EQUALITY, DIVERSITY AND INCLUSION RESOURCE BANK

Protected Characteristic: Religion & Spirituality

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About

The [Equality Act 2010](#) legally protects individuals from discrimination within and outside of the workplace. The Equality Act outlines the following "protected characteristics":

- age
- gender reassignment
- being married or in a civil partnership
- [being pregnant](#) or on maternity leave
- [Disability](#)
- race including colour, nationality, ethnic or national origin
- religion or belief
- sex
- sexual orientation.

This document consists of various external links, tools and guidance relating to **RELIGION.** The tools here have been collated to help the reader learn more about this area. Please refer to the [Psychological Professions Network South East (PPN SE) website](#) for further Equality, Diversity and Inclusion resources.

Disclaimer

The information provided by this resource bank is for general informational purposes only. All resources presented here are provided in good faith, however, the Psychological Professions Network cannot take responsibility for the accuracy and validity of the information provided within these resources. The Psychological Professions Network cannot endorse any paid services provided by these resources.

The resources have been credited where possible.

This resource bank is also by no means exhaustive. Feel free to suggest any additional resource by contacting Psychological Professions Network South East:

> **Email:** spnt.ppnse@nhs.net
> **Twitter:** @se_ppn

Religion

Often a "one size fits all" approach that overlooks cultural and religious beliefs does not benefit clients when accessing IAPT services. This was the key message from Pakistani, Somali and Yemeni patients in Sheffield (Arafat, 2021).

In a US study, clinicians reported barriers for implementing spriritual/religious competence training within mental health clinics, which included:

- Financial burden
- Clinic logistics
- Limited time
- Heightened vulnerability

(Crabtree et al., 2020)

Religion

[ri-ˈli-jən] • noun

human beings' relation to that which they regard as holy, sacred, absolute, spiritual, divine, or worthy of especial reverence.

Source: https://www.britannica.com/topic/religion

Online Resources: Religion & Spirituality

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Psychotherapy in a Multi-Ethnic Society (with particular reference to Muslim clients)

Trainee clinical psychologists and Religion

Adapting therapy for Muslim communities

The Muslim Counsellor and Psychotherapist Network

What Can and Cannot be Said: Discourses of Spirituality and Religion in Clinical Psychology

Qulsoom Inayat: Article exploring 235 Muslim clients on their view of mental health services

Nicola Begum: Thesis on religion and spirituality during training and therapy

Dr Nadia Rehman Sadiq: Episode from the What About Us podcast

Network supporting Muslim psychotherapists and members of public with events and resources

Elizabeth Challis: Thesis on attitudes to religious and spirituality in Clinical Psychology training in the UK

Online Resources: Religion & Spirituality

Religion, Spirituality, & Mental Health

Brown Therapist Network: Panel discussion

Religion and spirituality within counselling/clinical psychology training programmes

Simon Jafari: Systematic review of literature on religion/spirituality training

'Our life is shaped by our mind'

Lee Clarke, The Psychologist: History of meditation, mindfulness and Buddhism in psychology

Cultural adaptations of CBT for the British Jewish Orthodox community

Kada, R. (2019): Paper on cultural adaptations of CBT for the Jewish Orthodox community

Spirituality, Religion and Mental Illness

Rethink: Information and downloadable factsheet on spiritualist, religion and mental health for service users

Online Resources: Religion & Spirituality

Mind Solent

Mind Solent: Multilingual resources on religion and emotional health

The "Our Stories" Project

ACP UK: Project exploring the experiences aspiring, trainee and qualified Clinical Psychologists from Minoritised Backgrounds

Diversity & Inclusion Calendar

Inclusive Employers: An interactive calendar to track dates and events around awareness and diversity

New voices: Having faith in mind

Yeni Adewoye: BPS article discussing the need for integrating religion into therapy

BABCP Black Asian and Minority Ethnic Positive Practice Guide

Guide including tools and resources when engaging with service users and workforce planning in NHS Talking Therapies services

Prompts for having meaningful conversations (Sensoy & DiAngelo, 2014):

- I'm really nervous/scared/uncomfortable to say [X], but . . .

- From my experience/perspective as [identity], . . .

- I'm afraid I may offend someone, and please let me know if I do, but . . .

- It feels risky to say [X], but . . .

- I'm not sure if this will make any sense, but . . .

- I just felt something shift in the room. I'm wondering if anyone else did . . .

- It seems like some people may have had a reaction to that. Can you help me understand why?

- Can you help me understand whether what I'm thinking right now might be problematic?

- This is what I understand you to be saying:. . . . Is that accurate?

- I've been wondering about how we are using [term] in this discussion . . .

- I have always heard that [X]. What are your thoughts on that?

- The author is arguing that only [e.g., men can be sexist]. Can you help me understand that?

- Is [X] a good example of what the author was saying?

- How would you respond to [X] from a social justice framework?

- I am having a "yeah, but" moment. Can you help me work through it?

- Given the reality of inequitable power, would it be better if . . . ?

- How does [X] effect relationships between [Y] and [Z]?

- What is another example of [X]?

- This perspective is new to me, but I'm wondering if it is accurate to say that . . . ?

Key References

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- Crabtree, S., Bell, C., Rupert, D., Sandage, S., Devor, N., & Stavros, G. (2020). Humility, differentiation of self, and clinical training in spiritual and religious competence. *Journal Of Spirituality In Mental Health*, *23*(4), 342-362. https://doi.org/10.1080/19349637.2020.1737627

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