



**EC RSH12**

# **3<sup>rd</sup> European Conference on Religion, Spirituality and Health**

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# Outline

## 1st Part: the structural whole

- Introduction: integration and disclosure
- Human functioning as a structural whole
- BioPsychoSocial model

## 2nd Part: our relatedness

- Spiritual life: spiritual relationships

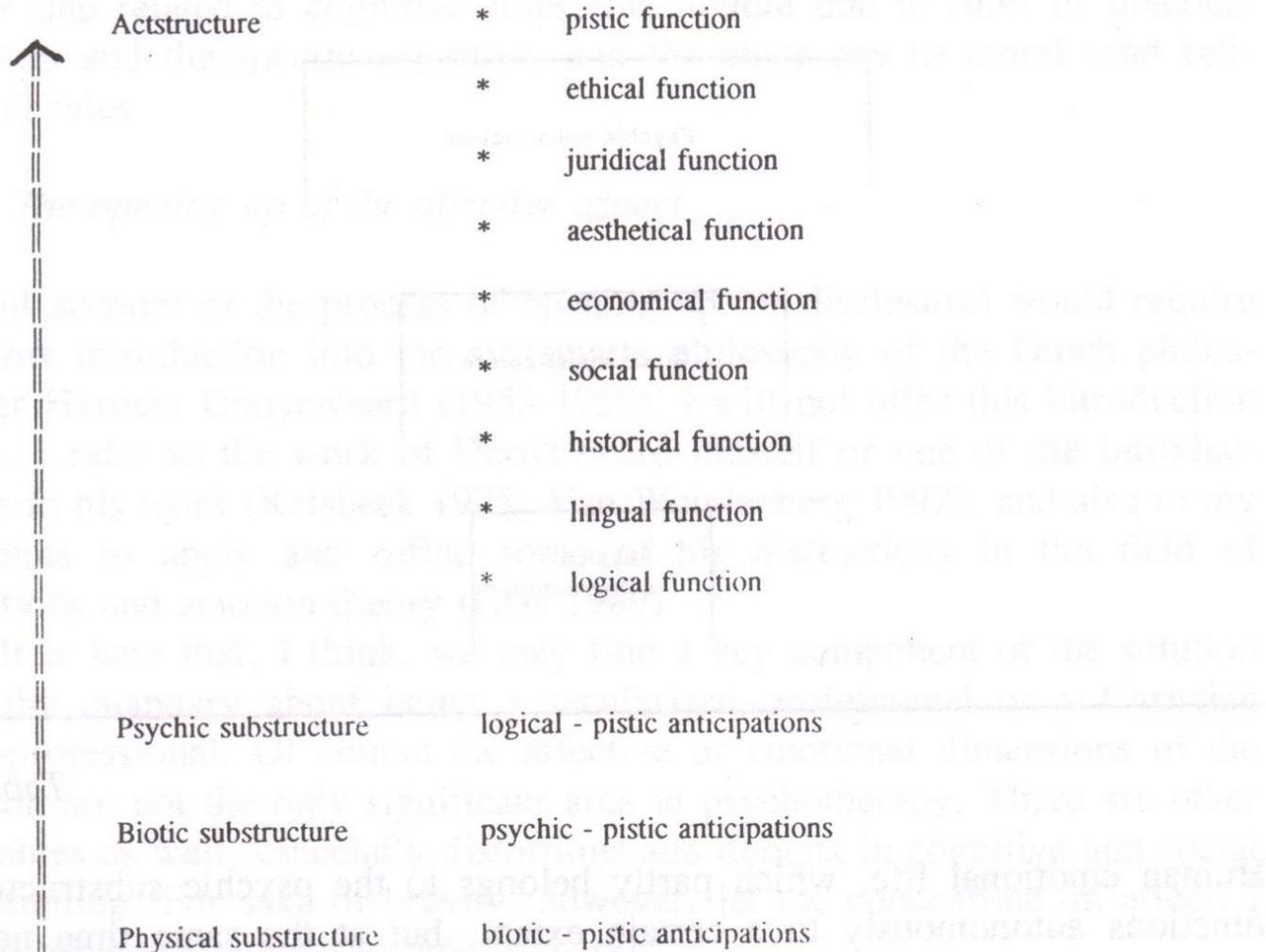


‘However, all these individuals (who have advocated that psychiatry should embrace spirituality) appear to have a conflict of interest in the form of a strong belief or a formal religious role.’

(Poole & Higgs, 2011)

Disclosure of religious beliefs?!

## The opening-up of structures in the anticipatory direction



(Glas, 1996)

# Starting point

## BioPsychoSocial model

- The BPS model was/is primarily used in clinical practice as a non-reductionist approach to mental disorder. However, the model is not clear about how these three (or four?) dimensions relate. Are they just levels of increasing complexity, as George Engel seems to suggest? Do they have their own language and methods?

(Verhagen & Glas, 2012)

# Objections

## Objection I

- The BPS model lacks an integrative framework and does not explain how these levels or domains work together.

## Objection II

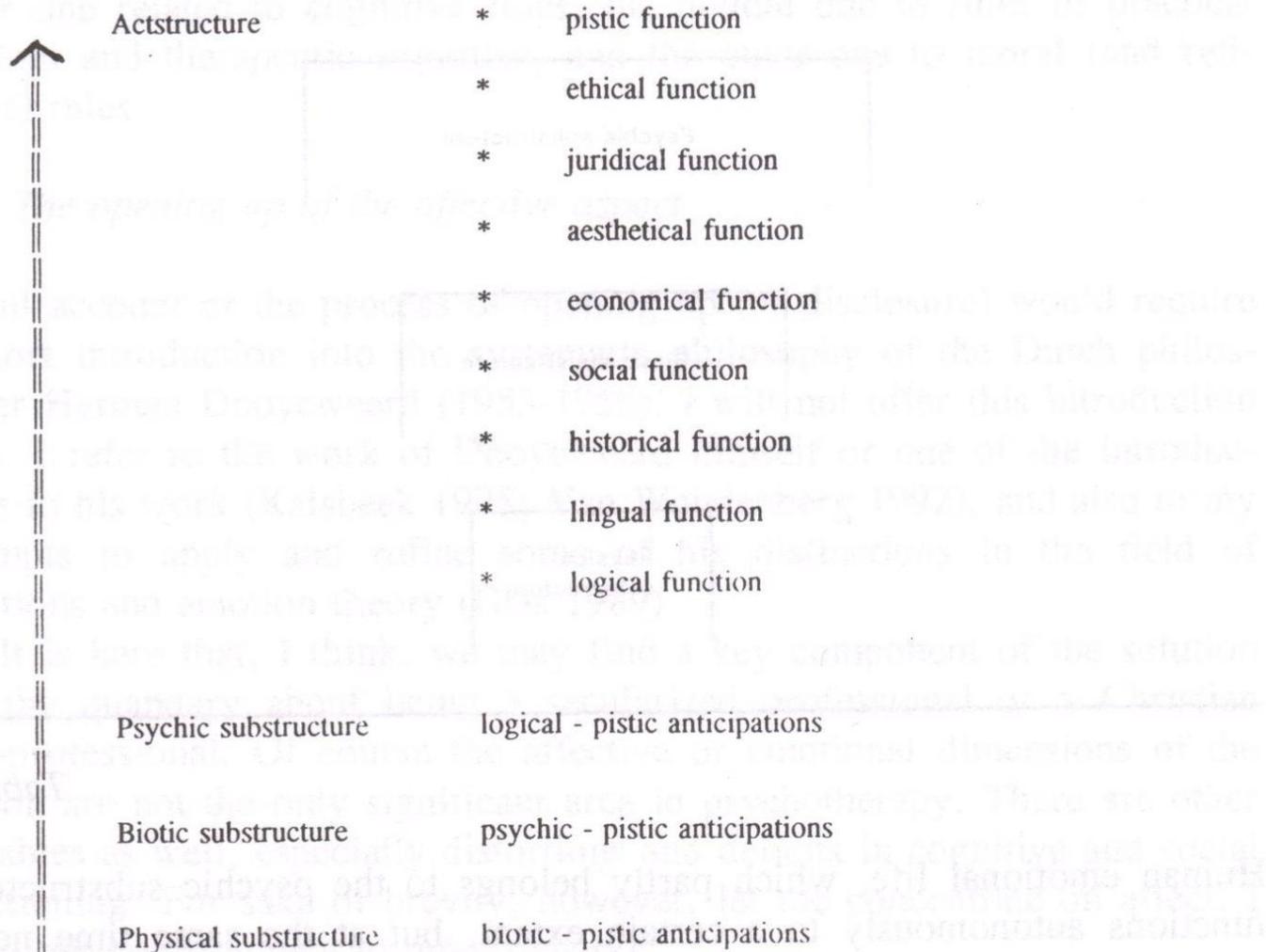
- The BPS model is not open to meaning-centered aspects of illness and health.

(Verhagen & Glas, 2012)

# Counter-argument

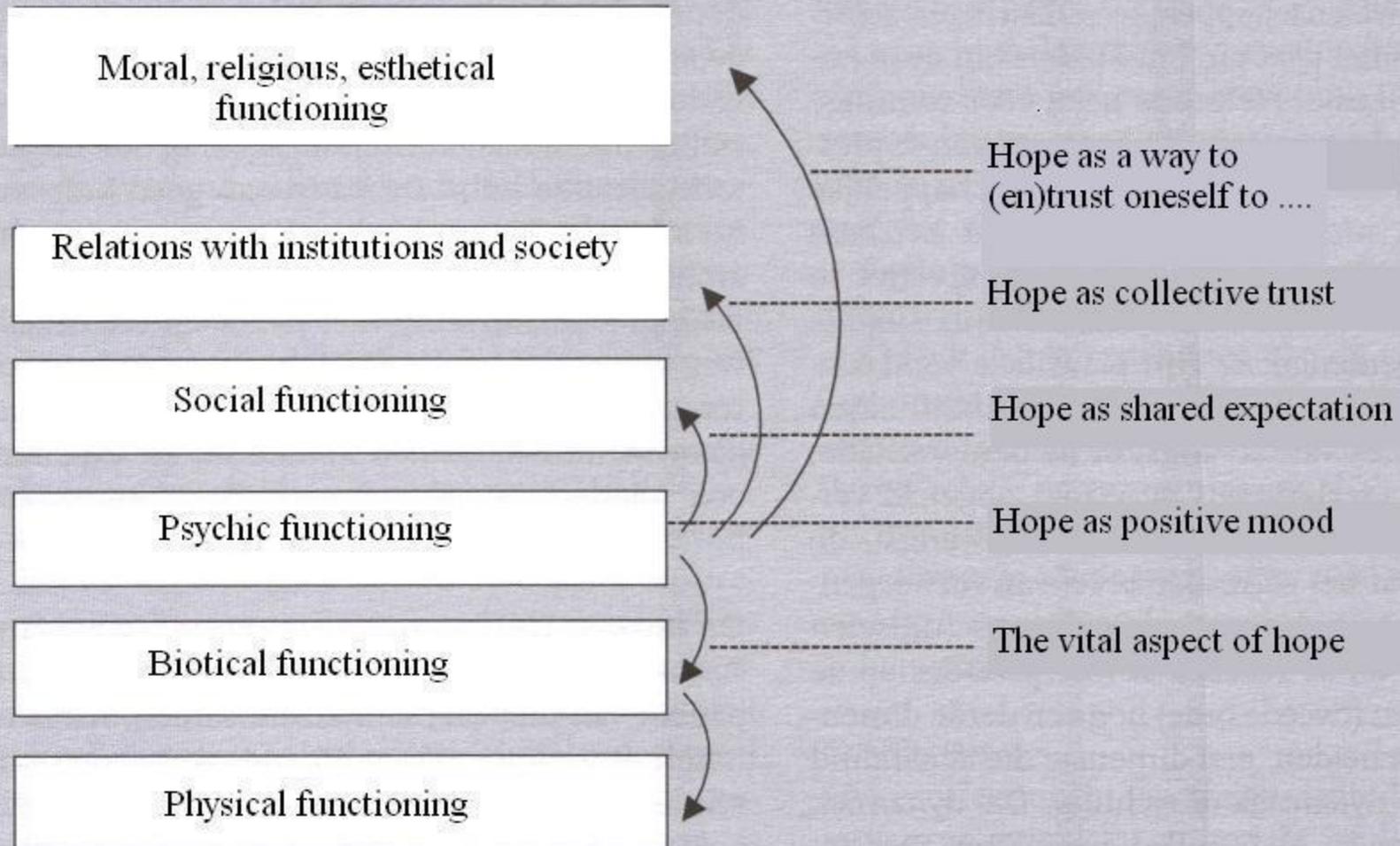
- It is possible to reformulate the BPS model such that it is open to religion and spirituality and that it integrates empirical findings at the interface of psychiatry and religion. A reformulation along these lines would integrate the spiritual dimension in clinical practice and would allow the use of spiritual resource in coping with illness and in managing one's problems. (Verhagen & Glas, 2012)

## The opening-up of structures in the anticipatory direction



(Glas, 1996)

## Foundational and opening-up relations of hope as emotion



# Our relatedness

- In Christian theology the relationship we have with God has usually been understood in terms of the various ways in which people relate to each other.
- What makes me the person I am?  
We need recognition and validation!

(Brümmer, 1992, 1993)

# Spiritual relationships

- Three categories of spiritual relationships:
  - Impersonal or manipulative
  - Mutual agreement or contractual
  - Mutual love or fellowship

(Brümmer, 1993; Schreurs, 2006)

# Manipulative or impersonal human and spiritual relationships

- Only one partner is his own agent;
- Such relations are asymmetrical
- A does not necessarily handle B for self-centered purposes, however
- B has become an object of A's power, B is treated as an object, not as a partner
- If something goes wrong in the relationship B is to be managed, handled or trained or cured; it is up to the active partner to do something; A is the only candidate for both praise and blame

# Contractual (or mutual agreement) human and spiritual relationships

- Based on rights and obligations
- Symmetrical
- Advantage for oneself
- Instrumental value
- If the relation goes wrong the balance of rights and duties needs to be restored by satisfaction, punishment, or condonation

# Human and spiritual relationships of mutual love (or fellowship)

- I identify with you and your interests, without obligation
- The relationship is unique
- Personal value and identity are bestowed on because others consider me irreplaceable to them
- Partners value each other for the persons they are
- A breach can only be healed if you are willing to forgive; that means that you have to consider the breach a greater evil than the injury I have caused you

# Fellowship: 'Freed from the entire rigor of the law'

- God identifies Himself with us
- He wants us to love him because we identify with Him
- not because of some profit, but because the other is precious to them

The logo for EC RSH12 features a stylized orange and yellow shape resembling a flame or a drop, positioned to the left of the text.

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Thank you for your attention

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