitive sense, exploration of the spiritual perspective, patient-centredness, meaning-centred, therapeutic intervention and creation of a spiritually nurturing environment. There is consensus that the spiritual required by clients receiving health ought to be an integrated effort across the health care team (Pesut and Sawatzky 2006). However understandings of spirituality and spiritual care are not always clear. By developing shared understandings of spirituality and spiritual care the Spirituality Interest Group hopes to be able to underpin both research and practice with a solid conceptual understanding and foundation.

ROUND TABLES AND NETWORKS

Contact		Topic	Type
Christopher Barber	cfbarber@hotmail.com	Disability	Round Table discussion
Peter Kevern	P.Kevern@staffs.ac.uk	Dementia	Round Table discussion
Lynn Bassett	lynnbassett@gmail.com	Palliative & end of life care	Round Table discussion
Janice Jones	jonesj33@lsbu.ac.uk	Occupational therapy	Network
Claudia Psaila	claudia.psaila@um.edu.mt	Social Work	Network
Christina Puchalski	cpuchals@gwu.edu	Global Network for Spirituality and Health	Network
Alex Pimor Melanie Rogers	A.Pimor@ljmu.ac.uk	PhD Support	Network

GALA DINNER
QUARRY BANK MILL
WEDNESDAY 25 MAY

There will be two pieces of entertainment during the dinner led by June Boyce-Tillman.

MUSIC AS SPIRITUAL TRANSFORMATION

1. A story teller will narrate the story of Hildegard of Bingen, the first European composer. She was a German abbess who received her music as part of her visionary experiences. The telling will include a performance of her Hymn to the Virgin.

2. Two pieces of music will be introduced in recorded form with a description of associated transformative experiences.

The Rev Dr June Boyce-Tillman MBE FRSA FHEA

Professor of Applied Music, University of Winchester, UK
Artistic Convenor for the Centre for the Arts as Wellbeing
Extraordinary Professor at North-West University, South Africa

The Reverend Professor June Boyce-Tillman MBE is currently Professor of Applied Music at The University of Winchester and an Extraordinary Professor at North-West University, Potchefstroom, South Africa. She is the artistic convenor of the Centre for the Arts as Wellbeing at Winchester University, a self-supporting priest in the Anglican Church, and an honorary chaplain to Winchester Cathedral. In 2009 she received an MBE for her services to Music and Education.

Professor Boyce-Tillman is available as a key note speaker and for interviews, with expertise in music in spirituality, education, liturgy and healing, as well as gender issues in the holistic practice.

Source: Mendelssohn Museum, Leipzig.

»For a few weeks I've been feeling more vividly than ever what a heavenly calling art is ... Just when all else which ought to interest one appears so repugnant, empty and insipid, the smallest real service by art takes hold of your inmost thoughts, leading you so far, far away from town, from your country and from the Earth itself that it is indeed a blessing sent by God.«

Felix Mendelssohn Bartholdy writing to Carl Klingemann –
In: Felix Mendelssohn Bartholdys Briefwechsel mit Legationsrat Karl Klingemann,
Karl Klingemann (ed.), Essen 1909. p. 317 und 279