

# EXAMINING SPIRITUALITY IN NURSING FROM WESTERN AND ISLAMIC PERSPECTIVES

## PRACTICAL IMPLICATIONS: THEORY OF HUMAN CARING

- Intentionally pausing and breathing, preparing self to be present before entering a person’s room.
- Creating Caritas circles to share caring moments (Watson, 2009, p. 475).
- Involving persons in the overall plan of care.
- Show authentic interest in person’s cultural and spiritual lives.
- Avoid projecting personal beliefs onto persons.
- Build trust and rapport with persons by engaging in caring moments.
- Provide person-centered care.
- Help persons identify coping mechanisms and resources.

## PRACTICAL IMPLICATIONS: CRESCENT OF CARE MODEL

- Putting earphones with Qur’an readings on patients
- Making a time for a new father elder male family member to do adan (religious official call for prayer) in the delivery room
- Different supplications (religious sayings)
- Ruqyah (Islamic prayer formulas) as a spiritual healing method
- Use of zamzam water (holy water) that is brought by families for bathing newborns or sick patients
- Wipe the face and chest of someone nearing the end of life are examples of this operational definition of spirituality

(S. Lovering, personal communication, June 22, 2013).

## CONVERGENCE POINTS

One of the most prominent points of convergence between Watson’s Human Caring Science Theory (2012c) and Lovering’s Crescent of Care Model (2008a, 2012b) in terms the spiritual dimension of care is the meaning of caring phenomena. Watson (2012) defines caring action as the ethical and moral ideal of nursing which matches the Islamic perspective of the Islamic moral system as the intention behind Muslim nurses’ caring actions.

