

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

ONLINE
Monday 7 June – Tuesday 8 June 2021

PARALLEL SESSIONS PROGRAMME

This version UPDATED on 6 June 2021 re one withdrawal in Session 3

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

Click here for an interactive [International Time Zone Comparison Chart](#).

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!

Parallel Session 1

<p style="text-align: center;">All times are London times (UTC+1)</p>	<p style="text-align: center;">Room 1</p> <p style="text-align: center;"><i>Chair: Michael O'Sullivan</i> <i>mosullivan@spiritualityinstitut e.ie</i></p>	<p style="text-align: center;">Room 2</p> <p style="text-align: center;"><i>Chair: Melanie Rogers</i> <i>m.rogers@hud.ac.uk</i></p>	<p style="text-align: center;">Room 3</p> <p style="text-align: center;"><i>Chair: Linda Ross</i> <i>linda.ross@southwales.ac.uk</i></p>	<p style="text-align: center;">Room 4</p> <p style="text-align: center;"><i>Chair: Wilf McSherry</i> <i>wilf.mcsherry@staffs.ac.uk</i></p>
<p style="text-align: center;">MONDAY 7 JUNE 2021</p> <div style="border: 1px solid black; padding: 5px; text-align: center; margin: 10px auto; width: fit-content;"> <p>SESSION 1</p> </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 Ōtepoti 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 style="text-align: center;">All times are London times (UTC+1)</p>	<p style="text-align: center;">Room 1</p> <p style="text-align: center;"><i>Chair: Adam Boughey</i> <i>adam.boughey@staffs.ac.uk</i></p>	<p style="text-align: center;">Room 2</p> <p style="text-align: center;"><i>Chair: Sophie Mackenzie</i> <i>sophie.mackenzie@city.ac.uk</i></p>	<p style="text-align: center;">Room 3</p> <p style="text-align: center;"><i>Chair: Melanie Rogers</i> <i>m.rogers@hud.ac.uk</i></p>	<p style="text-align: center;">Room 4</p> <p style="text-align: center;"><i>Chair: David Rousseau</i> <i>david.rousseau@systemsphilosophy.org</i></p>
<p style="text-align: center;">MONDAY 7 JUNE 2021</p> <div style="border: 1px solid black; padding: 5px; text-align: center; margin: 10px auto; width: fit-content;"> <p>SESSION 2</p> </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></p> <p><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></p> <p><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></p> <p><i>Spirituality and the social gospel in mid-twentieth century adult education</i></p>	<p>David R. Hodge <i>Arizona State University, USA</i></p> <p><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></p> <p><i>Spiritual dissonance in medical students</i></p>	<p>Huw Humphreys and Tracey Feil <i>MAF, Juba, South Sudan</i></p> <p><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></p> <p><i>Spirituality at the school gate: Everyday spirituality and the impact of encounter</i></p>	<p>Jill Buckledee and Sally Richards <i>Oxford Brookes University, UK</i></p> <p><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></p> <p><i>Introducing the Dark Night: A spirituality for the field of spirituality studies.</i></p>	<p>Susan G. Talbot <i>Gettlife Project and Anglian Church, Chester Diocese, UK</i></p> <p><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></p> <p><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></p> <p><i>Spiritual accompaniment and marginalisation in the Vincentian tradition: An exploratory study</i></p>

Parallel Session 3

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<p style="text-align: center;">MONDAY 7 JUNE 2021</p> <div style="border: 1px solid black; padding: 5px; text-align: center; margin: 10px auto; width: fit-content;"> <p>SESSION 3</p> </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>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>
	<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>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 style="text-align: center;">WITHDRAWN due to unforeseen circumstances</p>

Parallel Session 4

All times are London times (UTC+1)	Room 1	Room 2	Room 3	Room 4
	Chair Robyn Wrigley-Carr <i>robyn.wrigley-carr@ac.edu.au</i>	Chair: Joan Walton <i>j.walton@yorks.ac.uk</i>	Chair: Adam Boughey <i>adam.boughey@staffs.ac.uk</i>	Chair: Wilf McSherry <i>wilf.mcsherry@staffs.ac.uk</i>
TUESDAY 8 JUNE 2021 <div style="border: 1px solid black; padding: 5px; display: inline-block;">SESSION 4</div> 10:15 AM – 12:00 noon	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>	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>	Katharyn Mumby <i>New Pathways, UK</i> <i>Promoting spiritual health and wellbeing via 'WELLHEAD' videoconferencing during the COVID-19 pandemic</i>	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>
	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>	Fiona Gardner <i>La Trobe University, Victoria, Australia</i> <i>Social work and spirituality: reflecting on my experience over the last twenty years</i>	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>	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>
	Carl B. Becker <i>Kyoto University School of Medicine, Kyoto University, Japan</i> <i>Spirituality in Funeral Research, Practice, and Education</i>	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>	Harrie Cedar <i>King's College, London, UK</i> <i>Training chaplains in spiritual care</i>	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>

Parallel Session 5

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<p style="text-align: center;">TUESDAY 8 JUNE 2021</p> <div style="border: 1px solid black; padding: 5px; text-align: center; margin: 10px auto; width: fit-content;"> <p>SESSION 5</p> </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>Christopher Barber** <i>Birmingham City University</i> <i>Teaching spirituality to 3rd year undergraduate nursing students (learning disabilities branch): Challenges and opportunities.</i> <i>[Abstract not in main brochure - see end of this document]</i></p>

Parallel Session 6

All times are London times (UTC+1)	Room 1	Room 2	Room 3
	<i>Chair: Joan Walton</i> <i>j.walton@yorks.ac.uk</i>	<i>Chair: Michael O’Sullivan</i> <i>mosullivan@spiritualityinstitute.ie</i>	<i>Chair: David Rousseau</i> <i>david.rousseau@systemsphilosophy.org</i>
TUESDAY 8 JUNE 2021	John Bickart <i>Educational consultant, Asheville, North Carolina, USA</i> <i>Intuitive education: practical examples of conventional topics that are becoming spiritual</i>	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>	Alex Pimor <i>Liverpool John Moores University, UK</i> <i>Metanoia, eunoia and consciousness emergence in co-creating human-made eco-logical systems</i>
SESSION 6	Jessica S Corneille <i>Scientific and Medical Network, London, UK</i> <i>Spontaneous spiritual awakenings: An experiential journey towards radical social change</i>	Annessa Rebar <i>Northumbria University, UK</i> <i>Meeting spaces: Crafting conversations about suicide in nurse education incorporating Martin Buber’s spiritual teachings</i>	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>
7:15 PM – 8:30 PM			

****[Additional presentation, abstract not included in main conference brochure] Christopher Barber, Birmingham City University**

Teaching spirituality to 3rd year undergraduate nursing students (learning disabilities branch): Challenges and opportunities.

The preparation of nursing students to meet the spiritual care needs of those with a learning disability does not appear to be important in the formation and training of student nurses in many UK universities with students receiving minimal input throughout their three-year programme of study. Where it does feature as a major issue, it is likely to do so as a result of a senior academic having an interest in the subject and being in a position to influence the inclusion of spirituality in the course curriculum. Over several years, I have delivered an annual two hour lecture on spirituality relating to those with a learning disability/developmental delay to third year undergraduate nursing students during a ‘Nursing Practice 4’ module. A range of challenges were encountered, including:

- A lack of allocated time
- A lack of understanding on the part of both students and academics as to the function and value of spirituality in the lives of those with a learning disability
- Varying degrees of pre-existing knowledge on the part of students
- A lack of ability to influence curriculum design and time allocated to specific issues
- Argumentative and even disruptive elements within student groups who question the need to understand spirituality or think that they already ‘know it all’.

This presentation will explore these issues and their resolution as well as the need for further research into teaching in this field and its impact on the professional practices of both nursing students and registered nurses.