

Experience sharing on the promotion of compassionate care communities - Cooperating to build a network of hospitals and communities - Taking Taipei, Taiwan as an example

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一、Background

Compassionate community is mainly a concept promoted by Professor Bradford in the UK, and he proposed that health-promoting palliative care should enjoy a complementary relationship. A framework for Health Promoting Palliative Care (HPPC) is proposed. These include: enhancing self-care and support for chronically or terminally ill patients; providing education and information about health, death and end of life; providing social support to individual and community; encouraging rethinking of palliative care and promoting the collaboration between the fields of health promotion and palliative care promotion.

In 2018, Taiwan established the first compassionate care community in East Asia, and since then, 20 bases have been established successively since 2019. The study mainly focuses on Wanhua and Zhongzheng Districts in Taipei City, presenting the process of the cooperation between hospitals and communities to promote compassionate communities.

二、Method

When constructing a compassionate community, it is also necessary to consider the cultural background of the community in different time and space, the network resources of the community, and the key figures in the community. Connecting with non-profit organizations through assistance with community leaders, we can find consensus and work together. Therefore, after many times of communication, find out the characteristics of the community and humanistic characteristics.

In the northern district of Wanhua, based on Taipei Tianhou Temple in the downtown area of Ximending, the Taipei Tianhou Temple Compassionate Care Community was established, through the spirit of Mazu teaching people to be kind, taking the belief of Mazu as the medium to convey the culture of compassion and care, holding the painting competition of Mazu for elementary school's children and giving a word to grandparents. In addition, a series of books on Mazu's charity and compassionate care community were completed and sent to schools and temples for people to read.

In the central district of Wanhua, the Tangkuoli Compassionate Care Community was established. Wanhua's Tangkou Village is the location of the Taipei Sugar Factory, the only sugar factory in northern Taiwan during the Japanese occupation. The so-called beggar's house, the predecessor of today's Ai-Ai-Yuan and the first Human Security Foundation serving the homeless in Taiwan are also located here. Through cooperation with non-profit organizations rooted in the local area, the concept of life literacy can be promoted based on local needs and local characteristics. Provide pre-medical decision-making services for marginalized people, and conduct life care education and homeless guide training in conjunction with the village representatives and nursing homes.

In the southern district of Wanhua, with the Youth Park as the center, the fourth largest park in Taipei, and the surrounding 9 villages of Wanhua, Guoxing Kindergarten and Guting Junior High School, the Jiaganzai Compassionate Community was established. With the theme of the ecology and green energy of the Youth Park and the learning together between the old and the young, life education and death education are introduced, so that children can learn to get along with life from an early age and take root. Community volunteers lead the elders to watch birds together. In addition, through the community to hold art creations for the elders, the achievements of the year are presented in the community with the decoration of the community rain bank.

Gutingzhuang Compassionate Care Community, based in Nanfu Temple, provides peripheral activities for elders who are brought to the Temple by foreign care workers, and have the opportunity to participate in activities and learn about health literacy. On the other hand, through the walking care teaching of the Nursing Department, they can further teach the caring skills of foreign care workers, build mutual relationships, and then convey the concept of life literacy and provide information to the elderly

三、Results

Through the organization of activities, establish relationships with the community, get to know the community, and then enter the family, and establish partnerships with each other. The normal activities held are as follows;

Year (Number of Participants)	Content of the Activities	2019	2020	2021
Life Literacy	Health concepts and health courses	228	664	163
Life Cafe	Discuss life education	30	193	62
Pet Friendly	Heal the body and mind through dog doctor	--	88	49
Healthy Lohas	Delayed disability courses	84	907	309
Life Aesthetics	Creative arts and culture courses	540	404	99
Long Chopsticks Movement	Group cooperation courses	72	173	97
Home Visit	Visiting disabled or disadvantaged residents of the community	48	38	69
Total		1,002	2,467	848

四、Conclusions/Lesson Learned from Experience

Health-promoting hospitals hope that the hospital's disease-oriented work will be transformed into a promotion of disease prevention, focusing on maintaining and promoting the health of patients, their families, employees and community residents. From preventive care to disease treatment care, and then to improve the quality of medical services, the same as the concept of compassionate care community, they all hope to increase the knowledge from health literacy to life literacy.

The advantages of hospitals investing in compassionate care communities are tangible. From life care to end-of-life care, from disease prevention to treatment and to the final end-of-life, hospitals can provide whole-person and full-process care. From the perspective of public health, at the end of life, the hospitals provide social support model, empower the community, and use the assets of the community to build the capacity of caring and companionship. On the other hand, providing support for the bereaved in the community, restoring daily life and giving back to the society is exactly the same as the concept of compassionate care community. What is the social supporting model of palliative care treatment, emphasizing the strength of the community to care for the dying, caregivers and bereaved people, using health and services to restore the balance between the anxiety and pain of family members, and such care requires a combination of rehabilitation science (physiotherapy and occupational therapy) and professional action (medical teams) coupled with public health (community care organizations) and civic action (informal supporting systems).

Compassionate care community development has the following key points: 1. Community work model focusing on community development 2. Multi-sector community cooperation model focusing on social education and community development 3. Changing the culture requires the participation of the community people, so changing is a matter for citizens, and sympathy (caring) is the responsibility of citizens. Because caring, death and grief is everyone's responsibility and also the greatest asset of a compassionate care community.

The construction of a compassionate care community cannot rely solely on the promotion of the hospital. It requires the community's autonomous and spontaneous thinking, through the point-line-surface of the community network connection, after reaching a consensus, they will move towards the goal together. But one is enough, and a successful compassionate care community cannot be built overnight, because it takes time to change attitudes, build culture, and the most important thing is the change of heart. Wanhua Tianhou Temple is promoted with the spirit of charity; Tangkuoli Compassionate Care Community mainly cares for marginalized people; Jiaganzai Compassionate Care Community is promoted with integrating ecological education into life education; Gutingzhuang Compassionate Care Community mainly focuses on caring for foreign care workers. The four compassionate care communities develop different characteristics, and they can also support and cooperate with each other. They have also stepped out of their own differences and representativeness.

