



Spirituality and Wellbeing @ June 28, 3:00 – 4:00pm

SP 20-28-1-1

CON-1121

An Overview of Spiritual Measurement for People with Cancer

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Spiritual care has a long history. It plays an important role in the cancer context with increasing awareness of spiritual needs globally. Such evidence is predominantly from adults and rare in pediatric cancer care. The majority of the studies were conducted in developed regions. Objectives of this study are to synthesize existing evidence from spiritual interventions, to highlight effective simple tools, and to facilitate future research design as outcome measures for improving quality of life for people with cancer.

This literature view presents a qualitative synthesis of spiritual measurements for people with cancer. From searching Cochrane, MEDLINE, PubMed, EMBASE, and Joanna Briggs Institute EBP Database, the systematic reviews with spirituality or religious/existential components have been extracted from the area of cancer research. No limit on publication year, the type of cancer diagnosis, the stage of illness, interventions, age, gender, and contexts. Supplementary search is manually conducted for publications in Chinese language. 61 systematic reviews or meta-analysis met the inclusion criteria without duplication. The further selection process found a total of four systematic reviews on measures or instruments with spirituality, including one review on long-term breast cancer survivors; one review for those undergoing through chemotherapy; and the last two within palliative care. All the tools reviewed fall into one category as general measurements, and are critically viewed in the appraisal of key features for future use. Conclusion is that systematic reviews in specialized spiritual measurements are needed on top of the general measurements in cancer care. Spiritual issues concern family, professional relationship, religious/faith communities, and cultural contexts. The existing tools need to be applied with caution if piloting in a new context other than its origin. Additionally, we encourage Chinese and low-middle income countries' (LMIC) academics more active



in reviewing or developing local spiritual measurements for promoting holistic well-being of people with cancer.



SP 20-28-1-2

CON-1089

It's the Time to Change – Reconfiguration of Helping Relationship in Mainland China

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The helping relationship is considered the core of social work practice. Relationship building is one of the inextricable processes in the entire field of social work helping that may highly influence the outcome of an intervention. Therefore, it has often attracted much attention from academia, practitioners who want to examine its nature, and the skills involved. Social work as a newly developed profession in Mainland China has generally adopted Western social work knowledge and skills and applied them directly in the local context. Many disparities and incongruence have been identified in the conceptual understanding of the "relationship" in Mainland China (Ngai, 1996; Hutching, 2007; Yuen-Tsang et al. 2002). Despite the acknowledgment of the significance of helping relationship in social work practice, local knowledge and practice wisdom pertaining to the helping relationship were rarely articulated in Mainland China. This study aims to examine the nature of helping relationship in Mainland China through in-depth interviews with eight social workers in Guangdong.

The findings suggested that the helping relationship was more like companionship than a professional relationship with distance. The understanding of "guanxi" in Chinese culture inevitably influenced the people's orientation towards the helping relationship. Connections within the interpersonal network served as facilitating forces as well as barriers in real encounters with the service users. Implications call for the change in the definition of helping relationship dominated by Western countries. Indigenization of the social work knowledge including the redefinition of the helping relationship and professional boundaries within the cultural milieu, not only in practice but also the social work education in the Chinese context, will be discerned.



SP 20-28-1-3

CON-1302

The Effectiveness of Mindfulness-based Staff Retreat on Improving the Body-mind-spirit Well-being of Frontline Social Service Workers: A Prospective Study

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Frontline staff, such as care workers, plays a critical role in supporting and enhancing the well-being of service users. These frontline staff work constantly under various types of pressure, their well-being are inevitably affected. To improve their well-being, the Council organised mindfulness-based retreats for them to better connect with their “inner self” and with the organisation’s mission.

The study aims to evaluate the effectiveness of the mindfulness-based staff retreats on the frontline staff's well-being and their connections to their “inner self” and to the organisation. In this prospective study, 30 one-day retreats were organised between June 2015 and July 2016. The retreat activities included communicating the organization vision, mindfulness activities, and sharing of the positive encounters at work. 935 participants filled in the pretest questionnaires prior to the retreats and 874 (i.e. 93.5%) of them filled the posttest questionnaire one month after the retreats anonymously. The questionnaire included measures on self-rated understanding of the Council’s mission, vision and values, frequencies of doing mindfulness activities, and the Holistic Well-Being Scale. After the retreats, participants reported significantly better grasping of the missions, visions and values of the Council.



SP 20-28-1-4

CON-1225

Implementing Integrative-Body Mind Spirit Social Work as a Transformative Holistic Pedagogy for Undergraduate Social Work Students in Taipei, Taiwan

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Social work education has slowly evolved to include holistic health and wellness paradigms. This may be in part due to the rising popularity and increasing evidence base around mindfulness, meditation and holistic practices such as yoga and Tai Chi and Chi Kung. This presentation discusses the implementation, barriers and outcomes of the undergraduate course entitled Introduction to Integrative Body-Mind-Spirit (I-BMS) Social Work at National Taiwan University's Social Work Department. I-BMS is a client centered, strength based approach which integrates Eastern and Western modalities of practice and theory, while also addressing systems of oppression through a social justice lens. I-BMS Social Work views harmony, balance, and awareness of connectedness among body, mind, and spirit and between the individual and ecosystem as fundamental to health and wellbeing. The students were mainly undergraduate Taiwanese social work students with a few foreign students from other disciplines. The Professor held Masters and Doctorate Social Work Degrees as well as various Yoga Certifications. The Course used a combination of lecture, demonstration, readings, group work, experiential yoga and mindfulness sessions and reflective journal writing. The Course was taught in two close nit classrooms, one for lecture and one for embodied practice of body-mind-spirit techniques. Students were expected to 1) engage in and develop skills in using body-mind-spirit techniques for personal and professional practice and growth; 2) become familiar with fundamental I-BMS practice skills of engagement, assessment and planning; and 3) gain understanding of the important role of self-care for their wellbeing and effective professional practice. Pre and post course questionnaires captured baseline and completion data around Course skills and knowledge acquisition, empathy, mindfulness, stress management and self care. The information can also inform the development of future I-BMS and I-BMS-related Courses.



SP 20-28-1-5

CON-1169

From Problem to Pleasure: Exploring Sex-positive Sexuality Education in Youth Work

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Sexuality education has always been a challenging topic for parents, teachers and social workers in Hong Kong. Problems like unplanned pregnancy, abortion, under-aged sex, sexual compulsive behaviors, sexually transmitted disease, abuse and sexual violence, ptgf, cyber-sex are some “hot problems”, social workers are spending much efforts in tackling “problems”, educating young people about negative consequences of sex, yet, “problems” still “problems” and young people are still confused and curious about sexuality. From my practice of sexuality education social worker as well as a sex therapist, I witness how problem-oriented sexuality education negatively affects people’s sexual health and the well-being as a human being. As inspired by the youth community and the academic researches on sex positivity, I see the need to explore a sex-positive framework in sexuality education in Hong Kong.

I started developing workshops and program like Sexual pleasure workshops, Visiting love hotels , Sex toy shops tour, condom literacy FB live, dialogue with cross dresser, adults sex skills workshopsetc to explore the incorporation of sex-positive perspectives in sexuality education, I believe tackling the taboo of sex is to face the taboo and advocate a new discourse , and most importantly, young people feel more comfortable to share , and at the end , it is another powerful way of sexuality education. I would like to share the following major themes: (1) Data about sexuality issues about young people (2) What is sex-positive sexuality education (3) what are the insights and lesson learnt from doing a sex-positive sexuality education (4) Implications for social work practice.



SP 20-28-1-6

CON-1043

Utilizing Digital Storytelling to Influence Change: An Outcome-based Trial Case Study

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Digital storytelling (DST), broadly defined, is a storytelling method that is interwoven with digitized images, texts, sounds and other interactive elements, it has been increasingly used for social work and healthcare interventions. Some DST designs aim to empower participants to express their views and develop critical reflectiveness. Although DST is widely discussed in the literature, its effectiveness in actual social work interventions still needs further examination and rationalization. This study developed and field-tested an DST model. By using “My Ethnic Identity” as a heuristic production theme, a pilot study was conducted in Hong Kong in 2018. Participants shared and discussed photos online, and conducted face-to-face presentations. Using a case study approach, the program was evaluated using a one group pretest-posttest design. Participants included N=20 Hong Kong Chinese students, aged 18-24.

Participants’ need for cognitive-closure decreased, self-esteem increased, and their essentialist views on ethnic identity decreased. This study demonstrates that DST has potential to be a change-making strategy for future social work practice and civic education practice, and that proper use of information and communication technology can create space and opportunities for reflective conversations.