“Going to a deeper level...”

Addressing spirituality in rehabilitation practice

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“Mind” Special Interest Group
RACP
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Contributors

Recruitment of research participants, provision of support and project resources.

PhD supervision, membership of working party, and co-authorship.

PhD supervision and co-authorship.

Project funding.
Outline

1. Why spirituality?
2. What is spirituality?
3. How does spirituality contribute to family resilience after spinal cord injury?
4. How do rehabilitation professionals think about spirituality?
5. How can we assist rehabilitation professionals to better address spirituality? A training program
Why spirituality?
Australian Census Data

1991
• 76.6% identified as religious (74% Christian)
• 12.1% identified as “non-religious”

2016
• 60.3% identified as religious (52% Christian)
• 30% identified as “non-religious”

Australian Bureau of Statistics, 2017
Australian Spirituality Data

*There is something beyond this life that makes sense of it all*

- 46% agreed
- 36% unsure
- 18% disagreed

Spirituality and healthcare

- 74% of patients identified as holding spiritual/religious beliefs
- Over 80% believed health was affected by spiritual/religious beliefs
- Over 70% thought it was helpful for staff to ask about their beliefs
- Over half (57%) said their beliefs had changed over time
- Of the 74% who identified as holding spiritual/religious beliefs, only 43% attended a place of worship or spiritual group

Spirituality and SCI

• 28 studies over a 20 year period (1994-2013)

• Studies based in US, Canada, Europe, Middle East, Australia

• 17 quantitative studies, 11 qualitative studies

• Spirituality closely associated with
  - life satisfaction
  - quality of life
  - mental health
  - resilience
Spirituality and TBI

- Nine studies over a 20 year period (1997-2016)
- Studies based in USA, Canada, UK
- Eight quantitative studies, 1 qualitative study
- Spirituality closely associated with
  - psychological coping
  - physical and mental health
  - productivity
  - life satisfaction
  - functional independence
  - posttraumatic growth
Why spirituality? Shane
What is spirituality?
What is spirituality?

‘the aspect of humanity that refers to the way individuals seek and express meaning and purpose, and the way they experience their connectedness to the moment, to self, to others, to nature and to the significant or sacred.’

Puchalski et al, 2009
Meaning, purpose, connectedness

“Aboriginal spirituality is defined as at the core of Aboriginal being, their very identity. It gives meaning to all aspects of life including relationships with one another and the environment. All objects are living and share the same soul and spirit as Aboriginals. There is a kinship with the environment. Aboriginal spirituality can be expressed visually, musically and ceremonially" (Grant, 2004).
In a last violent protest against the hopelessness of imminent death, I sensed my spirit piercing through the enveloping gloom. I felt it transcend that hopeless, meaningless world, and from somewhere I heard a victorious ‘Yes’ in answer to my question of the existence of an ultimate purpose.”

Frankl, V. (2006). Man’s Search for Meaning (p.67)
PhD topic: How does spirituality contribute to family resilience?
Surveys

- 50 family dyads
- Completed measures on resilience, spirituality, life satisfaction, positive and negative affect, depression and anxiety
- Statistical analysis of these relationships
Surveys - correlations

<table>
<thead>
<tr>
<th>Spirituality associated with:</th>
<th>Additionally for Family Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Increasing levels resilience</td>
<td>• Lower levels of stress</td>
</tr>
<tr>
<td>• Increasing levels positive affect</td>
<td>• Lower levels of negative affect</td>
</tr>
<tr>
<td>• Increasing satisfaction with life</td>
<td></td>
</tr>
<tr>
<td>• Lower levels of depression</td>
<td></td>
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</tbody>
</table>
Spirituality and Resilience

Figure 2. Model of spirituality and resilience in individuals with spinal cord injury and their family members.

Note: All significant paths with their coefficients are shown. Percent (%) represents portion of variance.
Interviews

- 10 family dyads
- Semi-structured interviews
- Longitudinal
- Thematic analysis
Rehabilitation Psychology

Moving Forward on the Journey: Spirituality and Family Resilience After Spinal Cord Injury
Kate Fiona Jones, Pat Dorsett, Grahame Simpson, and Lynne Briggs

CITATION
<table>
<thead>
<tr>
<th>Dyad</th>
<th>Family Member Relationship</th>
<th>Sex (ISCI)</th>
<th>Sex (FM)</th>
<th>Age (ISCI)</th>
<th>Age (FM)</th>
<th>Time Since Injury (months)</th>
<th>SCI Level/ASIA</th>
<th>Religious Affiliation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mother</td>
<td>M</td>
<td>F</td>
<td>19</td>
<td>39</td>
<td>11</td>
<td>T2 A</td>
<td>Christian</td>
</tr>
<tr>
<td>2</td>
<td>Mother</td>
<td>M</td>
<td>F</td>
<td>19</td>
<td>52</td>
<td>5</td>
<td>T10***</td>
<td>None</td>
</tr>
<tr>
<td>3</td>
<td>Father</td>
<td>M</td>
<td>M</td>
<td>23</td>
<td>41</td>
<td>2</td>
<td>C5 D</td>
<td>Muslim</td>
</tr>
<tr>
<td>4</td>
<td>Husband</td>
<td>F</td>
<td>M</td>
<td>63</td>
<td>67</td>
<td>4</td>
<td>C3 B</td>
<td>Catholic</td>
</tr>
<tr>
<td>5</td>
<td>Husband</td>
<td>F</td>
<td>M</td>
<td>51</td>
<td>55</td>
<td>3.5</td>
<td>T10***</td>
<td>Christian</td>
</tr>
<tr>
<td>6</td>
<td>Wife</td>
<td>M</td>
<td>F</td>
<td>66</td>
<td>62</td>
<td>5</td>
<td>C5 C</td>
<td>None</td>
</tr>
<tr>
<td>7</td>
<td>Wife</td>
<td>M</td>
<td>F</td>
<td>56</td>
<td>50</td>
<td>6</td>
<td>T4 A</td>
<td>None</td>
</tr>
<tr>
<td>8</td>
<td>Daughter</td>
<td>M</td>
<td>F</td>
<td>65</td>
<td>35</td>
<td>5</td>
<td>C6 D</td>
<td>Hindu</td>
</tr>
<tr>
<td>9</td>
<td>Mother</td>
<td>M</td>
<td>F</td>
<td>20</td>
<td>38</td>
<td>4</td>
<td>T1 A</td>
<td>None</td>
</tr>
<tr>
<td>10</td>
<td>Wife</td>
<td>M</td>
<td>F</td>
<td>67</td>
<td>67</td>
<td>4</td>
<td>T7 A</td>
<td>None/Christian</td>
</tr>
</tbody>
</table>
1. Sources of spirituality

Religious faith (meaning, protection, comfort)
I have someone other than what we can see or touch that I can meditate, commune, pray with or to, that I derive some meaning from (family member)

Inner spirit (the will to survive)
Oh yeah, we’ve had a few dry gullies and rough roads. Anyway, she still comes up smiling (person with SCI).

Meaningful connectedness
They are my life (family member)

The Natural world (sense of perspective)
I’ve always noticed birds but I just like nature, yeah really we’re not the only beings on the planet and that’s what it is....
2. Sources of spirituality tested

Religious faith
What have we done wrong?

Inner strength
Can I go on?

Meaningful connectedness
Who will ‘be there’ for me?
3. Meaning making responses

**Religious faith**

*Prayer for healing – a call to someone ‘upstairs’*

*And yeah, I love him too...cause...he gave me a second chance*

**Inner strength**

*A test to overcome/comparison with others*

**Meaningful connectedness**

*Now I can see that when push comes to shove Mum is going to be there for me*
4. Key outcomes

**Gratitude**

*It’s made me realise ...(I’m) just lucky to be here...I should be dead. You have to thank Him (God) for everything.*

**Hope**

*My hope is that God will be with us on the journey*

**Deepening relationships**

*I’ve always felt loved and valued by Mum, but I can see it in a different light now. Like it’s a better love, I feel more close to Mum.*
The contribution of spirituality towards family resilience after SCI

**Existing sources of spirituality**
- Religious Faith
- The Natural World
- An Inner Strength
- Meaningful Connectedness with Others

**Sources of spirituality tested**
- Testing of Faith
  - Why?
  - Test of belief
  - What did we do wrong?
- Testing of Inner Strength
  - Will I go on?
- Testing of Relationships
  - Who will be there?

**Meaning-making response**
- Second chance at life
- Comparison with others
- Positive thinking
- Prayer for healing
- Honouring God

**Key outcomes of testing process**
- GRATITUDE
  - For life
  - For others
  - Community support
  - Giving back
- HOPE
  - Recovery
  - Relationships
  - Fulfilling life
- DEEPENING RELATIONSHIPS
  - Whole family change

**Strengthening Resilience**

Moving forward on the 'journey'
Staff Focus Groups

- 2 groups
- 12 participants
- Multi-disciplinary
- Semi-structured interview
The role of spirituality in spinal cord injury (SCI) rehabilitation: exploring health professional perspectives

Kate Fiona Jones¹,² Pat Dorsett³,² Lynne Briggs³,² Grahame Kenneth Simpson²,⁴

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What are the hurdles?

- Not embedded in our process
- You can’t measure it!
- We forget about it
- It’s uncomfortable to discuss
- Lack of time
Summary of PhD findings

- Spirituality is important and strongly associated with a range of other positive outcomes.
- There are a range of different sources of spirituality that clients and their family members may draw upon
- We are not doing a lot to address spiritual needs in rehabilitation
- We can do more!
How do staff think about spirituality?
Rehabilitation health professionals’ perceptions of spirituality and spiritual care: The results of an online survey

Kate Fiona Jones\textsuperscript{a,e}, Julie Pryor\textsuperscript{a,b,*}, Candice Care-Unger\textsuperscript{a} and Grahame Kenneth Simpson\textsuperscript{c,d}
Sample N=125

<table>
<thead>
<tr>
<th>Discipline</th>
<th>Number (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nursing</td>
<td>84 (67.2)</td>
</tr>
<tr>
<td>Social Work</td>
<td>17 (13.6)</td>
</tr>
<tr>
<td>Physiotherapy</td>
<td>5 (4.0)</td>
</tr>
<tr>
<td>Medical</td>
<td>4 (3.2)</td>
</tr>
<tr>
<td>Occupational therapy</td>
<td>4 (3.2)</td>
</tr>
<tr>
<td>Psychology</td>
<td>3 (2.4)</td>
</tr>
<tr>
<td>Speech pathology</td>
<td>2 (1.6)</td>
</tr>
<tr>
<td>Recreation therapy</td>
<td>1 (0.8)</td>
</tr>
</tbody>
</table>
### Sample

<table>
<thead>
<tr>
<th>Religious Affiliation</th>
<th>Number (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>86 (68.8)</td>
</tr>
<tr>
<td>None</td>
<td>28 (22.2)</td>
</tr>
<tr>
<td>Hindu</td>
<td>5 (4.0)</td>
</tr>
<tr>
<td>Buddhist</td>
<td>2 (1.6)</td>
</tr>
<tr>
<td>Muslim</td>
<td>1 (0.8)</td>
</tr>
<tr>
<td>Other</td>
<td>2 (1.6)</td>
</tr>
</tbody>
</table>

Note. Other: Jedi, Hindu/Buddhist
Do you consider yourself a spiritual person?

%  
0 = not spiritual at all  10 = very spiritual

0 1 2 3 4 5 6 7 8 9 10

Weighted average 7.22
Understanding spirituality

- a search for meaning and purpose
- about one’s sense of identity
- linked to hope and positivity
- a personal belief system which can be expressed through faith-based practice
- connection with nature
- a deeply personal experience
- about the good life and care or compassion for others.
Who is responsible for providing spiritual care?

<table>
<thead>
<tr>
<th>Role</th>
<th>Responses N (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>All health care professionals</td>
<td>102 (81.6)</td>
</tr>
<tr>
<td>Chaplain</td>
<td>80 (64.0)</td>
</tr>
<tr>
<td>Social Worker</td>
<td>58 (46.4)</td>
</tr>
<tr>
<td>Nurses</td>
<td>54 (43.2)</td>
</tr>
<tr>
<td>Psychologists</td>
<td>53 (42.4)</td>
</tr>
</tbody>
</table>
What barriers prevent staff addressing the spiritual needs of patients in your rehabilitation service?

<table>
<thead>
<tr>
<th>Response</th>
<th>N (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Need more training</td>
<td>97 (79.5)</td>
</tr>
<tr>
<td>Not enough time</td>
<td>90 (73.8)</td>
</tr>
<tr>
<td>Personal discomfort</td>
<td>74 (60.7)</td>
</tr>
<tr>
<td>Prefer to refer on to others</td>
<td>55 (45.1)</td>
</tr>
<tr>
<td>It is not my role</td>
<td>41 (33.6)</td>
</tr>
<tr>
<td>Risk of discrimination</td>
<td>34 (27.9)</td>
</tr>
<tr>
<td>Workplace policy</td>
<td>9 (7.4)</td>
</tr>
</tbody>
</table>
Which tools, training, or education are most necessary in order to offer spiritual care to rehabilitation patients?

<table>
<thead>
<tr>
<th>Tool/Method</th>
<th>Response N (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Basic knowledge and skills in recognising spiritual issues</td>
<td>115 (92.0)</td>
</tr>
<tr>
<td>Knowledge of different religions and spiritual practices</td>
<td>88 (70.4)</td>
</tr>
<tr>
<td>Training or education in basic communication skills</td>
<td>89 (71.2)</td>
</tr>
<tr>
<td>Understanding of other world views</td>
<td>75 (60.0)</td>
</tr>
<tr>
<td>Awareness of one’s own beliefs</td>
<td>70 (56.0)</td>
</tr>
<tr>
<td>Consulting with a trained chaplain/Minister of Religion</td>
<td>42 (33.6)</td>
</tr>
</tbody>
</table>
How can we assist staff to better address spirituality?
Program Content

1. Online self-study module (1 hour)
   Videos of former clients talking about their sources of spiritual strength.

2. Workshop (1.5 hours)
   Introduction of the framework and the opportunity to practice using it in a role play situation
The natural world

Sue
Sue sustained a SCI and ABI while on holiday in Hawaii. She is married to Rob and they have three daughters. Here she speaks about what the natural world means to her as a source of strength and restoration, and what that meant during her time at the rehabilitation unit.
SOAR: A Spiritual Care tool*

• What is a **Source** of spiritual strength, meaning, hope, or joy in your life, or has been in the past?

• Are their **Others** who you share this with/connect with?

• How can healthcare professionals **Assist** you to access these sources of spiritual strength?

• How **Relevant** is this for you/how important is it?
Evaluation of program (n=36)

- Significant increases at post and follow-up for intervention group (n=)
  - Level of confidence
  - Level of comfort
  - Level of spiritual care competency
  - Understanding of spirituality as an existential construct

- No significant increases for control group
Intervention vs Control
“It has helped me to be more aware of the breadth and depth of the term ‘spirituality’. To recognise in others that whilst they may not have a religious faith they still have a sense of well-being and connectedness that requires care, nurture and support and that we as health professionals can provide directly, support or facilitate. I appreciate more the concept of the ‘whole person’.”
“Spirituality is Everybody’s Business”

Sub-themes

i) increased awareness of the nature of spirituality
ii) realisation of the importance of spirituality to clients
iii) a desire to keep spirituality on the radar
iv) identifying barriers to providing spiritual care
v) incorporating spirituality into practice
vi) recognising spirituality as personally meaningful
Increased awareness

“anything that can help someone through”

“this all-encompassing thing that you know transcends everything else”

“at the core of what makes that person tick”

“support for your soul, for your being”

“what makes them feel like life is worth living”
Realisation of the importance of spirituality

“I do feel it’s helpful to think about things that are really important and meaningful for the person … and whether that will be a motivating factor to get them to do the things that will help them exercise”

“And so we kind of got in the discussion you know about how music makes her feel and does it uplift her and that kind of thing and she said ‘yeah’ you know she’s loved singing and it was something that she really enjoyed”.

“they’re not going to come to you with a placard that says ‘I’m a spiritual person’ and I think that’s probably been of the biggest challenges for me is just to ... be more aware that that can come onto the radar”.

“I think the change is ... for me the label spirituality I think it’s something that I’ve been doing in my practice in terms of so what gives you meaning, how are you getting through this, what’s important to you ... yes this is spirituality”.
“I kind of still get the feeling that the physical side is people’s focus…”

“I’d got so clinically minded, impairment based that it was actually refreshing to hear”

“I think the change is … for me the label spirituality I think it’s something that I’ve been doing in my practice in terms of so what gives you meaning, how are you getting through this, what’s important to you … yes this is spirituality”
Incorporating spirituality into rehabilitation

“I do ask very generally open ended questions, I don’t think I’ve actually used the word “spirituality” with people um and that’s just something I’m very mindful of; it’s trying to pitch the language to the client or to the family member in a way that they’re not kind of put off”.

“it’s more than just finding out, it’s sort of going to a deeper level in that conversation with the client”
Recognising spirituality as personally meaningful

“I’ve not considered myself probably a deeply spiritual person but then some of the examples that were brought to us, I could really identify with them and so it makes me think about what, what my spirituality is ... it makes me feel that I can relate to people in a different way in terms of spirituality than I had before”.
Where to from here?

A holistic approach to rehabilitation
- Bio-psycho-social-spiritual model
- Understanding and awareness
- Safe space
- Small practice changes
For feedback, information or questions: kate.jones@royalrehab.com.au