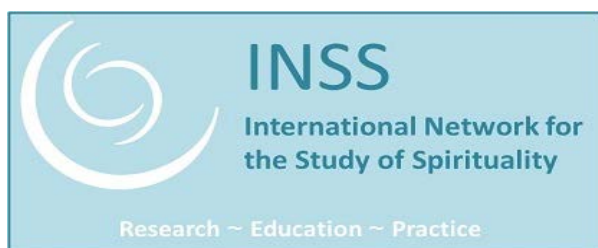


**Sixth International Conference of the
International Network for the Study of Spirituality**
(formerly the British Association for the Study of Spirituality: BASS)
in association with York St John University, York, UK

Spirituality in Research, Professional Practice and Education

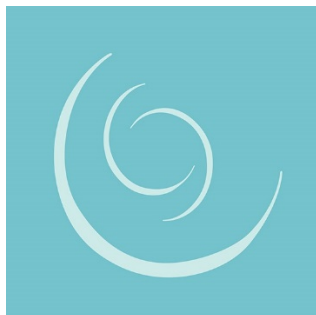
incorporating a celebration of the 10th Anniversary of the
Journal for the Study of Spirituality



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ST JOHN
UNIVERSITY**



**The International Network for the Study of Spirituality (INSS)
is a Company Limited by Guarantee (Company No: 7549446)
and
is on the UK Register of Charities (Registered Charity No: 1166990)**



The INSS is a unique international network for people interested in bringing the study of spirituality to life through research, scholarship, education and practice.

The International Network for the Study of Spirituality (INSS) aims to facilitate the critical exploration of spirituality within the theory and practice of a wide range of academic and applied disciplines. It seeks to offer a space, both physical and conceptual, where multi-disciplinary research and conversations in the field of spirituality studies may be drawn together to contribute both to a better understanding of spirituality in professional and everyday practices, and to the development of new theoretical frameworks.

Our mission is to contribute to research in, and the development of, a field of enquiry that makes a difference, both now and in the future.

The International Network for the Study of Spirituality is a member of the UK Register of Charities where the strategic objectives of INSS are formally recorded in the following terms:

"For the benefit of the public throughout the United Kingdom and internationally, to facilitate increasing awareness, understanding, respect for and support of, people's spirituality, both in professional contexts and the wider community, by promoting:

- the critical study of all aspects of spirituality;
- education and dissemination regarding these matters;
- the development of inclusive and respectful policies and professional practices."

[Join INSS here](#)

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Welcome from David Rousseau, Chair of INSS



It is my pleasure to welcome you on behalf of the International Network for the Study of Spirituality (INSS) to our 6th International Conference: *Spirituality in Research, Professional Practice and Education*. This theme reflects the aim of the INSS to extend the scope and depth of spirituality studies in all branches of scholarship, and to advance the application of insights gained from such studies in all walks of life. We hope that you will find our conference a stimulating and fruitful way to engage with friends and colleagues on the areas of spirituality that interest you, and to gain insights that will inspire your ongoing work.

The past 18 months have been exceptionally challenging for so many of us, and for the INSS also. I am glad to see that despite these difficulties so many of you are able to meet up with us and other network members via our conference. I'm also happy to report that despite the challenges of the pandemic the INSS is in good heart. Since the previous conference we have changed our name to better reflect our international spirit; developed and launched a new website to better represent our identity and our activities; and introduced a new membership management system that makes the relationship between the Network and its members more direct and personal. We embraced the challenge of hosting our conference despite the limitations on travel and personal contact, and invested in means for us to connect virtually when we cannot do so directly. We are grateful that so many of you have been able to join us for our online conference, despite the obvious disadvantages of a virtual meeting. We hope, with you, that our next conference we will be based on real meetings!

I would like to take this opportunity to thank the [INSS Executive Committee](#) for their dedication in our effort to transform the capabilities of the INSS and to develop this conference opportunity. It was a huge challenge, and you have delivered above and beyond all reasonable expectations, and despite tremendous personal challenges. This has greatly enhanced the Network, and for that I am enormously grateful.

I would like especially to thank our Conference Co-ordinator, Joan Walton, who competently and calmly led us through the upheaval of having to reschedule our conference and restructure so much of how it could be achieved.

In addition I would like to express our gratitude to our conference partner, York St John University, for their enthusiastic support and their technical and administrative help, and to the [Spirituality Institute for Research and Education](#) for their generous conference sponsorship.

I sincerely hope that the conference will serve to enrich and strengthen your vision for, and commitment to, the importance of spirituality in research, education and practice.

Best wishes,

A handwritten signature in black ink, appearing to read 'David Rousseau', with a long horizontal flourish extending to the right.

Welcome from Joan Walton, Conference Co-ordinator



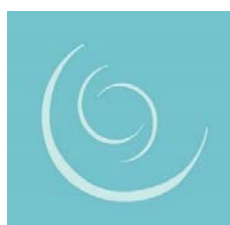
It is a great pleasure to welcome you to the INSS conference, which has been a long time in the planning! The original intention was that we hold the conference at York St John University in June 2020, and we were very much looking forward to that. Unfortunately, Covid-19 prevented this happening, as it did so many other events.

One year on, we are still unable to meet in person. However, thanks to technology, and as a consequence of a partnership effort between INSS and York St John, we have been able to organise the conference online. We are delighted with the range of abstracts that we received, and also that we have a strong international participation. The latter has created some challenges in the timing of presentations, so that no-one found themselves being asked to present in the middle of the night! However, the outcome is a rich mix of varied contributions, demonstrating the diversity of interest in the subject of spirituality in research, professional practice and education.

We are using Zoom as the meeting platform, which allows us to run parallel sessions. It also permits the creation of informal meeting places, where we hope you will take the opportunity to network with others sharing similar interests, providing a great opportunity to learn with and from each other. I wish you an exciting and stimulating experience, and look forward to meeting you all.

Best wishes,

Joan



Conference Programme

Please note that all times listed throughout this programme are in LONDON TIME (UTC+1).

For an abbreviated Time Zone Guide see p.6 and/or click here for an interactive [International Time Zone Comparison Chart](#). *The conference has been divided into four 'Blocks' in order to facilitate participation from around the world. Within the constraints of time zone connections, parallel session presentations have been 'grouped' by theme as far as possible – but we hope you will also enjoy finding new connections and synergies!*

A final update, including joining instructions, will be emailed to all registered participants in the first week of June 2021.

DAY ONE: Monday 7 June 2021

Block A

8.00-9.00am	Arrival (<i>please 'take your seats' and log in before 9.00am</i>)
9.00-9.30am	Welcome and Opening Remarks: David Rousseau and Joan Walton
9.30-10.30am	Keynote Lecture 1: Prof Julian Stern (<i>Chair: Dr David Rousseau</i>)
10.30am-12.15pm	Parallel Session 1
12.15-1.00pm	Journal for the Study of Spirituality : 10 th Anniversary Celebration*
1.00-2.00pm	Introduction to the International Network for the Study of Spirituality + Social Session*
2.00-3.45pm	<i>No events planned</i>

Block B

3.45-4.45pm	Introduction to the Spirituality Scholars' Network + Social Session (1)*
4.45-5.00pm	Notices and Welcome to Block B
5.00-6.00pm	Keynote Lecture 2: Dr Oliver Robinson (<i>Chair: Dr Joan Walton</i>)
6.00-7.45pm	Parallel Session 2
7.45-9.30pm	Parallel Session 3
9.30-9.45pm	Day One Closing Remarks
9.45-10.45pm	Informal Social Session (Americas + others)*

DAY TWO: Tuesday 8 June 2021

Block C

8.00-9.00am	Informal Social Session (APAC + others)*
9.00-9.15am	Notices and Welcome to Day Two/Block C
9.15-10.15am	Keynote 3: Prof. Tove Giske (<i>Chair: Prof. Wilf McSherry</i>)
10.15am-12.00pm	Parallel Session 4
12.00-1.00pm	Introduction to the Spirituality Scholars' Network + Social Session (2)*
1.00-3.45pm	<i>No events planned</i>

Block D

3.45-4.00pm	Notices and Welcome to Block D
4.00-4.30pm	Journal for the Study of Spirituality : Informal conversation*
4.30-5.30pm	Keynote Lecture 4: Prof. Bernadette Flanagan (<i>Chair: Dr Michael O'Sullivan</i>)
5.30-7.15pm	Parallel Session 5
7.15-8.30pm	Parallel Session 6
8.30-9.00pm	Conference Closing Remarks: Farewell until next time!

***Open 'social' events – everyone welcome**

Sydney (UTC+9)			New York (UTC-5)		San Francisco (UTC-8)		LONDON (UTC+1)		Events
	Start	End	Start	End	Start	End	Start	End	
Mon 07-Jun	5:00 PM	6:00 PM	3:00 AM	4:00 AM	12:00 AM	1:00 AM	8:00 AM	9:00 AM	Registration
	6:00 PM	6:30 PM	4:00 AM	4:30 AM	1:00 AM	1:30 AM	9:00 AM	9:30 AM	Welcome & Opening Remarks
	6:30 PM	7:30 PM	4:30 AM	5:30 AM	1:30 AM	2:30 AM	9:30 AM	10:30 AM	Keynote Julian Stern
	7:30 PM	9:15 PM	5:30 AM	7:15 AM	2:30 AM	4:15 AM	10:30 AM	12:15 PM	Parallel Session 1
	9:15 PM	10:00 PM	7:15 AM	8:00 AM	4:15 AM	5:00 AM	12:15 PM	1:00 PM	JSS Anniversary Celebration
	10:00 PM	11:00 PM	8:00 AM	9:00 AM	5:00 AM	6:00 AM	1:00 PM	2:00 PM	INSS Introduction & Social
	11:00 PM	12:45 AM	9:00 AM	10:45 AM	6:00 AM	7:45 AM	2:00 PM	3:45 PM	No events planned
	12:45 AM	1:45 AM	10:45 AM	11:45 AM	7:45 AM	8:45 AM	3:45 PM	4:45 PM	SSN Introduction & Social (1)
	1:45 AM	2:00 AM	11:45 AM	12:00 PM	8:45 AM	9:00 AM	4:45 PM	5:00 PM	Block B Notices & Welcome
	2:00 AM	3:00 AM	12:00 PM	1:00 PM	9:00 AM	10:00 AM	5:00 PM	6:00 PM	Keynote Oliver Robinson
	3:00 AM	4:45 AM	1:00 PM	2:45 PM	10:00 AM	11:45 AM	6:00 PM	7:45 PM	Parallel Session 2
	4:45 AM	6:30 AM	2:45 PM	4:30 PM	11:45 AM	1:30 PM	7:45 PM	9:30 PM	Parallel Session 3
	6:30 AM	6:45 AM	4:30 PM	4:45 PM	1:30 PM	1:45 PM	9:30 PM	9:45 PM	Day One - Closing Remarks
	6:45 AM	7:45 AM	4:45 PM	5:45 PM	1:45 PM	2:45 PM	9:45 PM	10:45 PM	Social time (esp. Americas)
Tue 08-Jun	5:00 PM	6:00 PM	3:00 AM	4:00 AM	12:00 AM	1:00 AM	8:00 AM	9:00 AM	Social time (esp. APAC)
	6:00 PM	6:15 PM	4:00 AM	4:15 AM	1:00 AM	1:15 AM	9:00 AM	9:15 AM	Block C Notices & Welcome
	6:15 PM	7:15 PM	4:15 AM	5:15 AM	1:15 AM	2:15 AM	9:15 AM	10:15 AM	Keynote Tove Giske
	7:15 PM	9:00 PM	5:15 AM	7:00 AM	2:15 AM	4:00 AM	10:15 AM	12:00 PM	Parallel Session 4
	9:00 PM	10:00 PM	7:00 AM	8:00 AM	4:00 AM	5:00 AM	12:00 PM	1:00 PM	SSN Introduction & Social (2)
	10:00 PM	12:45 AM	8:00 AM	10:45 AM	5:00 AM	7:45 AM	1:00 PM	3:45 PM	No events planned
	12:45 AM	1:00 AM	10:45 AM	11:00 AM	7:45 AM	8:00 AM	3:45 PM	4:00 PM	Block D Notices & Welcome
	1:00 AM	1:30 AM	11:00 AM	11:30 AM	8:00 AM	8:30 AM	4:00 PM	4:30 PM	JSS Informal Conversation
	1:30 AM	2:30 AM	11:30 AM	12:30 PM	8:30 AM	9:30 AM	4:30 PM	5:30 PM	Keynote Bernadette Flanagan
	2:30 AM	4:15 AM	12:30 PM	2:15 PM	9:30 AM	11:15 AM	5:30 PM	7:15 PM	Parallel Session 5
	4:15 AM	6:00 AM	2:15 PM	4:00 PM	11:15 AM	1:00 PM	7:15 PM	9:00 PM	Parallel Session 6
	6:00 AM	6:30 AM	4:00 PM	4:30 PM	1:00 PM	1:30 PM	9:00 PM	9:30 PM	Closing Remarks & Farewell

Conference Information

[Additional information will be emailed to all registered participants in the first week of June, including how to access Zoom links, and a full list of participants]

1. General Guidelines: Conference 'Etiquette'

Please help us to ensure the smooth-running of the conference by adhering to the following Guidelines 😊

- You may move between rooms but out of courtesy to presenters please do so between one paper finishing and the next one starting. *Please do not move during a presentation as this can be distracting for the speaker.*
- For all sessions, *please set your microphone to 'off' or 'mute'.**
- Do keep your camera on if you wish to do so, especially in the parallel sessions as this will help to create more of a 'small group feel'.
- During presentations, please do *not* use the 'chat to everyone' facility.*
- If you wish to ask a question you can do so by typing it in the chat and sending it to the Chair of that session. You will then be invited by the Chair to switch on your microphone at the appropriate time to ask your question 'live'.*
- Please join each session promptly as timing is tight!

**See Section 4 for specific Zoom Guidelines*

2. Guidelines for Presenters

• *Length of each paper*

Keynote presentations (60 mins: **40 mins talk** + 20 mins Q&A)

Parallel session presentations (30 mins: **20 mins talk** + 10 mins Q&A)

➤ *These times will be strictly adhered to, so please time your presentation in advance!*

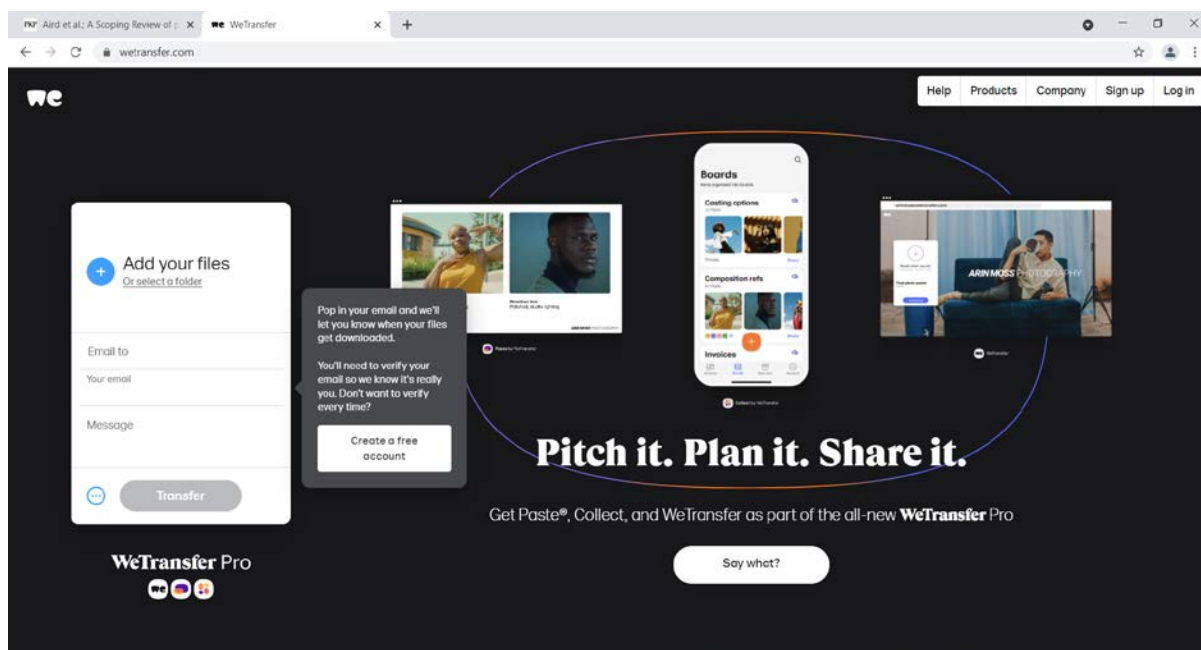
• *Preparing and sending information relating to your paper*

When you have prepared what you intend to present, please send a copy of any PowerPoint slides and/or other media that you may wish to use to Joan Walton (j.walton@yorks.ac.uk) **by 28 May**. This will only be used as a *back-up* in case of technical problems. **You will need to share and manage your own PowerPoint/media on the day during your live presentation** (see note 2, below). Your presentation will not be recorded during the session.

The following link to instructions for pre-recording a presentation in PowerPoint may be helpful: <https://support.microsoft.com/en-us/office/record-a-presentation-2570dff5-f81c-40bc-b404-e04e95ffab33>)

If your file is too big to send by email, please send it as an MP4 file, via <https://wettransfer.com/>.

WeTransfer is free to use. You don't need to 'sign up'. Simply decline and you will be directed to a page that looks like the image below. Select your file to upload and email it to Joan Walton (j.walton@yorks.ac.uk). In the body of the email message please make sure you type your name as it appears in your abstract so that Joan can link the file with your paper, *i.e.*: 'Presentation for [your name as it appears in the abstract]'.



- **On the day**

- 1 Check which room you are in and go to that room **at least 5 minutes before the start of the session**. This will allow time for checking that everything is in order. The rooms to which each group of presenters have been allocated are shown at the top of the parallel sessions programme in this brochure.
- 2 **You will be giving your presentation 'live' during your allocated slot.** Please have your PowerPoint slides/other media ready to share with participants using the 'share screen' facility in Zoom.
- 3 The Chair will briefly introduce you and invite you to begin.
- 4 The Chair will tell you when you have 5 minutes left and 1 minute left. You will then be asked to stop.
- 5 You will have 10 minutes to take questions from participants before your slot finishes.

3. Guidelines for Chairs

The **Chair's role** is to: make sure presenters are set up to present; briefly introduce presenters; ensure the session runs to time; and facilitate the Q&A. If necessary, they may also remind participants of the conference 'etiquette'; help people enter and leave a room; have backups of parallel session slides ready to share should they be needed; monitor questions in the chat.

- **Preparing for the session you are chairing**

- 1 Make sure you have received all the *back-up recordings/ppt presentations* from Joan for the session(s) you are chairing.
- 2 Upload them to your desktop in advance.

- ***On the day***

- 1 Go to your room **at least 5 minutes in advance of the session start** in order to meet with your presenters.
- 2 Make sure the presenters are set up properly. Remind them about sticking to time and tell them you will give a 5 minute and 1 minute warning before they are asked to stop.
- 3 Before the presentation starts, *alert all participants* in the session to the following:
 - ✓ they should mute themselves throughout the session to minimise noise distraction while people are speaking.
 - ✓ the chat facility will not be available during the presentation. It will be switched on for the Q&A.
 - ✓ if anyone would like to ask a question, they should put this in the chat and send it *directly to you as Chair of the session*. At the appropriate time you will invite that person to unmute and ask their question 'live'.
- 4 Introduce each speaker briefly using only the information on their abstract.
- 5 Watch the time during each presentation and make sure to give the 5 and 1 minute warnings!
- 6 Check the questions in the chat facility and invite the relevant questioner to unmute and put their question (or, if appropriate, 'group' 2 or more similar questions and put them to the presenter yourself).
- 7 After each presentation and Q&A session has finished, thank the presenter and go on to introduce the next speaker.
- 8 Close the whole session at the allotted time.

NB: Urgent help during the session can be obtained from Jessica Corneille and her team (contact details will be provided in the Update Information in the week before the conference).

4. Zoom Guidelines

- Please make sure that you have installed the Zoom app and have tested it prior to the meeting.
- All participants (except the Chair) will be muted on entering the meeting. This is to reduce background noise.
- Please ensure your first and second names are displayed on your Zoom screen, if possible.
- All participants (except the Chair and Presenter) should remain muted during the meeting unless they are invited by the Chair to speak.
- Use of headsets with an attached microphone is recommended as this provides better audio quality.
- The use of your webcam is optional (but is particularly encouraged in the parallel sessions). Please ensure you have privacy for the meeting.
- If you wish to ask a question during a presentation please type it into the chat box *directly to the Chair*.
- The Q&A will not be recorded.
- If you have any technical problems during a meeting, please do not interrupt the meeting. Contact Jessica Corneille *via* the chatbox or phone (*contact details will be provided in the Update Information in the week before the conference*). Jessica will provide technical support if you are having difficulty in accessing the meeting.

Additional Zoom information

- The Zoom Client for Meetings can be downloaded for free at: <https://zoom.us/download>
- Guidance on using Zoom to join a meeting is available at: <https://support.zoom.us/hc/en-us/articles/201362193>
- Guidance on using the chatbox is available at: <https://support.zoom.us/hc/en-us/articles/203650445-In-meeting-chat>



@INSSpirituality

Contact Sophie MacKenzie about participating in our INSS and JSS

Social Media activities: sophie.mackenzie@city.ac.uk

😊 Enjoy the conference everyone 😊

Keynote Presentations

ABSTRACTS



The spirit of education and professional practice

Prof. Julian Stern

(Chair: Dr David Rousseau)

ABSTRACT: As an educational researcher, I began researching spirituality because in the UK, ‘spiritual development’ is a statutory requirement for all state schools, and I wanted to explore whether this was appropriate and what it might therefore mean. This led to my researching relational

spirituality (as also described by David Hay), both in the UK and Hong Kong, and the idea of the ‘spirit of the school’ emerged – with spirituality overcoming dualism. This was subsequently applied to research in many countries on teacher education, nurse education, assessment, boys schools, and computing. I have developed a complementary strand of research into various forms of aloneness (solitude, silence, loneliness), and their relevance to education and ethical professional practice. Spirituality and community are each developed alone and together. In this talk I will present an approach to researching the spirit of education, along with an approach to applying this to education into and for professional practice

Julian Stern is Professor of Education and Religion at Bishop Grosseteste University, UK. He was a school teacher for fourteen years, and has worked in universities for twenty-eight years. Julian is widely published, with sixteen books, contributions to nineteen other books, and over thirty peer-reviewed articles. Books include *Mastering Primary Religious Education* (2019, with Maria James), *A Philosophy of Schooling: Care and Curiosity in Community* (2018), *Teaching Religious Education: Researchers in the Classroom: Second Edition* (2018), *Can I Tell You About Loneliness* (2017), *Virtuous Educational Research: Conversations on Ethical Practice* (2016), *Loneliness and Solitude in Schools: How to Value Individuality and Create an Enstatic School* (2014), *The Spirit of the School* (2009), *Schools and Religions: Imagining the Real* (2007), and *Involving Parents* (2003). Julian is General Secretary of the International Seminar on Religious Education and Values (ISREV), and Editor of the *British Journal of Religious Education*.



Science, spirituality and the transition out of modernity: Towards a trans-modern integration of head and heart

Dr Oliver Robinson

(Chair: Dr Joan Walton)

ABSTRACT: Spirituality, as a domain that is distinguishable from religion, emerged historically during the modern era and hence expresses many of the values of modernity. I define modernity along the lines of historians Foster Jones and Armstrong; as an era that promoted the values of progress, questioning authority, individual liberty and innovation. I also include Wilber's definition of modernity as an epoch in which domains of knowledge that were previously integrated within religion were separated into discrete discipline and institutions. An eclectic, experiential and experimental spirituality has been one of the defining motifs of the modern era and has acted as an important counterbalance to science throughout. In this talk I will present a model of the relationships between science and spirituality that conceives of them as dialectically opposed yet complementary domains. I will also present evidence that we are currently moving, *via* the postmodern era (which in many ways is an extreme extension of the values of modernity), into a trans-modern era. This new era is one of radical interconnectedness and of coming up against systemic limits, with which the values of individualism, progress and institutional separations that define modernity are not well equipped to cope. A new way of conceiving the complex relationship between spirituality and science is needed that allows for a more complete and more dynamic integration to emerge out of the two, without reducing one to the other. This, in turn, will allow the respective strengths of science and spirituality to be brought to bear on education and professional practice, and to solving many pressing problems that the modern world has created.

Oliver Robinson is Associate Professor of Psychology at the University of Greenwich, UK. His research focuses principally on the changes, transformations and transitions of adulthood; he has written a textbook on this topic entitled *Development through Adulthood: An integrative sourcebook*. He also writes about the relationship between science, philosophy, history and spirituality: His recent book on this topic is entitled *Paths Between Head and Heart: Exploring the harmonies of science and spirituality*. Oliver co-organises an annual conference for the Scientific and Medical Network entitled *Beyond the Brain* (www.beyondthebrain.org). His interests include painting, meditation, dancing and spending time with his wife and young daughter.



“I had to dare to go beyond my comfort zone”: Ways to promote lifelong learning of spiritual care

Prof. Tove Giske

(Chair: Prof. Wilf McSherry)

ABSTRACT: My interest has been to understand more deeply how students learn about spiritual care, especially in their clinical placements, in real life situations. In this talk I will discuss how students and professionals can enter into a lifelong learning spiral of spiritual care through preparing personally and professionally for spiritual care; and how they can tune into and recognise spiritual cues since, from patients’ and users’ perspectives, this is key to follow up. I will discuss the art of asking questions. I will also point to the importance of systematic reflection to learn and grow, to adjust what is needed, and to develop a professional identity.

Tove Giske is a Professor in Nursing and works as a teacher and researcher at VID Specialized University, Faculty of Health Studies, Bergen, Norway, where she also serves as the Director of Research and Development. She has researched and published internationally about spiritual care. She has collaborated with Professor Pamela Cone for almost 20 years, and they have published a Handbook about Spiritual Care together in Norwegian; an English version is on the way. Tove has been a part of a European spiritual care network, which now has developed into the EPICC network (www.epicc-project.eu). She has developed an interest in how to serve nurses internationally since 1984. As President of Nurses Christian Fellowship International she seeks ways to teach and serve nurses around the world. Tove is married to Jarl and has three children and one grandchild. She likes gardening, cooking, knitting and travelling.



The research revolution: Emerging discourses in spirituality studies

Prof. Bernadette Flanagan

(Chair: Dr Michael O'Sullivan)

ABSTRACT: The contemporary spirituality researcher is acutely aware of the distinct character of the knowledge which is the subject of enquiry in his/her research. Given the subtle, intuitive, ineffable character of the wisdom

being investigated in spirituality research, greater care is now being taken in designing research approaches which can portray this type of wisdom with integrity. Emerging research approaches are actively engaging intuitive, organic, contemplative and mindful methodologies. In this talk I will aim to review, illustrate and evaluate these emerging methodologies. The contribution of Robert Romanyshyn to developing research that makes a place for the unconscious subjectivity of a researcher will be reviewed. Examples from two decades of doctoral supervision will be set out to illustrate how spirituality research is sometimes a vocation in which a topic claims a researcher. I will include descriptions of some step-by-step methods that flow from this approach, with particular reference to the inclusion of a researcher's dreams and intuitions, alongside the functions of thinking and reasoning.

Bernadette Flanagan has led the development of MA and professional doctoral studies in spirituality for the past 20 years. She is the Chairperson of the Spirituality Institute for Research and Education (SpIRE), Dublin, Ireland. She oversees spirituality research on the MA in Applied Spirituality for the Waterford Institute of Technology. Her most recent publication (with Laszlo Zsolnai) is the edited volume, *The Routledge International Handbook of Spirituality in Society and the Professions* (2019). This collection of essays by professional specialists offers accessible, diverse, and engaging international research on a wide range of fields of spirituality inquiry, including ageing and addiction, psychology, religious studies, sociology, business studies, and philosophy. Bernadette's research students have explored spiritual dimensions of motherhood; cyber-space; tourism; leadership; and chronic illness.

Parallel Session 1

<p>All times are London times (UTC+1)</p>	<p>Room 1 <i>Chair: Michael O'Sullivan</i> <i>mosullivan@spiritualityinstitut e.ie</i></p>	<p>Room 2 <i>Chair: Joan Walton</i> <i>j.walton@yorks.ac.uk</i></p>	<p>Room 3 <i>Chair: Linda Ross</i> <i>linda.ross@southwales.ac.uk</i></p>	<p>Room 4 <i>Chair: Wilf McSherry</i> <i>wilf.mcsherry@staffs.ac.uk</i></p>
<p style="text-align: center;">MONDAY 7 JUNE</p> <div style="border: 1px solid black; padding: 5px; text-align: center; margin: 10px auto; width: 100px;"> SESSION 1 </div> <p style="text-align: center;">10:30 AM - 12.15 PM</p>	<p>Robyn Wrigley-Carr <i>Alphacrucis College, Sydney Australia</i> <i>'Spiritual care' for people with dementia: Ignatian meditation</i></p>	<p>Phil Daughtry and Kirsten Macaitis <i>Tabor College, Adelaide and Perth, South and Western Australia</i> <i>Labyrinth as a [spi]ritual and depth experience in an Australian educational setting</i></p>	<p>Katja Milner <i>University of Nottingham, UK</i> <i>An evidence-based approach towards understanding, assessing and working with the experiences of spirituality among adults with mental health problems</i></p>	<p>David Crawley <i>Laidlaw College, Auckland, New Zealand</i> <i>A hermeneutic of love: Bakhtinian perspectives on researching one's own spiritual care practice</i></p>
	<p>Vennus Vennus Yuen-wai Ho <i>Hong Kong Chinese Christian Churches Union Kwong Yum Care Home & Univ. of Edinburgh, UK</i> <i>The legacy of authentic wisdom: Spiritual arts programmes as a means of improving the spiritual wellbeing of older Chinese adults living with neurocognitive disorder</i></p>	<p>Esyllt George <i>Independent Scholar, Cardiff, UK</i> <i>Death and the living body: Performativity in the landscape as spiritual expression</i></p>	<p>Sophie R MacKenzie <i>City, University of London, UK</i> <i>Spirituality: An unknown language within Speech and Language Therapy?</i></p>	<p>Richard Egan <i>Dunedin School of Medicine, Te Kura Hauora O Ōtēpoti University of Otago, Te Whare Wānanga O Otago</i> <i>Spiritual care in the clinic: what we teach Aotearoa / New Zealand medical students</i></p>
	<p>Ilsa Hampton <i>Meaningful Ageing, Australia</i> <i>The ConnecTo tool: providing both a way 'in' to spiritual conversations and a means of education within the interdisciplinary team</i></p>	<p>Liz Murray <i>Dalkey Counselling and Psychotherapy Services, Ireland</i> <i>Researching the spirituality of a workplace landscape to provide a spiritual resource for the wellbeing of Healthcare Staff in Dublin: Global implications</i></p>	<p>Simon Jones <i>Monash University, Victoria, Australia</i> <i>Connecting across the spiritual divide: A multi-disciplinary outdoor experiential education approach to support personal spirituality and mental health across spiritual beliefs, practices and communities</i></p>	<p>Marco Schorlemmer <i>Artificial Intelligence Research Institute, IIIA-CSIC, Catalonia, Spain</i> and Jaume Agustí-Cullell <i>HomoQuaerens.info</i> <i>The Spirituality of Technoscientists</i></p>

Parallel Session 2

<p>All times are London times (UTC+1)</p>	<p>Room 1 <i>Chair: Adam Boughey</i> <i>adam.boughey@staffs.ac.uk</i></p>	<p>Room 2 <i>Chair: Sophie Mackenzie</i> <i>sophie.mackenzie@city.ac.uk</i></p>	<p>Room 3 <i>Chair: Melanie Rogers</i> <i>m.rogers@hud.ac.uk</i></p>	<p>Room 4 <i>Chair: David Rousseau</i> <i>david.rousseau@systemsphilosophy.org</i></p>
<p style="text-align: center;">MONDAY 7 JUNE</p> <div style="border: 1px solid black; padding: 5px; text-align: center; margin: 10px auto; width: fit-content;"> SESSION 2 </div> <p style="text-align: center;">6:00 PM – 7:45 PM</p>	<p>Arndt Büssing, Lorethy Starck and Klaus van Treeck <i>Witten/Herdecke University, Germany</i> <i>Predictors of spiritual dryness in Seventh-day Adventists and their resources to cope</i></p>	<p>Jayne Guiney <i>Mary Immaculate College, Limerick, Ireland</i> <i>The entangled teacher-child relationship in spiritual education in Ireland</i></p>	<p>Leona M. English <i>St. Francis Xavier University, Nova Scotia, Canada</i> <i>Spirituality and the social gospel in mid-twentieth century adult education</i></p>	<p>David R. Hodge <i>Arizona State University, USA</i> <i>Spirituality/religion and people with disabilities: significant differences relative to the American public</i></p>
	<p>Cindy Schmidt, Loes Nauta and Andrew Dang <i>Kansas City University, USA</i> <i>Spiritual dissonance in medical students</i></p>	<p>Huw Humphreys and Tracey Feil <i>University of East London, UK</i> <i>MAF, Juba, South Sudan</i> <i>Creating an affectionate community in a classroom: Reflections on the impact of restorative practice on the spiritual health of children in a church primary school</i></p>	<p>Diane Jackson <i>Spirituality Institute for Research and Education, Dublin, Ireland</i> <i>Spirituality at the school gate: Everyday spirituality and the impact of encounter</i></p>	<p>Jill Buckledee and Sally Richards <i>Independent psychotherapist & facilitator, UK</i> <i>Oxford Brookes University, UK</i> <i>Treasures in the attic: Spiritual wisdom and its potential to inform current counselling/psychotherapy practice</i></p>
	<p>Zinia Pritchard <i>St. Stephens College at the University of Alberta, Edmonton, Canada</i> <i>Introducing the Dark Night: A spirituality for the field of spirituality studies.</i></p>	<p>Susan G. Talbot <i>Gettalife Project and Anglian Church, Chester Diocese, UK</i> <i>The Rainbow Bridge. Signals of transcendence in vision, dream and word: The secret languages of the soul</i></p>	<p>Michael Kelly <i>Pastoral Outreach and Formation, Diocese of Limerick, Ireland</i> <i>Using a 'Rites-of-Passage' process as a spiritual means of guiding young men to authentic manhood</i></p>	<p>Máire Éibhlís NicUaithuas <i>Waterford Institute of Technology, Ireland</i> <i>Spiritual accompaniment and marginalisation in the Vincentian tradition: An exploratory study</i></p>

Parallel Session 3

<p>All times are London times (UTC+1)</p>	<p>Room 1 <i>Chair: Joan Walton</i> <i>j.walton@yorks.ac.uk</i></p>	<p>Room 2 <i>Chair: Sophie MacKenzie</i> <i>sophie.mackenzie@city.ac.uk</i></p>	<p>Room 3 <i>Chair: Linda Ross</i> <i>linda.ross@southwales.ac.uk</i></p>	<p>Room 4 <i>Chair: Wilf McSherry</i> <i>wilf.mcsherry@staffs.ac.uk</i></p>
<p style="text-align: center;">MONDAY 7 JUNE</p> <div style="border: 1px solid black; padding: 5px; text-align: center; margin: 10px auto; width: fit-content;"> SESSION 3 </div> <p style="text-align: center;">7:45 PM – 9:30 PM</p>	<p>Cheryl Hunt <i>University of Exeter, UK</i> <i>Spirituality, vocation and professional psychological wellbeing</i></p>	<p>Maria Liu Wong <i>City Seminary of New York, USA</i> <i>Art and hospitality as spiritual practice, and community engagement: a model for lifelong learning and sustainable development in learning cities at a local scale</i></p>	<p>Michael O’Sullivan <i>Spirituality Institute for Research and Education, Dublin, Ireland</i> <i>Spirituality in childhood as foundational in a life</i></p>	<p>Keith Beasley <i>University of Bristol, UK</i> <i>Spiritual lessons beyond the classroom: Extra-curricular learning throughout the student lifecycle</i></p>
	<p>Marion J Khan <i>York St John University, UK</i> <i>A personal exploration: clinical teaching or teaching spiritually?</i></p>	<p>Ewan Bowlby <i>University of St Andrews, Scotland, UK</i> <i>Searching for meaning: using the arts to meet cancer patients’ need for spiritual care</i></p>	<p>Kate Adams <i>University of Winchester, UK</i> <i>The unseen spiritual worlds of childhood</i></p>	<p>Rodrigo Silva de Souza <i>University of Roehampton, UK</i> <i>In pursuit of happiness and fulfilment (through the Gospel): An early career researcher autoethnography</i></p>
	<p>Noelia Molina <i>Waterford Institute of Technology, Ireland</i> <i>The autoethnographic journey of an educator: Learning, researching and teaching spiritual autobiography</i></p>	<p>Remziye Kunelaki <i>Anglia Ruskin University, UK</i> <i>Analysis of three sets of data (haiku poetry, images and interviews) on the experience of gay Christian men who attended a series of collaborative workshops facilitated by a sexual health professional and the Church</i></p>	<p>Denise Brogden <i>York St John University, UK</i> <i>The community of inquiry as sacred space: The contribution philosophy for children can make to the spiritual development of young people</i></p>	<p>June Boyce-Tillman <i>University of Winchester, UK</i> <i>Musicking and spirituality in post secular education: The Cathedrals’ Group Choirs’ Festival in the UK</i></p>

Parallel Session 4

<p>All times are London times (UTC+1)</p>	<p>Room 1 Chair Robyn Wrigley-Carr <i>robyn.wrigley-carr@ac.edu.au</i></p>	<p>Room 2 Chair: Melanie Rogers <i>m.rogers@hud.ac.uk</i></p>	<p>Room 3 Chair: Adam Boughey <i>adam.boughey@staffs.ac.uk</i></p>	<p>Room 4 Chair: Wilf McSherry <i>wilf.mcsherry@staffs.ac.uk</i></p>
<p>TUESDAY 8 JUNE</p> <p>SESSION 4</p> <p>10:15 AM – 12:00 noon</p>	<p>Jayant Balaji Athavale & Sean Clarke <i>Maharshi University of Spirituality, Goa, India</i> <i>How businesses and professional practices affect society at a spiritual level</i></p>	<p>Beth R Crisp <i>Deakin University, Victoria, Australia</i> <i>Charting the development of spirituality in social work in the second decade of the 21st century: A critical commentary</i></p>	<p>Katharyn Mumby <i>New Pathways, UK</i> <i>Promoting spiritual health and wellbeing via 'WELLHEAD' videoconferencing during the COVID-19 pandemic</i></p>	<p>Aiveen Mullally and Patricia Kieran <i>Marino Institute of Education, Dublin & Mary Immaculate College, Limerick, Ireland</i> <i>Spiritual fluidity: Pre-service teachers' perspectives on spirituality and belief in Ireland</i></p>
	<p>Lingli Lenga and Siu-man Ng <i>The University of Hong Kong, Hong Kong, China</i> <i>Thriving in Pregnancy: A mobile-based perinatal mindfulness intervention for maternal psycho-spiritual wellbeing</i></p>	<p>Fiona Gardner <i>La Trobe University, Victoria, Australia</i> <i>Social work and spirituality: reflecting on my experience over the last twenty years</i></p>	<p>Yanping Niu <i>Changzhi Medical College, Changzhi City, Shanxi Province, China</i> <i>Meaning and experiences of spirituality and spiritual care among people from Chinese backgrounds living in England: A grounded theory investigation</i></p>	<p>Kate Binnie, Rhonda Riachi and Guy Harrison <i>Oxford Centre for Spirituality and Wellbeing & Oxford Brookes University</i> <i>'We all have Spiritual Care Needs': a regional survey of healthcare professionals, + 'Listen, Share, Hold, Respond, a spiritual care consultation exercise in Covid-19 pandemic</i></p>
	<p>Carl B. Becker <i>Kyoto University School of Medicine, Kyoto University, Japan</i> <i>Spirituality in Funeral Research, Practice, and Education</i></p>	<p>Enric Benavent, Oscar Martínez-Rivera and Lisette Navarro-Segura <i>Ramon Llull University, Barcelona, Spain</i> <i>Difficulties perceived by social workers when promoting children's spirituality</i></p>	<p>Harrie Cedar <i>King's College, London, UK</i> <i>Training chaplains in spiritual care</i></p>	<p>Sharon Waight and Richard Harper <i>Bournemouth University, UK</i> <i>Supporting nursing students in their understanding and development of spirituality in clinical practice</i></p>

Parallel Session 5

<p>All times are London times (UTC+1)</p>	<p>Room 1 <i>Chair: Sophie MacKenzie</i> <i>sophie.mackenzie@city.ac.uk</i></p>	<p>Room 2 <i>Chair: Melanie Rogers</i> <i>m.rogers@hud.ac.uk</i></p>	<p>Room 3 <i>Chair: Adam Boughey</i> <i>adam.boughey@staffs.ac.uk</i></p>
<p style="text-align: center;">TUESDAY 8 JUNE</p> <div style="border: 1px solid black; padding: 5px; text-align: center; margin: 10px auto; width: fit-content;"> SESSION 5 </div> <p style="text-align: center;">5:30 PM – 7:15 PM</p>	<p>Yvonne Dohna Schlobitten <i>Pontifical Gregorian University, Rome, Italy</i> and Robert D. Flanagan <i>General Theological Seminary, New York USA</i> <i>Transdisciplinary cognitive-mystical aesthetics in word and world</i></p>	<p>Stefania Palmisano <i>University of Turin, Italy</i> <i>Spirituality in the Italian healthcare system</i></p>	<p>Ronita Mahilall <i>Stellenbosch University, South Africa</i> <i>Spiritual carers in a South African hospice navigate issues of cultural diversity</i></p>
	<p>Lila Moore <i>Alef Trust, London, UK</i> <i>The resurgence of the spiritual in art: Spiritual and occult aesthetics in 21st century technological and cultural contexts</i></p>	<p>Regennia N. Williams <i>The Center for the Study of Religion and Spirituality in the History of Africa and the Diaspora, Cleveland, Ohio, USA</i> <i>Praying Grounds and Post-liberation Sounds: An Oral History of the Evolving Role of Religion and Spirituality in Qwaqwa, (Free State) South Africa, c.1994-2019</i></p>	<p>Wilfred McSherry, Linda Ross, Josephine Attard, René van Leeuwen, Tove Giske, Tormod Kleiven, Adam Boughey and the EPICC Network <i>Staffordshire University, UK et al</i> <i>Enhancing nurses' and midwives' competence in providing spiritual care through innovative education and compassionate care (EPICC)</i></p>
	<p>Annalisa Burello <i>Independent Scholar, London, UK</i> <i>Why Funch's aesthetic experience should be re-catergorised as spiritual experience: Expanding the ontology of spirituality</i></p>	<p>Rotimi Odudele <i>Department of Christian Religious Studies, College of Education, Ikere-Ekiti, Nigeria, Africa</i> <i>Sociological challenges of Yoruba spiritualities and values in Nigeria: Contemporary opportunities for the development of research in Africa</i></p>	<p>[Participants in Room 3 may wish to decide at the beginning of the session whether/how to use this additional 30 minutes in relation to the two presentations listed above]</p>

Parallel Session 6

<p>All times are London times (UTC+1)</p>	<p>Room 1 <i>Chair: Joan Walton</i> <i>j.walton@yorks.ac.uk</i></p>	<p>Room 2 <i>Chair: Michael O'Sullivan</i> <i>mosullivan@spiritualityinstitute.ie</i></p>	<p>Room 3 <i>Chair: David Rousseau</i> <i>david.rousseau@systemsphilosophy.org</i></p>
<p>TUESDAY 8 JUNE</p> <div style="border: 1px solid black; padding: 5px; text-align: center; margin: 10px 0;"> SESSION 6 </div> <p>7:15 PM – 8:30 PM</p>	<p>John Bickart <i>Educational consultant, Asheville, North Carolina, USA</i> <i>Intuitive education: practical examples of conventional topics that are becoming spiritual</i></p>	<p>Natashia F Botelho, Emily Carrothers and Laura Béres <i>Kings University College at Western University, Ontario, Canada</i> <i>Therapists' perspectives of how spirituality has shaped resilience across the COVID-19 pandemic</i></p>	<p>Alex Pimor <i>Liverpool John Moores University, UK</i> <i>Metanoia, eunoia and consciousness emergence in co-creating human-made eco-logical systems</i></p>
	<p>Jessica S Corneille <i>Scientific and Medical Network, London, UK</i> <i>Spontaneous spiritual awakenings: An experiential journey towards radical social change</i></p>	<p>Annessa Rebar <i>Northumbria University, UK</i> <i>Meeting spaces: Crafting conversations about suicide in nurse education incorporating Martin Buber's spiritual teachings</i></p>	<p>David Lorimer <i>Scientific and Medical Network, London, UK</i> <i>The Galileo Commission Report: Towards an evidence-based post-materialist science of consciousness</i></p>

Parallel Session Presentations

ABSTRACTS

(in alphabetical order of first presenters' surnames)

Kate Adams, University of Winchester, UK

The unseen spiritual worlds of childhood

Children's spiritual worlds can pass by unnoticed. Even when adults are aware of them, they often frame them as make-believe or figments of the imagination. Yet these worlds, which often transcend boundaries between the religious and the secular, can be spaces in which children contemplate profound questions about meaning and purpose in life.

This presentation will illustrate the breadth of children's experiences drawn from both primary and secondary research. These include examples of how their nightly dreams and occasional moments in everyday waking life draw them into spaces where they can encounter God, angels, 'imaginary companions' and deceased loved ones. Far from being 'extra-ordinary' experiences, these are often part of everyday life for many children in different countries.

The presentation considers some reasons why these aspects of children's lives go unseen, including: children's fear of ridicule or dismissal which leads them to retreat into silence; the pathologising of spiritual experience; and inherent difficulties within education systems. It suggests that the spiritual spaces of childhood deserve more attention.

Jayant Balaji Athavale and Sean Clarke, Maharshi University of Spirituality, Goa, India

How businesses and professional practices affect society at a spiritual level

Ask any Business school graduate about the main aim of a corporation and the most likely answer would be enhancing shareholder value. The push for sustainable development in corporate culture has been a welcome change, but the concept of shareholder value is so engrained in a corporation's collective psyche that it will always be the primary goal, often to the detriment of society and the environment.

The team at the Maharshi University of Spirituality has 38 years of spiritual research experience and has undertaken extensive research into how the spiritual dimension affects people's lives. It was found that, while sustainable development is a noble concept, it is just a step towards the larger altruistic spiritual role that corporations should pursue. In line with ancient Indian culture, a basic requisite for any entity should be to increase spiritually positive vibrations in people and the environment, or at the very least not add to negative vibrations. This understanding has been lost over time and is not included in Business school curricula. This presentation elaborates on a few examples of how corporations consistently ignore these spiritual rules in various fields such as entertainment, food, beverages, jewellery and garments to the detriment of society.

Keith Beasley, University of Bristol, UK

Spiritual lessons beyond the classroom: Extra-curricular learning throughout the student lifecycle

Higher Education has, for some years, been all about ensuring and enabling a positive student experience during the student life-cycle from application, academic teaching and learning (T&L)

through to graduation and the work-place. In more recent years, health and wellbeing (of both students and staff) has become an important part of this goal, often with an emphasis on mental wellness. This focus on wellbeing offers many opportunities to utilise contemplative practices and spiritual ideas and approaches within student T&L to support deeper, personal growth.

This session will encourage and enable participants to map spiritual and personal development onto the student lifecycle, highlighting when and how, at different stages, Higher Education staff might suggest practices and/or alternative perspectives that will help students turn struggles into personal growth opportunities. It will explore the difference between explicit T&L of spiritual lessons (as included within lesson plans) and implicit lessons as might, for example, be offered by personal tutors, wellbeing advisors, or administrative staff who often have to deal with stressed and anxious students.

For example, the admissions tutor or admissions administrator advising a potential applicant might, quite reasonably, ask about their motivation in applying to HE: are they looking for a well-paid career: or is theirs a deeper, inner calling? How does their university path align with a soul-purpose or with some divine plan? From my personal experience I found that being a mature PhD student was an ideal time to ask questions about my purpose in life and what it (life and my PhD) was really all about . . .

Carl B. Becker, Kyoto University School of Medicine, Kyoto University, Japan

Spirituality in Funeral Research, Practice, and Education

Few occasions more dramatically call into question our spirituality than confrontation with our own death or that of loved ones. Yet the fragmentation of modern urban society (not to mention Covid-based prohibitions on assembly) can denigrate the traditional spiritual and social support that underlie religious memorial rituals.

This presentation introduces an all-Japan research survey investigating psychological and medical impacts of funerals on the bereaved (emulating those performed in the UK and Australia). Our team assayed medical and welfare expenses of bereaved families as a barometer of their stress, correlating their lost time and expenses with social, psychological, and religious factors hypothesized to attenuate or modify such bereavement stress. This is not to imply that bereaved spirituality can be reduced to medical expenses, but rather to propose that such empirical health indicators might vindicate investment in spiritually-oriented rituals, even to policy-makers little interested in spirituality *per se*. Our analysis includes educational implications for counsellors and medical practitioners as well as for morticians and chaplains.

Enric Benavent, Oscar Martínez-Rivera and Lisette Navarro-Segura, Ramon Llull University, Barcelona, Spain

Difficulties perceived by social workers when promoting children's spirituality

Promoting interiority and spirituality, especially in childhood and adolescence, is a fundamental aspect of development because it helps to underpin values and ethical behaviour as well as to increase the sense of meaning and value in a person's own life. Many social workers express difficulties when educating for interiority, at the same time that they value the importance of educating this inner dimension of children. A mixed questionnaire, with quantitative and qualitative data, was designed in order to analyse the difficulties that social workers perceive related with the education of interiority and spirituality. It was answered by 128 professionals who work with children and teenagers. The results showed that there is a difference between beliefs that social

workers have about the difficulties and real difficulties expressed. These restrictive beliefs may limit their attempts to educate the interior dimension. We also analyze the activities that social workers relate to children's interior work, where there is a clear tendency to work with interiority from everyday situations instead of programming specific activities for this objective. Finally, we observe that social workers express the need to receive training to work on the interiority of children and we analyze the training areas that would be most appropriate for this purpose.

John Bickart, Educational consultant, Asheville, North Carolina, USA

Intuitive education: Practical examples of conventional topics that are becoming spiritual

This session illustrates how I used intuition in three specific lessons. Each description shows a 'before-and-after' picture of a conventional lesson that has been converted into a spiritual one by using intuition.

Recent research in neuroscience highlights both horizontal integration of the brain as well as vertical integration of the body, brainstem, limbic areas, and cortex. Horizontal integration means connecting 'our left hemisphere's narrator function with the autobiographical memory storage of our right hemisphere'. A great joy for me is that the time we live in embraces the intersection of spirituality in education through the research being done on the integration of right and left brain and the parallel integration of heart thought and head thought. In other words, the right hemisphere uses our intuitive abilities for observation while the left hemisphere uses our analytical abilities to narrate what we have observed. My experiences with students for over 45 years is that they seem to have a window into their spiritual values when they start looking at themselves first with the heart, then follow with the intellect. Other research suggests that humankind, in the far distant past, used to lead with our naturally intuitive heart, then pass information to our head for the purpose of analysis. This is why we need *intuitive education* - a way to let children remain in an intuitive state of observation before they engage their analytical ability to narrate and reflect.

Objectives:

- Distinguish between your *intuition* and your *intellect*.
- Know when you are *observing* as opposed to when you are *analyzing*.
- Demonstrate several ways to be the adult in control, yet let the students provide *intuitive wisdom*.
- *Read the book of nature* ... which means letting interpretations of natural processes speak through poetry, history, science, mathematics, and common experiences.
- Run discussions that allow students to turn *expository* lessons into *didactic* ones.
- Be alert to the aspect of a lesson that might guide students toward their *purpose* in life.
- Seek the connection of the *psychological* to the *factual*.
- Convert *information* to *transformation*.

Kate Binnie, Rhonda Riachi and Guy Harrison, Oxford Brookes University, UK et al.

"We all have Spiritual Care Needs": A regional survey of healthcare professionals, plus "Listen, Share, Hold, Respond"; a spiritual care consultation exercise in the wake of the Covid-19 pandemic

Although spiritual care is acknowledged to be central to holistic and person-centred care, there have been few research studies conducted in spiritual care in healthcare settings in the UK to understand the views, training and support needs of a wide range of staff in settings along the care

pathway. A pilot and subsequent regional cross-sectional study was conducted in 2019 to seek the views of healthcare staff regarding the need, or otherwise, for training and support in spiritual care (SpC) for healthcare practice in the Thames Valley, UK. All survey data collected were anonymous and participation was entirely voluntary. Analysis was conducted to calculate the frequency and proportion of closed responses along with thematic analysis of free text responses. Findings from the analysis of 81 responses confirm that SpC training is not routinely provided for healthcare staff within the region (66% had no SpC training.). Participants felt that SpC was important but avoided at every level of the system. Furthermore, responses highlighted determinants to implementation of SpC which included lack of clear taxonomy, policy guidance, training and culturally sensitive support. To integrate SpC better into practice respondents favoured basic training for all staff, opportunities to reflect on practice, support to help staff cope with the impact of illness, crises, etc, and support for teams.

This presentation provides a local snapshot of views from healthcare workers about SpC provision, training and support. It highlights the complexity of the challenge to deliver holistic, culturally and spiritually-sensitive, person-centred care which requires implementation funding and support at every level. We draw attention to the urgency of the need for adequate SpC for patients, families and staff in the fallout from the current COVID-19 pandemic

Natashia F Botelho, Emily Carrothers and Laura Béres, Kings University College at Western University, Ontario, Canada

Therapists' perspectives of how spirituality has shaped resilience across the COVID-19 pandemic

In this dialogue presentation we will share our observations regarding our work which investigates the various roles spirituality plays in meaning-making, coping, and resilience within the COVID-19 pandemic for counsellors and their service users. Our work explores how spirituality has accompanied and shaped significant changes in behaviours and attitudes throughout the pandemic's various phases. During the first phase of our longitudinal study, 6 therapists from a counselling organization in London, Ontario, Canada were asked to consider their definitions of spirituality. Each participant was invited to explain whether they believed spirituality played a role in their responses or coping strategies regarding the impacts of the COVID-19 pandemic, and how spirituality shaped their behaviours, attitudes and practice. During the first wave of interviews, we gathered rich information and stories describing how each participant related to spirituality and how this informed their responses to, and ways of understanding, the world in association with the pandemic. The practitioners' responses to the detailed interview questions will form the basis of our analysis of the emergent themes and patterns around the role of spirituality and resilience in relation to the pandemic.

These initial findings will set the foundations for the next phase of our study, when we hope to interview the same group of participants approximately 6 months, one year, and two years later. We are interested in tracking whether any changes in attitudes and behaviours which have come about during the pandemic are sustained, and if and how spirituality continues to be a resource for building and sustaining resilience during these times. These results will add to the literature which has previously found a link between religiosity/spirituality, meaning-making, resilience and post-traumatic growth in other pandemics and crises like SARS and Hurricane Katrina.

Ewan Bowlby, University of St Andrews, Scotland, UK

Searching for meaning: using the arts to meet cancer patients' need for spiritual care

This presentation describes how popular, existing artworks could be used in the spiritual assessment and care of patients with cancer. My own experience as a cancer patient, and research in Oncology Care, has highlighted the need to help patients address the spiritual concerns raised by life with cancer. Several studies have found that cancer patients want their care to include discussion of spirituality, and improving cancer patients' spiritual wellbeing is associated with better quality of life and lower levels of depression and distress. However, clinicians have 'struggled to find ways to address spiritual issues in a medical setting', whilst 'barriers' such as lack of time also prevent carers from meeting this need. Therefore, 'a much wider range of spiritual care approaches' is urgently required.

By encouraging patients to engage with pertinent artworks, my approach differs from art therapy, which can assist patients in expressing difficult emotions but can also cause patients anxiety about lack of skill, physical disability, or disinclination. I outline the benefits of a thematic approach to spiritual care focussed on four central aspects of cancer patients' spirituality, which addresses the 'problem of spirituality' by using artworks to create 'hospitable' conceptual spaces open to every patient's individual spirituality (Swinton, 2011). Research from Care Sciences underlines the importance of the language of spirituality for 'highlighting gaps in healthcare provision' (Swinton, 2010) whilst meeting each unique patient's concerns (Richardson, 2012). Insights from Theological Aesthetics explain the role artworks play, facilitating and enriching spiritual care by creating consolatory, therapeutic spaces (Brown and Hopps, 2018) in which a patient's particular needs meet shared, common themes in the human experience of illness, and new, transformative perspectives on living with cancer can be entertained.

June Boyce-Tillman, University of Winchester, UK

Musicking and spirituality in post secular education: The Cathedrals' Group Choirs' Festival in the UK

The theoretical/pedagogical background of this presentation concerns the role of spirituality in singing traditions in Higher Education. It will examine the place of spirituality in the development of the Cathedrals' Group of Universities Choirs' festival to examine how the development of new concepts of spirituality both continue and disrupt the religious narratives of the religious foundations of the 11 universities that make up the Cathedrals' group. This research interrogated the participation in the festival in 2018 to define the place of sacred music in the spirituality of the participants. The survey used a variety of data-collection strategies – questionnaires, semi-structured interviews and short statements from vice chancellors. A grounded theory methodology was used using the Alas ti programme for analysis. Overall, the survey and balance of opinion suggested that the benefits of the Festival included spiritual as well as physical, emotional, and social aspects. The interface between the spiritual and the other aspects will be examined as well as the interface with religious affiliation.

Various approaches in education to music with a sacred text have been identified in the literature including devotional, story-telling, meaning-making and cultural belonging, drawing on the ethnographical and autoethnographical literature. It will serve to identify where spirituality and musicking interface in a postsecular/secularizing educational world. Although church attendance is declining, there is a growth in the UK of an interest in sacred music in recorded and concert form in

the wider society, which is illuminated by this research and has implications for a variety of approaches within music education.

Denise Brogden, York St John University, UK

The community of inquiry as sacred space: The contribution philosophy for children can make to the spiritual development of young people

Ann Margaret Sharp, one of the founders of the Philosophy for Children (P4C) curriculum, alongside Matthew Lipman, described the P4C approach as a new model of education. A model which ‘focuses on thinking and communal inquiry rather than information, wisdom rather than knowledge, cooperation rather than competition and connectedness rather than individualism’. Sharp subscribed to the idea of John Dewey that we can seek and find meaning through the connections we make with others and that young people find interest in inquiring about themselves, the other, the world and their notion of God. This correlates closely with relational spirituality as described by Hay and Nye – I-Others, I-Self, I-World and I-God, the ‘relational consciousness’ lying at the heart of children’s spirituality. By bringing young people into a community to inquire together and engage in deliberation, Sharp believed they are engaging in a ritual, one which celebrates the ideals of goodness, truth and beauty; and that, for participants in a community of inquiry, orderly and repeated actions teach and express spiritual values. In this way, the classroom community of inquiry has a sacred dimension. Philosophic practice begins to fill the role of religious practice and the classroom can then become a sacred space. In a posthumously published article in 2012, Sharp argued that the community of inquiry within P4C can present children who no longer believe in God with an alternative point of access to long held values honoured in religious practice – ‘dispensing with God does not have to mean dispensing with spirituality’.

In this presentation, I will discuss how the use of the philosophy for children community of inquiry in the context of inclusive classrooms can contribute to the spiritual development of young people, especially those on the autism spectrum.

Jill Buckledee, Independent psychotherapist & facilitator, UK, and Sally Richards, Oxford Brookes University, UK

Treasures in the attic: Spiritual wisdom and its potential to inform current counselling/psychotherapy practice

Spiritual/religious practices and counselling/psychotherapy have much in common. They share a fundamental concern with the search for personal development and transformation for individuals and groups. Both view life’s difficulties and challenges as opportunities for growth and change. Considerable differences in the language used within spiritual/religious traditions and in the context of counselling/psychotherapy reflect distinct, sometimes conflicting, worldviews and underpinning theoretical models. However, it is also possible that language differences mask the similarities and synergies between spiritual and psychological domains/ways of working. Harnessing a person’s inner resources and coping mechanisms to effect change and transformation requires the practitioner, whether religious or secular, to engage with the individual’s worldview. Language can be both an enabler and a barrier in this process.

In this presentation we will look first at classic examples, drawn from spiritual/religious thinkers, of ideas about what it is to be human that have shaped current widely-held assumptions and language about life, meaning, and concepts such as soul and spirit. These ideas may be seen as

running in parallel with concepts in counselling/psychotherapy. We will then look at recent empirical evidence, from a study of the views of psychodynamic counsellors, of the ways in which practitioners talk about spirituality and manage spiritual issues in their work with clients. We will conclude by reflecting on possible implications for training and support of counsellors/psychotherapists to enable practice that engages effectively with the worldview and spirituality of the client.

Annalisa Burello, Independent Scholar, London, UK

Why Funch's aesthetic experience should be re-categorised as spiritual experience: Expanding the ontology of spirituality

My initial fascination about the source of human artistic creativity led to much deeper research about the nature of spirituality. This involved multidisciplinary excursions into Art, Psychology, Spiritual Studies, Meditation and Neuroscience. Each discipline brought to light a different aspect of spirituality, each giving a special emphasis to a specific dimension of it. Various disciplines stumbled on the general 'ineffability' of, and a seeming lack of consensus about, what constitutes a spiritual experience. Nevertheless, spiritual practitioners and most transpersonal psychologists seem to converge on the essential *experiential* nature of spirituality.

This presentation aims to present a more integrated multidisciplinary approach to this topic and to stimulate discussion about the necessity of an epistemological paradigm shift about the ontology of spirituality, predicated on the emergence of an overarching but currently fragmented and disjointed consensus in regard to its phenomenology. The proposed methodology is to first restrict the definition of spirituality along only two axes of the threefold framework utilised by Fraser Watts for his *Psychology of Religions*: (1) the experience/feeling and (2) the practice/behaviour, discarding (3) the belief/thinking for now, which is more useful for the analysis of organised religions. By analogical method, I extend the realm of spiritual experiences to include aesthetic experiences via comparing James's definition of mystical experiences, Peter Ashley's definition of Wilderness Spirituality and Funch's conceptualisation of Aesthetic Experience. This phenomenological approach allows for non-religious experiences to be reclassified as spiritual and therefore extend the field of studies beyond religious experiences. My points of departure from Funch's Aesthetic Experience theory, which are open to further discussion, are: first, to clearly differentiate between the artist's and the viewer's phenomenological experience and, second, to challenge Funch's central existential assumption that a work of art can indeed possess identifiable characteristics to elicit a spiritual experience, based on McGilchrist's Right/Left Hemisphere theory.

Arndt Büssing, Lorethy Starck and Klaus van Treeck, Witten/Herdecke University, Germany

Predictors of spiritual dryness in Seventh-day Adventists and their resources to cope

Phases of Spiritual Dryness, a form of spiritual crisis, are experienced by 12-14% of Catholic monks/nuns and Catholic pastoral workers often or even regularly. The underlying causes are complex, and involve emotional exhaustion/depression, loss of faith, and even boredom with religious life/practices (Acedia). We analyzed predictors of Spiritual Dryness in Seventh-day Adventist (SDA; N=427; 57% women; age: 49±16 years) from Germany and Austria, and their resources/strategies to cope. Participants' duties in the free-church community were full time Pastors (11%), unsalaried Elder (10%), Deacons (9%), other duties (51%) or without (19%). Spiritual

Dryness (SDS) scores differed significantly between these groups ($F=4.1$; $p=0.003$), with the highest scores in persons without specific duties. Women had significantly higher scores than men ($F=7.1$; $p=0.008$). Stepwise regression analyses revealed that the best SDS predictors ($R^2=0.68$) were Acedia (phases of disinterested boredom), lack of perception of the Sacred (DSES-6), emotional exhaustion (VAS), while frequency of prayer, church attendance, Living from the Faith (FraSpir), wellbeing (WHO-5), age or gender were not among the significant variables.

Among the resources/strategies to cope, Devotion/Trust in God ($r=-.41$), Openness to whatever may come ($r=-.36$), Prayer, Meditation and Reading the Scriptures ($r=-.37$) correlated moderately and inversely with SDS, while Avoidance strategies correlated moderately positive ($r=.35$). Weak to marginally negative correlations were found for Voluntary work for others ($r=-.23$), Talking with family/friends ($r=-.16$) or Talking with spiritual counselor/pastor ($r=-.13$); while Retreats ($r=.00$) and Self-Care ($r=-.05$) had no relevant association; Talking with psychotherapist was weakly positively associated ($r=.15$).

Thus, also members of the SDA free-church experienced phases of Spiritual Dryness, with similar predictors as compared to Catholic priests. Open communication about this often-concealed and 'shameful' topic is important so that persons with spiritual crises can be adequately supported.

Harrie Cedar, King's College, London, UK

Training chaplains in spiritual care

The formation of hospitals as public places of care is primarily from a Christian ethos. In the UK the National Health Service (NHS) is responsible for all public hospitals. It has codes of conduct and values that are aligned to secular, clinical services while aiming to offer holistic, patient-centred care. This care has an emotional and spiritual aspect that patients, and indeed staff, demand. The spiritual care is specialised and is offered by specialists: chaplains. These chaplains must function in a secular, clinical environment. In the past, chaplains have come from various religious bodies with little particular attention paid to hospital values. We have created a Post Graduate Certificate in Healthcare Chaplaincy which aims to cater for multi-faith chaplaincy, patient and staff needs. This qualification has dual awards. It has been validated as a University Degree and has also been accepted by the professional chaplaincy registration body, the UKBHC. It combines theoretical learning and academia alongside practical learning in placement supervised by experienced healthcare chaplains. It is the first of its kind in the UK and is being used as the standard for professional qualification. This presentation will explore these themes and how we have addressed these as well as the outcomes achieved.

Jessica S. Corneille, Scientific and Medical Network, London, UK

Spontaneous spiritual awakenings: An experiential journey towards radical social change

Spontaneous spiritual awakenings (SSAs) are characterised by a sudden sense of direct contact, union or communion with the universe, 'God' or the divine. In this 'enlightened' or 'nondual' state, the experiencer transcends their ordinary sense of self, 'knowing' or 're-membling' their essence as part of a greater truth or reality, in perceived oneness. The scientific community is only just beginning to acknowledge the healing potential of mystical experiences mediated by psychedelic drugs and spiritual contemplative practices, yet awakening experiences of a sudden, spontaneous nature have scarcely been explored within the scientific framework despite a vast amount of anecdotal evidence pointing to SSAs' long-term impacts on perception, cognition, behaviour and wellbeing. To date, mainstream psychology has tended to pathologise awakening experiences of a

spontaneous nature and the topic is still largely misunderstood and misinterpreted in the West - compounding its overall stigma. These issues, as well as the spontaneous nature of these experiences and a general lack of religious or spiritual community to turn to, can make it challenging for SSA experiencers to successfully integrate their experiences and ensure the best possible outcome. However, research suggests that if adequately supported, these experiences can have overwhelmingly positive long-term effects.

In this presentation, I will briefly touch on my own SSA experience, including my 'spiritual coming out' and how it has led me on a mission to try and 'de-mystify' mystical experience in mainstream psychology. I will then discuss my research, which seeks to better understand the phenomenological variances of these experiences (including what is known as kundalini awakening), some of their predictor factors, how these experiences compare to drug and non-drug induced altered states of consciousness (ASCs) including psychedelic compounds psilocybin and DMT, and how these experiences impact peoples' wellbeing. I will then discuss my view on how these experiences (and their research) can help facilitate humanity's progress towards a more compassionate, understanding and united world.

David Crawley, Laidlaw College, Auckland, New Zealand

A hermeneutic of love: Bakhtinian perspectives on researching one's own spiritual care practice

Commitment to reflective practice is a guiding principle in spiritual accompaniment, as it is in other disciplines of spiritual care, education and research. This presentation will consider the possibility of gazing on—researching—one's own practice by applying key aspects of Russian philosopher Mikhail Bakhtin's (1981) literary theory. Engaging in conversation in the context of spiritual care, education or research is an interpretive process. Narratives and meaning are co-constructed through dialogue. Fresh understandings of self, life, spiritual experience and the divine mystery emerge. How do we understand this interpretive process, and how do we gaze reflexively on our participation in it?

My background in narrative therapy approaches such questions from a social constructionist perspective. Advantages of this approach include a fluid view of the self and the notion that meaning and identity are co-constructed, rather than fixed (yet often elusive) realities. There are tensions, however, in holding a social constructionist view within the field of spiritual care. Unalloyed social constructionism leads to the fragmentation, if not the loss, of the self; it has no place for transcendent expressions of spirituality; it offers a thin ethical foundation for practice. Bakhtin's literary theory can help to address these concerns, while retaining fluid and dialogical understandings of language, meaning and identity. The Bakhtinian notions of dialogism, unfinalisability, internal persuasion and answerability together offer a fresh reflexive lens—a hermeneutic of love—through which to gaze on one's practice of spiritual care.

Beth R. Crisp, Deakin University, Victoria, Australia

Charting the development of spirituality in social work in the second decade of the 21st century: A critical commentary

This presentation provides a critical commentary on the place of spirituality in social work scholarship in the second decade of the 21st century. Compared to previous decades, the applications of spirituality within social work have expanded, and understandings of what spirituality entails have become more nuanced. In part, this reflects an intention and methodology which enabled scholarship from beyond the Anglosphere to be included in this commentary, including the perspectives of Indigenous Peoples. Three key issues were identified in the literature:

a lack of consensus as to how spirituality is understood, including whether it can be measured; the broadening scope for spirituality in social work practice, including growing recognition that spirituality has a role beyond direct practice in social policy and advocacy work; and the impact on social workers or holistic practice models which acknowledge the spirituality of service users, and consequences of this for social work education. Although the focus of this presentation is social work, the methodology could be utilised to explore the development of spirituality in other academic and practice disciplines, and identify points of convergence and divergence as to how spirituality is being incorporated into the discourses of different professions.

Phil Daughtry and Kirsten Macaitis, Tabor College, Adelaide and Perth, South and Western Australia

Labyrinth as a [spi]ritual and depth experience in an Australian educational setting

This dialogue presentation offers findings from a small study of staff and student experiences in a tertiary educational context at Tabor College, South Australia. Participants were invited to complete three curated labyrinth walk and reflection activities over a period of three months as an extra-curricular opportunity for experiential spiritual practice. Analysis of the rich narrative data from participant experiences reveals the potential of the labyrinth ritual to enable transformative insights of significant depth and meaning to individuals. Three insight themes will be presented. The first relates to a heightened sense of the dissolution of individual identity into a greater sense of connectivity or fusion with and to elements of nature, such as rock, water, and sand. The second speaks of deep emotional connection and processing of a pivotal, personal historical turn in spiritual awareness. The third, of a movement into unusual peace; a sense of the living and fluid nature of time and space, and the agency of ritual practice as something that is at 'work in the person' rather than the person doing the work of the ritual. The researchers were struck by two phenomena in the process. Firstly, the hunger for and potential of non-didactic ritual for spiritual education and growth. Secondly, the interactive and dynamic relationship between the desire of the participants for deep experience, the actual practice of the labyrinth walk, and the importance of mindfulness and context-sensitive curation during the events.

Richard Egan, Social and Behavioural Research Unit, Department of Preventive & Social Medicine, Dunedin School of Medicine, University of Otago, New Zealand

Spiritual care in the clinic: what we teach Aotearoa / New Zealand medical students

Given the growth in spiritual care evidence, policy and practice, New Zealand's oldest medical school has been teaching students about 'spiritual care in the clinic' for the past three years. While students receive just one hour lecture in years two and three, this is none the less quite radical, seminal even. Why? Because the inclusion of spirituality in teaching explicitly in the curriculum acknowledges a shift in paradigm that accepts spirituality as a domain of health, medicine and care. There are many reasons for this change, not the least being the influence of Māori (Indigenous peoples of Aotearoa / New Zealand), who have reminded the rest of us of what is important. This presentation will discuss this innovation, considering both its evolution and content.

Leona M. English, St. Francis Xavier University, Nova Scotia, Canada

Spirituality and the social gospel in mid-twentieth century adult education

For adult education, the combining of spirituality with action has been written as the experience of great men like Coady, Yeaxlee, Freire, Horton, Jarvis, and others. This convenient memory avoids the historical link to women and the social gospel traditions that influenced their work in the early twentieth century. The social gospel played out in the lives of women writers, editors and policy makers in the Canadian Association for Adult Education (CAAE), in its heydays of 1940-1960, before the Association began its slow demise in the second half of the twentieth century. The Association was heavily influenced by its Co-Operative Commonwealth Federation and its socialist and social gospel members who were the proponents of Medicare and citizen benefits in mid-century Canada. The women who staffed the Association included Ruth McKenzie and Isabel Creighton Wilson, who served as research directors for the National Farm Radio Forum and Citizens' Forum, the CAAE's radio and study club programs. Jean Hunter Morrison, Harriett Rouillard and Elizabeth Loosley edited and wrote for the Journal, *Food for Thought*, while Clare Clark headed the CAAE's influential Joint Planning Commission and effected change in Canadian national policy on First Nations and cultural affairs. Raised in the Protestant tradition, they were inspired to work for citizenship in the nation. Many of the people involved, including Harriett Rouillard and Clare Clark were simultaneously active in the social gospel inspired YM/WCA and the Student Christian Movement, yet these links have not been made.

This presentation will use archival and interview data to examine the social gospel spirituality of these women who were active in the CAAE in its formative years. Particular attention will be given to a spirituality of citizenship, which was their named project in establishing the association.

Fiona Gardner, La Trobe University, Victoria, Australia

Social work and spirituality: reflecting on my experience over the last twenty years.

As an experienced social worker, but new academic in the late 1990s, I was surprised how uncomfortable students felt in naming how their Christian background influenced their interest in social work. Spirituality/religion were minimally expressed in the curriculum and there was relatively little literature or related research, particularly in Australia. This presentation explores my reflection on how this has changed from my experience in my own context, and the implications for social work practice and education.

Over time, there has been a considerable increase in literature and research related to spirituality/religion both within social work and the broader community, but social work education still provides little training for students about how to engage with these issues. However, the prevailing context is significantly influenced by religious tensions expressed in war and related abuses of refugees, institutional abuse of children and debates about religious freedom. More positively, however, we may be on the cusp of change. Research demonstrates that at least some clients value spirituality/religion in their lives, and in social work practice. Social workers are recognising that clients and communities for whom this is important sometimes need their support to advocate their right to religious expression. We need to affirm both the challenges and the opportunities that including spirituality/religion can bring.

Ways forward include being more explicit about spirituality/religion; modelling how to name and engage with it; and integrating spirituality/religion into the curriculum, underpinned by critically reflective and relational approaches to understanding self and other. These combined with

First Nations and environmental/green awareness can lead to social work practice that integrates spirituality/religion, which is both inclusive, holistic, respectful of the complexity of people's lives and adheres to principles of social justice.

Esyllt George, Independent Scholar, Cardiff, UK

Death and the living body: Performativity in the landscape as spiritual expression

In this presentation I analyse an interdisciplinary research process devised as part of my Masters studies in Death and Visual Cultures. Methodologies interweave interdisciplinary and self reflexive methods, with theoretical contextualisation on personal narrative, relational art, spatial geography, and phenomenology. The presentation will explore performative memorialized ritual in the landscape, as process for spiritual connectivity between past and present and life and death. The work links a modern age community focused, 'revival of death' to spiritual expression through art practice, ritual and visual culture. My presentation identifies the possibility for a healing and cathartic response to take place within a ritual approach to the theme of death and dying, which leads to spiritual awareness and living relationship with the past. Drawing on contemporary death discourses, the presentation will discuss spiritual performativity as relational expression between self, other, the landscape and personal feelings about death. Within this research context I will also be briefly visually documenting my research outcomes in organizing performative happenings at Tinkinswood Burial Chamber in the Vale of Glamorgan as community ritual for spiritual and creative exchange about death, dying, bereavement and living relationship with the past.

Jayne Guiney, Mary Immaculate College, Limerick, Ireland

The entangled teacher-child relationship in spiritual education in Ireland

While the ratification of the United Nations Convention on the Rights of the Child (UNCRC 1989) recognising the right of the child to a spiritual life and the 1999 Primary School Curriculum in Ireland repeatedly emphasises the spiritual needs of the child, teachers experience significant challenges when it comes to this contested, complex and ambiguous aspect of education. This presentation is based on recent research on the importance of family, faith and education as influential factors on teachers' understanding of spirituality in Ireland. It gives a brief overview of the manner in which spiritual development is approached in schools.

Operating within the interpretivist paradigm, the research presents primary school teachers' perceptions of spirituality and of spiritual education. This qualitative data was gathered from semi-structured interviews with primary school teachers. This original research offers an insight into the complexities of the spirituality of the teacher, highlighting the influence of parents, grandparents, children, other family members and teachers on participants' perspectives. It reveals teachers' own school experiences, initial teacher education and teaching experience as influential factors on their identity, with particular regard to their personal faith and their approach to spirituality.

The findings show that attempts to address the spiritual domain of the child are entangled in the identity of the teacher. This entanglement is not adequately explored in existing research, policy or practice in Ireland. While this study reveals the importance of spirituality for teachers in their professional practice, teachers' conceptualisations of spirituality, particularly within the school setting, are tentative and uncertain. The findings of this research pose questions about the contested connectedness of spirituality and religion, the navigation of school ethos and spirituality, and the manner in which spirituality is addressed in an increasingly diverse Irish society. This

presentation offers an insight into the experience of the teacher in addressing spirituality, the need for further clarity within educational policy and the challenges that spiritual development presents.

Ilsa Hampton, Meaningful Ageing, Australia

The ConnecTo tool: providing both a way 'in' to spiritual conversations and a means of education within the interdisciplinary team.

An international consensus conference defined spirituality as 'a dynamic and intrinsic aspect of humanity through which persons seek ultimate meaning, purpose, and transcendence, and experience relationship to self, family, others, community, society, nature, and the significant or sacred. Spirituality is expressed through beliefs, values, traditions, and practices'. Spiritual care can therefore be understood as a particular approach to support that privileges this aspect of human experience. In Australia, a perennial challenge for the integration of spiritual care into systems of care has been the (mis)understanding of service users and members of the interdisciplinary team of spiritual care as limited to specific religious points of view and practice. Paradoxically, whilst the public perception of spiritual care has remained narrow, the practice of spiritual care in health and care systems has been ever widening, with a growing evidence base to inform the work.

In 2016 Julie Fletcher published a PhD that brought together evidence on major domains of spirituality and best practice processes for spiritual assessment, then applied the work to the context of communication and referral within an interdisciplinary community-based palliative care team. *Meaningful Ageing Australia* then adapted Fletcher's work to create a tool and education process for use by aged care service providers in Australia. The tool was 'road-tested' with service providers and has been undergoing a further validation (disrupted due to COVID). This session will give participants an understanding of the tool, and an experience of how learning about the tool can assist with educating interdisciplinary team members about some aspects of spirituality in a way that 'makes sense'. The presentation will also explore how ideas from *ConnecTo* can be effectively used to initiate an initial spiritual care conversation, prompting relationship-centred care planning with individuals in health, aged care and community services. It will show how research can be used to inform practice and education.

Vennus Yuen-wai Ho, (The Hong Kong Chinese Christian Churches Union Kwong Yum Care Home), University of Edinburgh, UK

The legacy of authentic wisdom: Spiritual arts programmes as a means of improving the spiritual wellbeing of older Chinese adults living with neurocognitive disorder (NCD)

Recent findings relating to stigma and attitude show that the opinion of people living with NCD is often not taken seriously. Older adults with NCD face obstacles that hinder them from relating to the idea of spiritual wellbeing. They are more likely to perceive life as purposeless, feeling their voices and viewpoints are ignored. Expressive arts therapy is known to be a therapeutic and creative approach to facilitate individuals' expressions of their thoughts and feelings, including a connection to a sense of self, others and the divine/nature. Nevertheless, very little research on the impact of arts therapy on the spiritual wellbeing of older Chinese adults with NCD has been undertaken.

A research programme was devised, which included the creation of five spiritual arts programmes (SAP) for 31 older Chinese adults living with a mild to moderate grade of neurocognitive disorder. The aim was to explore the value of expressive arts therapy in enabling them to connect with ideas of spirituality and meaning. In each programme, eight thematic arts-

based sessions were held, resulting in 40 sessions in total. The therapeutic goals of each were 1) for each participant to experience a sense of connection to self; and 2) to be able to achieve a sense of meaning and purpose in life. The data were analysed using grounded theory. Findings revealed that there were four core elements that were capable of enabling participants to achieve the therapeutic goals: love, family, contentment with the present, and a sense of possibilities. The study proved to be valuable in creating greater understanding of authentic wisdom and spirituality in Chinese older adults with NCD. Conclusions include a recommendation for further rigorous research studies on the relationship between spirituality and expressive arts in this population.

David R. Hodge, Arizona State University, USA

Spirituality/religion and people with disabilities: significant differences relative to the American public

Background: People with different types of disability experience the world differently. Yet, little is known about how spirituality/religion (S/R) manifests among people with different disabilities. To address this knowledge gap, the present study sought to answer the following question: How, if at all, does S/R differ among people with: 1) hearing, 2) vision, 3) physical mobility, and 4) emotional disabilities, relative to their counterparts among the general public in the United States?

Methods: To conduct this cross-sectional, nationally representative study, data were obtained from the General Social Surveys. In addition to the four disability measures, the study included eight measures of S/R (e.g., frequency of prayer, experienced a point in your life when you turned away from your S/R tradition). Logistic regression was used to identify unique S/R profiles among each disability type, relative to members of the American public.

Results: The results indicated the presence of distinct S/R profiles for each of the four disability types. For instance, daily prayer was related to disability type in three of the four models. More specifically, people with hearing, physical, and emotional disabilities were more likely to report praying several times a day, compared to their counterparts among the American public. Likewise, people with all four types of disability were more likely to report a point in time when they turned away from their S/R tradition, compared to their counterparts among the American public.

Implications: As the perhaps first nationally representative study to examine the relationship between S/R and disability type, the results have important implications for those who work with people with disabilities. Understanding which dimensions of S/R are disproportionately likely to exist among a given population helps practitioners provide more effective services to group members by highlighting key areas for exploration in clinical settings.

Huw Humphreys, University of East London, UK, and Tracey Feil, MAF, Juba, South Sudan

Creating an affectionate community in a classroom: Reflections on the impact of restorative practice on the spiritual health of children in a church primary school

It has long been recognised that restorative practice can have a transformative impact on individual wellbeing and the health of relationships in schools, with resultant gains for child (and adult!) mental health and self-understanding. There is less written about the manner in which restorative practice impacts the quality of *community* within schools even though it is a proactive aspect of the practice. Defining *spiritual health* as a concept akin to the Hebrew *shalom*, I argue from the work of John Fisher that schools might conceive of spiritual health as essentially a *communal task*. Reflecting on the experience of an ecumenical church primary school that deliberately saw and

taught children as ‘children-in-community’ and which used restorative practice and community-building techniques as a foundation for relational and behaviour management, I identify and explore those aspects of restorative practice that were used to help children see their entire development, academic, physical, social and spiritual within the necessity of an affectionate class community. Specific examples from one class with severe behavioural challenges are used to illustrate the power of this communal understanding and to identify and describe the growth in spiritual health that derived from it.

Cheryl Hunt, University of Exeter, UK

Spirituality, vocation and professional psychological wellbeing

Based on an autoethnographic study incorporating techniques of critical reflective practice, I will describe a possible relationship between spirituality, vocation and professional psychological wellbeing. I will draw on Palmer’s (1998) assertion (made in relation to teaching but equally applicable to other fields) that professional practice is driven primarily by questions about ‘What? How? and Why?’ but that the question of ‘Who?’ – ‘Who is the self that practices?’ - is often ignored. Taking up Palmer’s view that ‘When I do not know myself, I cannot know my subject – not at the deepest levels of embodied, personal meaning. I will know it only abstractly, from a distance, a congeries of concepts as far removed from the world as I am from personal truth’, I will suggest that to know oneself and one’s subject through embodied, personal meaning – and to ‘profess’ it, whether in the act of teaching or of providing care or a service – is not only a profoundly spiritual process but the very essence of being a professional. I will illustrate in diagrammatic form how concepts of spirituality, vocation, intellectual love and psychological wellbeing may be ‘mapped’ against Palmer’s questions and Heron’s (1996) model of fourfold knowing to explore a concern, increasingly being voiced by professionals working within audit cultures, that their work has become ‘spiritually and ethically bankrupt’.

Diane Jackson, Spirituality Institute for Research and Education, Dublin, Ireland

Spirituality at the school gate: Everyday spirituality and the impact of encounter

The field of lived religion has produced extensive research on spirituality in people’s everyday lives, predominantly focussed on the workplace. The research underpinning this presentation shines a light on the hitherto unasked question of how spirituality manifests itself in the lives of mothers at the primary school gate. It examines whether intentionally engaging in spirituality makes a difference to relationships developed through daily, usually brief, encounters at the school gate. The research is located within the field of everyday religion, which looks at faith through the lenses of practice and narrative across both religious and secular contexts. The work of practical theologians also provides a theoretical backdrop to the study.

The study focuses on the experience of mothers and notes that, like many other contexts primarily pertaining to women and children, the school gate is an under-examined locus of encounter in the academy. A purposive sample of five mothers with Christian faith participated in semi-structured interviews which provided narrative data describing how they experience, express and practice their spirituality in the specific, everyday location of the school gate. A heuristic methodology was employed as the personal experience of the researcher was the starting point for the study.

The study found that spirituality is present in both a personal dimension and, flowing from this, in a relational capacity with others at the school gate. The data show that repeated micro-

encounters over a long number of years result in friendships that slowly grow and develop. Support in the form of prayer, practical help, encouragement through text messages and modelling positive behaviour are the tangible results through which an authentic spirituality is lived out intentionally at the school gate. The presence of compassion for others is the most striking finding, and one that deserves recognition as a marker of authentic spirituality.

Simon Jones, Monash University & Mental Health Reform, Victoria, Australia

Connecting across the spiritual divide: A multi - disciplinary outdoor experiential education approach to support personal spirituality and mental health across spiritual beliefs, practices and communities.

A considerable body of research provides evidence of the positive benefits of spirituality and religion for people living with mental illness. Spirituality provides meaning, purpose and hope, and enables consumers to manage and cope with their experiences of mental illness. However, incorporating and utilising spirituality in mental health services and programs remains a challenge for professionals. Experiential education in the outdoors provides a framework for supporting and exploring personal spirituality to promote mental health, wellbeing and recovery. Nature is a therapeutic environment, a calm and safe place where people living with mental illness may connect with their spirituality through experiences of awe, wonder and transcendence. Outdoor adventure activities provide challenges to strengthen mental health, that help people learn, grow, and become resilient. This presentation will incorporate research insights from a multi-disciplinary outdoor experiential education program designed to explore spirituality in nature with people living with mental illness. The program is accessible to all people irrespective of the participant's type of mental illness, spiritual beliefs, religious or cultural tradition.

These learnings may inform theoretical research, teaching, facilitation and mental health practice in the field of spirituality. Across disciplines of education, outdoor recreation, personal development, therapy and mental health, an outdoor experiential education approach supports people to connect across the spiritual divide.

Michael Kelly, Pastoral Outreach and Formation, Diocese of Limerick, Ireland

Using a 'Rites-of-Passage' process as a spiritual means of guiding young men to authentic manhood

This presentation will discuss the spiritual needs of boys and young men, on their journey to manhood, and how society can best respond to those needs. Since the Industrial Revolution, most western societies have dispensed with the ritual of rites-of-passage for young men. This presentation emanates from recent research carried out in Ireland about young Irish men's journey to manhood. The research sought to examine whether aspects of Irish indigenous wisdom could be added to Fr. Richard Rohr's 'Male Rites of Passage' programme, in order to make it more culturally relevant. Six young men were interviewed, along with ten adults.

The spiritual framework that governed the research consisted of six key building blocks - the researcher's Catholic faith, the writings of Fr Richard Rohr, indigenous Irish spirituality, the work of academic spiritual writers, the field of transpersonal psychology and the characteristics of gender. An Exploratory Methodology was utilised, one which was deemed an appropriate approach when researching emerging and tentative areas. Organic Inquiry was the Method then used, as it blended research and spiritual inquiry and was particularly suitable for an elusive topic such as this. Analysis of the data indicated that male spirituality is alive and well in Ireland but consigned to the

subconscious. The benefits from Rohr's Rites-of-Passage process were explored and evidence provided of its profound impact on the young participants. Elders and leaders from the men's movement and world of spirituality provided key insights into the losses experienced by Irish men in modern times.

Fosterage systems of monastic times were also examined, along with aspects of Celtic Christian society, and Gaelic customs and traditions. Here was found a rich source of spiritual practices that could be reimagined and provide the necessary support and guidance framework for young men today.

Marion J Khan, York St John University, UK

A personal exploration: clinical teaching or teaching spiritually?

As a nurse I continuously endeavoured to bring both professional and personal spiritual care to my patients. Moving into a different nursing role however, that of Clinical Educator, meant that I no longer had patients but students in my care. Further, whereas I may be caring for a patient for several days, weeks, or even months, my teaching was to be entirely delivered in one single session ranging from 2hrs to a full day, depending on the subject matter. I was compelled to ask myself questions as a result: Was I able to bring my sense of personal and professional spirituality to my teaching, or was this to be left at the bedside? Was I able to support the spiritual needs of students that I would meet just once in a single teaching lesson, or did the structured classroom setting and its clinical education obligations make this impossible?

In this presentation I will discuss the journey of personal exploration I undertook to answer these questions, utilising a two-hour teaching session of 'Pronouncing Expected Death of a Patient'. I will discuss how, prior to the session, I began a visual journal of mind maps to unpick different perspectives of the topic and lesson I was to teach. I will then go on to describe what happened after the teaching session was completed and I asked for volunteer 'storytellers' to recount their experiences and feelings of the session. In conclusion I will present my overall mind map journal and discuss my reflections on what this somewhat unscientific, but insightful, journey revealed.

Remziye Kunelaki, Anglia Ruskin University, UK

Analysis of three sets of data (haiku poetry, images and interviews) on the experience of gay Christian men who attended a series of collaborative workshops facilitated by a sexual health professional and the Church

This presentation is based on a qualitative, ethnographic study on the experience of gay Christian men who attended collaborative workshops facilitated by a sexual health professional and the Church. The idea of this study and subsequent collaboration commenced from the clinical caseload of the researcher within the role of Lead Psychosexual Therapist in a sexual health and HIV clinic in London, UK. The collaboration of the sexual health professional and the Church was based on the realisation that many gay religious patients (especially Christians) were struggling with the two identities. This research focused on participants' experiences of attending those collaborative workshops.

Methodology: Six workshops were co-delivered in a Church in central London by a lead psychosexual therapist and a Reverend in the Church of England. The workshops were conducted in the period of January to September 2018. After each workshop, the 11 participants were asked to give feedback on their experience in the form of haiku poetry. The participants were invited to attend a one-to-one interview after the completion of the workshop series, where they were asked

to consider an image (photo or drawing) that best described their experience. The one-to-one interviews started with a discussion of the image of choice. The data were analysed using thematic analysis.

Results: This study accumulated a large volume of data (56 poems, 11 images and transcript analysis). The data sets were first analysed individually, and then the overarching themes between the three sets were identified. The themes were reflective on participants' *identity* and on their *environment*.

Lingli Lenga and Siu-man Ng, The University of Hong Kong, Hong Kong, China

Thriving in Pregnancy: A mobile-based perinatal mindfulness intervention for maternal psycho-spiritual wellbeing

Being pregnant, giving birth, and becoming a parent are three closely intertwined major life transitions experienced by a woman within a short period. Previous studies have indicated the potentials of mindfulness intervention for perinatal women on reducing psychological distress, but few investigated the effect on spirituality.

In attempt to assess the effect of the *Thriving in Pregnancy* intervention on psycho-spiritual wellbeing during the perinatal period, we conducted a 2-armed, parallel-group, randomized controlled trial. A total of 75 adult pregnant women in the 2nd trimester (12th to 28th week gestation) were recruited from across China via social media platforms. The intervention group (IG) received both a guided mobile-based Four-Immeasurable mindfulness intervention, *Thriving in Pregnancy*, and an Internet-based perinatal psychoeducation; while the control group (CG) received the Internet-based perinatal psychoeducation only. Two sets of outcome variables were included: 1) psychological wellbeing: depression, anxiety, mindfulness, and self-compassion; 2) spirituality: non-attachment and spiritual wellbeing.

Of 75 randomized participants, 67 completed the intervention and the assessment at 1-month postpartum. Linear mixed-effect models revealed at 1-month postpartum follow-up, the IG group showed statistically significantly greater improvements on all outcomes including, depression, anxiety, mindfulness, self-compassion, non-attachment, and spiritual wellbeing. The findings suggested that *Thriving in Pregnancy* has the potential as an effective intervention not only for maternal psychological wellbeing but also spiritual wellbeing. By practicing Four-Immeasurable meditations, perinatal women could develop the capacity to maintain tranquillity of mind, retain a sense of direction, and construct and reconstruct life meaning in the face of challenges entailed by these major life transitions.

David Lorimer, Scientific and Medical Network, London, UK

The Galileo Commission Report: Towards an evidence-based post-materialist science of consciousness

This presentation will present and discuss Prof. Harald Walach's Galileo Commission Report entitled *Beyond a Materialistic World View: Towards a Post-Materialist Science*. It argues that the materialist hypothesis that the brain produces consciousness is, in fact, a philosophical assumption or presupposition rather than a scientific finding or fact. Metaphysics is inherent in science as in any other avenue of enquiry and empirical evidence from transpersonal psychology, parapsychology, near-death, mystical and spiritually transformative experiences suggests that our minds are not hermetically sealed off but interconnected at a deep level. This constitutes a wide epistemological evidence-base for spirituality. These experiences seem give us ontological access to deeper

structures of reality characterised by gnosis – a realised identity with the ground of being or universal mind. The Report proposes that we need to articulate a post-materialist science where consciousness is fundamental rather than incidental and a lived spirituality central to our quest for truth, meaning and purpose.

Sophie R. MacKenzie, City, University of London, UK

Spirituality: An unknown language within Speech and Language Therapy?

Despite the current emphasis on person centred, holistic care in health, the concept of spirituality has to date been discussed very little in the field of speech and language therapy (SLT). The nursing spirituality literature has proliferated in the last twenty years and other allied health professions, such as occupational therapy, have begun to address spirituality. However, by contrast, very few SLT studies exist which mention the spiritual needs of patients with communication problems and how they express them. Although spirituality has become an integral aspect of some nursing curricula, it remains at the liminal edge of speech and language therapy training.

This presentation seeks to establish the current state of play of issues of spirituality in the field of speech and language therapy through a robust search of the literature, current journal articles and book chapters related to spirituality in speech and language therapy. An argument for viewing spirituality as the ‘missing link’ in holistic practice is put forward, and parallels are drawn between the current imperatives of dignity and respect in healthcare, and acknowledgement of spirituality within SLT practice. Recommendations are proffered for inclusion of spirituality in future speech and language therapy pre-registration training curricula, as well as realistic and practical ideas for how this may be achieved.

Ronita Mahilall, Stellenbosch University, South Africa

Spiritual carers in a South African hospice navigate issues of cultural diversity.

“I am dying a slow death of White guilt” - culturally appropriate spiritual care is increasingly recognised as a crucial component of spiritual care. As part of a larger study, we were interested in cultural issues as experienced by spiritual carers in a hospice in Cape Town, South Africa. We conducted one-on-one interviews and focus group discussions with a cohort of spiritual care workers, who, being volunteers and relatively privileged South Africans, discussed their sensitivity to cultural issues, but also mentioned a host of political and identity issues which profoundly affect their work. The data suggest that the concept of culturally appropriate spiritual care must be understood and acted on contextually.

Wilfred McSherry, Linda Ross, Josephine Attard, René van Leeuwen, Tove Giske, Tormod Kleiven, Adam Boughey & the EPICC Network, Staffordshire University, UK et al.

Enhancing nurses’ and midwives’ competence in providing spiritual care through innovative education and compassionate care (EPICC)

Many nursing and midwifery regulatory and professional bodies require nurses/midwives, at point of registration, to be able to address the personal, religious and spiritual beliefs of their clients as part of holistic care. Nurses continue to report that they are poorly prepared through their nursing education to assess and address spiritual concerns of patients. How undergraduate nurses and midwives acquire these skills is not clear. Research highlights that the education which nursing and midwifery students receive is important in their learning about spiritual/person centred care;

however, there is a great deal of inconsistency in how these concepts are addressed in programmes throughout Europe.

A European group of nursing and midwifery educators (31) from 21 countries across Europe worked from January 2017 – July 2019 to:

- Analyse current practice identifying factors and processes that enable or inhibit the teaching of spirituality/spiritual care in nursing and midwifery curricula.
- Develop a *Gold Standard Matrix for Spiritual Care Education* outlining factors helping/hindering SCC development using the above analysis
- Produce four core spiritual care competencies ('*Spiritual Care Education Standard*')
- Establish a *Network* where nursing and midwifery educators can share experiences, research and resources related to spiritual care, to inform their teaching.
- Establish a *website* for sharing best practice (www.epicc-network.org)

The EPICC project has generated a rich insight into current educational practice, enabling the sharing of best practice and the development of a uniform approach to how personal, religious and spiritual beliefs are incorporated into nursing and midwifery curricula through the generation of guidance. To meet the unmet needs of patients, spiritual care education must be enhanced and the inconsistency in spiritual care education in Europe addressed. The study results and toolkit inform the process and ease the implementation of enhanced spiritual care education. The provision of the toolkit facilitates spiritual care nursing education throughout Europe and beyond. The Matrix for spiritual care education facilitates standardized teaching and learning for undergraduate nursing and midwifery students across diverse cultural and social groups focused on measurable and replicable competences, which can be utilized globally in nursing.

Katja Milner, University of Nottingham, UK

An evidence-based approach towards understanding, assessing and working with the experiences of spirituality among adults with mental health problems: The MISTIC framework and its clinical applications

Spirituality in both religious and non-religious forms is an important component of mental health care and recovery. Research demonstrates that many people using services would like to have their spiritual needs addressed within mental healthcare services. However, a 'religiosity gap' exists in the difference in the value placed on spirituality and religion by professionals compared with service users, often resulting in people's spiritual needs being neglected or poorly understood within clinical practice. A recovery approach to mental health care seeks to value and better understand lived experience. Supporting clinicians to better understand spirituality from the perspectives of people who experience mental health difficulties could help to bridge the 'religiosity gap' and improve spiritual care within mental health services.

A summary of findings will be reported from a qualitative systematic review of the experiences of spirituality among people with mental health difficulties. An electronic search of seven databases identified thirty-eight published studies which met the inclusion criteria. A thematic synthesis of the study findings identified six key themes: *Meaning-making, Identity, Service-provision, Talk about it, Interaction with symptoms* and *Coping*, which can be presented as the acronym *MISTIC*. This framework has the potential to provide a basis for evidence-based training, assessment and intervention within a broad range of mental health and wellbeing related contexts. The framework will be explored along with its potential applications into practice.

This study is the first qualitative systematic review to explore the experiences of spirituality among adults with mental health difficulties and offers an evidence-based framework for

developing holistic, strengths-focussed and person-centred approaches to mental health care. This can be utilised to aid understanding and address people's spiritual needs within healthcare practice which integrates the spiritual dimension as part of a holistic approach towards care.

Noelia Molina, Waterford Institute of Technology, Ireland

The autoethnographic journey of an educator: Learning, researching and teaching spiritual autobiography

Since 2013, I have been engaged in imparting spiritual autobiography workshops to healthcare and educational professionals. A spiritual autobiography (SA) is a rare opportunity to visualise a window into culture, and all the internal and external factors that contribute to a person's life. In 2018, I became the SA module leader in the MA in Applied Spirituality in Waterford Institute of Technology. This module is taught on the first week of the MA course. The students engaged with art, literature, music through the lenses of spirituality. At the end of the week, they need to start writing their spiritual autobiography (6,000-6,500 words). The rationale is that this first assignment will help the students with the building block in elucidating their own path into their spiritual journeys for the rest of the MA course.

As a first person research inquiry, autoethnography has the enormous potential as a systematic and intentional approach to elucidate the reflective mechanisms of self, others and the socio-cultural context. In this presentation I will explore the three main processes in my autoethnographic journey of teaching the SA module. Data emerges of these three processes: (a) Planning, Preparing, and sequence rationale at the start of the module, (b) Teaching the module and (c) Correction of all spiritual autobiographies. This data helps to create a psycho-spiritual map to support students in navigating their own spiritual path: in noticing the Transcendent and finding their own voice. Spiritual autobiography emerges out of the intersection of academic and creative writing. This autoethnographic writing will also elucidate the challenges, boundaries and benefits of spiritual learning experiences in the classroom. The importance of this study is the potential to contribute to the educator and students' spiritual growth within a holistic model of education.

Lila Moore, Alef Trust, London, UK

The resurgence of the spiritual in art: Spiritual and occult aesthetics in 21st century technological and cultural contexts

Recently a resurgence of the spiritual in art can be identified in the popular appeal of exhibitions such as *Hilma af Klint: Paintings for the Future* at the Guggenheim Museum (2019), *Emma Kunz: Visionary Drawings* at the Serpentine Galleries (2019), and in the Tate's acquisition of Ithell Colquhoun's archive. In parallel, neoteric creative trends seek to employ emerging technologies of mixed reality, AR and VR, and various forms of cybernetics to investigate or retrigger our inborn capacity for awe, empathy, holistic relations with the environment and nature. Instruments of advanced technologies are utilised in collaborations of artists, filmmakers and indigenous people of Australia and the Amazon to take us on shamanic journeys through visioning in order to trigger an altered perception of the world we live in.

This presentation implies that the renewed interest in the spiritual in art through the artworks of previously unacknowledged women artists as well as in current creative trends is interwoven with gender and environmental issues and the cultural impact of the #MeToo and Extinction Rebellion movements. Additionally, it emphasises a shift in the incentive of the spiritual in contemporary art, in particular technoetic arts, involving an integrative approach to the body,

including the cyborg body, awareness of body-mind relations, and application of holistic technologies, all of which indicate the over century-long influence of New Age and alternative spiritualities on Western culture. To demonstrate the interdisciplinary cultural and technological context of 21st century spiritual and occult aesthetics, I draw on my teaching experience of BA and MSc courses in the spiritual in visual arts and technoetic arts. Finally, Yuval Harari's statement, that in our technological age experience of art and the spiritual is necessary for our survival, amplifies the function of education on the intersection of arts and spiritualities as fundamental for our lasting existence.

Aiveen Mullally, Marino Institute of Education, Dublin, Ireland, and Patricia Kieran, Mary Immaculate College, Limerick, Ireland

Spiritual fluidity: Pre-service teachers' perspectives on spirituality and belief in Ireland.

This presentation introduces, contextualises and analyses emerging findings from a mixed-methods research project, *The new nones in Ireland* (2019-2021), exploring how Professional Masters in Education (PME) students perceive and understand non-religious families and students in Irish primary schools. The research profiles pre-service teachers' positioning in relation to non-religious beliefs and includes their perspectives on a range of spiritual beliefs and practices. This dialogue will introduce the research framework and report on data collection through voluntary, anonymous on-line surveys and in-depth one-to-one interviews among a total sample group of 400 postgraduate Initial Teacher Education Students in two Third-Level Colleges of Education in Ireland.

The research uncovers surprising findings. Results present an initial teacher education cohort overwhelmingly self-identifying as Roman Catholic with exceptionally high levels of sacramental initiation and relatively high levels of religious practice. As participants describe their beliefs, one in four say they believe in a 'spirit or life force', while others self-describe as 'spiritual'. The complex and contested term 'spiritual' is multi-valent and analysis of the data provides an opportunity for researchers to unravel what spiritualities might mean in the research participants' lives. The emerging findings reveal students' complex multi-layered identities and practices including belief in: spirits (44%); psychics (18%); energy (53%); souls (53%); chakras (7%); angels (40%); reincarnation (14%); Holy Spirit (37%); One God (39%) and magic (9%). Participants' spiritual and non-religious practices and identities blend seemingly incompatible, paradoxical and binary beliefs revealing a complex fluidity that defies neat categorisation and resists orthodox classification. This fluidity incorporates traditional Catholic teaching and practices with a wide spectrum of spiritual and secular traditions from across the world.

We suggest that the belief identities and practices of these future teachers raise questions about the complex nature of spirituality and the adequacy of language to describe the type of spiritual fusion and fluidity evident in this cohort. We also reflect on the implications of these findings for the primary educational system in Ireland where the curriculum entrusts teachers with nurturing children's spiritual lives.

Katharyn Mumby, New Pathways, UK

Promoting spiritual health and wellbeing via 'WELLHEAD' videoconferencing during the COVID-19 pandemic.

The COVID-19 pandemic brings well-publicised consequences for mental health, amplified by isolation and reduced communication (such as occurs post-stroke or other acquired illness, in the early stages of dementia or as part of normal ageing). The parallel impact on spiritual health and

wellbeing is less well recognised, especially when spirituality is taboo or low priority. Aspiring to person-centred and holistic rehabilitation or care requires a bio-psycho-socio-spiritual model. In the context of COVID-19, goal-setting that takes account of spiritual needs is important for long-term recovery and adjustment.

A spirituality toolkit called WELLHEAD, comprising structured word and picture resources, and suitable for adoption by health and care professionals, was designed, developed and tested for feasibility collaboratively with people who had communication impairments (aphasia) using mixed methods. Interpretive analysis of interviews and numerical outcomes informed in-depth studies with ten people with aphasia having a wide range of impairment and religious background or life view. Those original findings demonstrated the acceptability, accessibility and impact of WELLHEAD, and alignment with an existing measure of spiritual health and wellbeing (SHALOM Fisher, 2010) previously untested with this population, giving a platform for further development.

Using life review of 'meaning and purpose' encapsulating spiritual health and wellbeing, WELLHEAD now offers communication-friendly supported assessment and intervention within a one-to-one interview suitable for telehealth, incorporating patient-centred goals and outcome measures. Preliminary investigations with older people without aphasia confirm WELLHEAD's wider application in the context of the pandemic. Participants valued shared reflection and practical goal-setting even when using online platforms. Telehealth requires some computer literacy in participants, but the approach has been welcomed by those who are vulnerable to infection. Excellent scope for adopting WELLHEAD exists within health and care services, for use by AHPs, members of chaplaincy teams and trained volunteers as part of goal-setting, intervention and evaluation.

Liz Murray, Dalkey Counselling and Psychotherapy Services, Ireland

Researching the spirituality of a workplace landscape to provide a spiritual resource for the wellbeing of Healthcare Staff in Dublin: Global implications

In 2016 I offered a series of eco-therapy walks to hospital staff. Subsequently I was invited onto the Healthy Ireland Committee of an acute hospital. The walks fall under the criteria of Staff Mental Health. They provide an explicit facilitated spiritual space for Healthcare staff; to rest in and take succour, and to bring back indoors to their patients and colleagues a small measure of the wonder of creation and their own relationship with the cosmos. Many studies have proven the efficacy of contact with nature and the benefits of mindfulness outdoor-based practices. Healthcare takes place by and large inside in buildings, without sensory input from the cycles of nature: changing light from dawn to dusk, air temperature and humidity, birdsong, wind, clay, grass. How many of our senses are engaged during an average working day?

Inevitably there is a linearity to an indoor workplace, the day is measured by the clock. Might there be a damping-down of our sacred presence to ourselves and others as we go about our vital work? Our souls crave the complexity and vastness of the Universe, and seek to orientate ourselves relationally within the cosmos. Analysed feedback consistently reflects that the participants experience spiritual sustenance, and a sense of belonging and support. The walks use the built heritage of the landscape to access the land itself, including guided visualization, and contemplative walking. The experience of eight hours over the course of one year holds promise for other Healthcare sites. This seasonal series can be tailored for any work place or group whether patients or staff. During the COVID pandemic, I have created an alternative series to bring Nature indoors to staff

Máire Éibhlís NicUaithuas, Waterford Institute of Technology, Ireland

Spiritual accompaniment and marginalisation in the Vincentian tradition: An exploratory study

The Vincentian tradition is the legacy of Vincent de Paul and Louise de Marillac, seventeenth century collaborators, mystics and founders who, after their deaths, became saints in the Catholic Church. Better known for their compassion, charity and material service to people who were marginalised, they did not neglect the spiritual needs of those to whom they ministered. This reflexive, mystagogic, four-step explorative study examines how the legacy of their spiritual practice contributes to and informs the contemporary practice of the spiritual accompaniment (an interchangeable term for the ministry known as spiritual direction) by members of the Vincentian Family.

The theoretical framework for the research is established by exploring the evolving history of spiritual direction giving particular attention to its availability to, and practice with, people who are marginalised; exploring metaphors and models for spiritual direction from the early Church to more contemporary offerings; and proposing an over-riding paradigm of story-telling. Key formative influences on the spirituality of Vincent de Paul and Louise de Marillac are explored and more contemporary studies in relation to spiritual accompaniment of people who are marginalised examined.

The applied aspect of the research provides a thematic analysis of the findings of two qualitative studies the first with twelve practicing spiritual directors, who are members of the Vincentian Family internationally, and the second with six people in marginalised circumstances in Ireland who have received spiritual direction from members of the Vincentian Family. These are compared with the themes from a representative sample of the writings of Vincent de Paul and Louise de Marillac.

The research concludes by suggesting some characteristics of spiritual direction in the Vincentian Tradition and identifies the capacity for further research on the nature, character and scope of spiritual direction in diverse contexts.

Yanping Niu, Changzhi Medical College, Changzhi City, Shanxi Province, China

Meaning and experiences of spirituality and spiritual care among people from Chinese backgrounds living in England: A grounded theory investigation

Spiritual care has become a topic of global interest within healthcare contexts. However, there is a lack of understanding of how spirituality is understood among ethnic Chinese living in the UK. The aim of this investigation was to understand the meaning and experiences of spirituality and spiritual care among people from Chinese backgrounds residing in four regions of England.

Strauss and Corbin's grounded theory design was utilized. 25 participants were recruited from four Chinese community centres, 11 males and 14 females aged between 20 and 82 years and originating from China, Taiwan, Hong Kong and Vietnam. Participants held diverse personal, religious and spiritual beliefs. In-depth interviews were recorded, transcribed, translated into English and imported into NVivo 11 for analysis. Following the techniques of open coding, axial coding and selective coding led to the development of a substantive theory called 'Seeking a meaningful life' which comprised six categories: 'Motivation', 'Support', 'Maintaining standard values', 'Achieving a meaningful life', 'Relationships' and 'Perceptions of spirituality'. Firstly, motivation and the use of support resources provided a baseline for people, from Chinese backgrounds living in England, seeking to live a meaningful life. Following this, they also needed to live by good principles, practice or work hard. Finally, the consequence of their action of hard work

optimised their ability to live a meaningful life. Two categories, 'Relationships' and 'Perceptions of spirituality', made up the support and influencing context for the three-stage process.

The findings provide a unique understanding of spirituality and spiritual care for people from Chinese backgrounds living in the UK. This learning could be included in teaching materials to facilitate nurses in clinical areas or academic programmes in providing culturally sensitive spiritual group care.

Rotimi Odudele, Department of Christian Religious Studies, College of Education, Ikere-Ekiti, Nigeria, Africa

Sociological challenges of Yoruba spiritualities and values in Nigeria: Contemporary opportunities for the development of research in Africa.

Previous studies have focused on various aspects of Yoruba spiritualities and values in Nigeria with little attention paid to the sociological challenges of the phenomenon. Traditional Africans, especially the Yoruba of Nigeria, are grossly endowed with rich and unprecedented traditional values which signify a contemporary expression of an African belief system. The Yoruba are mostly found in the southwest of Nigeria, now divided into six states, namely Lagos, Ogun, Oyo, Osun, Ekiti and Ondo. There are also Yoruba people in other states of Nigeria and beyond. Central to the Yoruba belief is their unique concept about the Supreme Being and traditional values, as demonstrated in their ways of life. The work discovered that the force of modernity has influenced these beliefs and values with particular reference to the Yoruba of Nigeria. Emile Durkheim's functional theory, which describes religion as a tool for social effectiveness was adopted. The presentation concludes on a note of recommendation, by calling on Nigerians and African researchers to cherish the Yoruba beliefs and values with its practical moral lesson towards peaceful co-existence in society. Thus, the research work seeks to strengthen knowledge by adopting a sociological and historical method to investigate the subject matter.

Michael O'Sullivan, Spirituality Institute for Research and Education, Dublin, Ireland

Spirituality in childhood as foundational in a life

This presentation is based on research on spiritual experience in childhood aimed at showing its foundational effect on a life. It will highlight that spirituality researchers need to pay more attention to what is happening at a spiritual level in childhood and to the hermeneutical lens it provides for reading the lives of adults who once were children. It will illustrate the foundational effects of spiritual experience in childhood on adult lives with the qualitative data of several testimonies. The latter will also show the significance of religious socialization in childhood. The stories will be explained in terms of the spirituality framework of the desire for authenticity in the subjectivity of the child interacting with the child's lived historical situation and how this interaction continues to play out in the life of the adult.

The general purpose of this presentation, therefore, is to highlight the value of studying spirituality in terms of the dynamism for authenticity in interiority and its socialised and contextualised nature. The specific purpose is to highlight the value of this spirituality framework for researching childhood experiences of spirituality and their foundational effects in a life. The presentation contributes to spirituality as an academic discipline by 1) highlighting that spirituality in childhood is related in a foundational way to the dynamism for authenticity in human subjectivity; and by 2) drawing attention to the need for spirituality researchers to be aware that

they, and adults they research, were subjects of spiritual experience as children and that such experiences may have had a foundational effect on how they developed as adults.

Freud drew attention to the significance of the formative development of sexual desire from early life onwards, but more attention needs to be given to the influence of childhood spiritual experience on a person's path of desire in life.

Stefania Palmisano, University of Turin, Italy

Spirituality in the Italian healthcare system

Hospitals and other care facilities are examples of environments where sociological research into the relationship between public institutions, religion and spirituality is relatively scarce. By contrast, in the medical and nursing literature much attention is paid to the question of whether/how religion and spirituality can be integrated into the care of patients; and to their effectiveness in the healing process. It is thus important to encourage a sociological debate on the subject in order to study how hospitals activate the integration of the spiritual dimension into care itineraries and also deal with the topic of religious diversity. In academia and in the public sphere, there is much discussion about the management of religious and cultural diversity in public institutions; nevertheless, despite the importance of such questions, there is still very little empirical research into how hospitals react to, and deal with, new scenarios.

In this presentation, drawing from an empirical study in a hospital situated in Northern Italy, I will address the question of management and accommodation of religious diversity, taking into consideration the influence of Catholicism in Italian religiosity. The research is based on interviews carried out with the hospital's administrative staff and patients' religious and spiritual assistants. It has been authorized by the ethical committee of the hospital. The findings show that Italian hospitals are just learning how to manage religious diversity and integrate religion/spirituality into care settings, revealing many difficulties as well as points of strength.

Alex Pimor, School of Law, Liverpool John Moores University, UK

Metanoia, eunoia and consciousness emergence in co-creating human-made eco-logical systems

The current COVID-19 pandemic and ensuing measures necessitated to tackle the risks to human lives have highlighted the urgency of re-thinking our ways of living as a human species on earth. The 2020 report by the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES) confirmed that human activities disrupt the natural balance of multiple ecosystems and are the main cause for the rise in pandemics and adverse climate change. The pandemic also shed a harsh light on the enduring inequalities faced by human communities across the globe, which were exacerbated by the various governmental responses and restrictions (e.g. refugee crises, poverty, water scarcity, armed conflicts, social inequalities).

The above is the result of human belief systems and human-made systemic constructs. These are underpinned by the combination of a monotheist genealogical mother culture and Darwinian-Cartesian secular truism that sets humans against Nature, and that promotes the separation of the physical/material from the spiritual realms of lived and experienced realities. The consequence was the rise of a predominantly capitalist, mechanistic, extractive and individualist reality, in which human and other-than-human species and biotas are resources to be exploited; resulting in multiple crises – refugee, economic, political, ecological.

The reason for all this? Human reason, based on human consciousness. Yet, consciousness is not a privilege, special status or power, it is foremost the seat of our individual and collective

responsibility. Humanity is neither a superior species nor the steward of this world. Humanity is an expression of Nature – both *in* and *within*. As an integral (though not essential) part of the ecosystem, our role is not to dominate or save the world, but to integrate and serve it for the common good. We have the means and resources (technological no less) to address the imbalances and inequalities we created and be a force for good. The question is, do we consciously choose so?

This presentation examines the human-ness of this human mess, and our responsibility to practice conscious care and leadership in order to correct the course of human activities and effect systemic change for the emergence of an *eco*-logical paradigm in global governance.

Zinia Pritchard, St. Stephens College at the University of Alberta, Edmonton, Canada

Introducing the Dark Night: A spirituality for the field of spirituality studies.

Is it possible that diverse approaches in the field of spirituality studies reflect shared spiritual processes? Could the limits of concepts and language to offer a definitive description of spirituality be one such shared feature – reflective of a contemplative form of spirituality known as Dark Night? Dark Night spirituality offers a coherent and integrated understanding of the multi-faceted and paradoxical nature of the spiritual life: active and passive, known and unknown, conscious and unconscious, suffering and transformation, faith, hope and love. It straddles intra-personal, interpersonal, and transpersonal/ transcendent dimensions of the human journey.

This presentation will draw upon the presenter's research, practice, and medical education experience, to introduce common features of Dark Night spirituality using images and articulations culled from personal narratives across clinical, marital, parental, communal, and environmental contexts. It seeks to offer a hospitable space for communal exploration of two questions:

- (i) Do our diverse approaches to research, professional practice and education in the field of spirituality studies share common Dark Night spiritual experiences and processes?
- (ii) May our approaches to care, education and research be influenced by Dark Night attitudinal postures of faith, hope, and love?

Annessa Rebar, Northumbria University, UK

Meeting spaces: Crafting conversations about suicide in nurse education incorporating Martin Buber's spiritual teachings.

Suicide is a subject that is high on global and national agendas. However, prior to the review of undergraduate nurse proficiencies in the UK (NMC, 2018), none of the fields of nursing (apart from mental health nursing) were required to meet competencies in suicide awareness or prevention prior to registration. A review of the literature revealed that engaging in meaningful conversations about suicide required further exploration. This suggested a gap in knowledge, policy, and care provision. Research was undertaken to explore what is needed to engage in meaningful conversations about suicide from the perspective of the nurse and the person with experience. A qualitative methodology was used. Data were collected and analysed using constructivist grounded theory. Nine experts by experience engaged in semi-structured interviews and sixteen nursing students engaged in focus groups.

The core category of *Meeting Spaces* resulted; engaging in meaningful conversations about suicide was co-created in illuminating space within the context of a *human pivotal encounter* (positive) as opposed to an *unceremonious pivotal encounter* (negative). Buber's spiritual teaching and practice serve as a central theory as a certain kind of space is required to support engagement

in meaningful conversations about suicide; the experience incorporates more than just words. The formation of a meeting space requires personal understanding of humanness and an intention to see the whole person beyond the limiting word of suicide. Buber's teaching -practices of (1) heart searching, (2) your particular way, (3) resolution, (4) beginning with yourself, (5) turning towards others, and (6) standing where you are, offers spiritual wisdom and a means to deepen compassion and remove barriers towards meeting the other. The *Meeting Space Framework* was devised to enhance student learning based on this and the research findings.

Cindy Schmidt, Loes Nauta and Andrew Dang, Kansas City University, USA et al.

Spiritual dissonance in medical students

Patients want their physicians to integrate spiritual care into their overall medical care, though few physicians provide this type of whole-person patient-centered care. In an effort to bridge this gap, more medical schools are now including spirituality in the curricula, though there remains a great deal of room for more integration. How do medical students respond to spirituality curricula?

First-year medical students (n=232) had a Standardized Patient (SP) encounter with a patient having a spiritual concern. Students completed the SHALOM, a spirituality questionnaire with items about spiritual wellbeing in four domains: Personal, Communal, Environmental, and Transcendental. The questionnaire provides a score for their current, lived spirituality, their ideal spirituality, and their spiritual dissonance (the difference between lived and ideal). In addition, after the students' SP encounter, the SPs completed the Princess Margaret Hospital Satisfaction with Doctor Questionnaire (PSQ-MD), subscale Physician Engagement. This subscale has items assessing dissatisfaction due to reasons such as doctor not being friendly, not spending enough time, and using complicated medical terminology.

Among those students showing at least some physician disengagement, we found a significant correlation between their level of physician disengagement and their Transcendental Spirituality Dissonance ($r=.327$, $p<.001$). That is, the more that their SPs were dissatisfied with their encounter, the more the students were dissatisfied with themselves in terms of their current, lived Transcendental Spirituality not matching up to their ideal Transcendental Spirituality. These results are correlational and therefore cannot address the direction of the relationship. This question offers much intrigue, though. When the SPs began describing their spiritual issue, did the students with Transcendental Spirituality Dissonance become disengaged? Or, did students who were disengaged become dissonant in their Transcendental Spirituality?

Yvonne Dohna Schlobitten, Pontifical Gregorian University, Rome, Italy, and Robert D. Flanagan, General Theological Seminary, New York, USA

Transdisciplinary cognitive-mystical aesthetics in word and world

In this dialogue presentation, we will argue that Romano Guardini's purity of the gaze provides its users with a tender, structured, holistic, dynamic, and powerful way to experience the truth (Glory of God) in the world. The gaze allows the Divine to be present in a threefold relationship in which, while letting the world become, the viewer becomes oneself. While many critical analyses, methods of contemplation, and spiritual exercises exist, the purity of the gaze develops a unique view way that is metaphysical, phenomenological, and ontological at the same time. Unlike many aesthetical experiences and spiritual exercises, the gaze is not anthropocentric. Instead, it focuses on the relationship between me and myself, between me and you, and me and the transcendent. In this way, the gaze becomes sacred, engaging intellectual, sensual, and contemplative aspects of the

human experience. The account of Jacob wrestling with God (Genesis 32:22-32) can be understood as a paradigm of this experience. The purity of the gaze also distinguishes itself by looking at the world to see what the world tells us to do. It is more than a method of seeing the world; it demands and requires action for the gaze to be completed.

We will explain the theoretical and practical aspects of Guardini's purity of the gaze connected to the sixth beatitude (Matthew 5:8). We will introduce the innovative concept of the spiritual textual polyhedral character of the gaze by examining biblical scripture and will explain Guardini's four steps needed to complete the promise of the gaze. They will also demonstrate ways to address unresolved tensions of antipodal concepts that are often highlighted when letting the whole text or the world be, and they will reveal what reading and seeing have in common in encountering the Divine.

Marco Schorlemmer, Artificial Intelligence Research Institute, IIIA-CSIC, Catalonia, Spain and Jaume Agustí-Cullell, HomoQuaerens.info

The Spirituality of Technoscientists

When considering technoscience –the entanglement of science and technology, together with its practices and methodologies, and its close relationship with today's socio-economic systems– the attention is primarily put on outcomes and effects, *i.e.*, on scientific theories and knowledge, on technological products and services, and their impact on society. Rarely is the spiritual dimension of the actual professional practice of technoscientists made explicit and brought to the foreground.

This brings about certain confusions concerning science, technology and spirituality. The most relevant one is to judge technoscience as materialist, *i.e.*, that its methodology (to analyse, dissect, measure, predict, and control phenomena) and its onto-epistemology (to ground its results on the fundamental concepts of matter-energy and information) inevitably leads to the belief that reality can be completely described in terms of physics and information theory. A well-known consequence of this is the heated debate and confrontation between science, humanities and religion, and the subsequent attempts to either widen the scope of technoscience's methods and areas of inquiry, or else to do away with any reference to spirituality altogether. We claim, however, that most of this confusion, debate and confrontation is the result of not giving enough attention to the importance of the spiritual and contemplative dimension of technoscientists as responsible creators of technoscience; of leaving aside their truly and unavoidable ethical and spiritual activity.

In this presentation we will consider the three dimensions of human intelligence that mature technoscientists should exert in their professional activity: functional intelligence –which is proper to technoscientific practice; ethical or axiological intelligence –which provides motivation and orientation; and spiritual or liberating intelligence –which nourishes freedom and creativity, and on which we will direct our attention.

Rodrigo Silva de Souza, University of Roehampton, UK

In pursuit of happiness and fulfilment (through the Gospel): An early career researcher autoethnography

This presentation investigates the relationship between money and happiness as a source of personal fulfilment. As the society we live in always portrays money as the source of happiness and fulfilment that we are all looking for, this project inquires where true fulfilment comes from.

Therefore, this presentation offers a critical reflection on current social values and pressures related to the accumulation of wealth as a source of status and happiness. It demonstrates how the Bible deals with these elements of human life and society. And, by using an autoethnographic study, it exemplifies pressures and troubles faced by an early career researcher (ECR) in his search for money, happiness and fulfilment. As a result, this research contributes to the understanding of the relationship between money and happiness, as intrinsic components of personal fulfilment in modern society, and as metrics driving self-replicating processes that encourage compliance, instead of self-reflection and critique. It also demonstrates how the Bible presents an alternative view to this problem.

Susan G. Talbot, Gettalife Project and Anglian Church, Chester Diocese, UK

The Rainbow Bridge. Signals of transcendence in vision, dream and word: The secret languages of the soul.

Bernadette Flanagan suggests 'spirituality research is sometimes a vocation in which a topic claims a researcher.' I would affirm this may well be true as my life-long quest has been to research and to assess the possibility of spiritual realities in this, an increasingly secular society, and how we may interpret accounts, purporting or felt to be from a numinous source. Descartes famously said, 'I think therefore I am'. This presentation will argue it is more accurate to say in matters of the mystery of consciousness and existence, we *experience* living first and on this base - our lived presence in the world - is our understanding of ourselves and of the reality we perceive, reflected on and considered.

So, it is on experience as the prime-mover of all thought and interpretation, that this presentation will focus; looking at some phenomena that are suggestive of a transcendent realm, in which the term 'Spirituality' links to religious experience as defined by David Hay and Rudolph Otto. Primary data were collected initially as a researcher for a particular feature for BBC Radio 4, focusing on visionary experience within the lucid dreaming mode of consciousness. This material was then built on in a doctoral study then added to during twenty years of Spiritual Direction and as an Anglican priest. This and other accounts raise many questions. The data collected describe something of the mystery of persons and the question of the nature of our existence on this planet and its meaning as we live the years allotted to us.

This presentation will offer an evocative approach to enable a sense of the 'holy' that often accompanied the listening to this material, as well as an aim to stimulate debate and discussion on both practical and scholarly levels.

Sharon Waight and Richard Harper, Bournemouth University, UK

Supporting nursing students in their understanding and development of spirituality in clinical practice

This presentation will demonstrate how the authors worked collaboratively in teaching and supporting nursing students in understanding and developing knowledge of caring for patients' spirituality when in a healthcare environment. Teaching and facilitating learning of spirituality and nursing practice took place whilst students were completing an undergraduate nursing degree programme in a university. Nurses are prepared for registration and professional practice in the UK at degree level and programmes are split between theory and practice. Supporting students in understanding spirituality, acquiring the necessary skills and knowledge and clearly demonstrating the links between theory and practice is central to professional nursing practice. Teaching methods

of lecture, workshop and seminars were used to provide a safe, calm learning environment for student nurses to explore their own understanding, knowledge and personal and professional attributes in caring for patients in a person centred and holistic way.

Student nurses were encouraged to explore and develop their own spirituality in order to be better able to care for patients. The presentation will cover how a humanising facilitative teaching style introduced nursing students to methods of undertaking a spiritual assessment, understanding patients' individual spiritual needs, and the nursing role in enhancing person-centred care by addressing patients' spiritual needs. Further links will be made to the value of nursing students being aware of, and working collaboratively with, hospital chaplains and the additional resources available in supporting them in clinical practice.

Regennia N. Williams, The Center for the Study of Religion and Spirituality in the History of Africa and the Diaspora, Cleveland, Ohio, USA

Praying Grounds and Post-liberation Sounds: An Oral History of the Evolving Role of Religion and Spirituality in Qwaqwa, (Free State) South Africa, c.1994-2019

In 2003, I launched *Praying Grounds: African American Faith Communities: A Documentary and Oral History project*. With a primary focus on Black Americans, the research continues under the auspices of the Center for the Study of Religion and Spirituality in the History of Africa and the Diaspora (The RASHAD Center, Inc.). In 2019, while serving as a Fulbright Specialist, I turned my attention to the social and cultural histories of faith communities in South Africa's Free State. This presentation is based on a study of changes within Protestant churches since the advent of South African democracy in 1994 --especially as the work within those faith communities relates to campus-based activities at the University of the Free State. The list of key research questions includes:

- Are the religious leaders in Qwaqwa, a former Bantustan, convinced that they have a responsibility to speak out against government corruption and social and economic injustices in South Africa?
- Do the religious institutions and/or church-affiliated organizations in Qwaqwa and other rural areas have the resources to serve as change agents in their own communities?
- Do the religious institutions of Qwaqwa also serve as social and cultural centers?

The findings should be of interest to those in the fields of history, sociology, and religious studies.

Maria Liu Wong, City Seminary of New York, USA

Art and hospitality as spiritual practice, and community engagement: a model for lifelong learning and sustainable development in learning cities at a local scale

In the global city of New York, economic development, migration, and socio-cultural transition converge in the changing neighborhood of Harlem. This case study of the Walls-Ortiz Gallery and Center (WOGC), the arts and research space of the City Seminary of New York, examines the integration of art and hospitality as spiritual practice, and community engagement. The arts can play a key role in mediating the experience of living in diverse, dense urban spaces, 'helping people to understand their own place in society and the city, to understand difference, and to appreciate it...it can much of the time turn [tensions] into something else, something more engaged and productive' (Crossick 2013, 29). Through the spiritual practice of hospitality as a 'third space', the WOGC makes room for unexpected friendships and unanticipated conversations around art, faith,

and the city. This contributes to improving the liveability of cities at a local scale, and promoting social change through the learning that happens at individual, group, and institutional levels.

Since its inception in 2014, gallery exhibitions have focused on urban and faith-related themes; public programming has included free arts workshops and 'community conversations' hosted with food, art-making, and dialogue. While its physical location is under renovation, the gallery is now in a new season, 'on the move' in the community. This presentation looks at how the WOGC practiced spiritual hospitality in new and creative ways, through the *'Justice Seedbed Project'*, a year-long focus on learning, listening, and inviting others into conversation about environmental justice and faith through the arts. It offers a model for how a faith-based institution can practice a socially-engaged arts approach to lifelong learning in the midst of a pandemic, magnifying the impact of compassionate exchange and appreciation of diverse perspectives towards improving quality of life and sustainable development in the city.

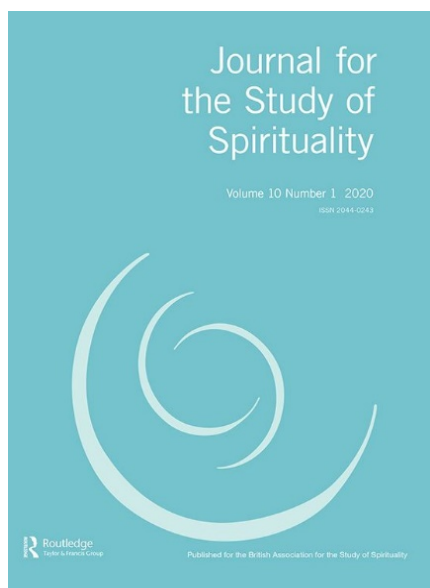
Robyn Wrigley-Carr, Alphacrucis College, Sydney, Australia

'Spiritual care' for people with dementia: Ignatian meditation

Interest in both the spirituality of people with dementia and the necessity to provide for their 'spiritual care' has expanded dramatically in recent years. Given the significant role of sensory stimulation in the nurture of the spirituality of people with dementia, Ignatian meditation is one way forward in 'soul care' for the aged. Ignatius of Loyola was a sixteenth century, Spanish monk who emphasised the importance of engaging the senses and imagination when reading a short narrative from Scripture. In Ignatian meditation we become a participant in a narrative from the Gospels, and imagine we are there in the scene with Jesus - observing, listening, smelling, hearing, touching.

In this presentation, I will discuss my findings from being a weekly participant-observer, leading small groups of people with dementia in Ignatian meditation, at a Christian Aged Care home for people with dementia in Sydney, Australia in 2019. The theoretical framework undergirding my research is Friedrich von Hügel's three Elements of Religion (the Intellectual, Mystical and Institutional Elements). I argue that with the decline of the Intellectual Element of religion (head knowledge about God), one way to nurture the spirituality of people with dementia is via a strategy of *compensation*, by increasing the attention we give to the Institutional Element of religion (the senses, bodily and communal) and the Mystical Element of religion (mystical experiences of God). Ignatian meditation engages residents in stimulation of their senses and imagination in a communal setting and has the potential to nurture the spirituality of people with dementia.

This presentation will provide evocative descriptions of people with dementia engaging in Ignatian meditation and reflectively consider the usefulness of this approach for spiritual care for Christian residents. It will also consider the principle of sensory stimulation for people with dementia from other faith traditions and secular spiritualities.



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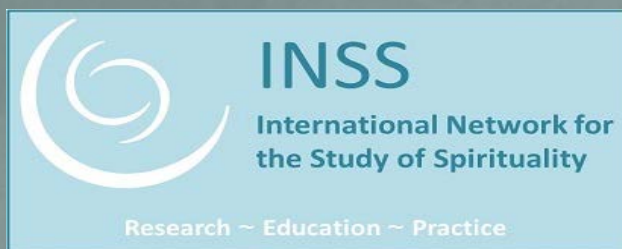
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is an INSS initiative which aims to support doctoral students, early career researchers and scholars in sharing their interests, experiences and projects in the field of spirituality studies. We hold regular symposia where scholars of spirituality are encouraged to share their work in a supportive and encouraging environment.

Applications are invited from scholars wishing to display an Abstract of their doctoral thesis on the INSS networking pages.

For more information contact: Melanie Rogers - m.rogers@hud.ac.uk

Brochure: Cheryl Hunt, 26 May 2021



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