



Muslim women's experiences of suffering in the Jordanian Intensive Care Units: a narrative study.

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Study Aim

To describe Jordanian Muslim women's experiences of suffering during critical illness.



Background

- **Suffering** : The state of severe distress associated with events that threaten[s] the intactness of the person (Cassell, 2004, p.32).
- Suffering is expressed as the **wound that does not kill but cannot be healed** (Frank, 2001, p.355).
- A small number of existing studies shed light on the importance of suffering in patients' experiences in intensive care (Rier,2000, Frank, 2001).
- **Stories**: one way of accessing the lived experience and sufferings (Elliot, 2005; DIPE_x, 2008).

Design

- **Qualitative study**
- **Longitudinal narrative approach.**

Participants

- **Purposive sample of Sixteen Jordanian women.**
 - ☐ **> 48 hr. in ICU**
 - ☐ **welling to convey information**
 - ☐ **able to communicate**

Data collection

- **Face to face in-depth interviews:**
 - ❑ **Within 2-4wks after discharge from ICU.**
 - ❑ **3 months after discharge from hospital**
 - ❑ **6 months after discharge from hospital.**
- **Interviews were conducted in the hospital's wards, and at women's homes.**

Data analysis

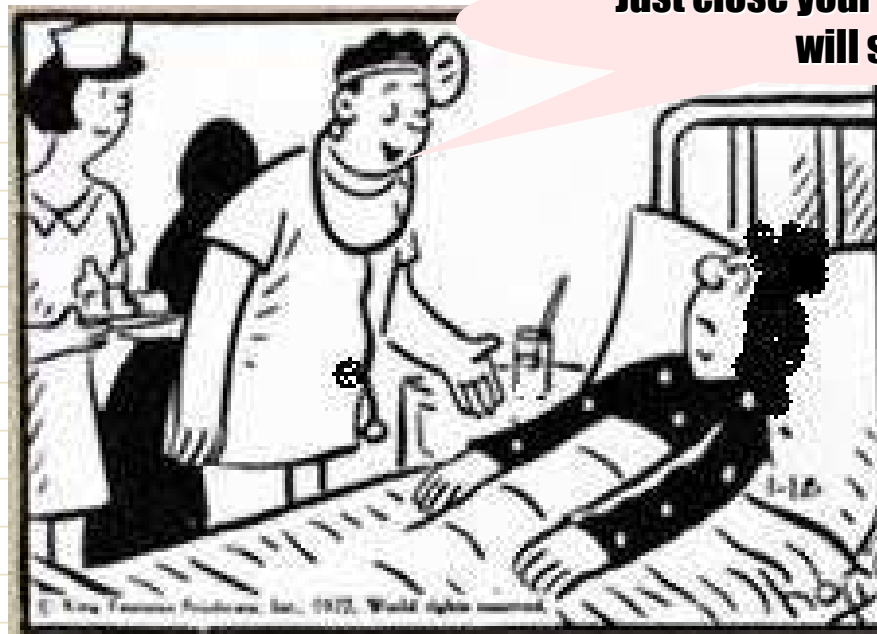
- **Texts were translated from Arabic into English.**
- **Backward translation done to ensure the accuracy of translation**
- **Narrative analysis was done using Riessman's (2008) case study analysis**
- **Second level analysis done using Charmaz (2001) grounded theory analysis**

The findings

- **The Experiences of suffering has four elements:**
 - The physical suffering.**
 - The social suffering.**
 - The mechanical suffering**
 - The spiritual suffering.**

The physical suffering

- The women experienced severe **overwhelming pain** that **disturb their sleep**.
- The women lost control over their bodies and felt **paralysed**.



Just close your eyes , then you will sleep

The physical suffering

‘after the operation, I had pain all over my body.

These pains were not tolerable; I felt, every cell in my body hurts me. Nobody felt that pain, it was horrible’ (Woman 9, first interview).

‘I felt like a paralyzed person. I felt sorry for myself, because beforehand everybody was depending on me, I used to take care of my husband and my kids, ... I was totally dependent on others, I mean, nurses and doctors’ (Woman 6, first interview).

The social suffering

- The women felt **loneliness and strangeness** in the ICU.
- The presence with the family was described as **regaining life**.



The social suffering

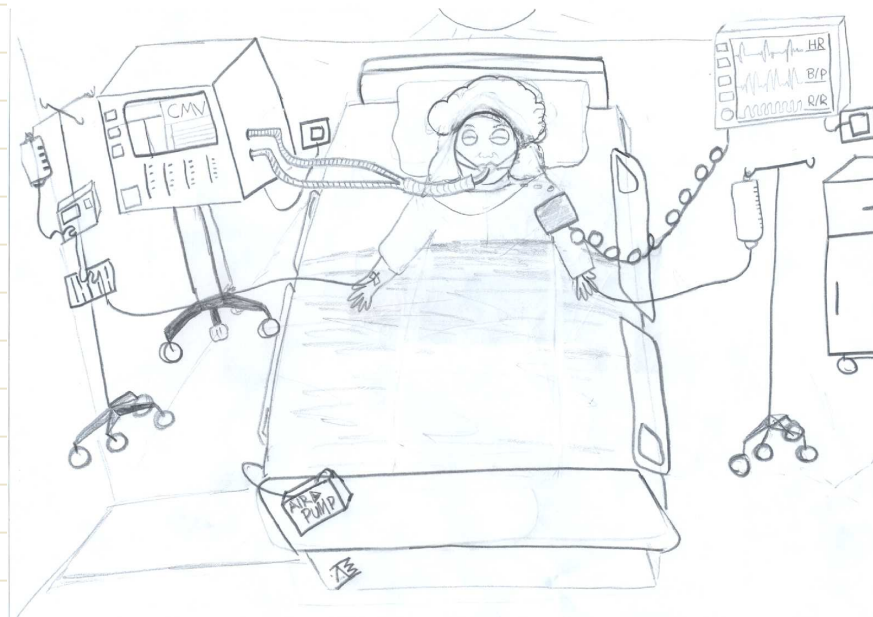
‘It is a totally strange environment to me, I do not know anybody there and no one from my family with me for a support or at least to decrease my worries’ (Woman 7, first interview).

‘when I first came here [in the ward], I felt my life coming back again, I felt as if I was getting out of my tomb, and I was alive on the floor. I saw all my sons here’ (Woman 12, first interview).



The mechanical suffering

- The women suffers when machines connected to their bodies.
- Some women trusted the ICU machines more than their own bodies.

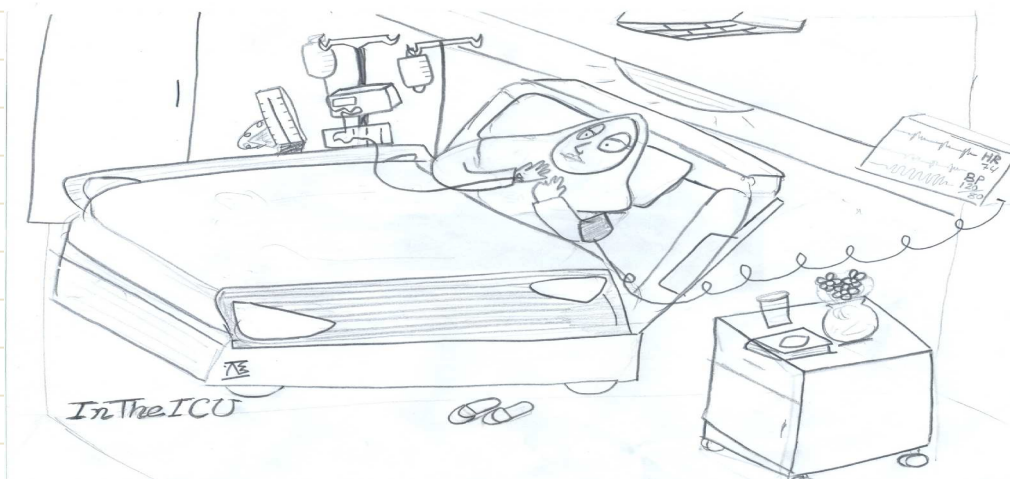


The mechanical suffering

‘I completely depend on these machines. I tried to move my body but there was a huge machine connected with a big tube to my mouth, it was very big and annoying, and I could not talk or breathe, it blew air in my lungs and I wish I could shout “please can you remove this machine from me”. I was completely dependent on that machine and without it my life was at risk’ (Woman 2, first interview).

The spiritual sufferings

- **women accepted their illness as a test from the God.**
- **Prayer is the only mean to survive and get out of the ICU.**



The spiritual sufferings

‘ When I woke up there [in the ICU] I said: my Allah [1] had decided that this is for me, I was only to be patient. I believe in Allah, and Allah is the one who cures the ill people’ (Woman 4, first interview)

‘actually I prayed to Allah to let me out of the ICU, I prayed many times thanking Allah for everything. I felt that I would never get better any more but AL-hamdolellah[2] that I am still alive’ (Woman 2, first interview).

[1] the God

[2] All praise to God

Discussion

- **Many Muslim patients in the UK might have similar experiences.**
- **Meet the physical, social, and spiritual needs of our patients?**
- **ICU technology is a source of suffering, but a tool to survive in the ICU.**

Conclusion and Implication

- **Meeting the patient's needs includes, physical, social, spiritual element of care.**
- **Muslim women considered their illness a test from the God, if they endure their illness, they will be rewarded.**
- **Nursing care in the ICU should be culturally competence and based on the patient's needs**

A graphic of a spiral-bound notebook with a brown cover and silver spiral binding on the left. The notebook is open to a white page with horizontal lines. Two pink rectangular boxes with purple borders are placed on the page, containing the text "Thank You" and "Any Questions?".

Thank You

Any Questions?