




Spiritual Care and Moral Injury:

21st Century Issues for Medical, Nursing and Allied Health Practitioners

‘Spirituality at a Crossroads’
4th International Spirituality in Healthcare Conference
Trinity College, Dublin, Ireland
21 June 2018

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DOI: <https://doi.org/10.4324/22197676.7185456>
<https://www.researchgate.net/publication/328380705>



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Scope of Presentation

- Introduction
- Moral Injury Narratives
- Defining Moral Injury
- Moral Injury Literature & Research
(Military and Civilian)
- Spiritual Care & Moral Injury
- Future directions
- Questions

Illustrations by Michelle Pike
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Moral Injury Narratives

Since 1999 – The ADF & NZDFs have engaged in high risk deployments

1. Death of civilians (Brown 2005)

Iraq: A vehicle hurtling at high speed (towards an AU soldier check-point), repeatedly failed to stop – was fired upon – a woman passenger was shot/died, a child shot/injured – but civilians had no weapons, no bombs. Though fully authorized to fire, the soldier suffered considerable distress due to the death/injury caused to the mother and child. RTA.

2. Betrayal (Oakes & Epstein 2010)

Afghanistan: An authorized raid but with inaccurate information led commandos killing 4 children and 3 civilian adults. The soldiers felt betrayed having to face court-martial/prison sentence due to being given false information by their command centre.



3. Death & Destruction – Afghanistan: An Army engineer experienced multiple tragic events during one tour – including the loss of two soldier friends shot in the back by their Afghan interpreter. Though also trained as a medic, the engineer felt helpless to save an Afghan child (crushed by a bombed/collapsing wall) who later died in his arms. RTA – Committed suicide (Wood, 2012).



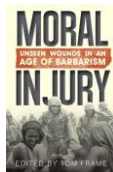
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Moral Injury Narratives Special Forces Officer's biography

'[After returning from deployment] ...I was an empty shell at home. I stopped talking to my wife, had no interest in my children and would burst into tears over the smallest matter ... I would regularly isolate myself to avoid detection... I was negative about everything...' (SFO, p. 72).

.....At times I think I have failed God. At other times I know that I [have] been less than what I might have become, morally and spiritually. I know I am forgiven for my sins of commission and omission. But I still feel guilty. While God forgives, I am not so forgiving. I lack charity and mercy in dealing with the accusations I repeatedly bring against myself (SFO, p. 76).



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'The invisible war on the brain'

US Army Staff Sergeant Perry Hopman – with face painted half patriotic and half death mask – stands before a battery of daily medications (post deployment) from experiencing shock wave blasts to the brain while working as a flight medic treating injured soldiers.

- This is the 'invisible war' to the brain but what of the invisible war to the soul?
- What of the hidden infliction upon the soul of their significant others?

Alexander, C. (2015) "The invisible war on the brain" National Geographic, Feb. 2015: p. 1

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Morally singed....



Michelle Pike: www.michellepike.com.au

... barely survive, badly scorched, belligerently hopeful.

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ARE the various traumatic effects upon veterans and families adequately described and/or classified under PTSD?

What of people's values, ethical/bioethical principles?

What of the damage to personal and social morality?

Not just a bio-psycho injury but also morality/ issues of the soul a "Moral Injury"

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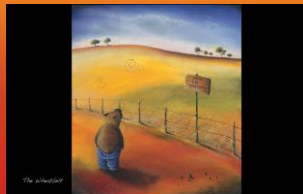


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Scope of Presentation


Defining Moral Injury



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What is moral injury? Google definitions....

- “Moral injury is the damage done to one’s conscience... the damage to one’s moral compass when that person perpetuates or fails to prevent acts that transgress morals, ethical values or codes of conduct”.
- “**Moral injury** refers to an injury to the individual’s moral conscience resulting from an act of perceived moral transgression which produces profound emotional shame”



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What is Moral Injury?

“Moral injury is present when:

- (1) there has been a betrayal of what is morally right,
- (2) by someone who holds legitimate authority and
- (3) in a high-stakes situation.” (Jonathan Shay, 1999/2002)



“Moral Injury is the lasting psychological, biological, spiritual, behavioral and social impact of perpetrating, failing to prevent, bearing witness to, or learning about acts that transgress deeply held moral beliefs and expectations.” (Brett Litz et al 2009).



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What is Moral Injury?

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(Most frequently misquoted definition)

Moral injury is the...

... perpetrating, failing to prevent, bearing witness to, or learning about acts that transgress deeply held moral beliefs and expectations.” (*abbreviation of Brett Litz et al 2009)



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Table 1 Examples of moral injury definitions in chronological order^{a,b}

Author/s	Definition
Shay (2002)	'...a betrayal of what's right, by someone who holds legitimate authority, in a high-stakes situation' (p. 240)
Litz et al. (2009)	'...the lasting psychological, biological, spiritual, behavioral and social impact of perpetrating, failing to prevent, bearing witness to, or learning about acts that transgress deeply held moral beliefs and expectations' (p. 695)
US Department Veteran Affairs (2009) * "Moral Distress"	'...perpetuating failing to prevent bearing witness to, or learning about acts that transgress deeply held moral beliefs and expectations. This may entail participating in or witnessing inhumane or cruel actions, failing to prevent the immoral acts of others as well as engaging in subtle acts or experiencing reactions that, upon reflection, transgress a moral code' (p. 1)
Nash et al. (2010)	'...changes in biological, psychological, social, or spiritual functioning resulting from witnessing or perpetrating acts or failures to act that transgress deeply held, communally shared moral beliefs and expectations' (p. 1677)
Boudreau (2010)	'Moral injury is...the damage done to our moral fiber when transgressions occur by our hands, through our orders, or with our complicity. When we accept these transgressions, however pragmatically (for survival, for instance), we sacrifice a piece of our moral integrity' (p. 749)
Brock and Lettini (2011)	'...moral injury is a wound in the soul, an inner conflict based on a moral evaluation of having inflicted or witnessed harm ...moral injury can result not only from active behavior, such as torturing or killing, but also from passive behavior, such as failing to prevent harm or witnessing a close friend be slain ...it can (also) involve feeling betrayed by persons in authority' (p. 1)
Brock and Lettini (2011)	'...moral injury is a wound in the soul, an inner conflict based on a moral evaluation of having inflicted or witnessed harm ...moral injury can result not only from active behavior, such as torturing or killing, but also from passive behavior, such as failing to prevent harm or witnessing a close friend be slain ...it can (also) involve feeling betrayed by persons in authority' (p. 1)
Drescher et al. (2011)	'...a disruption in an individual's confidence and expectations about one's own or others' motivations or capacity to behave in a just and ethical manner. This injury is brought about by bearing witness to perceived immoral acts, failure to stop such actions, or perpetration of immoral acts, in particular actions that are inhumane, cruel, depraved, or violent, bringing about pain, suffering, or death of others' (p. 9)
Brock et al. (2012)	'Moral injury is a negative self-judgement [due to] having transgressed core moral beliefs and values or feeling betrayed by authorities. It is reflected in the destruction of moral identity and loss of meaning. Its symptoms include shame, survivor guilt, depression, despair, addiction, distrust, anger, a need to make amends and the loss of a desire to live' (p. 1)
Kinghorn (2012)	'...the experience of having acted (or consented to others acting) incommensurably with one's most deeply held moral conceptions' (p. 57)
Beard (2015)	'Moral injury involves the difficulties an individual faces when forced to integrate the wrongdoing of a moral authority into their broader conception of the world as a morally reliable place' (p. 175)
Sherman (2015)	'...the experiences of serious inner conflict arising from what one takes to be grievous moral transgression that can overwhelm one's sense of goodness and humanity' (p. 8)
Zast (2015)	'... a complex "soul" wound that results from soldiers' conscientious inability to reconcile the moral dissonance between their idealized values and their perceived experiences. This wound produces a continuum of exiling behaviors that damage soldiers' ability to reconnect with their lives' (p. 2) ^c

What is Moral Injury?

A definitional collation/compromise

Carey & Hodgson (2016)



Moral injury can originate at one or two levels

- (1) at an **individual level** when a person perpetuates, fails to prevent or bears witness to a serious act that transgresses deeply held moral beliefs and expectations which leads to inner conflict because the experience is at odds with their personal core ethical and moral beliefs, and/or
- (2) at an **organisational level**, when serious acts of transgression have been caused by or resulted in a betrayal of what is culturally held to be morally right in a 'high-stakes' situation by those who hold legitimate authority."

(Refer: Carey, Hodgson et al 2016)

Author/s	Definition
Forbes et al. (2015)	'Moral injury is defined as a psychological state that arises from events and experiences associated with perpetuating, failing to prevent or bearing witness to inhumane or cruel actions, or learning about acts that transgress deeply held moral beliefs and expectations. Events associated with such transgressions and internal conflict leading to a moral injury can include acts of commission or omission, behaviours of others in the unit, bearing witness to human suffering or horrific acts of violence perpetrated by oneself or by others' (p. 6)
Nielson et al. (2016)	'In sum: moral injury is the result of harm or damage (a wound) that reduces the functioning or impairs the performance of (injuries) the moral self, which is that part of a person where moral reasoning and moral decision making takes place' (p. 35)
Carey et al. (2016b) ^f [Compromise]	'Moral injury originates (i) at an individual level when a person perpetrates, fails to prevent or bears witness to a serious act that transgresses deeply held moral beliefs and expectations which leads to inner conflict because the experience is at odds with their personal core ethical and moral beliefs, and/or, (ii) at an organizational level, when serious acts of transgression have been caused by or resulted in a betrayal of what is culturally held to be morally right in a 'high-stakes' situation by those who hold legitimate authority' (p. 3)
[Modification] Litz (2016)	Two types of moral injury—"perpetration"-based moral injury ^g and "betrayal"-based moral injury ^g
Jinkerson (2016) ^f	Phenomenologically, <i>moral injury</i> represents a particular trauma syndrome including psychological, existential, behavioural and interpersonal issues that emerge following perceived violations of deep moral beliefs by (i) oneself or (ii) trusted individuals (i.e. morally injurious experiences). These experiences cause significant moral dissonance, which if unresolved leads to the development of core and secondary symptoms (p. 126) ^g
[Sophisticationrather than over-simplification]	

^a Table developed from sources chronologically listed and by originating authors; ^b examples of moral

ADF-RACS Definition of Moral Injury

(July 2017)




"Moral injury is a trauma related syndrome caused by the accumulative physical, psychological, social and spiritual impact of fundamentally grievous transgressions or violations of an individual's deeply held moral beliefs and/or ethical standards which, if unresolved, can lead to the development of negative core and secondary symptoms that often occur concurrently".

- (1) **The core symptoms** commonly identifiable are: (a) shame, (b) guilt, (c) betrayal and (d) loss of trust in self, others, and/or transcendental/ultimate beings, and (e) spiritual/existential conflict including an ontological loss of meaning in life.
- (2) **Secondary Symptoms:** The core symptomatic features, influence the development of **secondary indicators** such as (a) depression, (b) anxiety, (c) anger, (d) re-experiencing the moral conflict, (e) social problems (e.g., social alienation) and (f) relationship issues (e.g., collegial, spousal, family), and ultimately (g) self-harm (i.e., self-sabotage, substance abuse, suicidal ideation).

Based on Jinkerson (2016) plus Hodgson & Carey (2017)


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Scope of Presentation

- Moral Injury Literature & Research



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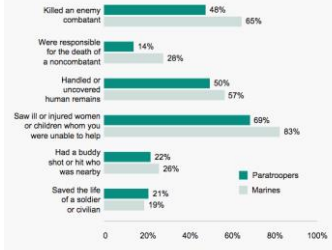
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US DVA - Research Exploring Factors leading to MI (2003) (n=3761)

TROOPS SEE THINGS THEY CAN'T FORGET

A study of 3,761 paratroopers and Marines after their return from combat in Iraq in late 2003 found grim results about troops' exposure to morally damaging events.



Source: The New England Journal of Medicine.

US National health and resilience in veterans study (2016) (n = 1484)
Depression and Anxiety

TABLE 1 Severity and frequency of endorsement of items on the moral injury events scale in U.S. combat veterans

Subscales	Mean	SD
Overall moral injury score	2.11	1.08
Transgressions by others subscale	2.71	1.66
Transgressions by self subscale	1.75	1.16
Betrayal subscale	2.19	1.29
Item-level endorsement	Raw frequency	Weighted % (SE, N)
Any item endorsed at "moderate" or greater level	223	41.6 (2.1)
Transgressions by Others		
Other subscale items	126	25.1 (1.8)
I saw things that were morally wrong	115	23.8 (1.8)
I am troubled by having witnessed others' immoral acts	65	14.1 (1.5)
Transgressions by Self		
Any subscale item	46	10.8 (1.3)
I acted in ways that violated my own moral code or values	37	6.9 (1.2)
I am troubled by having acted in ways that violated my own morals or values	30	5.9 (1.0)
I violated my own morals by failing to do something that I felt I should have done	21	3.9 (0.8)
I am troubled because I violated my morals by failing to do something that I felt I should have done	19	3.6 (0.8)
Betrayal		
Any subscale item	142	25.1 (1.8)
I feel betrayed by others outside the US military who I once trusted	107	18.6 (1.7)
I feel betrayed by leaders who I once trusted	81	15.0 (1.5)
I feel betrayed by fellow service members who I once trusted	31	5.0 (0.9)

SD, standard deviation; SE, standard error.
Notes: Raw frequencies are reported; all other values were calculated using post-stratification weights to permit generalizability to the U.S. Veteran population. The MIES overall score and subscales were calculated as the mean across items (rather than the sum of items), to facilitate comparisons across subscales. All MIES scales have a possible range of 1-4. For item-level endorsement, each MIES item was coded as endorsed if the participant responded either "moderately agree" or "strongly agree."

Signs and symptoms of moral injury

MI Signs and Symptoms (Drescher, et al 2011)

Social Problems	Social withdrawal from friends, work mates and family, problems fitting in, legal and disciplinary problems, and parental alienation from their child.
Trust Issues	Loss of trust and sense of betrayal.
Spiritual / Existential issues	Spiritual conflict, guilt, shame, giving up or questioning morality, profound sorrow, fatalism, loss of meaning, loss of caring, anguish, and feeling haunted.
Mental / Emotional Issues	Depression, anxiety, anger, reenactment, denial; occupational dysfunction; and exacerbated preexisting mental illness (if any)
Self-deprecation	Feeling damaged/corrupted/violated, self-loathing, loss of self-worth.

Drescher, K. et al (2011) 'Moral injury in war veterans.' *Traumatology*, 17(1), 8-13.

Causes of Moral Injury

Causes of Moral Injury (Drescher, et al 2011)	
Betrayal	Leadership failures and betrayals within the chain of command; betrayal by fellow service members; self-betrayal---failure to live up to one's own morals; and betrayal by trusted civilians/friends.
Disproportionate Violence	Mistreatment of enemy combatants, prisoners, civilians and acts of revenge.
Civilian Incidents	Destruction of civilian property assault, wounding and killing of civilians.
Retribution 'Within service'	Witnessing, engaging in or receiving retribution; witnessing, engaging in or receiving friendly fire, and witnessing, engaging in or receiving within-service retribution
Drescher, K. et al (2011) 'Moral injury in war veterans.' <i>Truamatology</i> . 17(1), 8 – 13.	

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Behavioral Outcomes of Moral Injury

MI Behavioural Outcome (Drescher, et al 2011)	
Self-condemnation	▪ Self-blaming, self ridicule
Withdrawal	▪ Non-engaging, self-isolating
Anomie	▪ Alienation, purposelessness, and/or social instability caused by a breakdown in personal / social standards and values
Self-handicapping behaviours	▪ Alcohol or drug use, ▪ Self-sabotaging of relationships
Self-harming	▪ Suicidal ideation or attempts

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M3IQ Research – RAAF Australia - Current Research (n = 187)

Chaplaincy & RAAF Moral Injury Research – (Hodgson & Carey, 2017) (Modified Military Moral Injury Questionnaire : M3IQ)		
M3IQ	Moral Injury Events Scale (MIES) Moral Injury Questionnaire – Military Version Spiritual Injury Scale* M3IQ Unique	Nash et al (2013) Currier et al (2013) Berg et al (1986) Hodgson & Carey (2016)
Key Areas	Main themes: (1) Moral/Immoral acts, (2) Witness (3) Betrayal / Self Betrayal, (4) Violence, (5) Death / Injury (military & civilians), (6) Retribution (military & civilian), (7) Shame/Guilt, Compassion.	
Pop'n	RAAF Air Force Personal – Two Wings (Adelaide, South Australia) Total accessible deployed population = 1300 [This research is current/ongoing]	Aim: 10% participation (min) Desired: 20% Participation (n = 187: 14.3% response)

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Juggling many variables: MI beyond the Military

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Policing Trauma:

Medical discharge, Moral Injury and PTSD given policing trauma

[University of Newcastle, AU; Indepth interviews: n = 7] (McCormack & Riley 2016)

Subordinate Themes	Subthemes	Examples of qualitative comments:
Eroded Identity	Failure/Shame Altruistic identity disruption Shameful disengagement	"Its changed who I am...how I view the world ...view myself...I've really got no self-confidence left". "Its embarrassing...you feel like your a failure to your family—that you just can't go on".
Moral Betrayal	Betrayal, burnout, and neglect Learning to distrust	"There is no duty of care"
Confronting the Silence	How to communicate Importance of "talk"	"I realise the importance of communicating ...how your feel"
Learning & Hope	Learning to depend on myself Thread of hope	"My health and my family's health are now always going to be a more important focus than anything else"

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Moral Injury – The loss of faith in one's leaders and/or participating in a behaviour that is inconsistent with one's moral code. Guilt about doing or not doing something that could have changed a bad event. "We can recognize a risk for moral injury when a person believes that an event could've, should've, ought've been different depending on an action or inaction that they took that might have had a different outcome if only they had done something else."; usually leading to moral outrage about leadership

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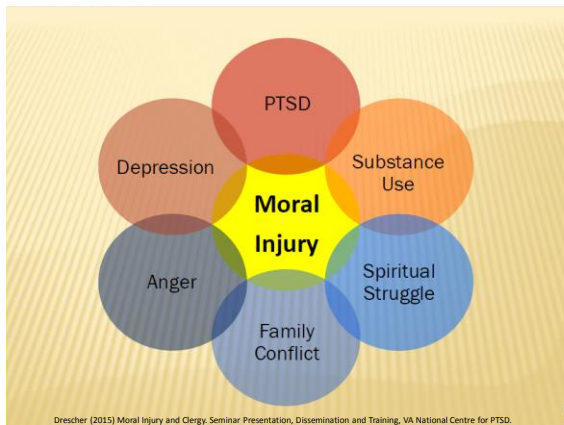


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Jinkerson (2017); Hodgson & Carey, 2017)

Note: Original Source – Chaplain Jennifer F. Lathrop, MDiv (2015) Pathways Health, Sunnyvale, US.
Published: Alison Pond, 'Invisible Wounds', Deseret News Media, Utah (8 Nov 2015).

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At the core of moral injury is usually a spiritual / existential struggle or crisis/crises - 'Spirituality can play a pivotal role in moral injury repair and rehabilitation' (Brock, 2011; 2014)

But what is spirituality?
Who should provide spiritual care?

Definition:

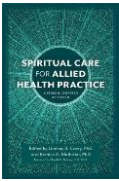
‘Spirituality’: “...is that aspect of humanity that refers to the way individuals seek and express meaning and purpose and the way they experience their connectedness [to God], to self, to others, to nature and to the significant or sacred” (Puchalski et al 2009 – Pal Care).*

[* ADF-RACS (2015) Amendment to spirituality to include 'God']



Kalakaua Avenue Hawaii: 2017
Is this spiritual care?

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Currently
Under-review:

Physiotherapy
Podiatry,
Optometry
Rehab-counselling
Psychology,
Health Information
Managers, etc.

Where is the literature and/or evidence base for health professionals to include spiritual care?

Nursing	★ ★ ★ ★
Occupational Therapy	★ ★ ★ ★
Chaplaincy	★ ★ ★ ★
Social Work	★ ★ ★ ★
Medicine	★ ★ ★ ★
Music Therapy	★ ★ ★ ★
Art Therapy	★ ★ ★ ★
Speech Pathology	★ ★ ★ ★
Occupational Ergonomics	★ ★ ★ ★
Audiology	★ ★ ★ ★
Prosthetics & Orthotics	★ ★ ★ ★
Paramedicine	★ ★ ★ ★

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Table 1. Differing PTSD/MI issues associated with professional roles

Psychologist / Psychiatrist (PTSD)	Chaplain/Spiritual Carer (Moral Injury)
Anxiety attacks	Religious / Spiritual conflict / Loss of faith
Flashbacks, Fear, Horror	Moral Dissonance and Betrayal
Reenactment	Guilt / Shame / Sorrow / Alienation
Depression	Lack of purpose and meaning
Exacerbated preexisting mental illness	Social / Community Isolation & Dysfunctional relationships

Note: Roles often overlap—but predominate issues/roles for chaplains centre around, morality and religious/spiritual conflict, guilt and shame. Source: Compilation (Carey & Hodgson, 2016/2017)

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Spiritual Care Interventions Codings (SPICs)
(previously PCIs) in the Australian Classification of Health
Interventions (ACHI): WHO-ICD-10-AM (2002/2017)

(1) Spiritual assessment [1824] 96186-00	Initial and subsequent assessment of wellbeing issues, needs and resources of a client. Elements of this intervention may include an informal explanatory dialogue to screen for immediate spiritual needs including religious and pastoral issues, the use of a formal instrument or assessment tool. This intervention can often lead to other interventions.
(2) Spiritual counselling, guidance and/or education [1869] 96086-00	An expression of spiritual care that includes a facilitative in-depth review of a person's life journey, personal or familial counsel, ethical consultation, mental health support, end of life care and guidance in matters of beliefs, traditions, values and practices (Note: Some organizations separate 'spiritual education' from 'spiritual counselling', given specific spiritual/religious educational tasks that do not involve specific counselling—however such spiritual 'education' interventions are still classified using the same 96087-00 code).
(3) Spiritual support [1915] 96187-00	The provision of support to individuals or groups including establishing relationship hearing the person(s) narrative, and enabling conversation in which spiritual wellbeing and healing may be nurtured, emotional support and advocacy, companionship of person(s) confronted with profound human issues of death, dying, loss, meaning and aloneness. It is predominantly a ministry of presence and emotional support.
(4) Spiritual ritual [1915] 96240-00	All ritual activities, both formal and informal, including such activities as public and private worship, private prayer and devotion, anointing, blessing and naming, dedications, sacraments, rites, meditation, weddings and relationship ceremonies, funerals, memorial services, seasonal and occasional services
(5) Allied intervention - Spiritual care [1916] 95550-12	(Generic coding for spiritual care provision or assistance provided—including referrals, provision of resources or other administration to assist the spiritual well-being of a person).

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Spiritual Care Interventions (previously PCIs) in the Australian Classification of Health Interventions (ACHI): WHO-ICD-10-AM (2002/2017)	
Spiritual Assessment 96186-00 [1824]	Initial and subsequent assessment of wellbeing issues, needs and resources of a client. Elements of this intervention may include an informal explanatory dialogue to screen for immediate spiritual needs including religious and pastoral issues, the use of a formal instrument or assessment tool. This intervention can often lead to other interventions.
Multiple Spiritual Assessments Available	Spiritual Injury Scale / Index (Berg, 1992); Spiritual Needs Assessment (Fitchet, 1993); Spiritual Relationship Model (Larty, 1997: QL) Maugen's Spiritual Screening (SPIRIT) (1996) Spiritual History (FICA) (Puchalski, 2000) Spiritual Well-being scale (FACIT-SP) (2002) Spiritual Health And Life-Orientation Measure (SHALOM) (2010)* Spiritual Needs Assessment Inventory (SNAP) (2012) Quality of Spiritual Care Scale (2104) Spiritual Distress Scale (Kopacz, 2015)* [Developed from Berg, 1992] Moral Injury Events Scale (2014/5)** [Modified Moral Injury Questionnaire (2016/17)] [Developing/Testing]

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Spiritual Care Interventions (previously PCIs) in the Australian Classification of Health Interventions (ACHI): WHO-ICD-10-AM (2002/2017)	
Spiritual counselling, guidance and/or education 96086-00 [1869]	An expression of spiritual care that includes a facilitative in-depth review of a person's life journey, personal or familial counsel, ethical consultation, mental health support, end of life care and guidance in matters of beliefs, traditions, values and practices [Note: Some organizations separate 'spiritual education' from 'spiritual counselling', given specific spiritual/religious educational tasks that do not involve specific counselling—however such spiritual 'education' interventions are still classified using the same 96087-00 code].
Counselling issues encountered by Military Chaplains and/or VA Chaplains ^(a)	
<ul style="list-style-type: none"> ▪ Relationship / Family Stress ▪ Anxiety ▪ Work Stress ▪ Physical health problems ▪ Alcohol abuse 	<ul style="list-style-type: none"> ▪ Spiritual struggle with loss and trauma ▪ Guilt ▪ Depression ▪ Anger ▪ PTSD
PTSD - Evidence based treatment: <ul style="list-style-type: none"> • Prolonged Exposure Therapy (PE) • Cognitive processing therapy (CPT) 	
Emerging Treatments <ul style="list-style-type: none"> • Adaptive Disclosure (AD) (Litz) • Acceptance & Commitment Therapy-MI • Spiritually orientated cognitive processing therapy for MI (Koenig) • Moral Injury Renewed Confessional Model (Hodgson) 	

Note: (a) Table based on Nieuwenma et al (2013b) n = 1,723 DOD & n = 440 VA Chaplains

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Table 2: Nash & Litz's Adaptive disclosure for the treatment of moral injury ^(a)	
Procedure	Overview
Establish trust	Establishing trust and support—essentially crucial given that breaches of trust are a cardinal feature of moral injury; [Therapeutically important to overcome barriers to disclosure posed by shame, guilt and anger].
Detailed disclosure	Full disclosure of shame, guilt and anger attached to moral injury memories. Patience, persistence and neutral stance required so that issues are discussed, processed and obstacles overcome.
Imaginal dialog with compassionate moral authority ^(b)	Real time conversation with an imagined moral figure (e.g., parent, teacher, coach) in an empty-chair exercise—the patient plays both confessor and mentor answering own statements of blame and condemnation with rational contextualizing and compassion to promote forgiveness and acceptance.**
Apportioning blame	Constructing a list of all persons/entities and assigning partial responsibility/shared blame for a MI event (totaling 100%).
Make or seek amends	Devising ways of meaningful reparation that are compassionate and lead to forgiveness rather than acts of anger or desperation.
Acceptance	Dependent on nature of moral injury and apportion of blame, the seeking/making amends may take years or life-time. Deliberate composition toward oneself or others may gradually promote acceptance and forgiveness.

Note: (a) Table developed from Nash and Litz's (2013) 'adaptive disclosure'; (b) ** Imaginal dialog—Rather than imaginal this procedure (according to Fikito, 2013), could be more effective with a real person, for example a priest/minister/chaplain undertaking in a traditional confessional ritual/ritual of confession.

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Spiritual Care Interventions (previously PCIs) in the Australian Classification of Health Interventions (ACHI): WHO-ICD-10-AM (2002/2017)	
Spiritual education 96086-00 [1869] [Part of Spiritual Counselling]	<small>[Note: Some organizations separate 'spiritual education' from 'spiritual counselling', given spiritual/religious educational tasks that do not involve specific counselling—however such spiritual 'education' interventions are still classified using the category for Spiritual Counselling, Guidance and/or Education 96087-00 code].</small>
A number of formal education moral injury rehabilitation programs have been developed by Chaplains from 2006 - 2014	(1) Personal training / education (2) Lectures / seminars (3) Group workshops (4) Retreats <u>United States:</u> Verkamp (2006); Brock, Lettini et al (2012); Dyer (2012); Fuson (2013); Hughes & Handzo (2014); Bennett (2014)** <u>Australia:</u> McRae & Saunders (2013)**

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MI Programs (Examples)

Bennet (2014) [US] [Seminar]	McRae & Saunders (2013) [AU] [Retreat]
Recovery vs deterioration	What is moral injury and how is it different from PTSD.
Reflection vs depression	Moral injury and spirituality
Reconnection vs disconnection	Identity and belonging
Reaffirmation vs deprecation	World views & Identity
Restoration vs destruction	Moral injury and character
	Understanding beliefs & values
	Moral repair / Restoration

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Spiritual Care Interventions (previously PCIs) in the Australian Classification of Health Interventions (ACHI): WHO-ICD-10-AM (2002/2017)	
Spiritual support 96187-00 [1915]	<small>The provision of support to individuals or groups including establishing relationships, hearing the person(s) narrative, and enabling conversation in which spiritual wellbeing and healing may be nurtured, providing emotional support and advocacy, plus the companioning of person(s) confronted with profound human issues of death, dying, loss, meaning and aloneness. It is predominantly a ministry of presence and emotional support.</small>
Role of Chaplains	'Stages of Recovery from trauma' (Handzo 2013, based on Herman, 1997)
1. Anxiety Reduction	Interventions involving for example spiritual chanting / mantra repetition, breathing exercises, music.
2. Grief Work	Assisting with a member's grieving given effects of trauma and loss of who he or she use to be and will never be again.
3. Forgiveness	Assistance with acceptance of guilt, sin, confession, forgiveness and self-forgiveness, absolution, blessing.
4. Reconnection	Reconnection and reframing of meaning in life with God, with new and/or previously associated communities (e.g., churches/ religious community).

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Spiritual Care Interventions (previously PCIs) in the Australian Classification of Health Interventions (ACHI): WHO-ICD-10-AM (2002/2017)	
Spiritual ritual 9xxxx8-00 [1915]	All ritual activities, both formal and informal, including such activities as public and private worship, private prayer and devotion, anointing, blessing and naming, dedications, sacraments, rites, meditation, weddings and relationship ceremonies, funerals, memorial services, seasonal and occasional services
Approx. 70% of articles regarding MI mentioned the importance or potential benefit of spiritual rituals (of one kind or another) to assist those suffering MI / PTSD.	(1) Personal (2) Public (3) Corporate/ Group / Unit / Department Prayer / Confession / contrition; Penance /reconciliation; Cleansing and healing rituals; Reading sacred texts/scripts; Forgiveness / grace; Absolution / blessing; Remembrance and mourning; Spiritual / religious reconnection; Memorials, Funeral preparation and rites
Moral /Spiritual Repair (Hodgson, 2016)	Moral Injury Renewed Confessional Model <ul style="list-style-type: none"> • Examination of Conscience • Contrition • Confession • Absolution / Forgiveness • Penance

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Spiritual Care Interventions (previously PCIs) in the Australian Classification of Health Interventions (ACHI): WHO-ICD-10-AM (2002/2017)	
Spiritual ritual 9xxxx8-00 [1915]	All ritual activities, both formal and informal, including such activities as public and private worship, private prayer and devotion, anointing, blessing and naming, dedications, sacraments, rites, meditation, weddings and relationship ceremonies, funerals, memorial services, seasonal and occasional services
Frame (2015) ADF Senate Hearings	<i>The morally injured could be paralysed by unremitting guilt and unrelieved shame with no creative or constructive forms of confession and absolution, forgiveness and reconciliation</i>
Coleman (2015, p. 212)	<i>'Chaplains are vital because they are acquainted with confession and contrition, with forgiveness and absolution, both at a corporate and an individual level'</i>

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"Individual therapy as a sole therapy can be too intense.... focusing upon and (potentially) increasing fear and isolation and emphasizing 'power-over' the client ... rather than 'power-with or within...'



"...there are a number of cookie-cutter adaptive treatments based on a diagnosis of PTSD ... but recovery from moral injury really only happens in community. Peers are the key to recovery...healing each other ... Credentialed mental health professionals should have no place centre stage ... community is critical..." (Shay, 2016).

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'Community is critical for moral injury repair ...veteran associations, churches, social, sport groups, other supportive community groups ...' (Shay, 2016).



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Protecting future generations (Shay, 2016: Moral wounds)

'Shay's Mantra: 'Quality leadership, training and cohesion'

Leadership	Ensure expert, competent, ethical and properly supportive leadership that ensures good policy, practice and culture that is sensitive to moral injury and supportive of members <u>and</u> their families.
Training	Prolonged, cumulative and highly realistic training for what personnel actually have to do and face. Education also needs to be for employers and families about moral injury and its effects. Education retreats are ideal for serving and veteran members and their families (not just information sessions but quality time of communication and sharing).
Cohesion	Promote positive qualities of community – keep people together/maintain stability: train together, work together, play together, stay together

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Scope of Presentation

- Future direction

- Completion of ADF Exploratory Moral Injury Research (November 2018)
- Release of results/publication (January 2019)
- Completion of Review of Moral Injury Repair Programs (January 2019)
- Completion of International Military Moral Injury Research (AU, CAN, FR, UK, US, NZ: 2020)
- Commencement of large AU military population study (Est. November 2018)


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Scope of Presentation


- Questions?



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