

Spirituality in ageing from across the ditch:

- New Zealand perspectives
- Call to action

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Social & Behavioural Research Unit (SBRU)
Te Hunga Rangahau Ārai Mate Pukupuku



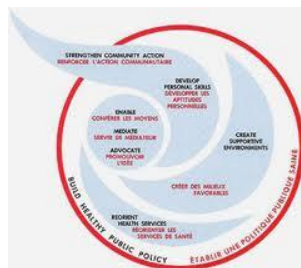
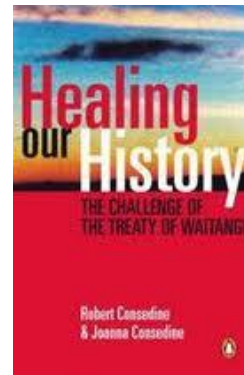
Outline

1. Who is this kiwi bloke?
2. Basic propositions
3. Start and end with a song
4. Spirituality matters – a framework to understand it:
 - a. Scope / definition matters
 - b. Principle & model matters
 - c. Evidence informed matters
 - d. Zeitgeist matters
5. How might spirituality transform our experience of ageing (and the world)? Spirituality and public health / health promotion

Who am I?

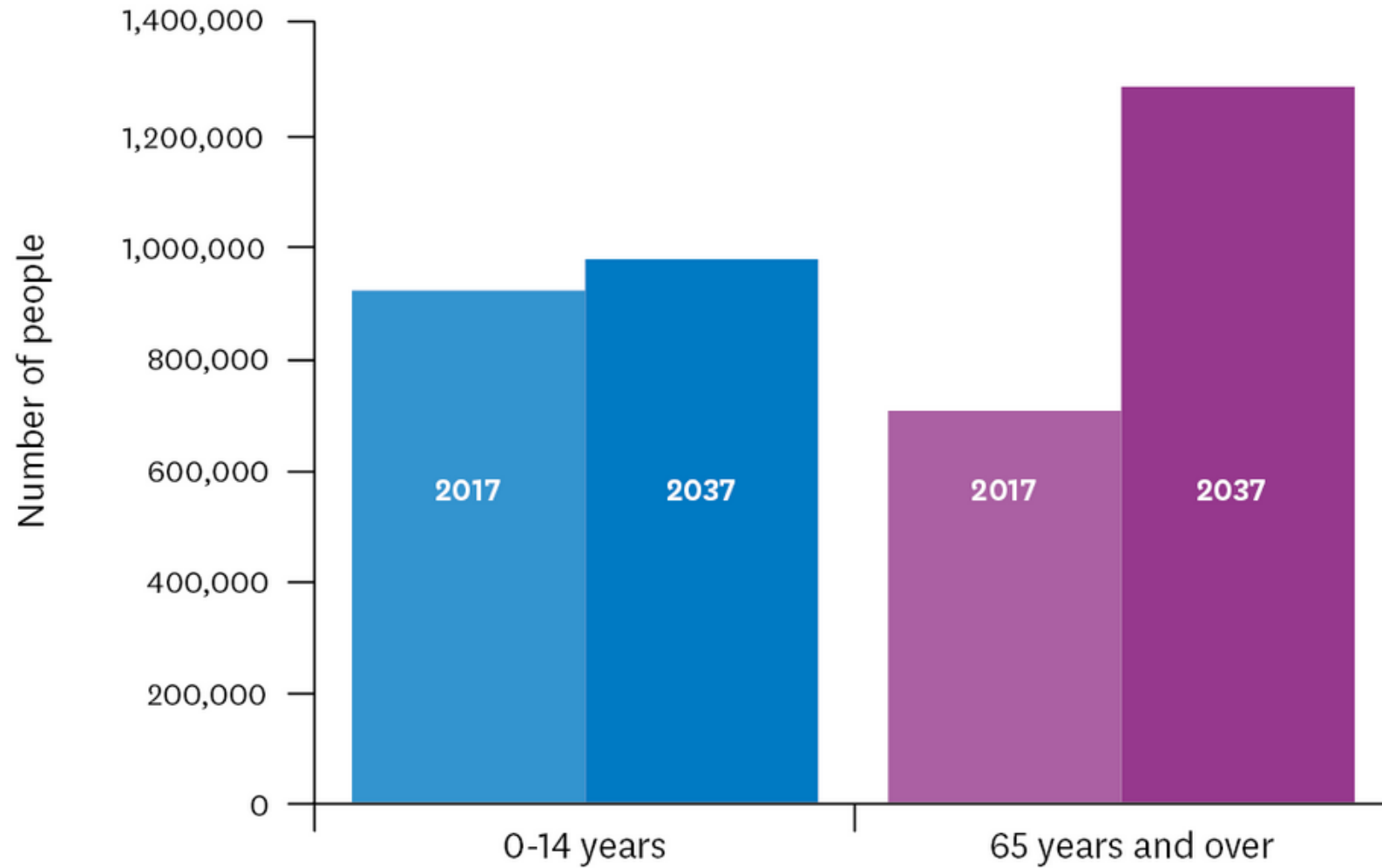
How one understands, studies and explains spirituality may be considered as much related to the individual researcher's beliefs and worldview, as to his or her discipline, methods or subjects.

(Schneiders, 1989, p.694)

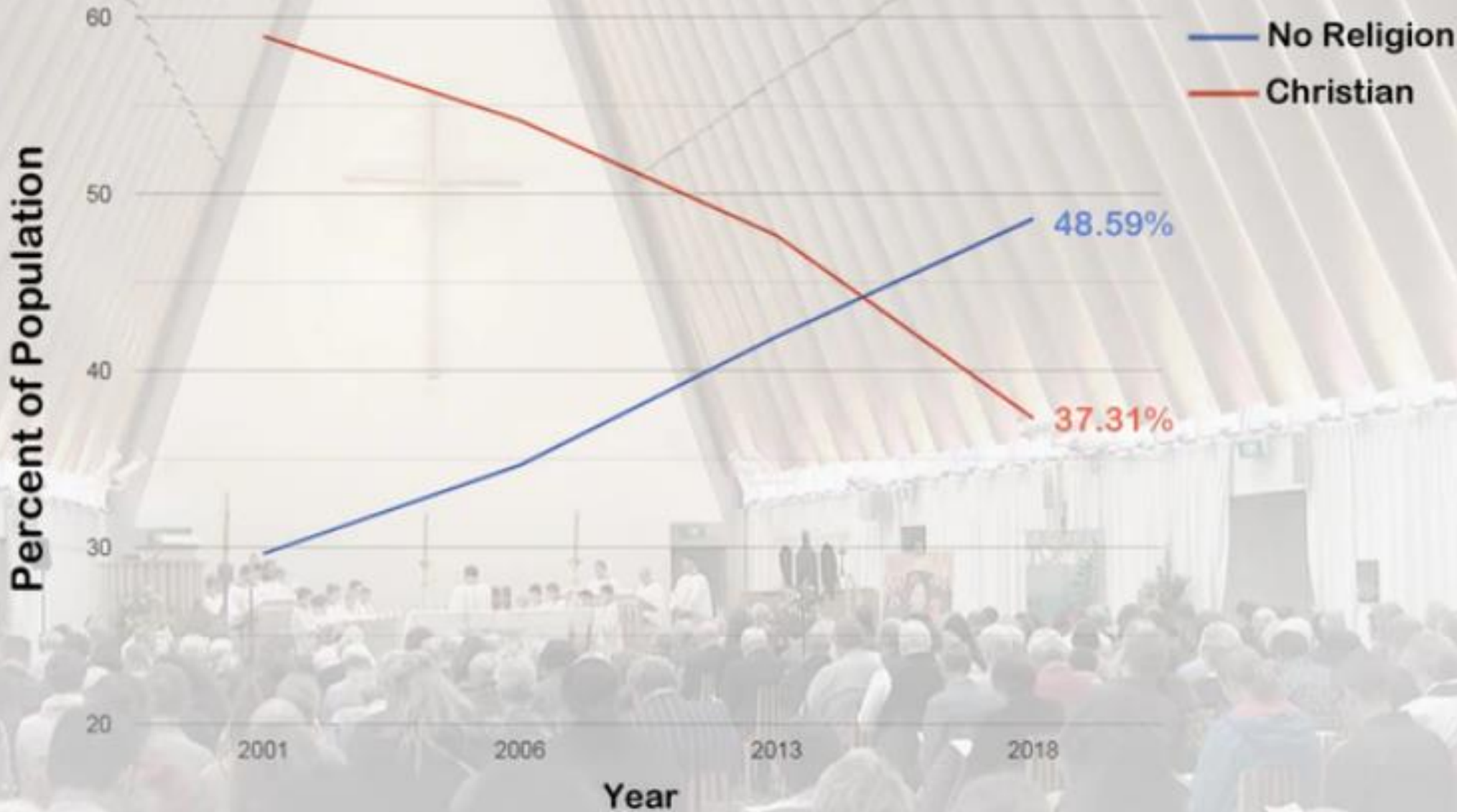




Population growth in the next 20 years



Christianity vs. 'No Religion' in New Zealand



Source: 2018 New Zealand Census

Basic propositions – spirituality, ageing and society

- Were in state of spiritual (ontological) fragility
- Spirituality is important (generally and for ageing)
- We need to increase spiritual literacy
- We need a spiritual lens / analysis
- We need to grow spiritual intelligence / wisdom
- We need to listen to elders wisdom

The following will present a framework to understand spirituality (in ageing), and argue that we need a public health approach to foster spirituality for the sake of individuals (elders), communities, nations and the planet.

Ontological fragility?

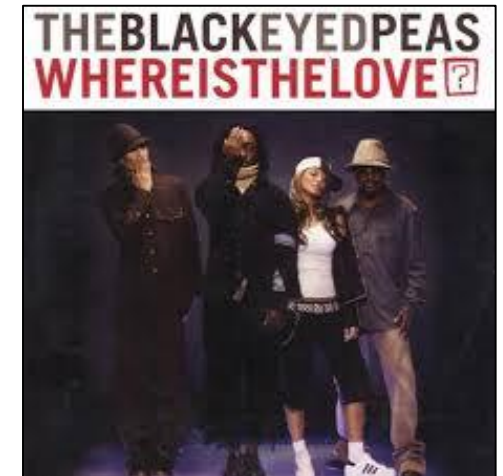
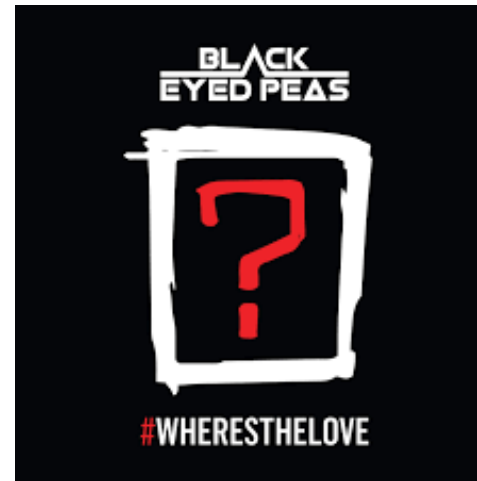
Where is the love? By the Black Eyed Peas

What's wrong with the world mama?

People living like aint got no mamas

I think the whole worlds **addicted** to the drama

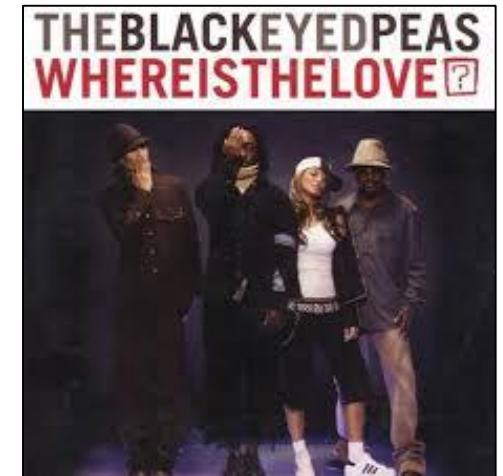
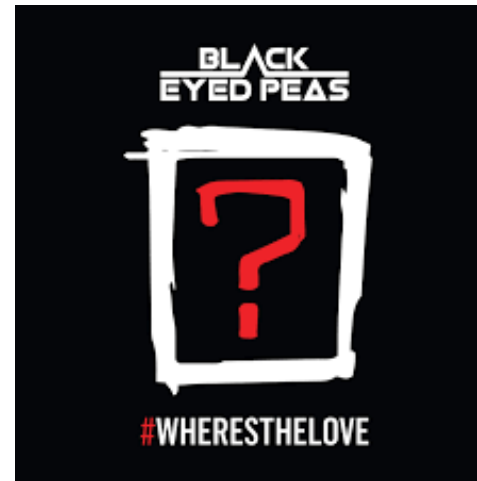
Only attracted to the things that bring you trauma



<https://www.youtube.com/watch?v=WpYeekQkAdc&feature=youtu.be>

Where is the love?

But if you only have love for your own race
Then you only leave space to **discriminate**
And to discriminate only generates **hate**
And if you hatin you're bound to
get **irate**
Yeah **madness** is what you demonstrate
And that's exactly how anger works and
operates



<https://www.youtube.com/watch?v=WpYeekQkAdc&feature=youtu.be>

Where is the love?

You gotta have **love** just to set it straight

Take control of your mind and meditate

Let your soul gravitate to the love y'all

...

Can you **practice what you preach**

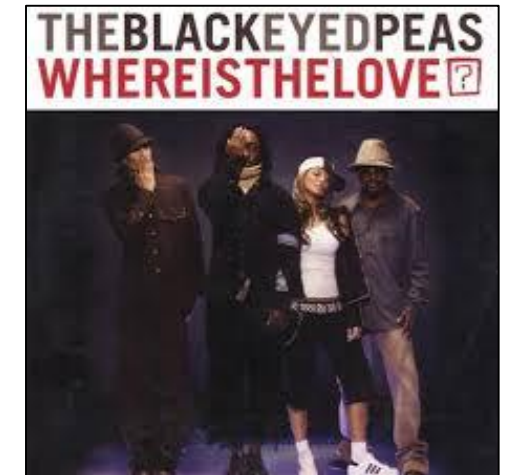
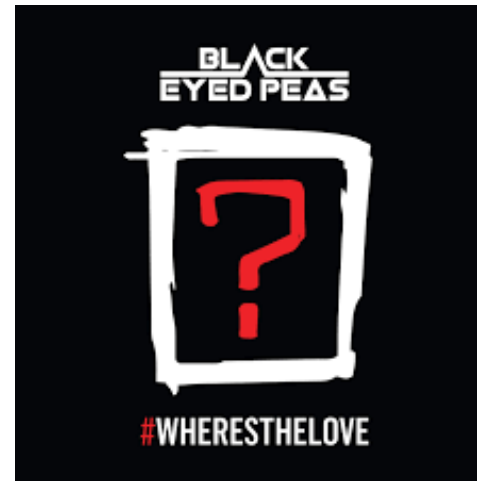
Would you turn the other cheek?

Father Father Father help us

Send some guidance from above

Cause people got me got me questioning

Where is the love?



<https://www.youtube.com/watch?v=WpYeekQkAdc&feature=youtu.be>

Where is the love?

So ask yourself is the loving really strong?

So I can ask myself really what is going wrong

With this world that we living in

People keep on giving in

Makin wrong decisions

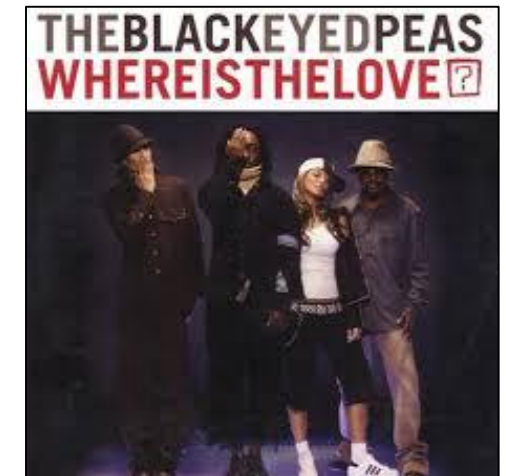
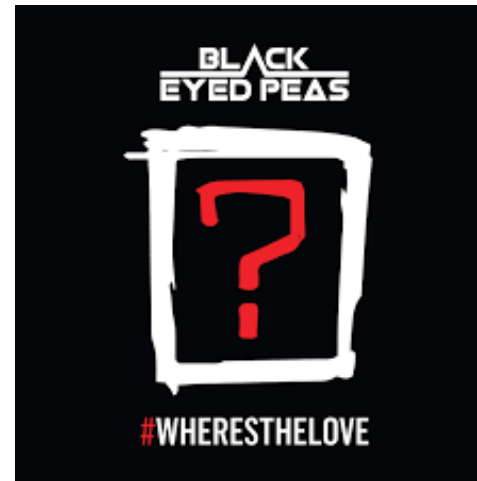
Only visions of them livin and

Not respecting each other

...

If you never know truth

Then you never know love



<https://www.youtube.com/watch?v=WpYeekQkAdc&feature=youtu.be>

Spirituality is important (generally and for ageing)

A framework to understand 'it'

A framework to understand spirituality:

- i. **Scope / definitions matters**
- ii. Principle / model matters
- iii. Evidence informed
- iv. Zeitgeist

“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.**”

Puchalski, C. M., R. Vitillo, S. K. Hull and N. Reller (2014). "Improving the spiritual dimension of whole person care: Reaching national and international consensus." Journal of palliative medicine **17(6)**: 642-656. p.5

Contemporary 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.



Egan, R., R. MacLeod, C. Jaye, R. McGee, J. Baxter and P. Herbison (2011). "What is spirituality? Evidence from a New Zealand hospice study." *Mortality* 16(4): 307-324.

Contemporary spirituality in healthcare

It is in fact the vagueness of the concept that is its strength and value. ... the vagueness and the lack of clarity around the term spirituality is actually a strength that has powerful political, social, and clinical implications.” (p.226)

Swinton, J. and S. Pattison (2010). "Moving beyond clarity: towards a thin, vague, and useful understanding of spirituality in nursing care." Nursing Philosophy **11**(4): 226-237.

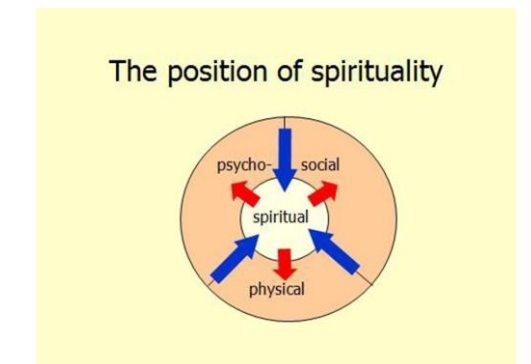
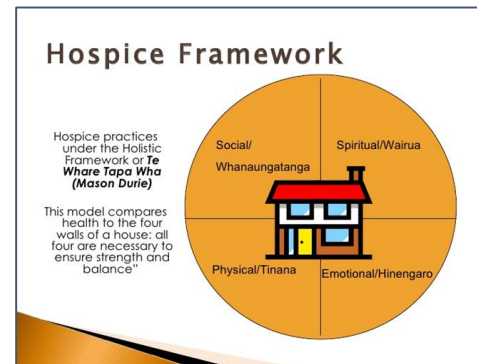
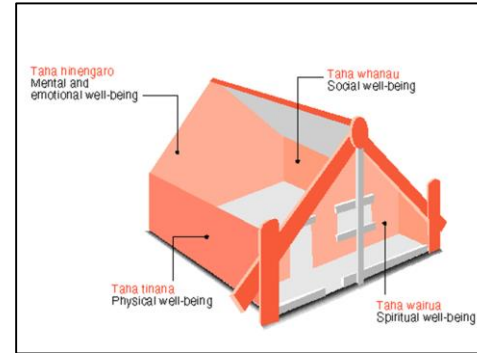


Shane Cotton

A framework to understand 'it'

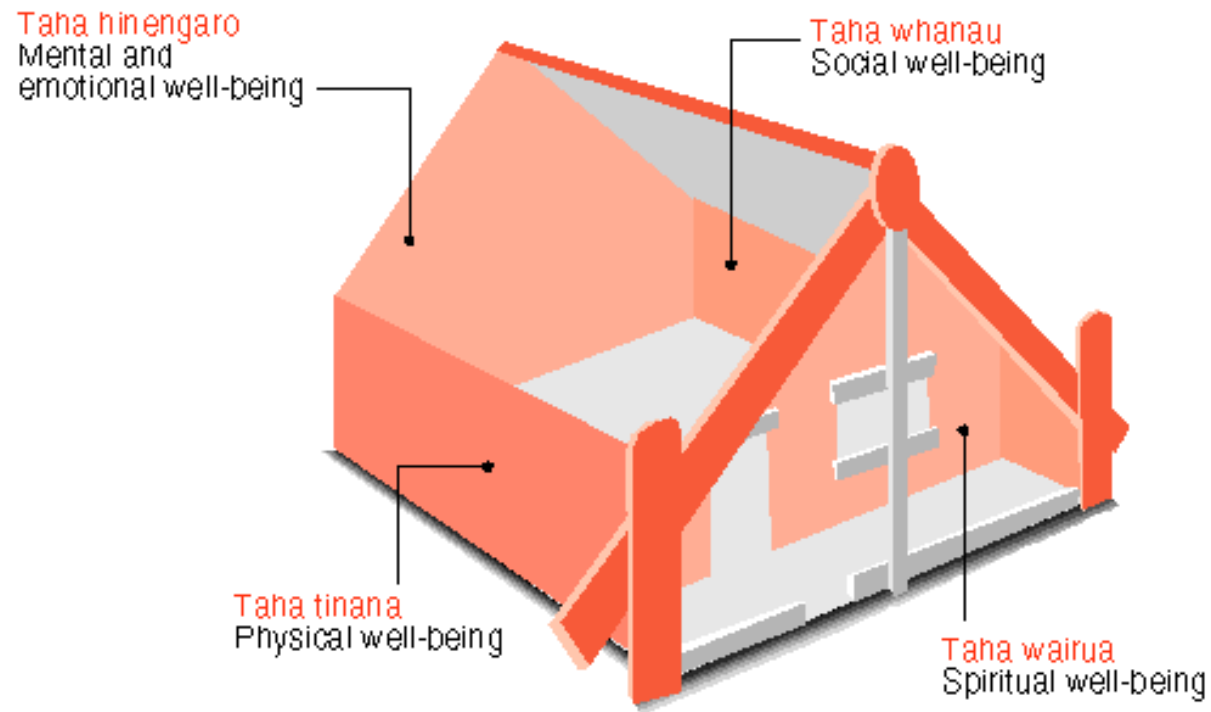
A framework to understand spirituality:

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Principle & model matters

Māori contribution



Durie, M. 1985

Principle & model matters

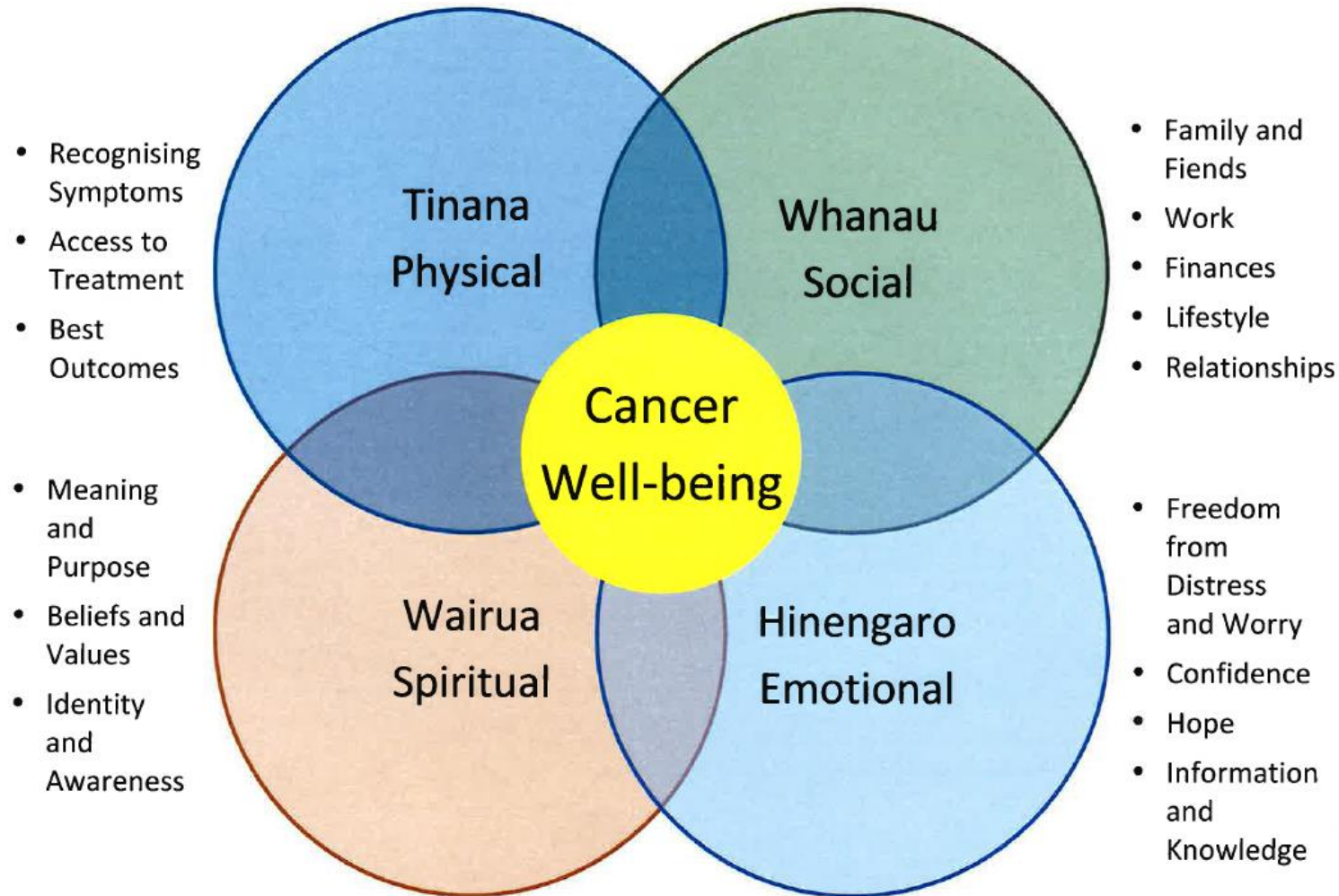
Samoan contribution



Fonofale Model of Health by Fuimaono Karl Pulotu-Endemann 2001

Principle & model matters

Cancer Society NZ Supportive Care Model



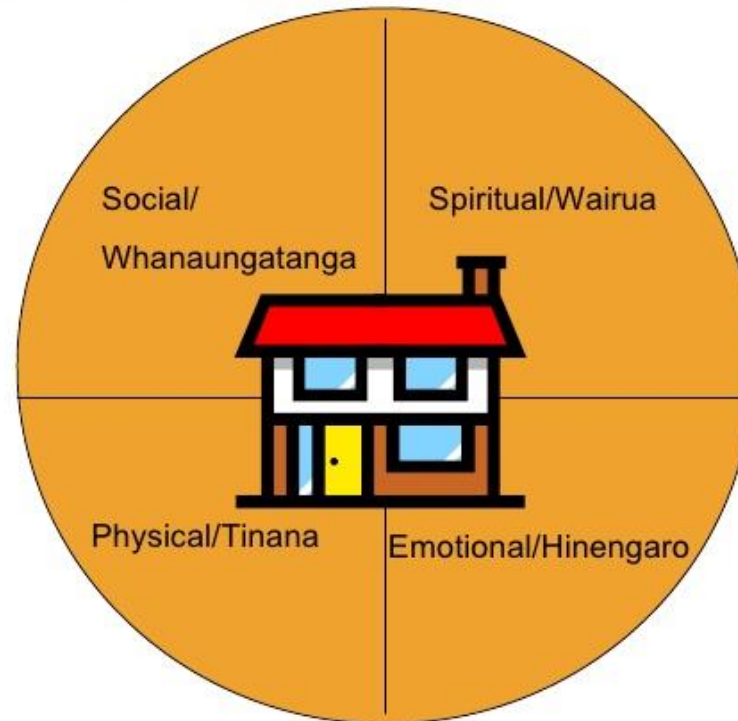
Principle & model matters

Hospice framework

Hospice Framework

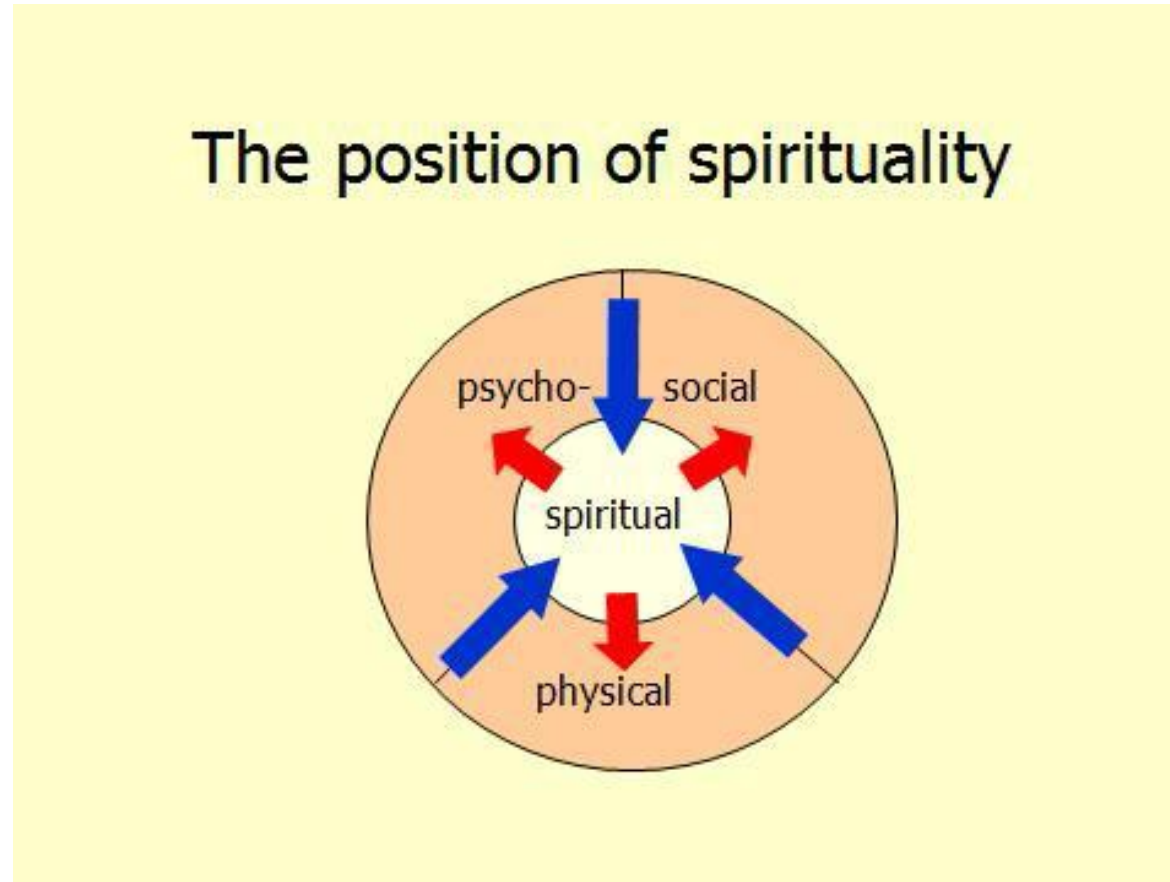
Hospice practices under the Holistic Framework or **Te Whare Tapa Wha (Mason Durie)**

This model compares health to the four walls of a house: all four are necessary to ensure strength and balance"



Principle & model matters

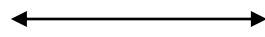
Netherlands oncology guidelines



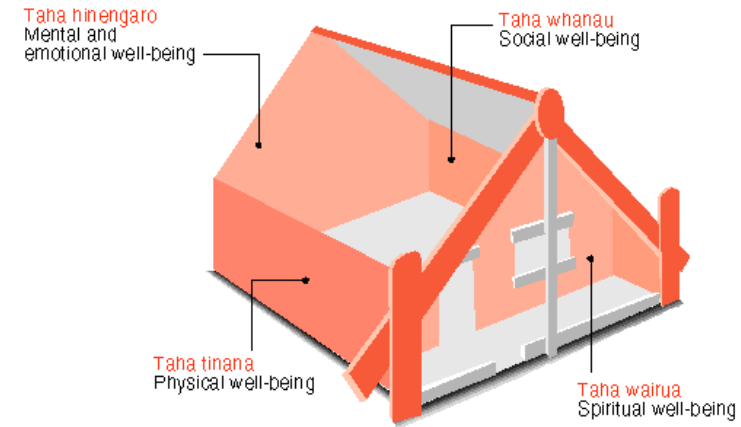
Principle & model matters

Our model of health & healthcare matters

bio-reductionist



bio-psycho-social-spiritual



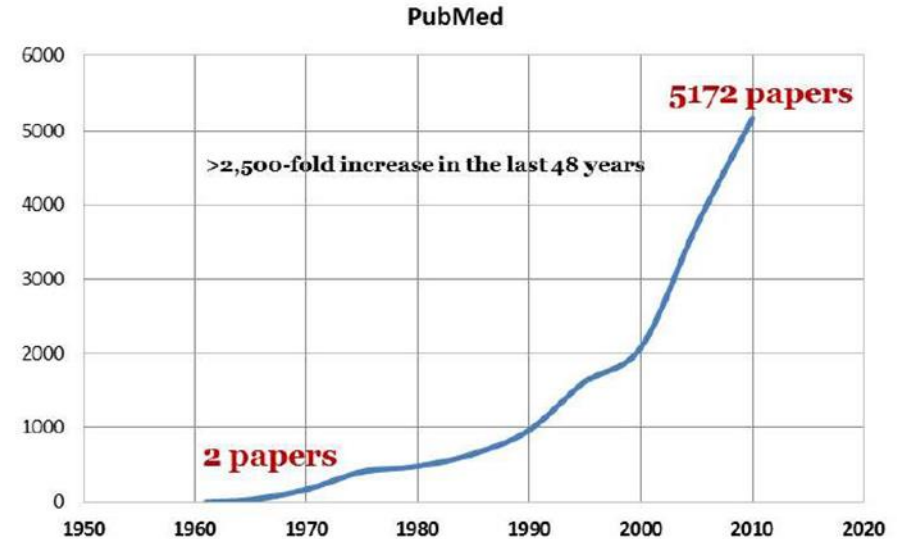
Whole person principle and approaches – holism, Total Care, Te Whare Tapa Wha, Fono Fale etc.

Cross-paradigm dialogue (Chuengsatiansup, K. (2003))

A framework to understand 'it'

A framework to understand spirituality:

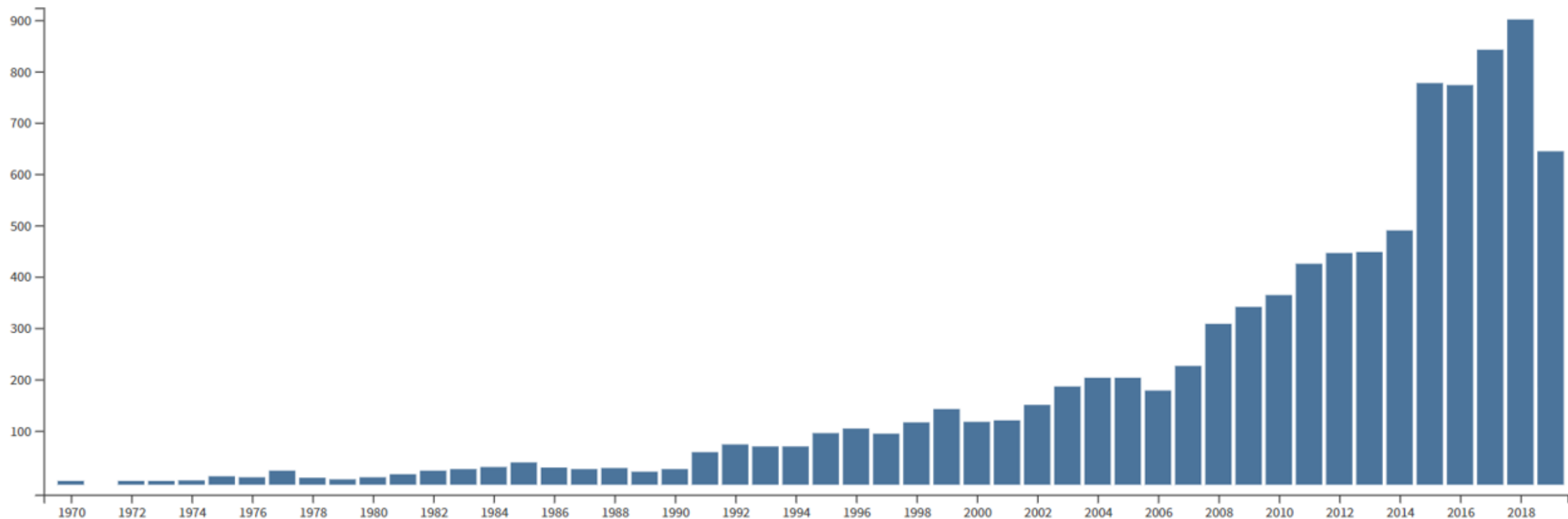
- i. Scope / definitions matters
- ii. Principle / model matters
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Kharitonov, S. A. (2012).

Total Publications

9,289 [Analyze](#)



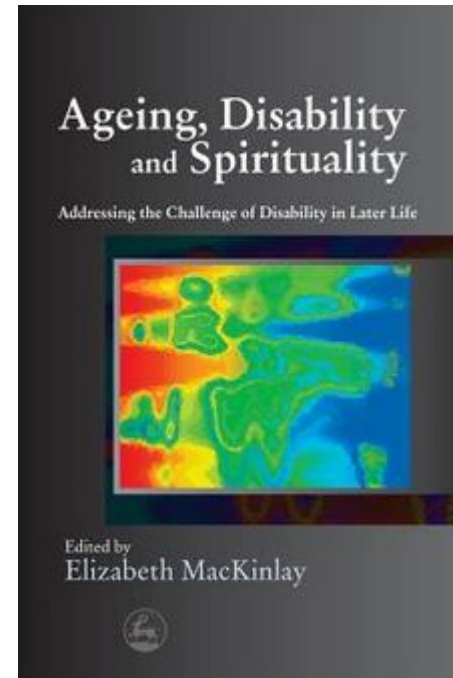
Citation report for 9,289 results from Web of Science Core Collection between

You searched for: TOPIC: (spirituality OR religion) AND TOPIC: (aging) AND YEAR PUBLISHED: (1970-2019) ...[More](#)

A framework to understand 'it'

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Generally speaking...

“Interest in spirituality and aging has increased recently, primarily owing to empirical research overwhelmingly demonstrating the various health benefits of spirituality and religious participation. Studies have also shown that spirituality tends to increase during later adulthood.”

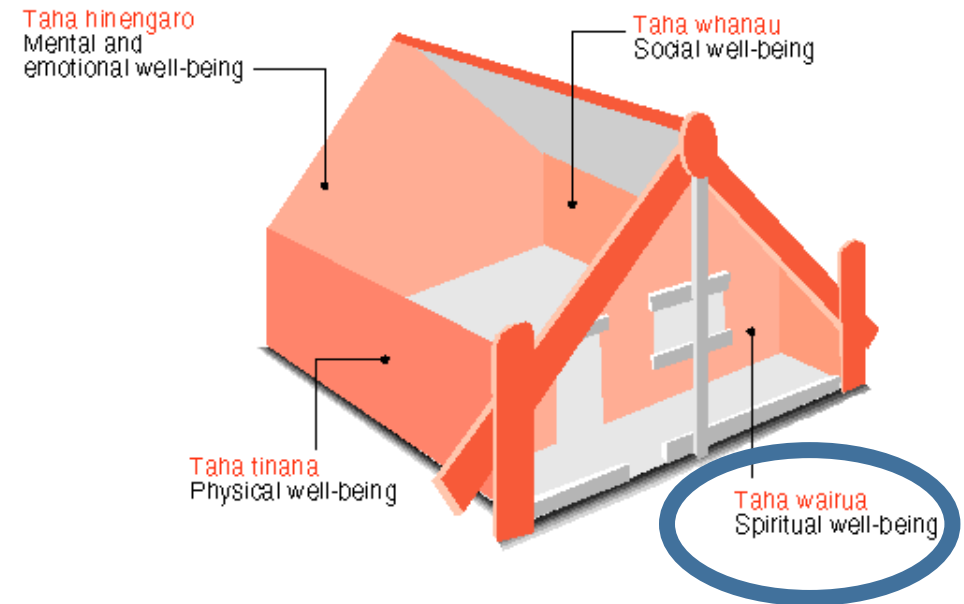
Lavretsky, H. (2010). "Spirituality and aging." *Aging health* 6(6): 749-769.



Spirituality research: an emergent field

Egan and colleagues are developing the spirituality, health and public health field, studies include:

- 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* / Armed Forces*
- 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*
- Co-design - spirituality in elder & cancer care / chaplaincy;
- Spirituality in public health.
- Oranga Tu – Māori prostate cancer
- Euthanasia / MHP / Pal Care education

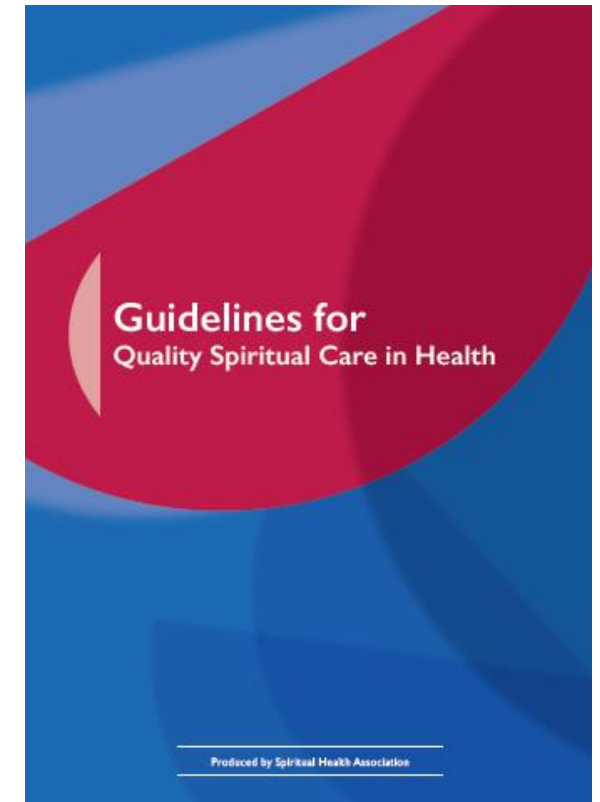
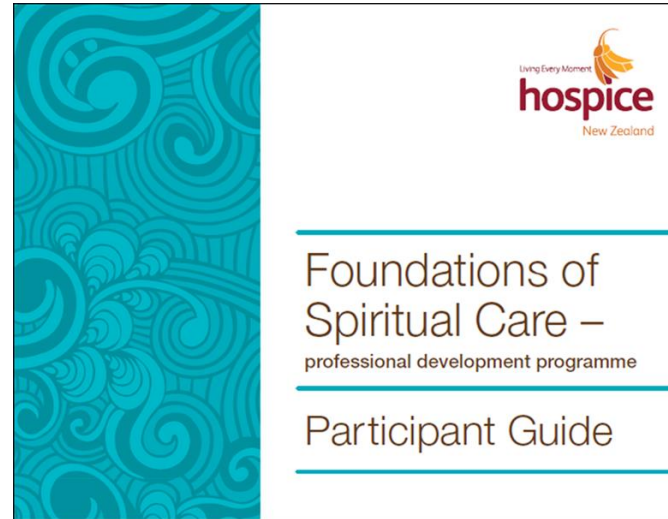
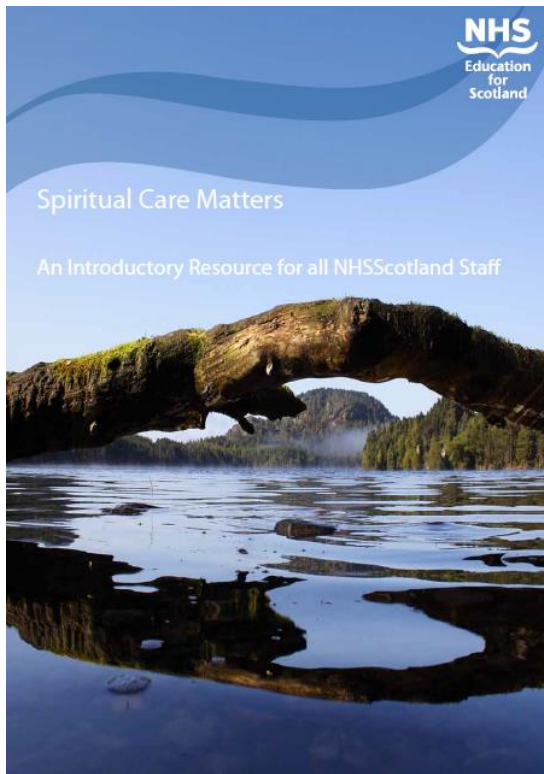


*published papers

“The spiritual life is the cheapest, most accessible and most effective medicine we have after warm houses, good food and clean hands. When we truly connect to another individual, the intimacy is rewarding of itself, but if we are lucky there can also be for a moment a glimpse of the interconnectedness of all things beyond this, a sense that we are a part of a larger whole. This is a healing intuition and a powerful succour for individual loss.”



Evidence impact on policy - beginning



“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

Evidence impact on policy - beginning

“As a health system we should acknowledge and respect the diversity of our older population, and the profound emotional and spiritual significance of the end of life process.” (p.31)

“Planning needs to involve the individual and their family and whānau and should address physical, mental and spiritual aspects.” (p.18)



Ministry of Health (2016). Healthy Ageing Strategy. Wellington, Ministry of Health.

A framework to understand 'it'

A framework to understand spirituality:

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WAIKATO **MID-CENTRAL DISTRICT HEALTH BOARD**
Te Kaitiaki o Te Kaitiaki o Te Kaitiaki



WAIKATO - SPIRITUAL WELLBEING
(sense of identity and connection)

OUTCOME
We are Connected and Inclusive
Our strength is in the diversity of our people and our heritage

GOALS

- We are a welcoming community
- Everyone has a sense of belonging and are proud of where they live
- We value who we are and where we have come from

A framework to understand 'it'

A framework to understand spirituality:

- i. Scope / definitions matters
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- iii. Evidence informed
- iv. **Zeitgeist**



<https://carolinasanches.com/Zeitgeist>

Zeitgeist matters: Spirituality

- Low attendance / growth of 'nones' & 'Spiritual but not religious'
- Long dying, multi-culturalism, pluralism, democratization of spirituality
- Spiritual vacuum?
Re-emergence?
- Māori contribution: "Taha wairua is generally felt by Māori to be the most essential requirement for health". (Durie, 1999)
- Dispirited healthcare workforce



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Blood, sweat and tears
Society

Anonymous
Thu 7 Feb 2019 11:13 GMT
2,606 421

My job as a doctor in today's NHS is draining me of humanity

I'm sorry to the patients whose last experience before they die is a harried, overworked doctor - but I can't let myself feel guilty



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Outline

1. Who is this kiwi bloke?
2. Start and end with a song
3. Spirituality matters – a framework to understand it:
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 - c. Evidence informed matters
 - d. Zeitgeist matters
4. How might spirituality transform our experience of ageing (and the world)? (including spirituality and public health / health promotion)

Basic propositions – spirituality, ageing and society

- Were in state of spiritual (ontological) fragility
- Spirituality is important (generally and for ageing)
- We need to increase spiritual literacy
- We need a spiritual lens / analysis
- We need to grow spiritual intelligence / wisdom
- We need to listen to elders wisdom

The following will present a framework to understand spirituality (in ageing), and argue that we need a public health approach to foster spirituality for the sake of individuals (elders), communities, nations and the planet.

Spiritual lens – learning from Māori

“*kaumātua* and older Māori are generally highly valued by Māori for their roles in preserving and passing down traditional knowledge, nurturing younger generations, and their formal and informal leadership roles in their whānau. (p.2)

Sarah Wood (Ojibwa Nation). (2017). Understanding Māori and Ageing - a literature review. In. Auckland: Te Whānau o Waipareira.



The Treaty and spirituality

“Ko te Tuawhā – article 4: This article confirms the protection of Māori custom and the position of wairuatanga and of te reo and tikanga Māori. All of these are central to understanding and connecting with Māori culture and worldviews.”



Te Puni Kōkiri. (nd). He Tirohanga o Kawa ki te Tiriti o Waitangi. Historical Background. URL: www.tpk.govt.nz/en/a-matoumohiotanga/crownmaori-relations/he-tirohanga-o-kawa-ki-te-tiriti-o-waitangi (accessed 28 June 2019)

Health Quality & Safety Commission. (2019). A Window on the Quality of Aotearoa New Zealand's Health Care 2019. He tirohanga ki te oritenga hauora o te Maori | A view on Maori health equity. Wellington: Health Quality & Safety Commission.

Spiritual lens – learning from A/NZ Pacific peoples

“Spirituality and its various expressions are central to the role of Elders as well as a core part of their own activities. Many Elders had the role of guiding younger family members in spirituality practices.” (p.51)

“Spirituality plays a significant role in maintaining their overall wellbeing.” (p.52)

“spirituality is not just an element of age or the ageing process. It is not equivalent to such elements as housing, electricity and power, information and transport. ... Viewed from this perspective, **spirituality is the key constituent force in the whole life process..**”

Spiritual lens – reclaiming pakeha contributions: Sir Paul Callaghan

“with the cancer, I resolved that I would not waste a day, that every day I would fill with purpose and spirit”.

“I'm an atheist in the sense that I don't believe in an omnipotent, all-knowing, omnipresent creator. **That's not to say I'm not a spiritual man.** I acknowledge the mystery. In the sense that there are questions there that are not answered by simple paradigms around evidence and consistency, which is the way science works. Around values and why we're here at all”.

Sir Paul Callaghan: Kiwi visionary looks back on life

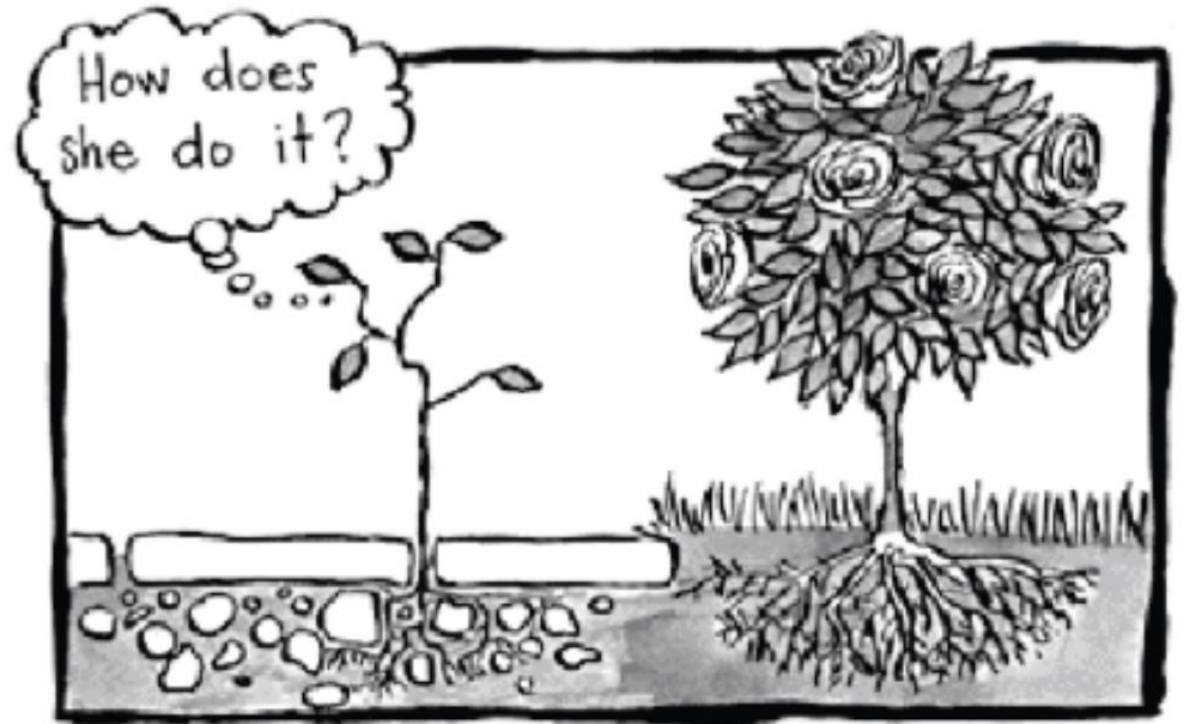
NIKKI MACDONALD DomPost website

The future (present) challenge

- Rumbold suggests:

The recent revival of interest in spirituality in later life marks a significant step forward in the person-centred care of ageing people. The benefits will, however, be of limited value if we do not attend to the settings in which spirituality is to be lived.

Rumbold, B. (2006). "The Spirituality of Compassion A Public Health Response to Ageing and End-of-Life Care." *Journal of Religion, Spirituality & Aging* 18(2/3): 31.



©Chris Morgan 1994

cxmedia.com

Key Public Health Question

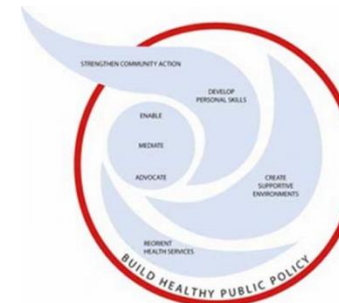
- “Why do we structure our society in such a way as to create ill health?”
- “Is there a way to structure our society so as to create health?”

Trevor Hancock (1985) “Beyond Health Care: From Public Health Policy to Healthy Public Policy” Canadian Journal of Public Health (76, Supplement 1 1985) p.10

**Often missing in the analysis of this question
is the place of spirituality**

Spirituality is a public health issue

- **Why?**
- Public Health project and mandate: **improve, promote and protect health and well-being.**
- Spirituality a basic human dimension & need at individual and collective levels



Spirituality in ageing, health promotion, community development:

Public Policy: 'it's there' and name it more often (just not known how to operationalize / develop)

Supportive Environments: "to realize full potential" (Baum, 1998) need to include all dimensions of human potential and therefore advocate for environments that allow for spiritual literacy (settings – schools, workplaces etc.)

Community Action: enable communities to name their own identities, beliefs, religion etc.

Personal Skills: healthy choices need to be comprehensive, therefore include spiritual skills and development of spiritual protective factors

Reorient Health Services: show evidence, advocate for holistic / person centred approaches – follows that spirituality needs to be addressed. Challenge / compliment medical model.

(Ottawa Charter (1986) approach)

Ageing is a spiritual experience:

how can we contribute to an environment where we can spiritually flourish as we age?

Impact on changing the world?

Spiritual analysis:

- “with spirituality we say ... meaning and purpose is significant, so you shift your angle a little bit, nothing’s really changed, but you suddenly see everything differently.”
- Spirituality asks: “how alive forces of love are in our society”

Contemplative revolution

- Contemplative revolution – multi and no faith
- Rooted in ethics, non-violence, benevolence

“If you don’t work on yourself then much of your politics is merely projections. We have to do the inner work that allows the outer work to be authentic and also effective” (p.225)

Lama Surya Das. “Co-creating a better world” in Bucko & Fox (2013) *Occupy Spirituality*.

Environmental science / spirituality

“I used to think that top environmental problems were biodiversity loss, ecosystem collapse and climate change. I thought that thirty years of good science could address these problems. I was wrong. The top environmental problems are selfishness, greed and apathy, and to deal with these **we need a cultural and spiritual transformation.**”

Prof Gus Speth



Crockett, Daniel. "[Connection Will Be the Next Big Human Trend](#)", *Huffington Post*, Aug 22, 2014.

New Zealand – some political will

Prime Minister Jacinda Ardern: speech to the UN General Assembly, calling for kindness over fear, accountability, and collectivism in fights and inequality and climate change.

Sept 28, 2018



Indicators Aotearoa New Zealand – Ngā Tūtohu Aotearoa

- Current wellbeing
 - Health
 - Spiritual health
 - Spiritual health or taha wairua refers to unseen and unspoken energies, faith, and spiritual awareness. It is considered an important dimension of health in Māori society.
 - Measure: To be developed
 - Source: To be determined
-
- 9 April., 2019. <https://www.stats.govt.nz/indicators-and-snapshots/indicators-aotearoa-new-zealand-nga-tutohu-aotearoa/>

New Zealand – hope for change

15 March, 2019, Christchurch mosque shootings, 51 people died.

Acknowledge past and ongoing terrorism

NZ response – the whole country mourned, vigils in most towns and cities, ban assault rifles

A spiritual response – multi/no-faith – call to prayer, new awareness of Islam, but all faiths.

Māori helped lead – tangi – death and mourning rituals

<https://www.tvnz.co.nz/one-news/new-zealand/hollie-smith-and-teeks-sing-great-thou-art-in-remembrance-christchurch-terrorist-attack-victims>



What can we do?

- This conference – discussing how to change cultures– learn and disseminate ideas
- **Conscientization: continue our work researching and raising the profile of spirituality**
- Become advocates: lobby / advocate (conference call for action?)
- **Affirm indigenous spiritualities: integrated spiritualities that challenge dominant paradigms**
- Affirm whole person / holistic developments across disciplines, including spiritual literacy and vocabulary
- **Work with allies – across disciplines, and the wisdom / religious traditions**
- Call for the spiritual domain to be explicitly part of needs assessment, planning, evaluation, practice and policy from down to upstream, from our healthcare centres to our parliaments.
- **Work on ourselves, grow our wisdom (with elders), listen to our elders.**
- Ultimately, include a spiritual lens and analysis across all we do.

Comments or questions

‘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 A (Ed), 2003, p. 85)

THANK YOU

Social & Behavioural Research Unit (SBRU)
Te Hunga Rangahau Ārai Mate Pukupuku

