

# Toward A Biopsychosocial-Spiritual Approach to Health/Mental Health Care

Applying Research from the BPS-S Model to Shape Practice

# Objectives



Assess working definitions of health/mental health and propose a definition to frame the discussion.



Explore the factors that lead to and exacerbate symptoms of health/mental health disorders as well as treatment to address sx's and promote health



Discuss the current status of healthcare and gaps in treatment services.



Propose a way forward to provide more whole person care.



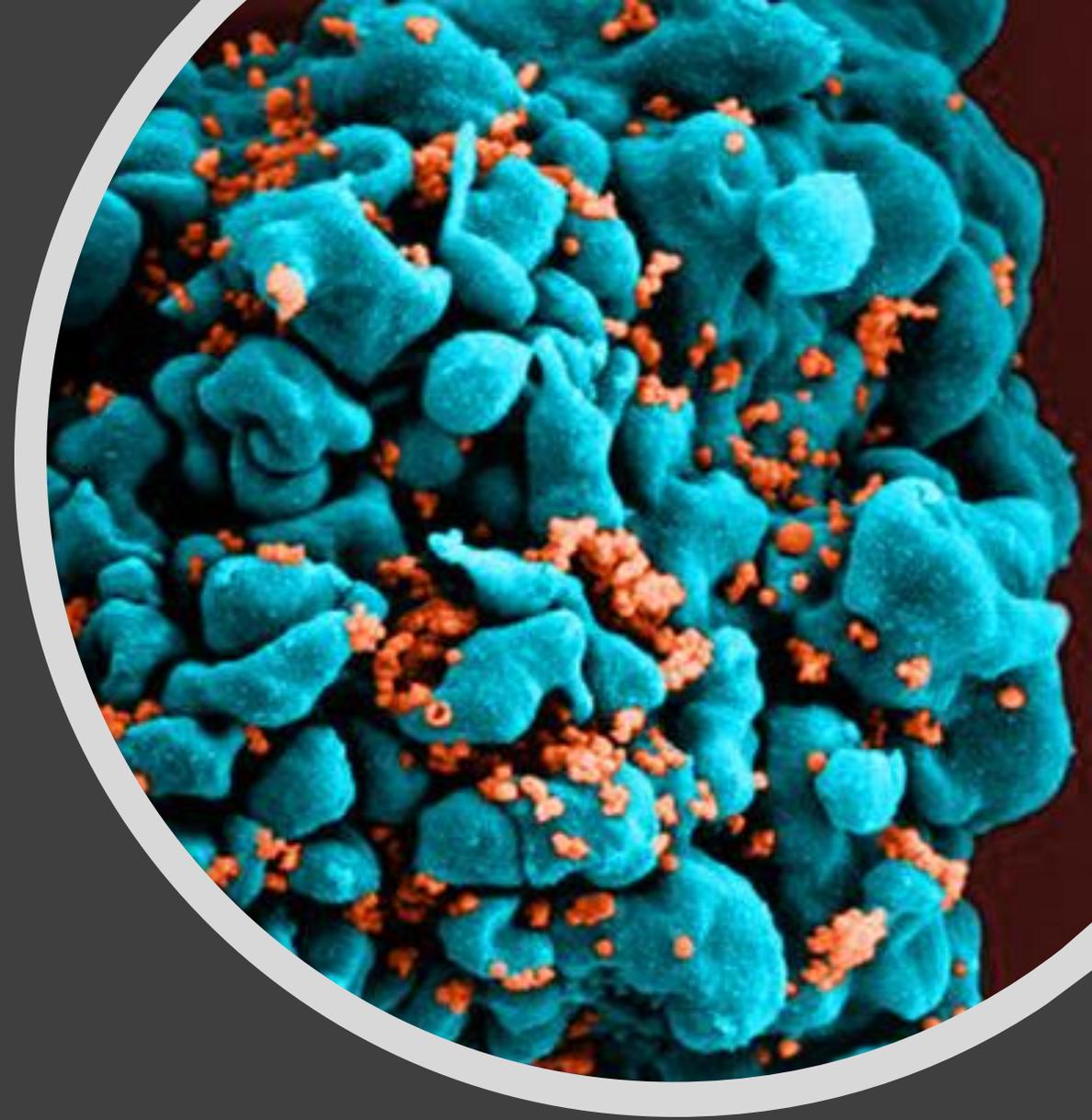
# What is Health?

- The health sciences typically frame conversations of health from a disease perspective- PubMed Search found less than 20 articles about health (Biotechnol, 2013)
- Our definition of health has profound implications for the way that we treat and promote healthcare
- We therefore need to adequately understand the full scope of what health is if we are to have a robust conceptualization of treatment

# Definitions of Health: Oxford Dictionary

“The state of being free from illness or injury.”

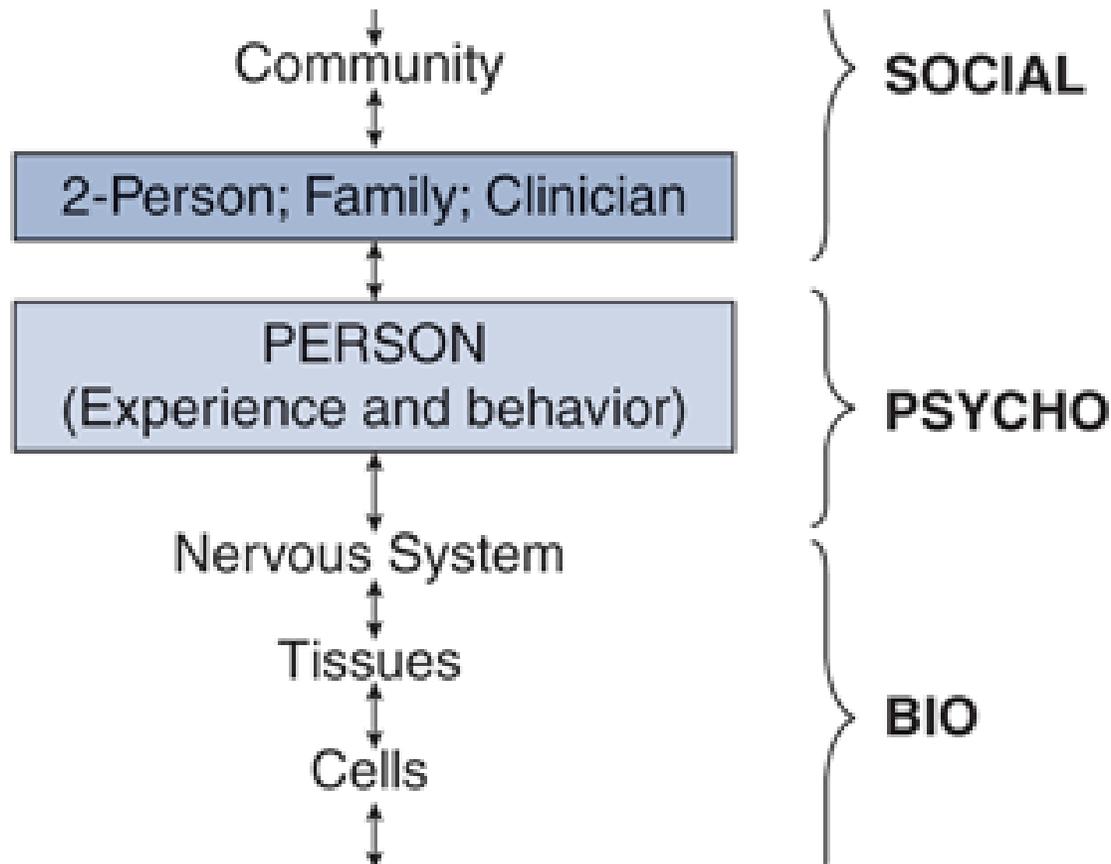
This definition is obviously simplistic and reductionistic, but the healthcare system continues to retain the tendency to treat disease rather than promoting health.



# WHO Definition of Health

- “Health is a state of complete physical, mental and social wellbeing and not merely the absence of disease or infirmity”
- Though this definition has been in existence since 1948, our healthcare system has continued to function from the simplistic paradigm that healthcare is about treating disease and not promoting holistic health





# Biopsychosocial-Spiritual Model: A Brief Context

- Drs George Engle and John Romano first wrote about the BPS model (no spiritual at the time) in 1977.
- The proposed model of practice sought to view individuals as whole, complex individuals with unique circumstances. Engle and Romano took an interest in patients and believed every facet of their humanity was important for treatment
- 29 articles on BPS care with limited exposition for what it is.

## Patient-Centered Care

### BPS Model and its Implications for Patient Centered Care

- George Engel's model had implications for the patient-provider relationship.
- Engel proposed what we would now call a patient centered view of treatment where the individual's opinions are not only heard but valued and viewed as an integral facet of treatment





# Defining Mental Health

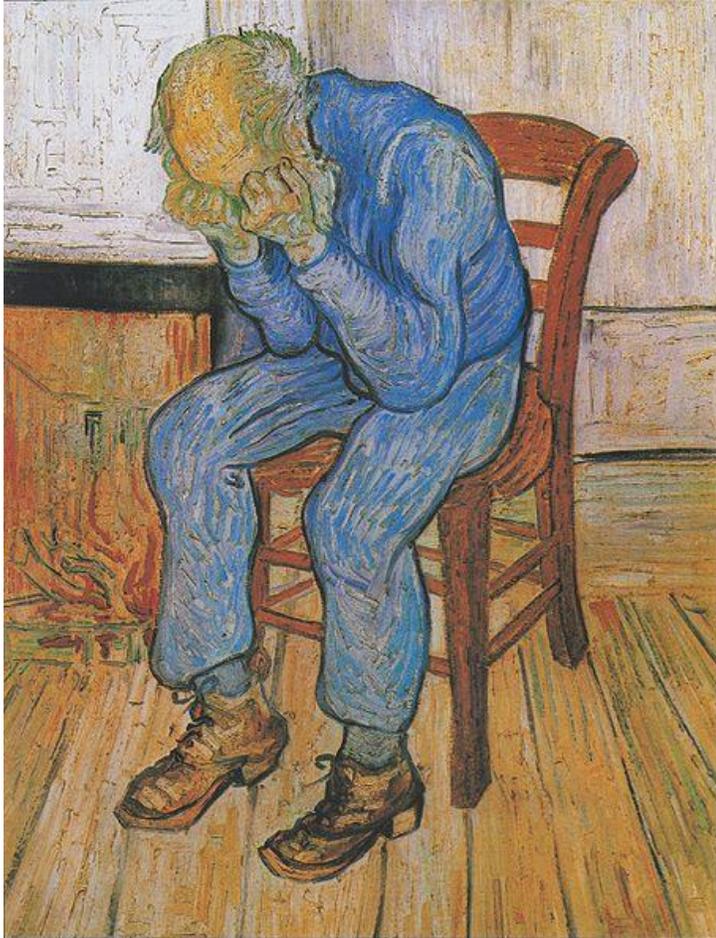
- There is even less of a consensus regarding what mental health is and how to treat it. Conversations about this are often heated due to significance and relevance of mental health to who we are
- Disciplines such as anthropology, sociology, philosophy, theology, psychology, biology, and more attempt to answer this question and have different paradigms for understanding it

# Efforts to Define Mental Health

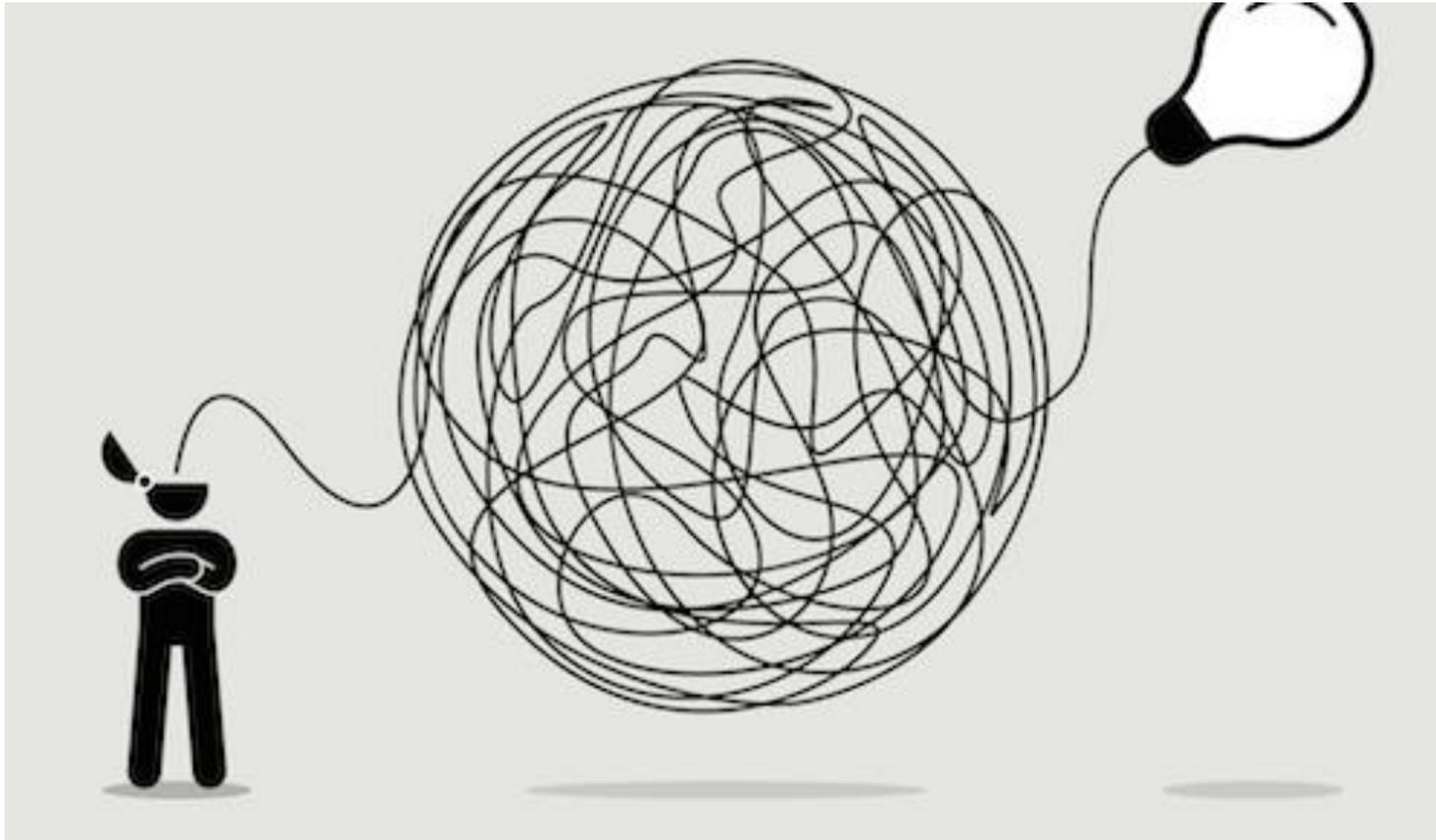
- Dr. Dan Siegel- Has performed research with interdisciplinary team of researchers to acquire working definitions for concepts such as mind, brain, awareness, integration, and so on
- Dr. Harold Koenig- Wrote the Handbook of Religion and Spirituality and has performed research on the pathways between biology, psychology, spirituality, culture, and relationships.
- Dr. Laurie Manwell and colleagues- Assessed perspectives of 56 researchers and individuals with mental illness to acquire a working definition of mental health



# Working Definitions of Mental Health



- “The integration of the brain/body and in relationships where the mind works as a self organizing, emergent, embodied, and relational process that moves the system toward integration and a sense of resilience, harmony, and vitality” (Seigel, 2016).
- “Mental health is the capacity of each and all of us to feel, think, and act in ways that enhance our ability to enjoy life and deal with the challenges we face. It is a positive sense of emotional and spiritual well-being that respects the importance of culture, equity, social justice, interconnections and personal dignity” (Public Health Agency of Canada, 2006).



- Bad- Mental Illness was first understood as a moral failure or as demon possession. The treatment implications were trephination and institutionalization.
- Good- Dorthea Dix, Florence Nightingale, and William Tuke
- There have been major shifts in treatment but there are still advocates on both sides of the isle; we must understand this is a complicated phenomena.
- During our overview we will be talking about various aspects and explanations of mental health and mental illness, so hold conclusions until the end of the discussion.

Mental Illness: An Issue of the Mind, Soul, Brain, Community or Something Else?

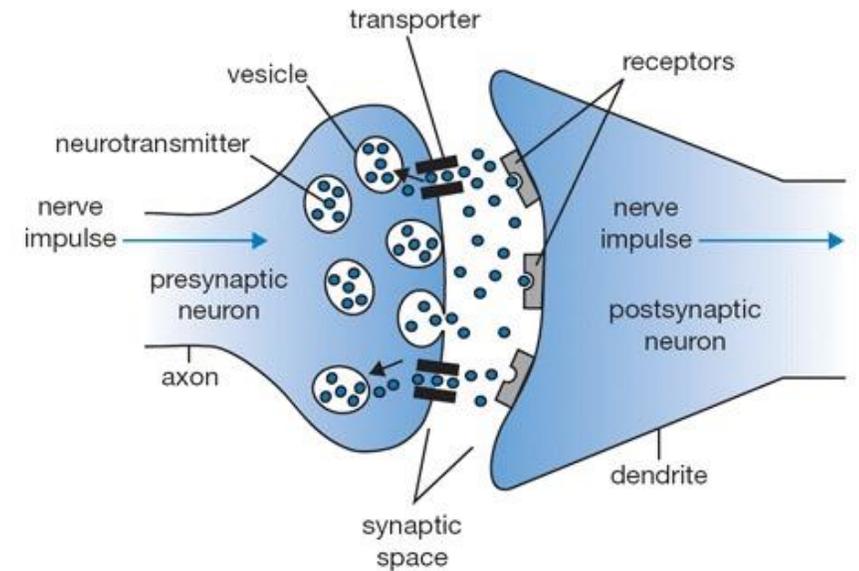
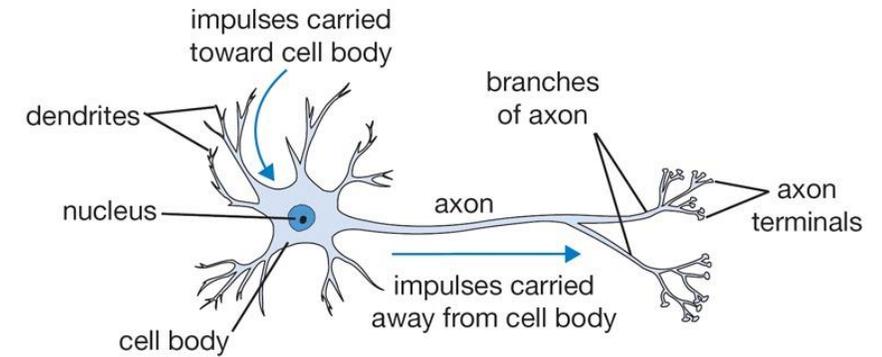


## Mental health at the Cellular Level: Biological Determinants of Health

- What is the brain? *the brain* is comprised of the nervous system within our bodies that is “interwoven with the movements and physiology of the body as a whole.” Seigel goes on to indicate that **the brain** is *the* “neural mechanism that shapes the flow of energy and information.” According to Seigel, the brain is not limited to the activity between our skulls, but is interactive with the rest of our body.

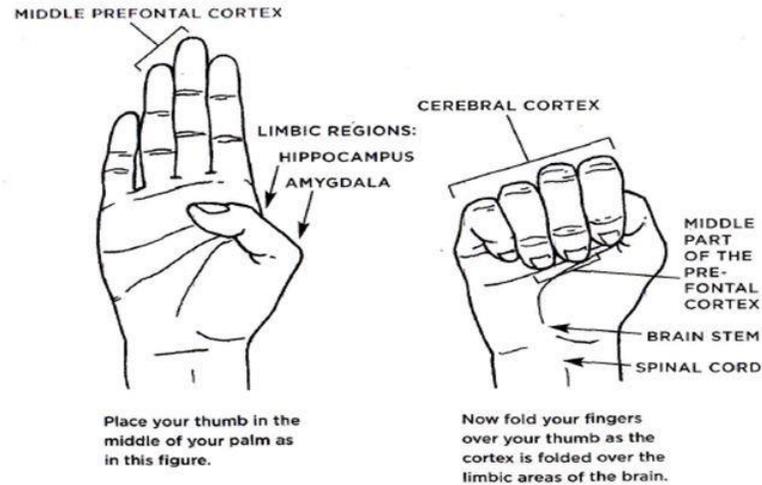
# Neurons, Neurotransmitters, and Everyday Life

- Having some understanding of how the brain works and receives messages is helpful to understanding some of the basics of mental illness
- Major neurotransmitters involved in mental illness include serotonin, dopamine, norepinephrine, GABBA, and glutamate.
- Medications for mental illness often manipulate the amount of neurotransmitters we have access to.



# The hand model of the brain

Daniel J. Siegel, *Mindsight* (Melbourne: Scribe, 2010), p.15



- Mental health not only involves neurotransmitters but also various parts of the brain. There are both a top down and left right model for understanding brain functioning.
- Understanding how various parts of the brain function and work (or fail to work) together is also important for understanding the biology of addiction.

The Disintegrated Brain-Top  
Down Model

# From Biology to Psychology, Understanding the Role of the Mind

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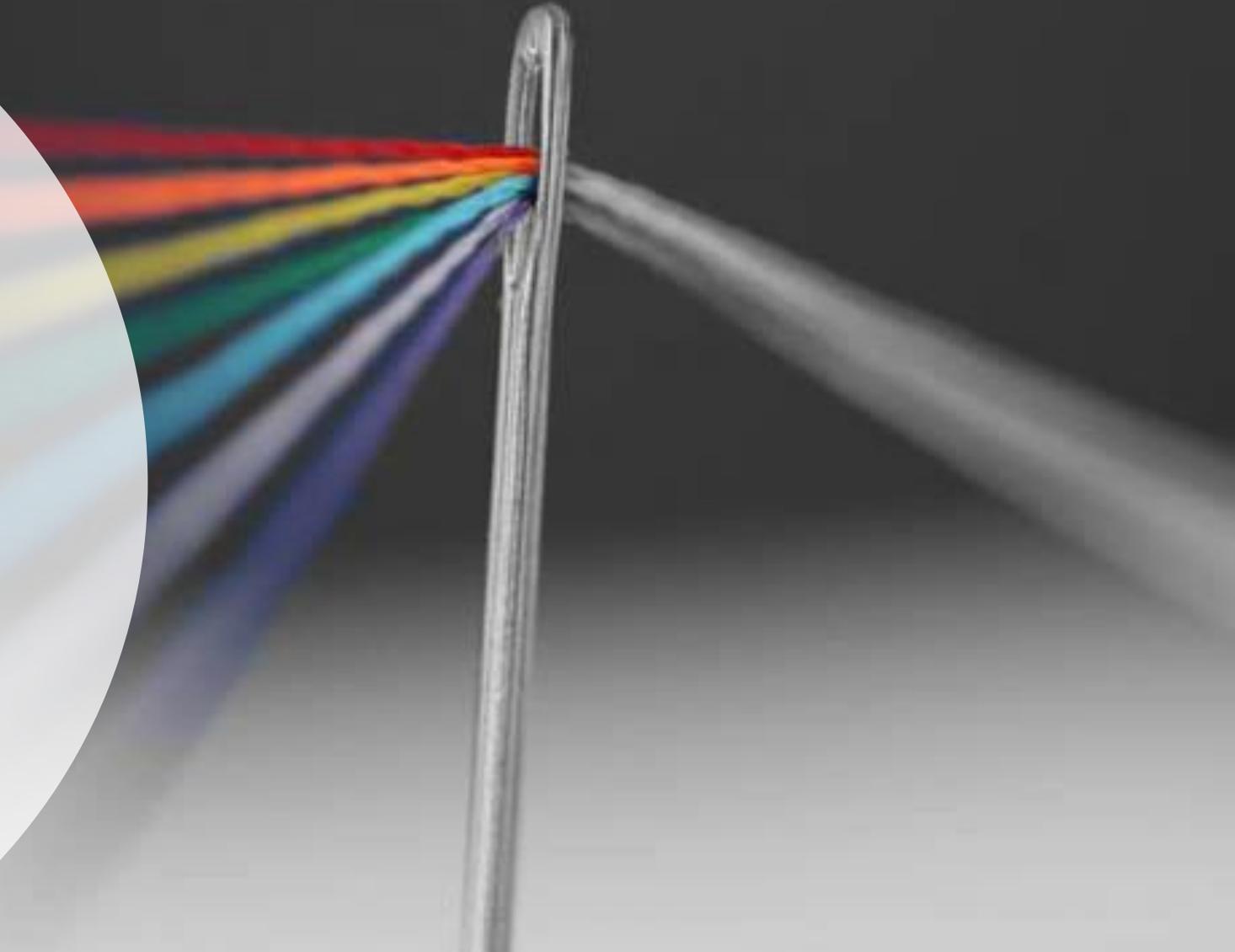
What is the mind? Dan Siegel defines the mind as “the embodied and relational process that regulates the flow of energy and information.” The mind is the process of individuals being aware of their existence, their experiences, the sensations they are experiencing, as well as the thoughts they are having. The mind is what produces the process of self organization as well as emotion, thinking, and memory.



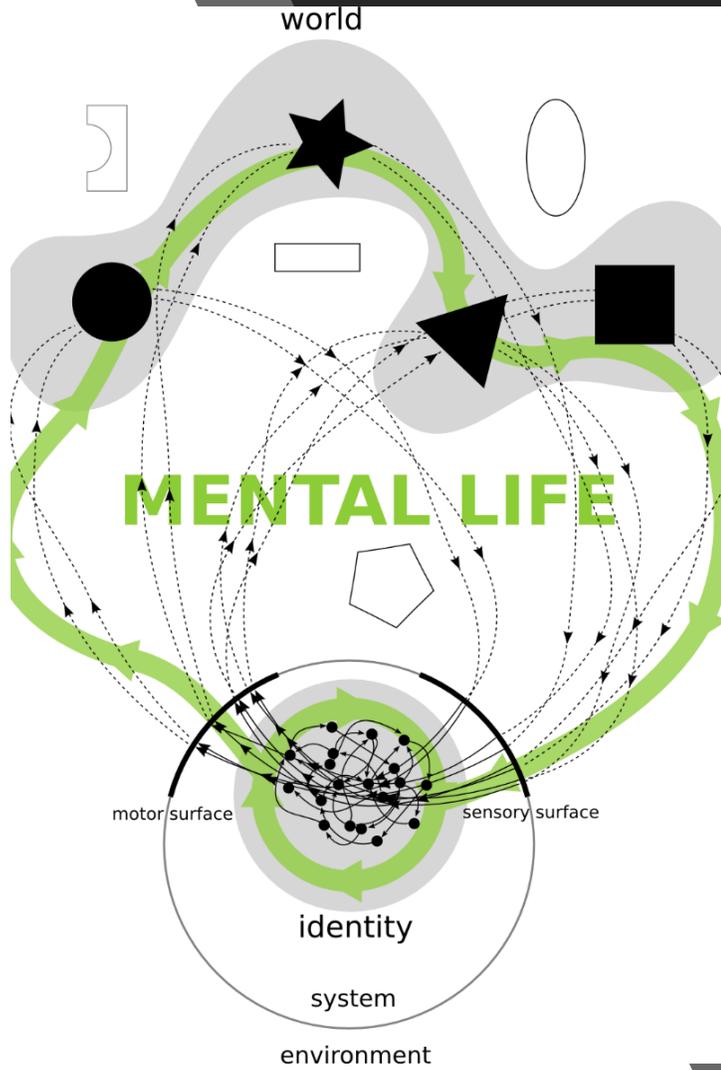
# The Unifying Therapeutic Factor

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- There is some connection between what we think (whether conscious or subconscious), our emotional state, and the behaviors we engage in.

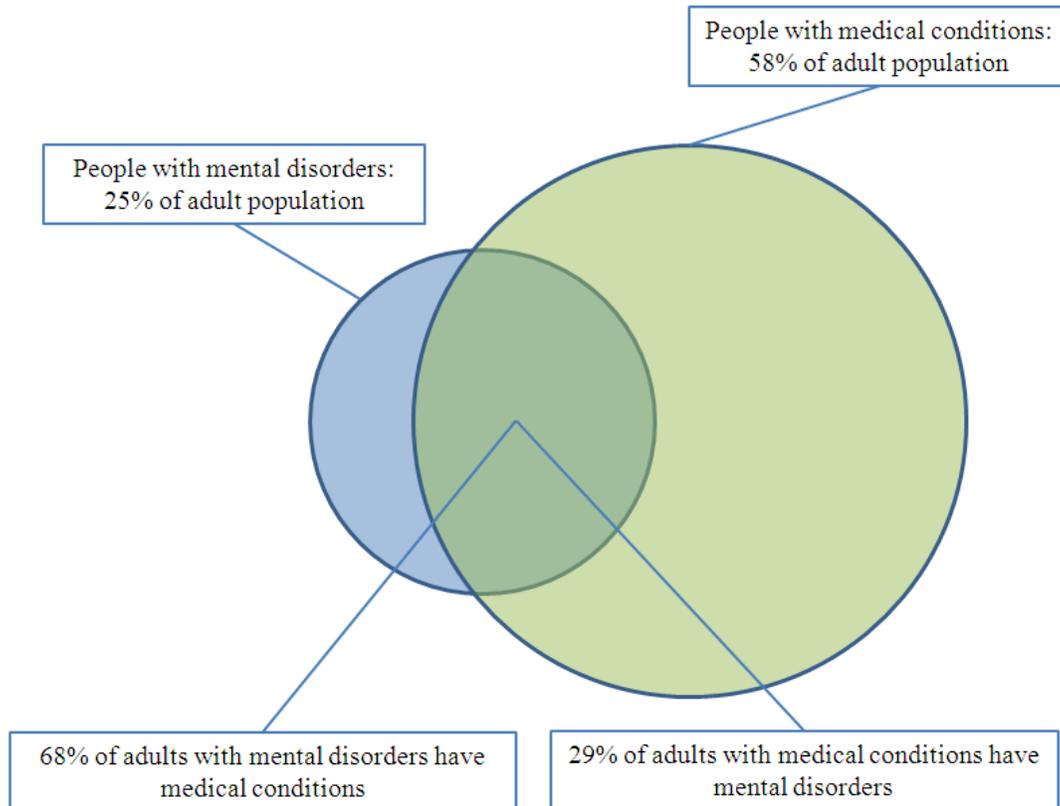


# Mental Life, Continued

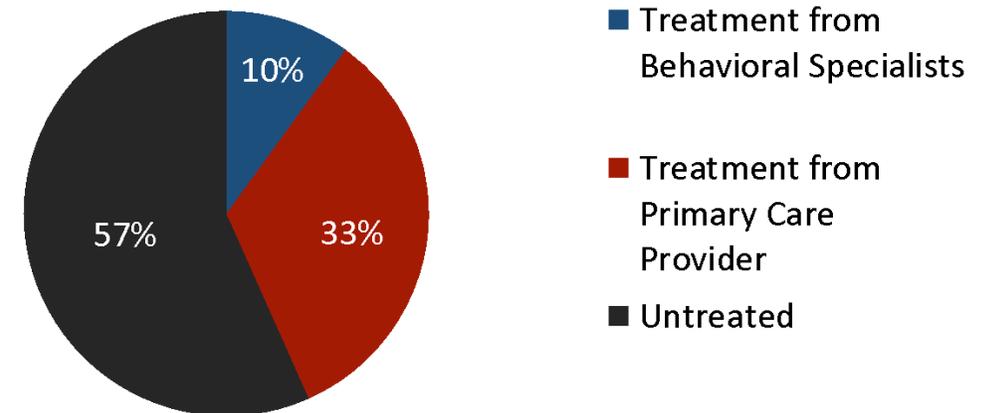


- Our mental life is also comprised of beliefs, attitudes, intentions, hopes, dreams, reasoning, intuition and images. We develop values and beliefs about what the world is, how it functions, and how to find our place in it. We then begin to develop dispositions toward experiences and stimuli within the world which shapes what we would call attitudes. Our moral dispositions and attitude toward the environment shapes what we intend to do and what we hope for the future.
- This also shapes the way we reason and how lower regions of our mental functioning (intuition) guide our behaviors. In short, these processes guide both the explicit and implicit modes of mental functioning which means that our mind is comprised of both the emotions, thoughts, memories, and beliefs that we are aware of as well as those that operate underneath the surface.

# An Exploration of Comorbidity



## Americans Suffering From a Diagnosable Behavioral Disorder



Sociological  
Determinants of  
Mental Illness: How  
Context Shapes  
Behavior



Hardwired to connect-  
Exploring the quality of  
social interactions

The absence of  
connection leads to  
loneliness which can  
exacerbate sx's of  
mental illness.



You are who you know-  
Assessing the content of  
social interactions

We tend to adapt the  
behaviors and values of  
our peers

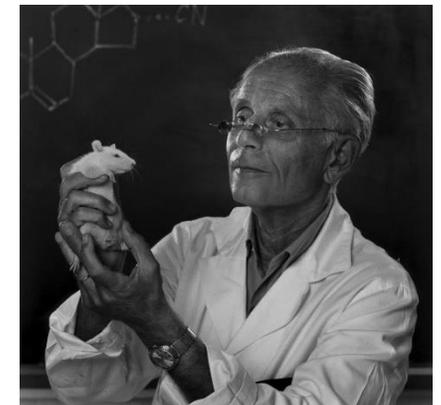
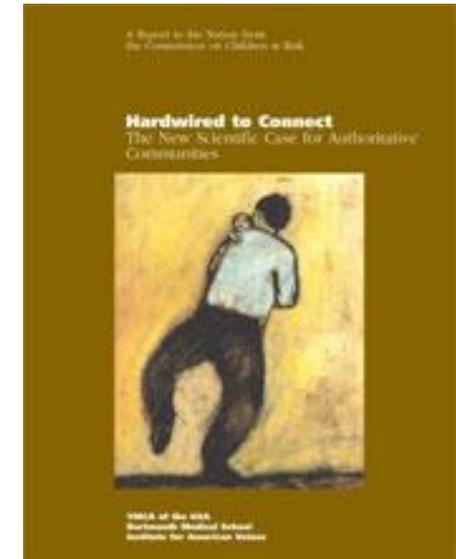


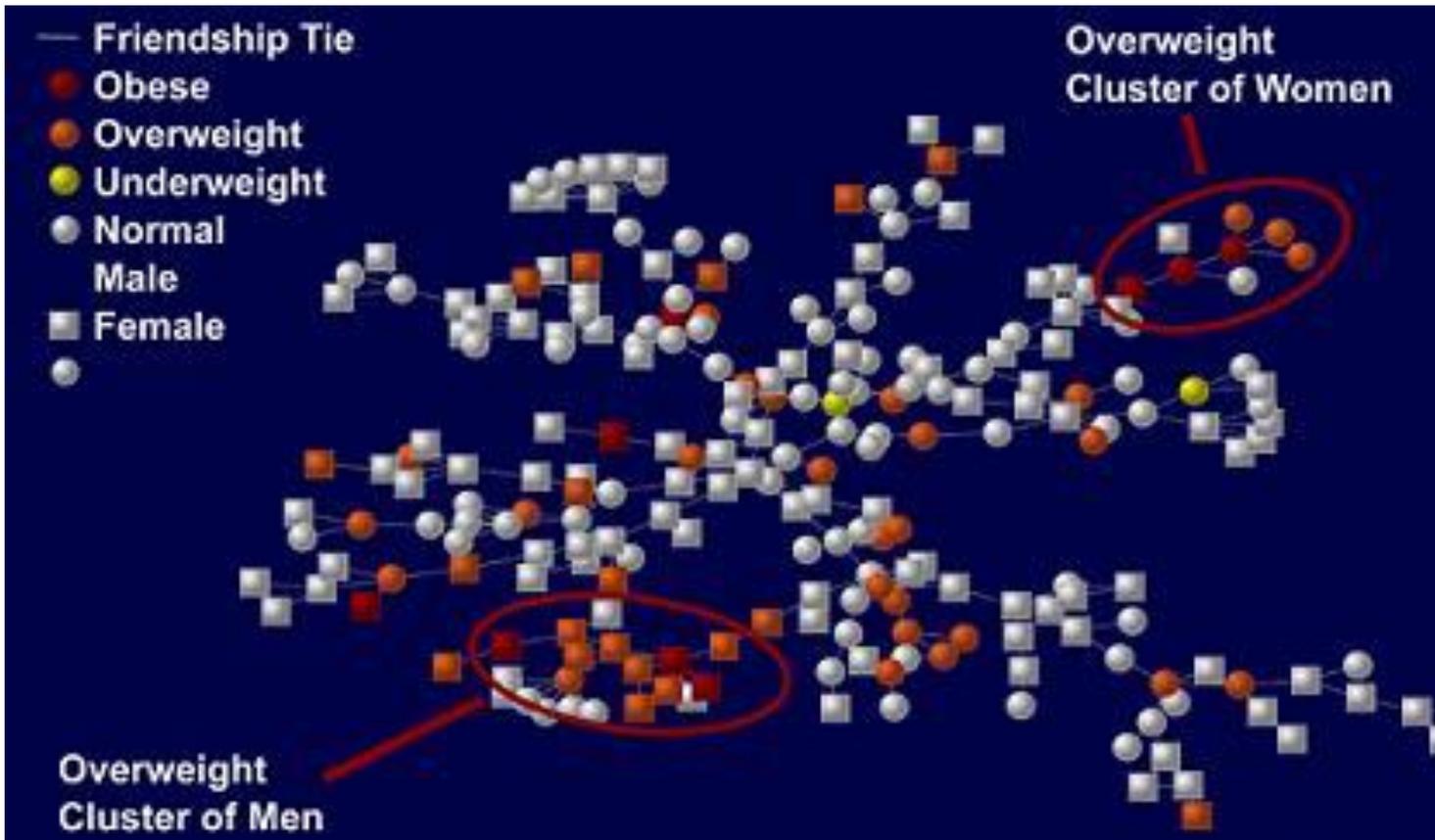
Behavior in context-  
Discussing the  
importance of culture

Assessing the  
importance of culture  
for identity formation  
and behavior

# Hardwired to Connect

- Robert Putnam's work bowling alone brought the awareness of the epidemic of loneliness to the American consciousness. Brene Brown's research regarding the importance of connection and the harmful impact of loneliness builds off of that reality
- There is a compilation of research which shows the importance of social relationships to our physical, psychological, and spiritual health. The lack of relationships leads to overall distress.
- Hans Selye and The Stress of Life





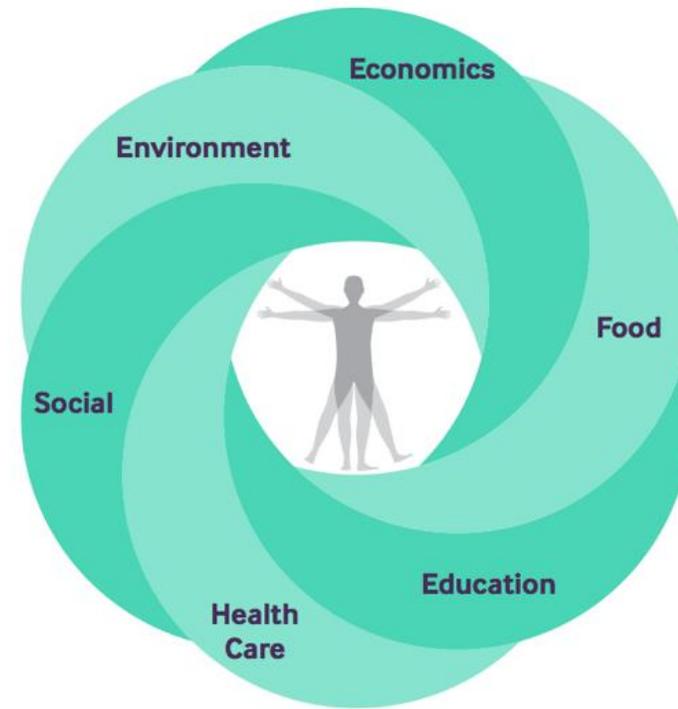
- The content of our relationships has a profound impact on what we do. Nicholas Kristakas has performed research analyzing social networks and their influence on various behaviors and health risks including addiction.

## Contagious Behavior

## Socioeconomic and Environmental

- Our SES and the environment we live in also plays a profound role on our health.
- These factors are often influenced by geo-political factors in addition to the larger cultural context that shapes what is normative and therefore what is also discriminated against.

## Social Determinants of Health





## What's the Soul got to do with it?: Assessing Spiritual Determinants of Health

- Mental Illness can lead to distortion in meaning, purpose and values that guide attitudes, thinking and behavior; and Distortions in a person's connection with self, with others and with the transcendent and vice versa
- Koenig defines *religion* as the "beliefs, practices, and rituals related to the transcendent."
- Koenig defines *spirituality* as the "connection to that which is sacred, the transcendent. The transcendent is that which is outside of the self, and yet also within the self."

# OT Anthropology of the Soul

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- Nephesh- Translated neck, stomach, and throat. Utilized to depicted a bodily desire for food, drink, and breath. Used to depict the seat of emotions and moral dispositions. Also read to mean one's sense of self
- Ruach- Refers to wind, breath, and spirit. Term utilized in Ezekiel 37's valley of dry bones as what is utilized after the bones, tendons, muscles, and skin all come together to develop the bodies. Major meaning is the vital life force and the locus or source of all the higher subjective human capacities.
- Basar- Also translated as flesh and is used within phrases such as one flesh (marriage) and all flesh (human race).
- Qureh- Also translated as "inner parts" or "bowels" These terms are utilized to describe those parts of the body that can discern higher level functions ("my kidneys will rejoice when your lips speak what is right.")
- Leb- Also translated as heart and is used the most (814x in OT). Identified as the "hidden control center of the human." Used to depict the center of both the conscious and nonconscious activity of the human person.





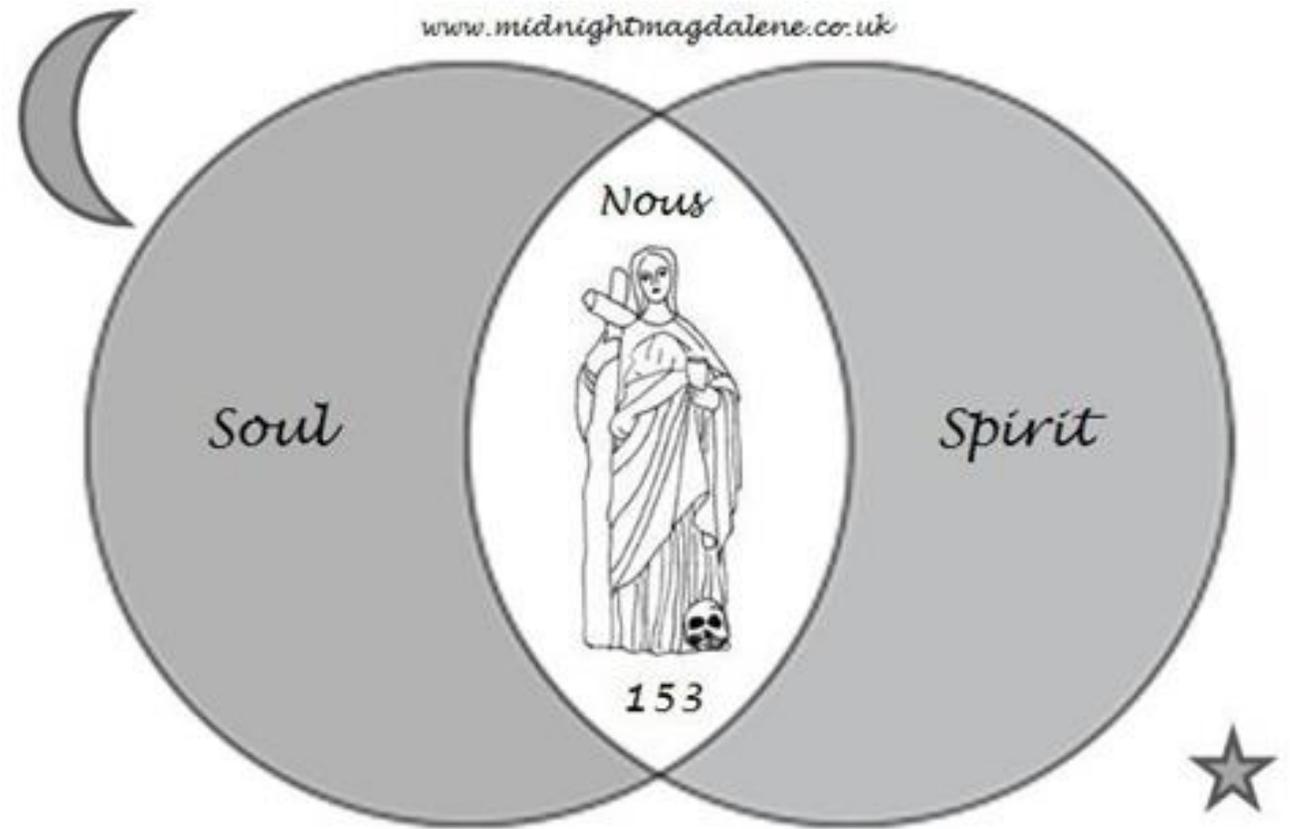
# NT Anthropology of the Soul

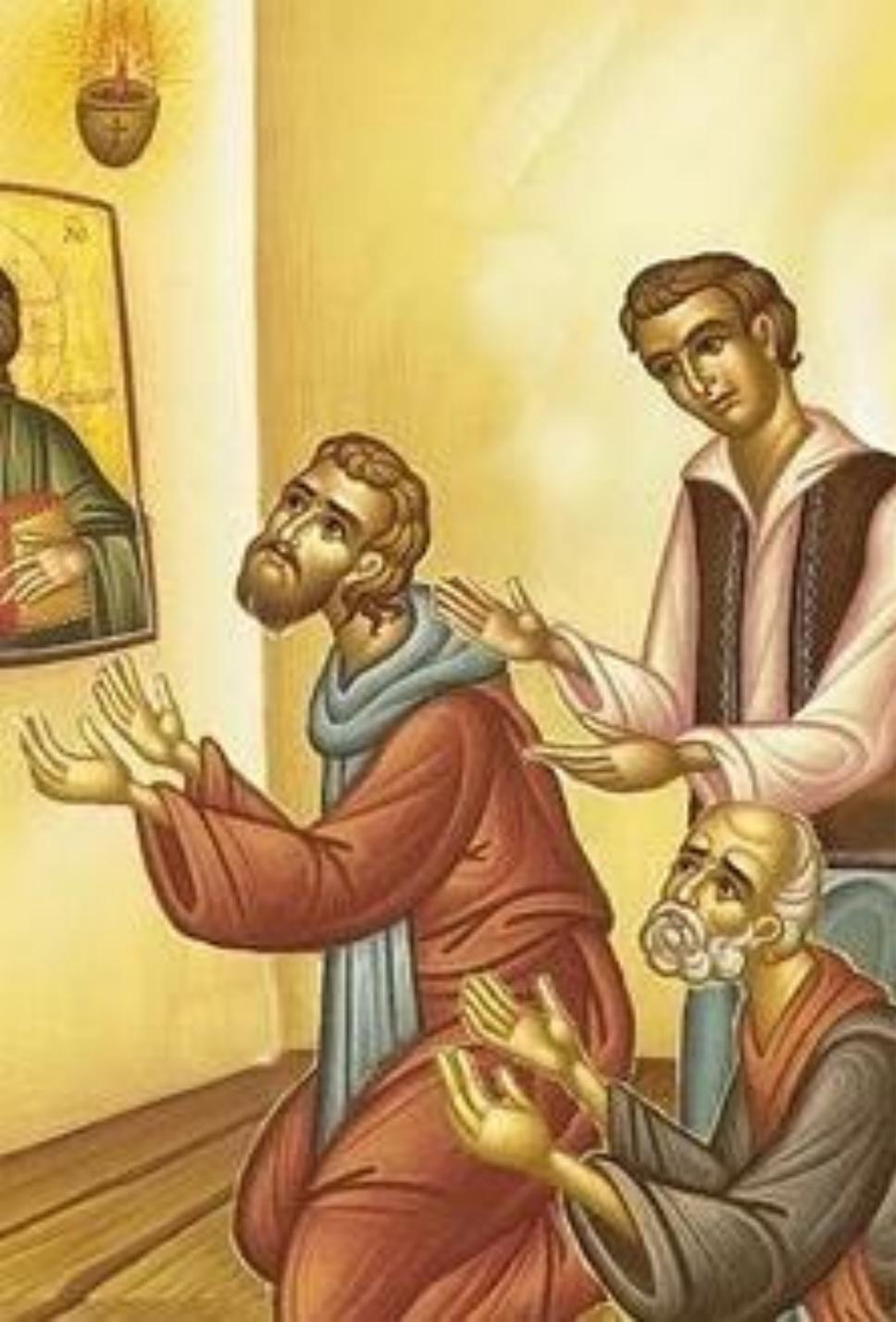
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- Sarx- flesh (the soft substance of the living body, which covers the bones and is permeated with blood) of both man and beasts
- Soma- the body of both men and animals
- Psyche- the breath of life. The vital force which animates the body and shows itself in breathing
- Pneuma- the third person of the triune God, the Holy Spirit, coequal, coeternal with the Father and the Son
  - the spirit, i.e. the vital principal by which the body is animated
    - the rational spirit, the power by which the human being feels, thinks, decides
    - the soul
  - a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting
  - a movement of air (a gentle blast)
    - of the wind, hence the wind itself
    - breath of nostrils or mouth
- Kardia - the heart that organ in the animal body which is the center of the circulation of the blood, and hence was regarded as the seat of physical life
- denotes the center of all physical and spiritual life

# An Introduction to the Nous

- ‘Nous is the highest faculty in man, through which - provided it is purified - he knows God . . . Unlike the dianoia or reason from which it must be carefully distinguished, the intellect does not function by formulating abstract concepts and then arguing on the basis to a conclusion reached through deductive reasoning, but it understands divine truth by means of immediate experience, intuition or ‘simple cognition’. The intellect dwells in the ‘depths of the soul’; it constitutes the innermost aspect of the heart. . . The intellect is the organ of contemplation, the ‘eye of the heart’.”





# Nepsis, Aestheticism and the Spiritual Life

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- Anthony Coniaris, in his work 'Philokalia: the Bible of Orthodox Spirituality', states: "Nepsis means to be completely present to where we are just as a mother has an attentive ear to the least sound of her baby in the crib even as she talks on the phone or vacuums the rug. Love is attentive and watchful. Bishop Kallistos Ware tells us that 'watchfulness means, among other things, to be present where we are - at this specific point in space, at this particular moment in time. All too often we are scattered and dispersed, we are living, not with alertness in the present, but with nostalgia in the past, or with misgiving and wishful thinking in the future. . . The neptic man, then, is gathered into the here and now. He is the one who seizes 'kairos', the decisive moment of opportunity."

“Siri what’s the meaning of life?”



Man’s Search for Meaning

- “Ever more people today have the means to live, but no meaning to live for.”

-Frankl



## The Importance of Teleology

- Teleology- "[I]t does not automatically follow that a man is happy, just because he enjoys what he has set his heart on; many are miserable because they are in love with things that should not be loved, and they become even more miserable when they enjoy them."  
- St. Augustine, from "The City of God"
- Desire is not in itself destructive, but when we desire the wrong thing we gradually deteriorate.

# HANDBOOK OF RELIGION AND HEALTH

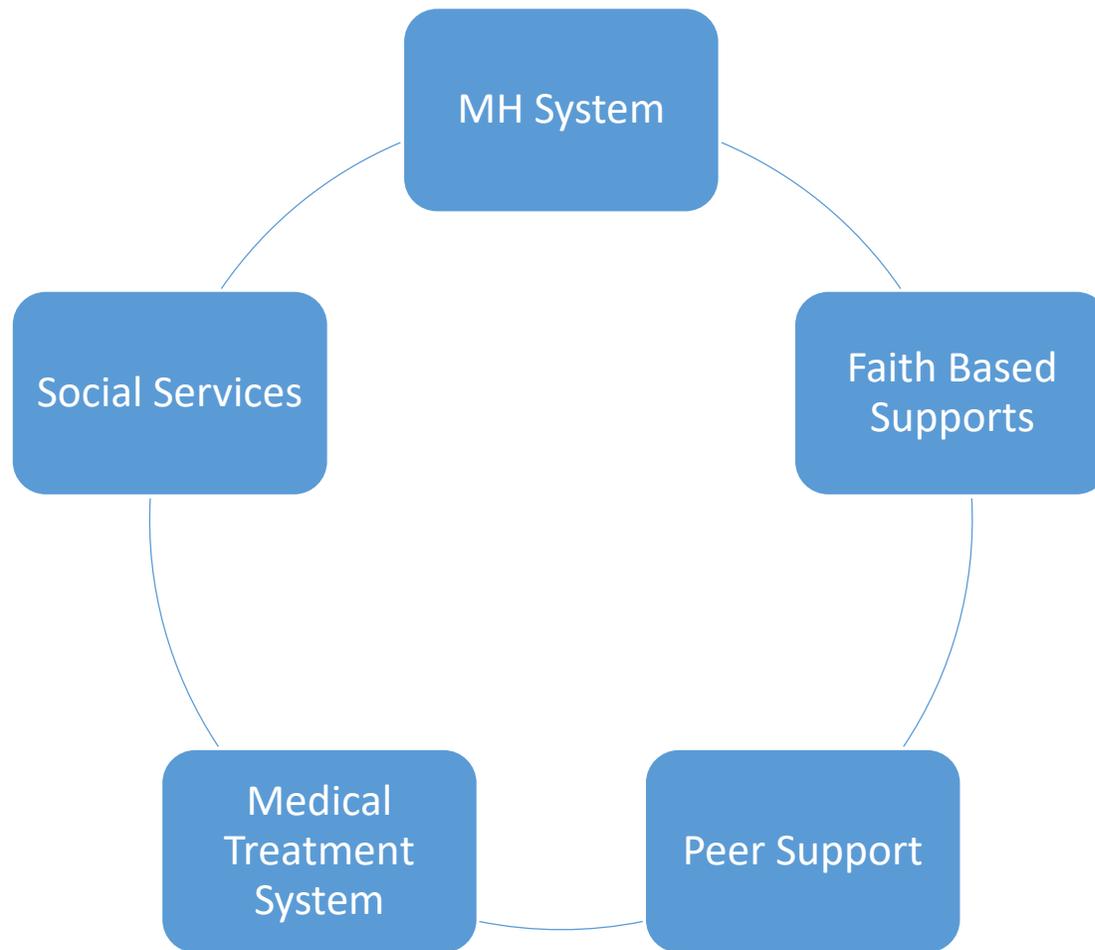
Second Edition

HAROLD G. KOENIG  
DANA E. KING  
VERNA BENNER CARSON

## Research on Religion/Spirituality and SUDs

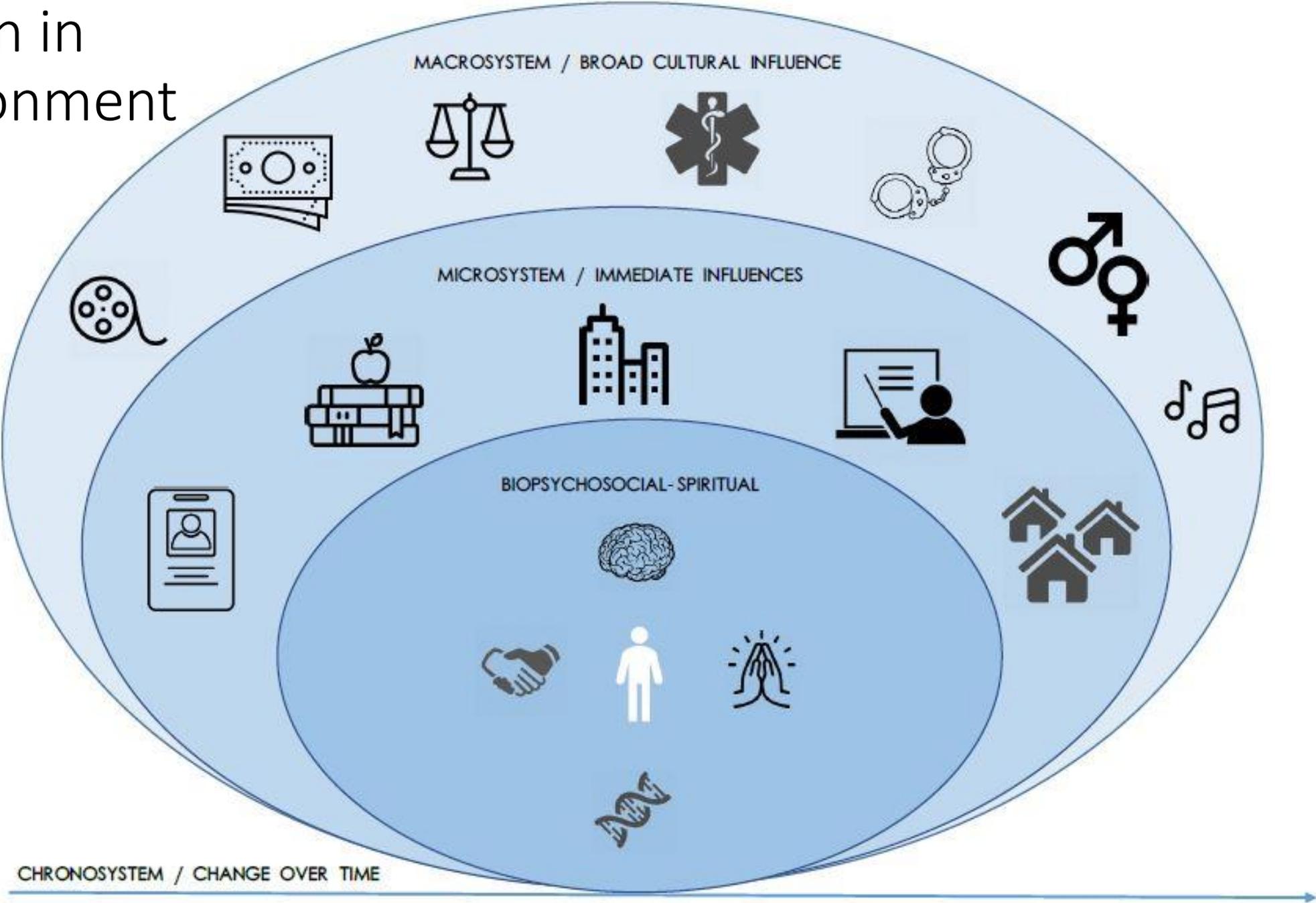
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- Depression- 63 % of the 339 studies since 2000 show R/S as reducing sx's of depression
- Anxiety- 49% of the 147 articles show R/S reducing sx's of anxiety
- Substance Use- 85% of the 184 studies show significant reduction in SUDs
- Mortality- 63% of the 63 studies showed increased longevity of those with more R/S



Treatment as we Know it

# Person in Environment



# A Way Forward: Let's get Integrated

CCHS, PCBH, and a case study to cast vision for further integration

## CHA Primary Care Behavioral Health Integration Model

**POPULATION  
SCREENING**

**Adult Wellbeing  
Questionnaire**  
- depression  
- anxiety  
- alcohol  
- drugs

**BRIEF INTERVENTIONS /  
TREATMENT IN  
PRIMARY CARE**

Behavioral Activation  
Motivational Interviewing  
Self-Management Support  
Problem Solving Treatment  
Peer Support

**SPECIALTY CARE**

Outpatient Therapy  
More Intensive Level of Care  
Community-Based Resources  
Peer Support



**Telepsychiatry  
Consultation**



# Final Thoughts

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“We all want progress. But progress means getting nearer to the place where you want to be. And if you have taken a wrong turning then to go forward does not get you any nearer. If you are on the wrong road progress means doing an about-turn and walking back to the right road and in that case the man who turns back soonest is the most progressive man.”

# Resources

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Foundations for Soul Care- Eric Johnson

Handbook of Religion and Health- Harold Koenig

Body, Soul, and Life Everlasting- John Cooper

Psychology and Spiritual Formation in Dialogue-

Pocket Guide to Interpersonal Neurobiology- Dan Siegel

Connected- Nicholas Christakis

Stahl's Essential Pharmacology- Stephen Stahl

The Theology of Illness- Jean- Claude Larchet

Orthodox Psychotherapy- Metropolitan of Nafpaktos

Care of Mind/Care of Spirit- Gerald May

The Neuroscience of Psychotherapy- Louis Cozolino

The Boy Who was Raised as a Dog & Unbroken Brain- Maia Szalavitz

A Secure Base- John Bowlby

The Stress of Life- Hans Selye

Existential Psychotherapy- Irvin Yalom

Bowling Alone- Robert Putnam

Into the Silent Land- Martin Laird

Quantum Change- William Miller



# Contact Information

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# Questions

