DEMENTIA: PERSON-CENTRED CARE AND RELATIONSHIPS

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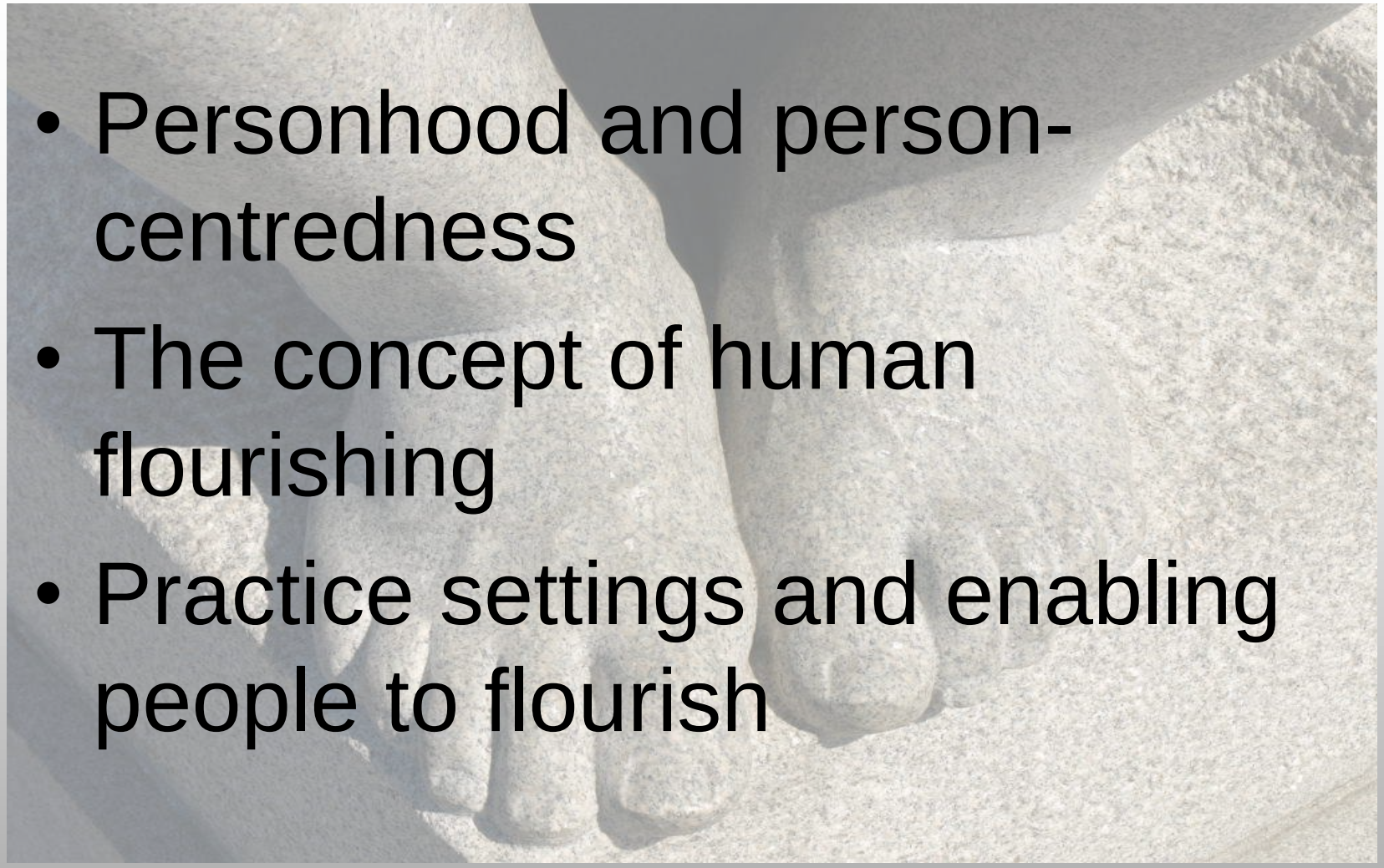
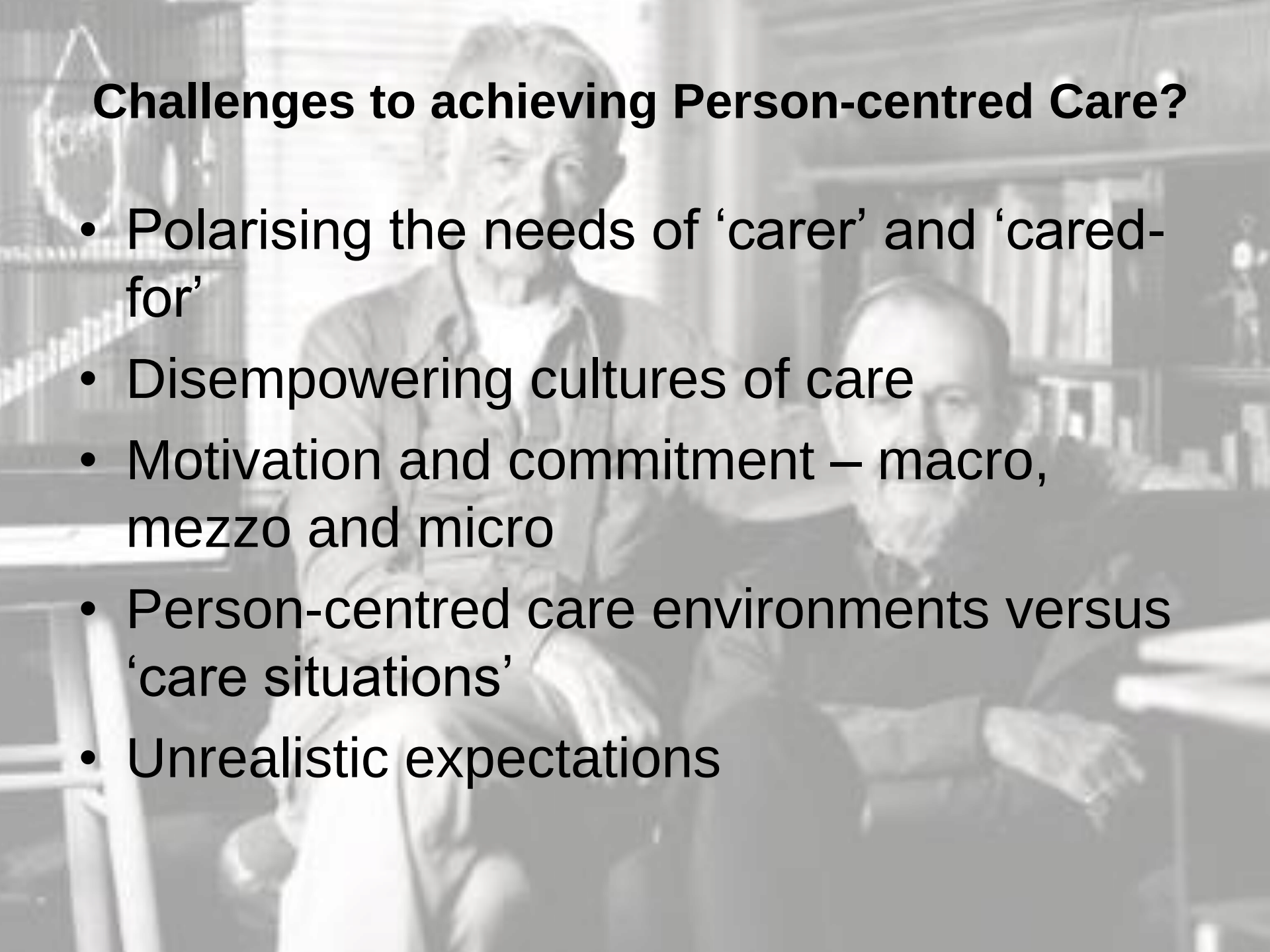
Presentation Focus



- Personhood and person-centredness
- The concept of human flourishing
- Practice settings and enabling people to flourish

Person-centredness: achievable or not?

- The importance of relationships: not an either or!
- The positive and not so positive role of carers: the challenges of ‘health-care triads’ (Fortinsky 2001)
- Person-centred care versus ‘person-centred moments’ (McCormack & McCance in progress)
- The emotional demands of care work
- The challenges of promoting ‘empowering’ rather than ‘power-over’ relationships
- Valuing ‘relationship histories’ (Innes 2009)



Challenges to achieving Person-centred Care?

- Polarising the needs of ‘carer’ and ‘cared-for’
- Disempowering cultures of care
- Motivation and commitment – macro, mezzo and micro
- Person-centred care environments versus ‘care situations’
- Unrealistic expectations

“Mutual confirmation is the most important aspect of human growth. An I-thou relationship involves real knowledge of another, and requires openness, participation and empathy”

(Buber, 1958)

Personhood *"A status or standing bestowed on others" (Kitwood 1997*)

- **Being in a social world:** *persons are social beings*
- **Being in Relation:** *persons exist in relationships with other persons*
- **Being in Place:** *persons have a context through which their personhood is articulated*
- **Being with Self:** *being recognised, respected & treated as a person impacts on a person's sense of self*

(McCormack, 2004)

What is Person-centeredness?

"Person-centeredness is an approach to practice established through the formation and fostering of therapeutic relationships between all care providers, service users and others significant to them in their lives.

It is underpinned by values of respect for persons, individual right to self determination, mutual respect and understanding. It is enabled by cultures of empowerment that foster continuous approaches to practice development".

(adapted from the Older Persons National Practice Development Programme, 2007)

Human Flourishing

- **Human flourishing is both the end and the means of person-centred practice**

Human Flourishing

"We may … be entering an age of greater spirituality within research efforts. The emphasis on inquiry that reflects ecological values, on inquiry that respects communal forms of living that are not Western, on inquiry involving intense reflexivity regarding how our inquiries are shaped by our own historical and gendered locations, and on inquiry into "human flourishing" as Heron and Reason (1997) call it, may yet **reintegrate the sacred with the secular in ways that promote freedom and self-determination ... We may be in a period of exploring the ways in which … we can both be and promote others' being, as whole human beings** (Lincoln & Denzin, 2000, p. 185)".

Flourishing in Partnership

achieving growth

inner knowing - taking right action effortlessly

pushing boundaries

natural flow

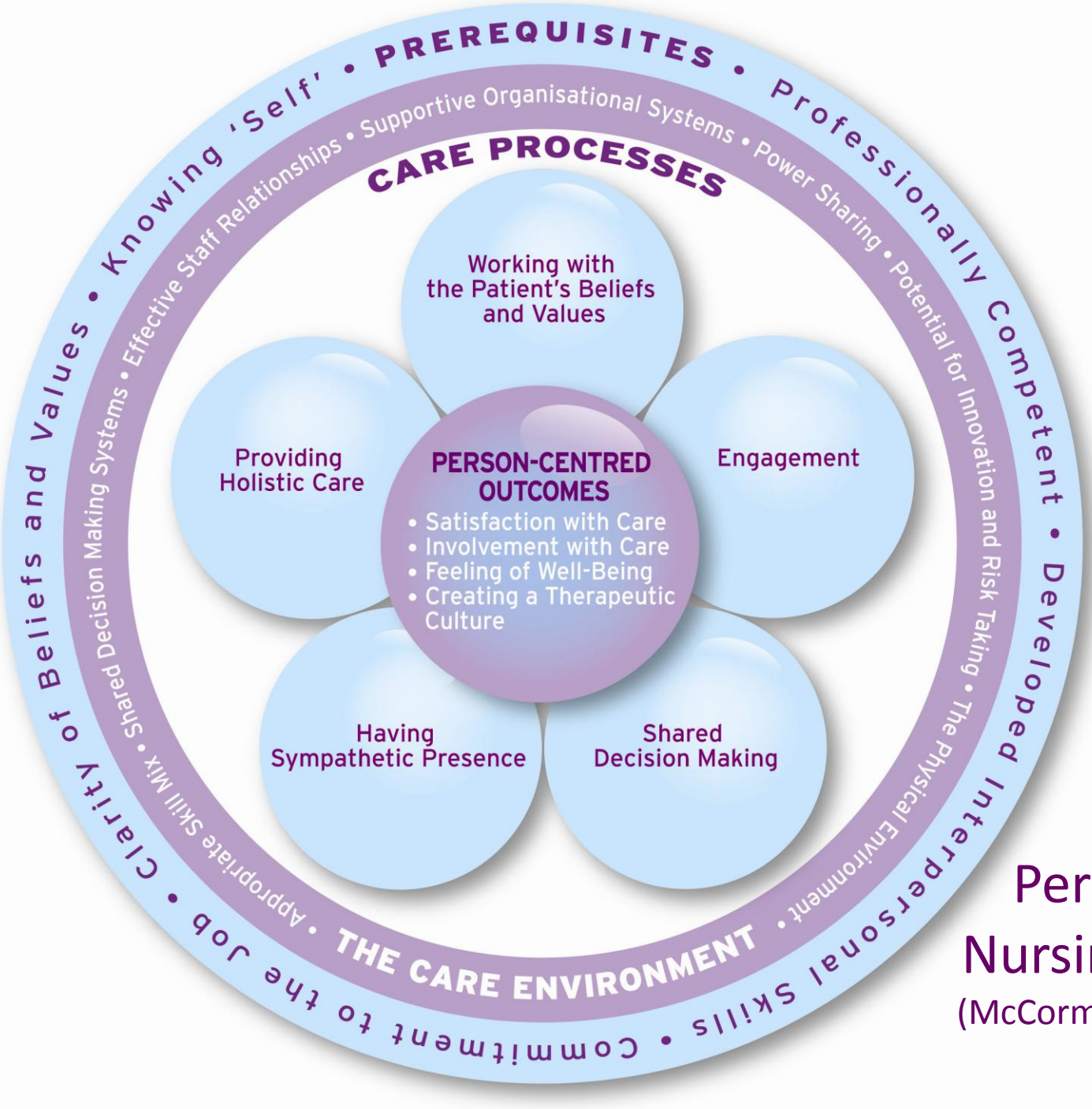
(Senge et al 2005, Titchen & McCormack, 2008)

Person-centred practice = Person-centred workplace

People with dementia (and carers and care workers) can expect:

1. To assert will or desire
2. To have the ability to express a range of emotions
3. The initiation of social contact
4. Affectional warmth
5. Social sensitivity
6. Self-respect
7. Acceptance of others with dementia
8. Humour
9. Creativity and self-expression
10. To be able to show pleasure
11. Helpfulness
12. Relaxation

(Kitwood & Bredin 1992)



Person-centred Nursing Framework

(McCormack & McCance 2006)

Facilitating Person-centred Care

- Knowing the person
- Knowing self as person/care worker
- Knowing own and others limitations
- Knowing the environment

(McCormack & McCance 2006; McCormack & McCance 2010; McCormack 2004)

Knowing the person

CRITICAL REFLECTIVE QUESTIONS

- How are residents helped to form relationships?
- How are residents enabled to retain social connections and grow through social contact?
- How are residents helped to make sense of their space and place?
- How is dignity and respect shown to residents?

ACTIVITIES

- Person-centred biographical assessment
- Finding out about the kinds of relationships the person likes to form
- Getting to know the person's social context (roles, relationships, meaningful relationships etc)
- How do residents feel about their space and place
- Getting to know the person's values and beliefs

Knowing self as person/care worker

CRITICAL REFLECTIVE QUESTIONS

- How explicit are care values in the setting?
- How are care values used to shape the way the team engages?
- How are older people talked about?
- How does ‘formal talk’ match ‘informal talk’
- How well do I know myself as a care worker?

ACTIVITIES

- Developing values statements collaboratively, inclusively and involving all stakeholders.
- Paying attention to language
- Changing and challenging language and ‘everyday talk’
- Exploring own beliefs about ageing and disability
- Exploring individual rights

Knowing own and others limitations

CRITICAL REFLECTIVE QUESTIONS

- What do I need to know to be able to work in a person-centred way?
- What are my learning needs?
- How do we create a practice culture where feedback and challenge with support are part of everyday practice?
- What is my role and role of others in the team?

ACTIVITIES

- Clinical supervision.
- active learning and work-based learning.
- High challenge with high support workshops and role-modelling in practice.
- Role clarification
- What is valued in practice and what is not – the ‘simple tasks’ of nursing

simple task.ppt

Knowing the environment

CRITICAL REFLECTIVE QUESTIONS

- How well does the environment support person-centred care?
- What are the limitations of the environment and how might these be overcome?

ACTIVITIES

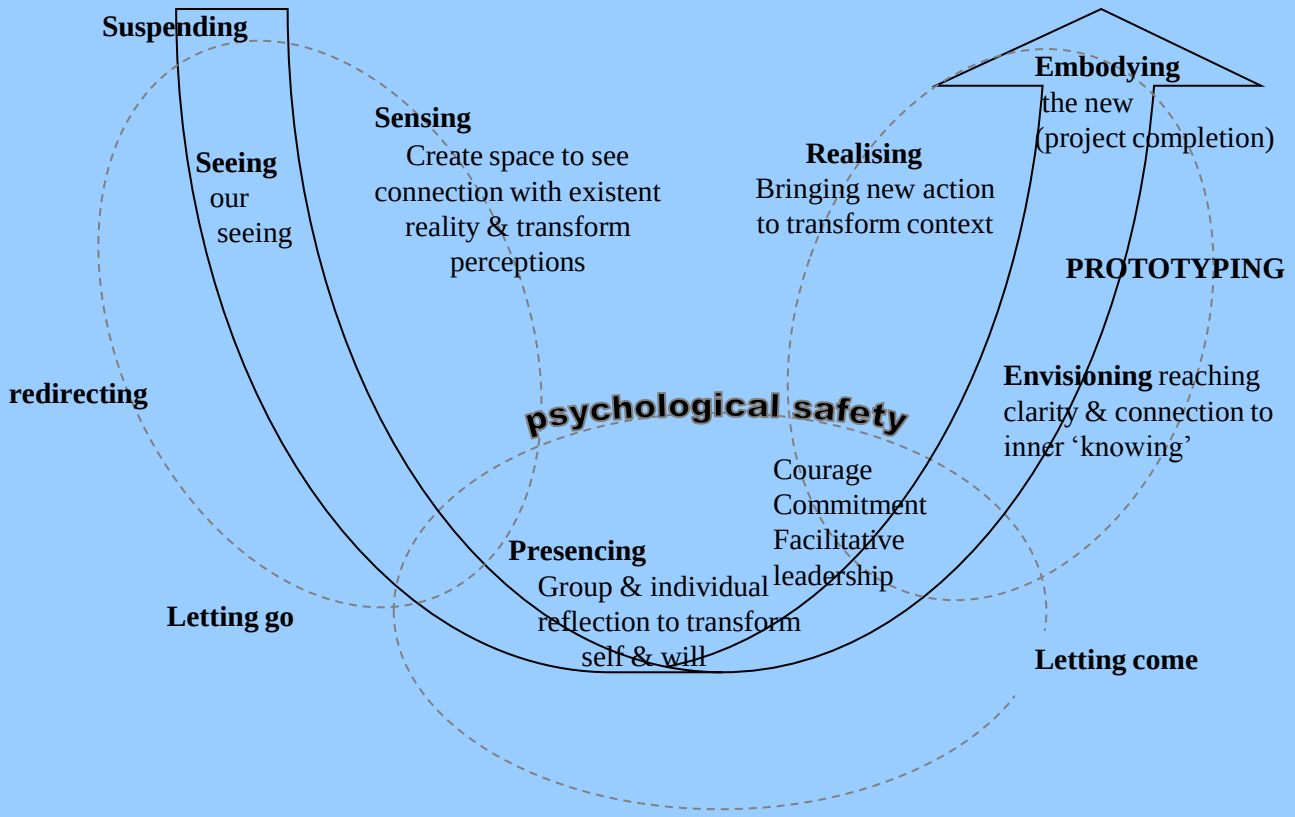
•Cats, Skirts, Lipstick and Handbags! cats.ppt

- Environmental ‘walkabouts’
- Practice observations.
- Changes to physical environment, (e.g. lighting, use of colour, creating different spaces)
- promoting dignified care as care worker and receiver of care (e.g. meaning of ‘private space’; shared spaces; use of rehabilitation aides.

How do we help people to flourish?

Metaphor	
Spiralling through turbulence	**Authentic facilitation** that is consistent with the shared values and beliefs of co-participants and that results in human flourishing.
Circles of connection	**Co-construction of a shared reality** and spiralling awareness and understanding that has no beginning and no end.
Creative effectiveness	Through **blending, improvisation, synchronicity, atunement and balance**
Movement in the stillness	The **stillness of reflection**, contemplation and emptying the mind creates a movement that enables future meaningful, ethical action and understanding to occur
Embodied knowing	Connection with the environment through an **internalisation** of its culture(s) or the culture is enacted and seen through a person's body/being in the world.
Energising forces	Transformation occurs through **moments of 'crisis'** that trigger a need for change. Creative expression at moments of crisis generates energy from a new ability to express feelings, experiences, spirituality, ethical concerns, embodied and tacit ways of knowing
Openness to all ways of being	Being open to and appreciative of **different world views**
Flowing with turbulence	Working with turbulence requires the use of **emotional and spiritual intelligences**

Theory U (Brown & McCormack 2010, adapted from Senge et al 2005).



Through
- Feedback
- Focus groups
- Values & beliefs
- Reflective sessions
- Change to ward practice
- Difficult issues & resultant actions
- Evaluation & outcomes

‘Pooh’ Wisdom!

“Knowledge and cleverness tend to concern themselves with the wrong sorts of things, and a mind confused by knowledge and cleverness, and abstract ideas tends to go chasing off after things that don’t matter, or that don’t even exist, instead of seeing, appreciating, and making use of what is right in front of it”.

(The Tao of Pooh and the Te of Piglet, 2002)

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