

# THE UNIVERSITY OF ARIZONA COLLEGE OF NURSING

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## Spirituality and Well-Being: Testing Family Spiritual Interdependence Theory

Suk-Sun Kim, PhD, RN, MS, *Postdoctoral Fellow, Duke University*

Pamela G. Reed, PhD, RN, FAAN, *Advisor & Professor, The University of Arizona*

### Problem

There is little published research into the important question regarding the concept of 'family spirituality' and the degree to which congruence between elders' and family caregivers' spirituality is related to the well-being of elders and their family caregivers.

### Purpose

Test Kim's (2006) Family Spiritual Interdependence Model to investigate actor and partner effects of spirituality on well-being as well as non-independence of spirituality and well-being between elders and caregivers.

### Significance

#### ❖ Spirituality

- Important to many people around the world
- Strong individualistic and private matter
- Research lacking on its relationship to families, communities and environment
- Best understood in relationship with others because relationships are integral to one's experience of it

### Theoretical Framework

- Kim's (2006) Family Spiritual Interdependence Model was developed and tested to explain the relationship of family spiritual interdependence to the well-being of elders and their family caregivers in family caring relationships.
- Was applied to a dyad of a caregiver and a care-recipient.
- Three major concepts: family interdependence, spirituality and well-being.

#### ❖ Family Interdependence

- Assumed
  - Direct and indirect influences among family members.
  - That one person's emotion, cognition, or behavior affects the emotion, cognition, or behavior of a partner in two-person relationships.
- Derived from
  - Family System Theory
  - Actor-Partner Interdependence Model (APIM: Kashy & Kenny, 2000; Kenny, 1996)
  - Watson's Human Science and Human Caring Theory (1988).

#### ❖ Spirituality

- Common human experience that forms an integral part of every person's search for meaning and purpose in life, suffering, and illness.
- Outward expression of an individual's intra, inter, and transpersonal experience
  - Intrapersonal connectedness within oneself
  - Interpersonal connectedness with others and environment
  - Transpersonal connectedness with God or a Higher power

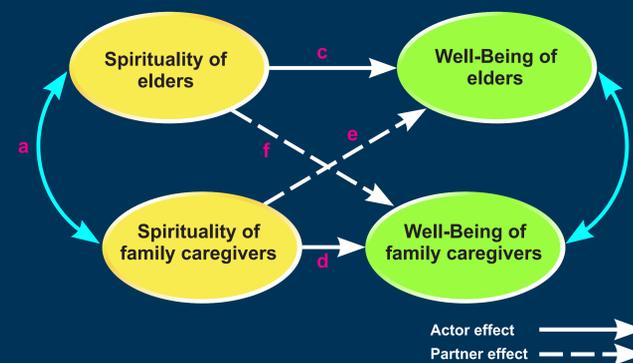
(Reed, 1992; Swinton, 2001; Tanyi, 2002)

#### ❖ Well-Being

- An individual's satisfaction with life, with the cultural and intellectual conditions under which he/she lives and with goals, expectations, and concerns.
- Broad judgments about his or her life as a whole, as well as about domains such as marriage and work by each individual and family.

(Diener et al., 1999; Diener, 2000)

### Family Spiritual Interdependence Model



#### ❖ Relationships among Concepts

- a** = There is non-independence of spirituality: elders' spirituality correlates with family caregivers' spirituality.
- b** = There is non-independence of well-being: elders' well-being correlates with family caregivers' well-being.
- c&d** = There are significant actor effects: elders' and caregivers' spirituality influences their well-being within the same person.
- e&f** = There are significant partner effects: the elders' spirituality influences their partner's (caregiver) well-being and the caregivers' spirituality influences their partner's (elder) well-being.

### Research Questions

1. Is there non-independence of spirituality such that elders' spirituality correlates with caregivers' spirituality?
2. Is there non-independence of well-being such that elders' well-being correlates with caregivers' well-being?
3. Are there actor effects such that elders' and caregivers' spirituality predicts their well-being within the same person?
4. Are there partner effects such that caregivers' spirituality predicts their partner's (elder) well-being and elders' spirituality predicts their partner (caregiver) well-being?

### Method

#### ❖ Design

- A descriptive correlational design

#### ❖ Participants

- 157 Korean elder-family caregiver dyads in Seoul, Korea participated

#### ❖ Measurement

Using multiple indicators of spirituality and well-being to measure level of spirituality and well-being across multiple dimensions in elders and family caregivers.

#### • Spirituality

- Spiritual Perspective Scale (Reed, 1987)
- Self-Transcendence Scale (Reed, 1986)
- Purpose in Life Scale (Crumbaugh, 1968)

#### • Well-being

- Center for Epidemiological Studies-Depression Scale (Radloff, 1977)
- Satisfaction With Life Scale (Diener, et al., 1985)
- Positive And Negative Affect Schedules (Watson et al., 1988)

#### ❖ Data Analysis

- Question 1 and 2: standard Pearson correlation coefficient
- Question 3 and 4: Actor-Partner-Interdependence Model

(APIM: Kashy & Kenny, 2000; Kenny, 1996) PROC MIXED in SAS

### Results

#### ❖ Q1 non-independence of spirituality:

There were moderate and significant correlations on spirituality between Korean elders and family caregivers.

- Spiritual perspectives ( $r = .45, p < .01$ )
- Self-transcendence ( $r = .27, p < .01$ )
- Purpose in life ( $r = .41, p < .01$ )

#### ❖ Q2 non-independence of well-being:

There were significant correlations on well-being between Korean elders and family caregivers.

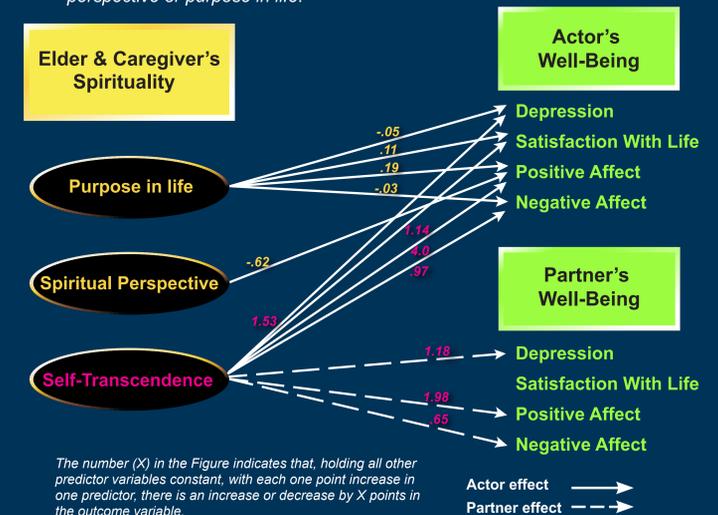
- Depression ( $r = .28, p < .01$ )
- Satisfaction with life ( $r = .46, p < .01$ )
- Positive affect ( $r = .28, p < .01$ )
- Negative affect ( $r = .28, p < .01$ )

#### ❖ Q3 significant actor effects:

- *Spiritual perspective* to ↓ positive affect.
- *Self-transcendence* to ↑ depression, ↑ satisfaction with life, ↑ positive affect and ↑ negative affect.
- *Purpose in life* to ↓ depression, ↑ satisfaction with life, ↑ positive affect, and ↓ negative affect.

#### ❖ Q4 significant partner effects:

- *Self-transcendence* to their partner's ↑ depression, ↑ positive affect and ↑ negative affect.
- No significant partner effects on well-being were found with either *spiritual perspective* or *purpose in life*.



### Conclusion

- In caring relationships, elder's spirituality appeared to be correlated to a large extent with caregivers' spirituality.
- Spiritual interdependence between elders and caregivers significantly influenced their partners' well-being as well as their own well-being.
- Unexpected results in the actor and partner effects may be explained by cultural norms, suppressor effects, or by reconsidering the directionality between the variables.
- The health and well-being of family members may be best understood within a context that includes the spiritual dimension of caregiving, particularly the concept of self-transcendence.
- Nurses may need to develop spiritual caring to help family caregivers and elders connect with something meaningful to enhance their sense of connectedness intrapersonally, interpersonally and transpersonally.