



*British Association
of Christians in
Psychology*

16th Annual BACIP Conference 2006

Religion in the Consulting Room?

Trinity College Bristol
31st March – 2nd April 2006

Keynote speaker:
Professor Siang-Yang Tan, PhD
Fuller Theological Seminary, USA

Booking forms and further details are available from www.bacip.org.uk. Other details are available from Mrs. Janet Jackson at conference@bacip.org.uk or on 0116 230 1057.

Keynote address 1

Friday 31st March, 20.45-21.45

Professor Siang-Yang Tan, PhD
Fuller Theological Seminary, USA

The journey so far – a psychologist and a Christian

The first keynote address will cover my personal pilgrimage of faith as a Christian psychologist (Tan, 1993) and as a senior pastor of a church (Tan, 2005). I will emphasize being Christ-centred, Bible-based, and Spirit-filled in all aspects of my professional life: teaching, writing and research, clinical practice, ministry, and administration.

Keynote address 2

Saturday 1st April, 10.00-11.15

Professor Siang-Yang Tan, PhD
Fuller Theological Seminary, USA

Religion in the Consulting Room? – Explicit and Implicit Integration

The second keynote address will cover religion in the consulting room: religion in clinical practice. Implicit and explicit integration approaches that are prayerfully intentional will be described. Ethical guidelines will also be provided for the appropriate use of religious and spiritual interventions in clinical practice in professionally competent and clinically helpful ways (Tan, 1996, 2003). Relevant clinical outcome research will be briefly reviewed (Tan & Johnson, 2005).

Keynote address 3

Saturday 1st April, 14.15-15.15

Professor Siang-Yang Tan, PhD
Fuller Theological Seminary, USA

Religion in the Consulting Room? – Practical Implementation

The third and final keynote address will cover the practical implementation of religious and spiritual interventions in the consulting room, such as the use of prayer and inner healing prayer and the Scriptures. Parts of a videotape demonstrating Christian cognitive-behavioral therapy and inner healing prayer (using a 7 step model developed by Tan, 1996; also see Tan & Ortberg, 2004) will be shown

Parallel session #1

Saturday 1st April, 11.45-12.45

Peter Hampson, PhD
University of the West of England

Religious and secular selves: Possibilities and problems for theology-psychology dialogue

Conflict between psychological and theological accounts of the self and the person is neither inevitable nor desirable, but is, arguably, a consequence of acceptance, from either a religious or a secular perspective, that faith and reason are separate modes of knowing and mutually exclusive

categories. Fortunately, alternative, more productive engagements between psychology and theology are possible. Useful ways in which they can interact include: deploying psychology as theology's critical friend to examine, critique and improve theological models of the self and person, and, following Watts (2002), allowing psychology to respond directly to the 'concerns of systematic theology'. Examples of the former include the critique of selected theological anthropologies in Léon Turner's recent doctoral work, and my own application of models of self and consciousness, derived from cultural psychology, to various theological topics. But allowing psychology to be positioned 'architecturally' by theology, raises complex issues for our understanding of the self, and takes the 'science and religion' debate into relatively new territory. Using recent theological treatments as test cases, including Davies (2001) account of the 'kenotic self', I argue that positioning theology superordinately with respect to psychology impels psychology to consider the self's ontological dimensions and take seriously the notion that persons can come to 'conform to Christ'. This demonstrates immediately both the limits of psychology's naturalism and the possibility that theology can assist psychology in the completion of its project. The paper ends speculatively with the question of whether a suitably theologised psychology (of religion) is possible, desirable or achievable.

Oliver Davies, 2001, *A Theology of Compassion*, Cambridge: CUP.

Fraser Watts, 2002, *Theology and Psychology*, Aldershot: Ashgate p. 13-14.

Joshua Morgan, BA
Azusa Pacific University

Approaching Faith Conflict Like a Peacemaker: Using Exemplar Muslim and Christian Peacemakers as Models for Integrative Therapy

Psychology and faith, independently, are highly susceptible to conflict. The risk of conflict exponentially increases when the two intersect, particularly when the therapist and client have very different faith systems. Transforming any potential conflict into something productive is key to successful therapy. How can one remain committed to his or her ideology and yet make peace with the client? Exemplar peacemakers could provide an excellent source of conflict management methodology. This study investigates the ideological and peacemaking commitment in exemplar Muslim and Christian interfaith peacemakers. Each peacemaker was interviewed with questions taken from McAdams' (1997) Life Narrative Interview. The transcripts were analyzed with qualitative coding, forming a Grounded Theory model (Strauss, 1987) of the formation of peacemaking methodology. Five general themes emerged. Central to the model is Peacemaking Methodology. The remaining four themes (Ideological Commitment, Pragmatism, Community, and Personalization) interact with one another, leading to the Peacemaking Methodology. This same model can be applied to "peacemakers" in the therapy room. [Co-authors: Kevin Reimer, PhD, Azusa Pacific University and Prof Al Dueck, PhD, Fuller Theological Seminary]

Parallel session #2

Saturday 1st April, 15.45-16.45

Mariola Sledz, BSc
Royal Hospital for Neuro-disability

Religion within a Grounded Theory Analysis of the Poems of a Man with Locked-in Syndrome

Locked in Syndrome (LiS) is a severe neurological condition characterized by a total or near total paralysis of motor functions with preservation of vertical eye movements. Quadriplegia, lower cranial nerve paralysis and mutism are particular features of this neurological state. As opposed to other neurological disorders like akinetic mutism, coma or vegetative state, consciousness in LiS remains intact. Intellectual and linguistic abilities as well as emotional functions as a whole remain intact, but communication capabilities are severely limited because the motor abilities required for self-expression are lost.

Despite the severest physical disability caused by brain stem stroke, the LiS sufferer presented in this case-study session creates poetry while communicating with his external world via eye-blinking. Grounded Theory analysis of his poetry book and semi-structured interview has shown that the plethora of experiences which he had gone through pre-morbidly, is still vividly present in his memory. His work covers the full range of experience; there are moments of lightness, of humour, thoughts of women and of his family, but the bleaker moments are represented too.

In particular, although not previously religious, a spiritual awareness features in the analysis: while the state he finds himself to be in is totally debilitating in itself, the analytic themes show that life does not appear to be meaningless to him.

Nicholas Gibson, PhD
University of Cambridge

From research to practice: Psychological approaches to transforming clients' concepts of God

The session will be in two parts. In the first half I will outline research discussing how God is conceptualized by Christians and atheists, particularly focusing on the difference between propositional ('head') knowledge and experiential ('heart') knowledge of God. These two types of knowledge of God will be related to psychological frameworks provided by object relations, attachment theory, and attributional theory. The second half of the session will take a problem-based learning approach in considering the implications of this research for ways of working with clients' concepts of God within clinical or pastoral settings.

Parallel session #3

Sunday 2nd April 9.30-10.30

Mark Hoelterhoff, PsyD
Lithuanian Christian College

Training and integration for future psychologists and counsellors

How do we train psychologists and counsellors to bring their faith in the consulting room? How do we do this in environments that may even be "hostile" to Christian faith? We must first have a learning environment that encourages such integration of clinical practice and faith. Our "integration lab" is the classrooms in which clinical training occurs. However, the process of integration is dependent upon the educational context. Whether Christian College or Public University, North American or Eastern European settings, the audience helps determine the way in which integration is taught and modelled.

This seminar will examine differing models of integration in the classroom as well as discuss unique cross-cultural perspectives and issues. In addition, there will be a discussion of specific issues relevant to British and European contexts. Information will be presented from current research on academic integration as well as professional experience of the presenter.

The implications for integration in the classroom rely heavily on how well the educator can engage in the process. His/her own attitudes and ability to model an "integrated life" sets the tone in the

classroom. An integrated learning environment results in integrated students who can naturally integrate their own faith in the consulting room.

Elly Farmer, BSc
Royal Holloway, University of London

Martyn Baker, PsyD
University of East London

The development of an outline of religious and spiritual competencies

Within Clinical Psychology in the UK there is increasing awareness of the importance of faith and religion in the field of mental health and the need for this to be addressed in training. The session aims to consider what competencies might be involved in fulfilling such a task. We will introduce the current context of clinical psychology courses in the UK and the move towards a competency-based model of training. We will also outline existing material we are aware of that has addressed knowledge and skills that may be important in this domain, and other ideas raised from previous (NeCIP) meetings regarding religious and spiritual competencies. Time will be allocated for conference delegates to discuss their ideas and views on what might constitute such competencies and which of these would be core to include in a teaching context. It is anticipated that BACIP will work towards producing a document for teaching and training on religious and spiritual competencies to be available for use by clinical psychology training courses. [Co-author: Hilly Harvey, DClinPsych, Camden & Islington Mental Health and Social Care Trust]

Sunday service

Sunday 2nd April 11.00-13.00

Professor Siang-Yang Tan, PhD
Fuller Theological Seminary, USA

Presenters

Professor Siang-Yang Tan, PhD is Professor of Psychology at Fuller Theological Seminary and Senior Pastor of First Evangelical Church Glendale in Southern California, U.S.A. He is a licensed psychologist with a Ph.D. in Clinical Psychology from McGill University. He is a Fellow of the American Psychological Association, and was President of its Division 36 (Psychology of Religion) from 1998-1999. He is author of over 100 articles and chapters, and 12 books including *Lay Counseling, Rest, Managing Chronic Pain, Disciplines of the Holy Spirit, Coping with Depression*, and most recently, *Full Service: Moving from Self-Serve Christianity to Total Servanthood*.

Peter Hampson, PhD is currently Professor of and acting Head of Psychology at the University of the West of England, Bristol, an Associate Fellow of the British Psychological Society, and a Chartered Psychologist. With over thirty years experience in HE, researching, teaching and examining in psychology, his original academic background is in experimental, cognitive psychology, but his interests have broadened in the last 6 years to include cultural psychology, the science and religion dialogue, and theology. He is the co-author of 3 books and numerous papers on cognitive psychology, and has recent publications on science, psychology and theology. Since the year 2000, Peter has been formally studying theology, graduating with BA (Hons) in 2005. He is an occasional lecturer on

psychology and theology, and an associate tutor of Wesley College Bristol, a member of the Severn Theological Forum, a member of the Bristol Theological Society, and a founder member of the Unit for the Study of Religion and Spirituality, UWE, Bristol

Joshua P. Morgan, BA is a Doctor of Psychology student at Azusa Pacific University. Combining his undergraduate degree in Religious Studies with his graduate work, Morgan's passion in psychology centers on the integration of faith and psychology. Morgan's current academic appointments include projects funded by the United States Department of Justice Conflict Transformation Grant, the Metanexus Institute (Templeton Foundation), and Azusa Pacific University. The studies involve computational linguistic and qualitative analyses of interfaith peacemakers, exemplars of spiritual transformation, and malingering assessment. Morgan's authorship credits include publications and presentations related to the conflict transformation and malingering projects.

Mariola Sledz, BSc is an Honorary Research Psychologist at the Royal Hospital for Neuro-Disability in Putney, London. She is also an Assistant Psychologist at Brain Injury Rehabilitation Trust, slow-stream rehabilitation unit in Aylesbury, and Activities Co-ordinator at Richmond Fellowship Employment and Training, a Barnet mental health charity for people recovering from mental health problems.

Nicholas Gibson, PhD is a member of the Psychology and Religion Research Group at the University of Cambridge. He has recently finished his PhD on the experimental investigation of religious cognition, focusing particularly on different types of God concepts. Nick has been a member of BACIP since 1997 and has served in a variety of roles on the Steering Group since 2000, including two years as Conference Chair. He is currently Development Officer and Webmaster. Nick worships at St Barnabas, Cambridge, where he helps lead a group of 60 adults. In what time is left Nick likes cooking for friends, listening to jazz, and playing squash and bridge.

Mark Hoelterhoff, PsyD has over 10 years of clinical experience, predominantly in marriage and family therapy. He has worked in a diverse array of settings including private practice, government funded non-profit organizations and a church-based counselling centre. Mark's clinical work has extended to consulting for businesses and non-profit organizations on team development and utilization of strengths for excellence. Mark has also worked as an academic in both public and private liberal arts universities. Currently, he is Department Chair of Social Sciences at Lithuania Christian College in Eastern Europe. Mark is married to Kim and has two children, Devin and Kylie.

Elly Farmer, BSc is a final year Trainee Clinical Psychologist studying at Royal Holloway, University of London. She currently works in a psychological trauma service in East London working with survivors of torture, warfare and the London Bombings. Her areas of interest in Clinical Psychology include trauma reactions, anger and violence, shame and substance misuse.

Martyn Baker, PsyD started working life as a research assistant, then clinical lecturer, at The Middlesex Hospital. He has since worked as a lecturer in psychology for about 30 years at University of East London. He has also maintained two sessions a week as honorary Clinical Psychologist within East London and The City Mental Health NHS Trust for almost as many years! He has become particularly interested in the experience in the workplace, of Christian clinical psychologists within the NHS, regarding the interface of religious/spiritual values and professional values.