Psycho-social-spiritual dimensions of care

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Outline

• The bio-psycho-social-spiritual model

• Spirituality in cancer care
  • What is it?
  • Latest evidence?
  • The zeitgeist?
  • So what?
Our model of health & healthcare matters

bio-reductionist                       bio-psycho-social-spiritual

Whole person principle and approaches – holism, Total Care, Te Whare Tapa Wha, Fono Fale etc.

[Image]
Cancer Society NZ
Supportive Care Model

- Recognising Symptoms
- Access to Treatment
- Best Outcomes

- Meaning and Purpose
- Beliefs and Values
- Identity and Awareness

- Family and Friends
- Work
- Finances
- Lifestyle
- Relationships

- Freedom from Distress and Worry
- Confidence
- Hope
- Information and Knowledge

Tinana Physical
Whanau Social
Cancer Well-being
Wairua Spiritual
Hinengaro Emotional
Netherlands oncology guidelines

The position of spirituality

Hospice / Palliative Care model

• Palliative care services:
  • *integrates* physical (tinana), social (whānau), emotional (hinengaro) and spiritual (wairua) aspects of care to help the dying person and their family/whānau attain an acceptable quality of life. (NZPC Strategy 2001)

• Hospice mandate includes spiritual care (Saunders 1968, WHO 2002).
Spirituality in cancer care

- What is it?
- Latest evidence?
- The zeitgeist?
- So what?
What is spirituality? Map of the terrain.

Spirituality means different things to different people. It may include (a search for):

- one’s ultimate beliefs and values;
- a sense of meaning and purpose in life;
- a sense of connectedness;
- identity and awareness;
- and for some people, religion.

It may be understood at an individual or population level.

What is spirituality?  
Map of the terrain.

“Spirituality is 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.”


Spirituality in cancer care

• What is it?
• Latest evidence?
• The zeitgeist?
• So what?
Reasonable evidence

Method

[In 2015] the results confirm that R/S is significantly though modestly associated with patient reported mental, physical, and social health. Park et al., 2015. p. 5

Well over a hundred measures of R/S have been used in research, and many have poor or unestablished psychometric properties. Salsman et al., 2015. p.3

These results underscore the importance of attending to patients’ religious and spiritual needs as part of comprehensive cancer care. Jim et al., 2015. p. 1

Some local spirituality studies – building evidence

- Spirituality in New Zealand hospice cancer care*
- Psycho-social-spiritual supportive care in cancer*
- Spirituality in ODHB oncology ward
- Spirituality in medical education*
- Spirituality in aged residential care
- Renal specialists & spirituality*
- Spirituality and dementia study*
- Spiritual care professional development project*
- Spiritual care in cancer care across 16 countries
- Spirituality in NZ nursing care
- Spirituality in the Salvation Army Bridge Programme
- Funding applications in…
<table>
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<th>Importance of spirituality</th>
<th>Southern DHB</th>
<th>New Zealand</th>
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<tr>
<td>Very / quite</td>
<td>11,000</td>
<td>37.5%</td>
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<tr>
<td></td>
<td>(95% CI)</td>
<td>(31.0, 44.1)</td>
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<tr>
<td>Somewhat</td>
<td>4,500</td>
<td>15.7%</td>
</tr>
<tr>
<td></td>
<td>(95% CI)</td>
<td>(11.2, 20.2)</td>
</tr>
<tr>
<td>A little / not at all</td>
<td>14,000</td>
<td>46.8%</td>
</tr>
<tr>
<td></td>
<td>(95% CI)</td>
<td>(39.8, 53.8)</td>
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“Spirituality was very, quite, or somewhat important to just over half of Southern Māori (53%).”


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Spirituality in cancer care

- What is it?
- Latest evidence?
- The zeitgeist?
- So what?
Spirituality in healthcare: Māori contribution

Durie, M. 1985
Spirituality in healthcare: Māori Contribution

“Taha wairua is generally felt by Māori to be the most essential requirement for health”. (Durie, 1999)

“Without a spiritual awareness and a mauri (spirit or vitality, sometimes called the life-force) an individual cannot be healthy…” (Durie, 1999)
Spirituality in healthcare: the zeitgeist

Spirituality and Religion

• Contested

• Low attendance/rise of ‘nones’

• Disentwining thesis: growth of contemporary spiritualities

• “I’m spiritual, not religious”

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Spirituality in cancer care

• What is it?
• Latest evidence?
• The zeitgeist?
• So what?
So what: demographics & plurality

- NZers getting older (mostly) and more multicultural.

- The long dying: move from communicable to chronic diseases dominating death (Murray, S. et al. 2005)

- Spiritual plurality & democratization
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NZ Cancer supportive care guidelines

“It is essential that all staff working in cancer treatment services have a basic understanding of the spiritual needs of people with cancer, possess the skills to assess those needs and know how to go about contacting spiritual caregivers when required. Training specific to the cultural and spiritual needs of Māori is essential.”

Ministry of Health (2010). Guidance for Improving Supportive Care for Adults with Cancer in New Zealand. Wellington: Ministry of Health. P.46
From research to policy and practice

He Anga Whakaahuru
Supportive Care Framework
For Sector Feedback August 2015
1. PURPOSE/BACKGROUND

“the purpose the of the group is to ensure spirituality becomes an integral part of healthcare at MDHB”

Overall, the purpose of the group is to ensure spirituality becomes an integral part of healthcare at MDHB. This will involve:

i. ensuring spiritual care is developed and integrated across MDHB sites;
ii. advising the chaplaincy team about needs and priorities to be incorporated into a strategic work plan;
iii. acting as champions for initiatives relating to spiritual care and the work of the chaplaincy team;
iv. supporting the chaplaincy team during a change and development phase in consultation with ICHC and its Local Service Provider Committee (LSP).

3. MEMBERSHIP/REPRESENTATION

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Foundations of Spiritual Care – professional development programme

Participant Guide

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“The need for improved communication and cultural and spiritual care was highlighted by many participants.”

“It becomes a really spiritual journey and you learn about who you are as a person and know who you are...” (Maree).
Limitations

“we are dealing with a field of experience where there is not a single conception that can be sharply drawn”

(William James 1901)

"So much depends on our perspective, and on the evidence on which we draw."

(Eckersley 2004)
‘Ko te Amorangi ki mua, ki te hapai o ki muri’
‘Place the things of the spirit to the fore, and all else shall follow behind’

(Takitimu whakatauaki (proverb), (Payne, Tankersley, & McNaughton (Ed), 2003, p. 85)

“you need your spirit to heal your body and be strong to overcome the cancer and the treatment.” (Māori participant, Cancer Stories Project, 2014)

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