

Spirituality and health care

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The Science, Art and Spirit of a Healing Hospital of School/College) The Science, Art and Spirit of a Healing Hospital

Introduction

Led by the pioneering work of Erie Chapman, the concepts of a healing hospital have been advanced in the field of Health Science and Medicine. There are definitions of a healing hospital, among which is that it is “ one that helps patients feel safe and comfortable, one that reminds staff why they chose healthcare as a line of work (Eberst, L., 2011). ” The spiritual dimension, however, is not explicitly mentioned in such a definition, and so this paper will aim to more accurately determine how spirituality relates to the healing paradigm of the hospital in a modern world.

Components of a healing hospital

Healing is described as “ a journey toward wholeness or wellness” (Zarren, H. n. d.). This culture of healing has been proposed as an alternate societal view about hospital health care due to the cold medical view of hospital intervention for the sick. Along this concept, the members of the hospital community is given importance in the opportunity to heal patients confined for hospital diagnosis and treatment. Forming this community are the physicians, nurses, family of the sick, and other caregivers including hospital administrators and personnel. This community is seen to answer the common goal of providing a healing environment for the hospital patient. Owing, however, to the new concept of holism in wellness, healing not only of the body and mind but also of the spirit has been introduced by advocates of modern hospital care. In this regard, the hospital community, led by physicians and nurses, are urged to foster meaning in their work by considering the privilege and joy in helping the sick, and treating them with

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sensitivity and dignity, while applying appropriate means for their recovery. As to healing the spirit, the community is urged to provide for the spiritual needs of patients such as through personalized care, meaningful relationships, and healing language. There is even advocacy for nurses to consider the hospital as Holy Ground, much like Moses kneeling before the burning bush, a manifestation of God's presence. " God is present. . . it is here in the act of service of a brother or sister in need that nurses encounter God" (O'Brien, 2011.). On the whole, the dimension of spirituality is still unclear, and so this paper will attempt to propose a new paradigm for a healing hospital.

A New Healing Hospital Paradigm

In a healing hospital paradigm, at the core is Medical Science and Technology. Herein, doctors, aided by nurses, use the science and technologies of healing consisting in medical instruments and medicines for diagnosis, treatment and recovery of patients. From the doctor's stethoscope, medical instruments have now greatly improved by state-of-the-art facilities and equipment for dialysis, ultra-sound analysis, chemotherapy, neurological scanning, etc. These have served to enhance and speed up diagnosis and treatment. It can be noted that people primarily avail of hospital cure due to the availability of these facilities and technologies. If they simply wished caring, they could get this at home; if they needed religious solace, they could receive this from a church, not necessarily a hospital. Supporting the science core is the secondary periphery of ART by way of the socio-human dimension in a healing hospital. Herein, the caregivers (physicians, nurses, aides, and administration) serve the psycho-emotional and social needs of the patient. They prove themselves to be

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loving caregivers along the Radical Loving Care approach proposed by Erie Chapman (Healing Hospital Network, 2011). They display genuine commitment, support, and compassion to the sick without bias to race, color, culture, and economic condition.

Spirituality in healing

At the third and outer periphery is the dimension of the Spirit. Interest in the role of spirituality in health care is ascribed to the “ dissatisfaction with the impersonal nature of our current medical system, and the realization that medical science does not have all the answers to every question about health and wellness.” (Spirituality and Health Care, 2011). Therefore, various studies have been made resulting in information that spiritual and religious practices tend to improve the coping skills of patients, alleviate stressful feeling, and produce positive currents in the immune/cardiovascular/hormonal/and nervous systems. Studies even showed that religious beliefs and attitudes give people with AIDS chances of longer survival due to their faith in God, sense of inner peace, and practice of piety. Among the sick, prayer puts the patient in the presence of One who has the greatest power to heal and revive life. In this light, the hospital work of chaplains is encouraged. At the same time, natural greeneries and building architectural design should evoke a sense of space, air, and light: “ We give thanks for the gift of life, as we dedicate ourselves to the tenderness of understanding, the fairness of good care, and intelligence of warm devotion” (Unitarian Universalist quotation).

Conclusion

The debate relating to the distinction between spirituality and religion lingers. Neurologists, for example, continue to disallow emotionally ill

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patients from keeping religious items (crucifix, beads, prayer books, etc.) during confinement. On the other hand, groups like Alcoholics Anonymous see the practice of faith as conducive to recovery and abstinence from drug and alcohol dependency. In the end, it pays to be forewarned about immature religion, such as those advocating instant faith healing, as well as immature spirituality which advocates psychic powers and spirit-contacts. The conclusion stands: There is a laudable place for spirituality completing the paradigm of Science, Art and Spirit in a healing hospital.

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