

# Cultural presentation about the jewish customs in the healthcare environment

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Cultural presentation about the Jewish customs in the healthcare environment Medical practitioners despite their proficient in delivering g excellent services to their patients, they should observe both cultural and traditional aspects of the patients. Jews despite what one is experiencing, some of their practices are mandatory whereby any medical attendant dealing with them ought to recognize and facilitate in offering ample environment for their practices. Medical practitioners regardless of the proficient they have in their respective field; they should observe Jewish practices when tending them in consultation with their families.

Suppose a Jewish patient is terminally ill and has no chance of surviving, their spiritual statutes prohibit any active medical intervention meant to hasten death with the intention of reliving pain (Hollins 92). Since, they believe in natural death, whereby at this period any ethical question regarding patient's final wish at deathbed family sand the medical practical should consult the rabbi. Additionally, Jews do not leave their patients alone while they are about to die, but they ensure there is always somebody to offer any assistance other than medical (Hollins 92).

It is the mandate of the Jews to offer their patients the necessary pastoral care. This entails visiting and praying with the patient. The Rabbi with his council selects certain individuals (approximately nine people) who will be undertaking the responsibility besides their family members (Hollins 92). Since, visiting patients is a charity deed advocated by their religion, whereby nurses ought to be ready to accommodate it despite the healthcare facility's strict rules.

In addition, the aspect of fertility among the Jews is by far diverse from

numerous global cultures where most of them have embraced contraceptives. Jews normally utilize same family planning method because their beliefs do not advocate contraceptives (Hollins 91). This is because they usually prefer large families where issues regarding contraceptives consult their Rabbis. This is before giving to the medical practitioners' directives especially in critical conditions where the couple intends to have a reasonable child spacing.

After death, Jews do not either touch or move their dead person's body where they consult their Rabbi for further directives regarding end rites (Hollins 91). Therefore, the nurses ought to leave the matter to the Rabbi. All the fluids and other disposable paraphernalia connected to the patient, the Rabbi proposes be buried immediately with the body. Since, they are part of the body (Hollins 93).

Medical practitioners and especially the nurses ought to gather adequate information regarding how to attend their patients as necessitated (Myjewishlearning). Mainly, this entails consulting patients' families where some prefer attended by practitioners of their own sex (Penn Medicine). Since, many Jews are observant of physical modesty where they may request to wear clothing over the ordinary hospital attire when praying. However, health and safety for each patient comes first where medical practitioners ought to act in the best interests of the patient, but after consulting with the family or Rabbi (Hollins 89).

Shabbat is an irrefutable practice where Jews normally exempt themselves from many eternal interactions, with the intention of observing total rest

(Myjewishlearning). This is extents to the point of not taking medical attention during that day where nurses ought to be aware. Therefore, nurses should consult with patients or families to see if it will be possible to be providing the necessary medications before the start of their 25 hours rest. This applies in situations where the life of the patient is not in danger or jeopardy. Since, the situations that do not entail much harm the Jews postpone them after Shabbat, though in its midst nurses can break the law especially if a critical condition arises (Hollins 91).

Prayer among the Jews is not a supplement, but ingrained in their lives whereby in certain times nurses ought to give them ample time to observe together with numerous rituals that comprise this practice. In some instances, fellow Jews emanating from outside the hospital may opt to joining the patient during these prayer sessions (Hollins 92). This practice entails one to wear tefillin over the ordinary healthcare attire meant for the patients (Myjewishlearning). Mainly, this happens with some of the Jews preferring food brought for them by family members or bought from Jewish joints, which is contrary to most hospital rules that dictate on patients' diets. Medical directives based on proficiency in any field are void if in numerous instances contradict with Jewish patient's cultural and spiritual practices. This is because some of the Jews' practices comprise their lives, whereby they are irrefutable. For instance, prayers, keeping physical modesty and numerous rituals, which the nurses ought to take care not to violate them by dictating what the patient out to do (Schub). Therefore, medical practitioners ought to make adequate and effective consultations with the patents and their families without arriving to any assumptions thinking they are doing the

right thing.

#### Work Cited

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