






Exploring the Role of Spirituality in Healing: A Case Study of Patients at Bekwai Municipal Hospital, Bekwai, Ghana

Prince Osei-Yeboah¹ , Emmanuel Obimpeh-Quayson¹  &
Ernest Owusu¹ 

¹ Department of Religion Studies, Kwame Nkrumah University of Science and Technology, Kumasi Ghana.

ABSTRACT

Spirituality and its relationship to health and healing has been a topic of interest across cultures and religious traditions. While spirituality is a broad concept, for many it involves a connection to a higher power or search for meaning and purpose. This study explored the role of spirituality in the healing process from the perspective of patients receiving care at Bekwai Municipal Hospital, Bekwai, Ghana. A mixed method approach was used, incorporating the administering of questionnaires and interviews with 58 patients from various religious and spiritual backgrounds, including Christianity, Islam, African Traditional Religion, and non-religious beliefs. The results showed high levels of spirituality among patients, with most engaging in spiritual or religious practices like prayer, meditation, and music to cope with illness. The study furthermore showed that the majority believed these practices positively contributed to their healing process. From the study, it was also established that while definitions of spirituality varied, common themes of inner peace, transcendence, and connection to a higher power emerged. Furthermore, it was noted that both religious and non-religious patients described drawing strength and meaning from their spiritual worldviews. Healthcare staff also acknowledged the importance of addressing patients' spiritual needs. This study provides insights into how spirituality is a significant part of the healing experience for many patients in Ghana. By exploring diverse spiritual and religious perspectives, this study highlights opportunities for more holistic and culturally sensitive care that meets patients' spiritual as well as medical needs. Further research could continue investigating the mechanisms through which spirituality may support health and well-being.

Correspondence

Emmanuel Obimpeh-Quayson
Email: eoquayson@gmail.com

Publication History

Received: 3rd June, 2024
Accepted: 15th August, 2024
Published online:
20th September, 2024

Keywords: Religion, Spirituality, Patients, Healing

INTRODUCTION

Spirituality and healing have been intertwined concepts throughout human history. All major world religions incorporate spiritual beliefs and practices that are intended to promote health and healing. This study examines perspectives on spirituality and healing from the three main religious traditions in Ghana Christianity, Islam, and African Traditional Religion as well as from non-religious viewpoints. Through interviews with patients at the Bekwai Municipal Hospital and medical staff, the

research explores how spirituality is understood to impact the healing process. Definitions of key terms like spirituality, religion, and healing are analyzed from different lenses. The background contexts in Ghana provides a unique setting to compare and contrast spiritual and religious worldviews. While Christianity and Islam are globally practiced faiths, African Traditional Religion remains an influential locale-specific belief system. Non-religious viewpoints also contribute diverse opinions. Examining these multicultural perspectives sheds light on the relationship between spirituality and healing as multidimensional concepts with varying interpretations. By highlighting spiritual practices commonly reported to aid recovery, such as prayer, meditation, and music, the study aims to better understand this relationship. Both qualitative and quantitative data are utilized to obtain rich, nuanced insights. The research aims to enhance knowledge of how spirituality intersects with healing approaches in healthcare settings with diverse patient populations.

LITERATURE REVIEW

Health and Healing

Health according to Wilson is a notion that cannot be defined, like truth, and can be killed by definition.¹ Various definitions of health have been assessed by Amzat and Razum to indicate the definitions of health, disease, and illness do not have an absolute consensus.² Health is defined by the constitution of the World Health Organization (WHO) as a complete state of physical, mental and social well-being, and not merely the absence of disease or infirmity.³ This holistic definition which presents three interrelated components of health namely physiological, psychological and sociological has experienced considerable critique. As a result, there have been numerous redefinitions of health. Parsons characterised health as "the state in which an individual is optimally capable of carrying out the roles and tasks for which he has been socialised."⁴ Saracci proposed a definition of health as "a condition of wellbeing, free of disease or infirmity, and a basic and universal human right."⁵ Bircher on the other hand, defines health as "a dynamic state of well-being characterized by a physical and mental potential, which satisfies the demands of life commensurate with age, culture, as well as individual accountability."⁶ Also, Larson suggested that different models be used to conceptualise health.⁷ These models include the medical model (absence of disease or disability), the WHO model, the wellness model (progress toward higher functioning, energy, comfort, and integration of mind, body, and spirit), and the environmental model: an equilibrium free from excessive pain, discomfort, or incapacity as it relates to one's physical and social environment. Huber et al. also defined health as the ability to adapt and self-manage in the face of social, physical, and emotional challenges.⁸ Healing therefore can be considered as the process and pathway towards attaining health.

Spirituality

Descriptions of spirituality by a number of scholars highlight it as a fundamental human drive for transcendent meaning, purpose, and values.⁹ Spirituality is sometimes perceived primarily as one's beliefs about the world and one's place in it and how one lives out these beliefs through reflection and conscious actions.¹⁰ Spirituality therefore is a phenomenon humans experience within a wide spectrum of doctrines. One religion cannot hold an absolute exclusivity of spirituality since there are various

¹ Michael Wilson, *Health Is for People* (London: Darton Longman & Todd, 1975), 117.

² Jimoh Amzat and Oliver Razum, "Health, Disease, and Illness as Conceptual Tools," in *Medical Sociology in Africa* (Cham: Springer International Publishing, 2014), 21–37, https://doi.org/10.1007/978-3-319-03986-2_2.

³ WHO, "Constitution of the World Health Organization," accessed May 24, 2024, https://iris.who.int/bitstream/handle/10665/121457/em_rc42_cwho_en.pdf.

⁴ T. Parsons, "Definition of Health and Illness in the Light of American Values and Social Structure," in *Patients, Physicians and Illness*, ed. Jaco E. G. (New York: The Free Press, 1972), 107–27.

⁵ Johannes Bircher, "Towards a Dynamic Definition of Health and Disease," *Medicine, Health Care and Philosophy* 8 (2005): 335–41.

⁶ James S Larson, "The Conceptualization of Health," *Medical Care Research and Review* 56, no. 2 (1999): 123–36.

⁷ Larson, "The Conceptualization of Health."

⁸ Machteld Huber et al., "How Should We Define Health?," *Bmj* 343 (2011).

⁹ Harold G Koenig, "Religion, Spirituality, and Health: The Research and Clinical Implications," *International Scholarly Research Notices* 2012, no. 1 (2012): 278730.

¹⁰ Mary Egan and Jill Swedersky, "Spirituality as Experienced by Occupational Therapists in Practice," *The American Journal of Occupational Therapy* 57, no. 5 (2003): 525–33.

definitions of the term. Again, the concept of spirituality is also not used restrictively to religious people could also include nonreligious people or those who do not identify with any form of organized religion. In contrast to religion, which is an organized system of beliefs, practices, rituals, and symbols intended to make it easier for people to feel close to the sacred or transcendent. Spirituality is defined by Hufford as the individual search for understanding answers to life's ultimate questions about meaning, relationship to the sacred or transcendent, and existence in the world.¹¹

Consequently, while different forms of religiousness may have a role in a spiritual encounter, religiousness is not always the cause of spiritual experiences. Persons who identify as religious are typically viewed as spiritual, although one can be spiritual without being religious.¹² In the context of organized religion, being religious is the outward expression of spiritual beliefs. Beliefs and practices carried out without purpose or involvement can render a religion nonspiritual. Conversely, well-integrated religions that rest on a close, personal relationship with God or a higher power might be considered spiritual.¹³ For some people, having a spiritual encounter implies the discovery of the inner "self" to connect with the essence of who they are. Others consider a spiritual encounter as a transcendence of the physical world to experience the divine, the ultimate reality, or a supreme entity. While spirituality is not always religious, it is always focused on the search for life's purpose. When such a quest involves an explicit reference to God or the Divine, then that spirituality is religious. Therefore, a certain collection of religious activities or beliefs does not determine "spirituality." Conversely, spirituality can define itself without the help of religion at all. Thus, spirituality is more about how individuals perceive the world, relate to one another, and make decisions than it is about how they identify themselves.¹⁴

Spirituality can thus be approached from a theistic or a non-theistic perspective. Spirituality in the Western tradition typically refers to something bigger than ourselves, such as the Divine, or a Higher Power. On the other hand, some have divorced themselves from Western religious traditions and refer to spirituality in terms of Eastern religious traditions. Spirituality in this context can refer to visions, near-death experiences, past life and out-of-body experiences.¹⁵ Prayer and other practices are no longer the exclusive or even the main definitions of "spirituality". Spirituality is thus a wider term that includes a variety of ways of approaching what is believed to be sacred, and in the process exceeds the set boundaries of institutionalized religion. Accordingly, concepts of "spirituality" vary across a diverse range of cultures and belief systems and the phrase has been expanded to encompass all aspects of one's religious life as well as their whole existence, including its physical, psychological, social, and political components.¹⁶

The Primary Role of Spirituality in Healing

The primary reason patients seek medical treatment at various hospitals is for them to fully recover from illness to attain wellness or health. When the goal of medical care is to benefit the patient, administering medication, carrying out surgery, and offering guidance are considered therapeutic and healing.¹⁷ Accordingly, a smile, a nice word, a kind touch, or attentive listening can all be restorative. Also, any kind deed, idea, or action directed by one person to assist another can broadly be considered as contributing to one's healing.

The importance of spirituality in holistic healthcare is generally acknowledged.¹⁸ According to strong evidence, many patients and their families have spiritual requirements which if met inside the

¹¹ David J Hufford, "An Analysis of the Field of Spirituality, Religion and Health," *Metanexus Institute, Bryn Mawr, PA*, 2005.

¹² Linda A Mercadante, *Belief without Borders: Inside the Minds of the Spiritual but Not Religious* (Oxford University Press, 2014).

¹³ Everett L Worthington and Jamie D Aten, "Psychotherapy with Religious and Spiritual Clients: An Introduction," *Journal of Clinical Psychology* 65, no. 2 (2009): 123–30.

¹⁴ James N Amanze, "Contextuality: African Spirituality as a Catalyst for Spiritual Formation in Theological Education in Africa," *Oghomoso Journal of Theology* 16, no. 2 (2011): 1–23.

¹⁵ Elfie Hinterkopf, *Integrating Spirituality in Counseling: A Manual for Using the Experiential Focusing Method* (Jessica Kingsley Publishers, 2014).

¹⁶ Sandra M Schneiders, "Spirituality in the Academy," *Theological Studies* 50, no. 4 (1989): 676–97.

¹⁷ Craig K Brown, "The Integration of Healing and Spirituality into Health Care," *Journal of Interprofessional Care* 12, no. 4 (1998): 373–81.

¹⁸ Wilfred McSherry et al., "Preparing Undergraduate Nurses and Midwives for Spiritual Care: Some Developments in European Education over the Last Decade," *Journal for the Study of Spirituality* 10, no. 1 (2020): 55–71.

healthcare system, would enhance treatment and reduce costs.¹⁹ Supporting spiritual and religious needs can aid in a successful recovery or even a peaceful death.²⁰ In this perspective, spirituality is viewed as a quest for belonging, transcendence, and connectivity.²¹ However, the relationship between spirituality and the medical concept of healing is complex, with different understandings across cultures and belief systems. One prerequisite for offering appropriate spiritual care is a thorough examination of one's own conception of spirituality.²² According to Newberg et al., people experience various kinds of spirituality depending on where their focus might be at that particular moment. Newberg et al., explain that:

*humans are blessed with an inborn genius for effortless self-transcendence. Like all experiences, moods, and perceptions, unitary states are made possible by neurological functions. Such experiences are attained most especially by atheists and can derive wholeness of the body when sick. They don't need a religious spirituality where a religious functionary has to pray to engage the supernatural for healing.*²³

According to certain research, the spirituality or religion of clients is seen by clinical psychologists as a significant domain of functioning that is pertinent to treatment.²⁴ A survey was conducted among 400 clinical members of the American Association for Marriage and Family Therapy (AAMFT) to find out how they felt about addressing spiritual matters in treatment. The vast majority of participants (96%) thought that spirituality and mental health were related. Also, (84%) thought it appropriate to talk about spirituality in psychological circles. A significant number (68%) agreed that it is appropriate for therapists to ask clients about their spirituality; fewer believed that it is appropriate to use spiritual language in therapy (52%), to discuss a client's spiritual symbols (48%), to help clients to develop their spirituality (42%), or to recommend spiritual programs to the client (38%). Praying with the client (17%), discussing one's own spirituality (26%), and meditating with the client (32%) were the least supported practices.²⁵ It is of interest to note that assessments of the suitability of spiritual interventions decrease as people become more closely associated with particular spiritual practices, and this also holds true for the actual application of these interventions.²⁶

Almost all religious systems place a strong emphasis on healing, which strives to end suffering and restore health. Religious healing may take many different forms, from rearranging social structures and human connections to performing miraculous supernatural interventions.²⁷ It encompasses all facets of human existence, including the physical, psychological, social, and spiritual, and is typically firmly ingrained in religion. Thus, spirituality and religious healing offer common grounds for solving health challenges depending on the belief system of people. The three main religious institutions in Ghana are the subject of discussion in the research study on how spirituality aids in healing. Nonetheless, it may be plausible that some participants at the Bekwai Municipal Hospital, may claim to be spiritual but may not belong to any of the three main religious groups although they have the same beliefs in God. Such non-religious people will also be included in the data.

¹⁹ Lucy Ellen Selman et al., "Patients' and Caregivers' Needs, Experiences, Preferences and Research Priorities in Spiritual Care: A Focus Group Study across Nine Countries," *Palliative Medicine* 32, no. 1 (2018): 216–30.

²⁰ C. Swift, *Hospital chaplaincy in the 21st century: The crisis of spiritual care on the* (2nd ed.). Ashgate, 2014

²¹ Elizabeth Weathers, Geraldine McCarthy, and Alice Coffey, "Concept Analysis of Spirituality: An Evolutionary Approach," in *Nursing Forum*, vol. 51 (Wiley Online Library, 2016), 79–96.

²² Safak Daghan, "Nursing Students' Perceptions of Spirituality and Spiritual Care; an Example of Turkey," *Journal of Religion and Health* 57 (2018): 420–30; Cassandra Vieten et al., "Competencies for Psychologists in the Domains of Religion and Spirituality.," *Spirituality in Clinical Practice* 3, no. 2 (2016): 92.

²³ Andrew Newberg, Eugene G d'Aquili, and Vince Rause, *Why God Won't Go Away: Brain Science and the Biology of Belief* (Ballantine Books, 2002).

²⁴ Newberg, d'Aquili, and Rause, *Why God Won't Go Away: Brain Science and the Biology of Belief*.

²⁵ Thomas D Carlson et al., "Religion, Spirituality, and Marriage and Family Therapy: A Study of Family Therapists' Beliefs about the Appropriateness of Addressing Religious and Spiritual Issues in Therapy," *American Journal of Family Therapy* 30, no. 2 (2002): 157–71.

²⁶ Marilyn A Cornish, Nathaniel G Wade, and Brian C Post, "Attending to Religion and Spirituality in Group Counseling: Counselors' Perceptions and Practices.," *Group Dynamics: Theory, Research, and Practice* 16, no. 2 (2012): 122.

²⁷ Simon Dein, "Religious Healing and Mental Health," *Mental Health, Religion & Culture* 23, no. 8 (September 13, 2020): 657–65, <https://doi.org/10.1080/13674676.2020.1834220>.

The Role of Spirituality in Healing from the Perspective of three main religious traditions in Ghana

Spirituality is considered a conceptual tool that serves religion. Pargament distinguishes spirituality from religion. While the former is considered as “the search for the sacred”, religion is recognized as “the search for significance that occurs within the context of established institutions that are intended to enable spirituality.”²⁸ As a subjective term, spirituality is typically characterised in terms of a person's views and convictions about transcendence (God) or the nonmaterial forces of nature and life.²⁹ In Ghana, the predominant religions; African Traditional Religion, Islam and Christianity are known for their religious utilization and appropriation of spirituality towards healing. Accordingly, Mbiti alludes that religion permeates every aspect of African lives.³⁰

Perception of African Traditional Religious Adherents on Spirituality and Healing

Spirituality is usually informed and formed by cultural context. African spirituality involves profound human values, attitudes, beliefs, and practices, based on various African worldviews. Accordingly, Adofo asserts two aspects to the universe, the physical and spiritual, and the actuality of existence in the African worldview does not only consist of visibly perceptible things.³¹ Thus African spirituality can be characterised or comprehended by traits such as religious authorities, religious artefacts and locations, ceremonies, festivals, values, and norms. Mbiti posits that African spirituality is not a fixed collection of spiritual means that might be labeled specifically African.³²

Life in African Traditional Religion is based on maintaining a balance between the visible and invisible world. Maintaining this harmony and balance is seen as humanity's greatest ethical obligation and determines the quality of life.³³ The African worldview does not separate the physical from the spiritual. Consequently, the African accepts reality as a whole without separation of spiritual from natural. Spirituality and healing then can be seen as intertwined components. Traditional Africans have a variety of methods to describe or comprehend the origins of illness. The idea that sickness is frequently brought on by attacks from evil or malevolent spirits is the initial point of contact. However, it is also believed that ancestors punish people with illnesses if they do not treat them well or are neglected. Nyamiti avers that neglected ancestors express anger by directing misfortunes to family members as punishment. This can be placated through prayers and rituals.³⁴

African causality orientation influences every aspect of the traditional practitioner which makes them inquire of the WHY/ HOW a predicament has befallen their relative. A string of spiritual dimensions is plucked to investigate such ailment. Many people are tempted to know the cause of illness when their loved ones are affected. This is the human tendency. Whether the person is religious or not, people are of the view that all diseases are traceable to a source. In one incident at the time of this research, family members had requested for their son who was on oxygen to be discharged. According to the family, the disease had a spiritual dimension beyond the medical diagnosis, and the hospital was compelled to release the patient to his family.

Accordingly, although a person may be admitted to the hospital where doctors will be attending to him/her, such a person (or family members) could in addition consult the traditional priest or the herbalist for the causes of the disease and further treatment. Physicians will trace illnesses to the poor hygienic nature of people while religious followers also believe in the forces from the malevolent world who spearhead the evil happening to people. The latter is due to the belief that whatever happens physically might have occurred spiritually and it takes people who are proficient in spiritual affairs to discern accordingly and offer needed interventions. Thus, traditional healers do not distinguish the natural from the supernatural, and this disposes them to approach health issues from the mutual

²⁸ Kenneth I Pargament et al., “Envisioning an Integrative Paradigm for the Psychology of Religion and Spirituality.,” 2013.

²⁹ M. E. O’Brien, *Spirituality in Nursing—Standing on Holy Ground* (Sudbury, Massachusetts: Jones and Bartlett Publishers, 1999).

³⁰ John. Mbiti, *African Religions & Philosophy*, 2nd ed. (Oxford: Heinemann, 1989).

³¹ Dalian Y Adofo, *Ancestral Voices: Spirit Is Eternal* (2016).

³² J.S. Mbiti, *Introduction to African Religion* (Nairobi: East African Education Publishers Ltd. , 1992).

³³ Laurenti Magesa, “African Theology, Philosophy, and Religions: Celebrating John Samuel Mbiti’s Contribution, Edited by Chammah J. Kaunda and Julius Gathogo,” *Mission Studies* 38, no. 3 (2021): 481–83.

³⁴ C. Nyamiti, *Christ as Our Ancestor: Christology from an African Perspective* (Gweru: Mambo Press, 1984).

perspective of spiritual and natural. Traditional healers therefore treat physical symptoms as well as spiritual and psychological indicators. Spirituality and healing therefore seem intertwined and one cannot be neglected due to the African religio-cultural binding which does not separate the physical from the spiritual. This portrays the nexus between spirituality and healing within the African Traditional milieu.

Islamic Perception of Healing and Spirituality

Since the term “spirituality” is sometimes associated with Western connotations, it will be appropriate to consider spirituality in the context of the Islamic tradition. Hussain divulges that in its broadest sense, spirituality refers to a trait or state of being religiously inclined or dedicated to spiritual issues and principles.³⁵ Also, it is sometimes used to refer to the ability to comprehend fundamental moral and existential issues pertaining to the existence of the soul in a non-religious context. Further consideration of spirituality in Islam requires an examination of the terminology "spirituality" in principal Islamic tongues, such as Arabic, Persian, and Turkish. The terminology for "spirituality" in these and the majority of other languages where the ethos of Islam and its spirituality have found expression are *rniyyah* (Arabic), *manawiyat* (Persian), or its variants. Hossein summarizes these terms as related to the world of the Spirit, is in Divine Proximity, possesses inwardness and interiority, and is identified with the real—and therefore from the Islamic point of view—permanent, and abiding rather than the transient and passing. Taken together, these meanings reveal aspects of Islamic spirituality as it is understood by traditional Islam and from the Islamic point of view.³⁶

The Islamic perception of spirituality in healing is deeply rooted in the belief that healing comes from Allah, the Divine Reality. Islamic spirituality emphasizes the world of the spirit, divine proximity, inwardness and interiority, which are considered to be directly related to the Divine Reality. Egnew proposed that healing "may be operationally defined as the personal experience of the transcendence of suffering."³⁷ Healing is seen as a process that involves the transcendence of suffering and the restoration of wholeness in personhood, including spiritual aspects. Muslims believe that their faith in Allah facilitates the healing process. Muslims believe that spirituality plays an integral role in the healing process, and they often seek spiritual intervention alongside medical treatment. The potency of prayer and Quranic recitations is emphasized. Seeking prayers and blessings from Imams and using herbs for healing are also common in Islamic spirituality.

Healing has been described as an intensely personal, subjective experience that involves balancing an individual's understanding of distressing events (including ontologies of illness) with a perception of wholeness in personhood (including spiritual aspects). It was observed that Muslims patronized the Ashanti-Bekwai Government Hospital. Almost two out of three patients brought to the hospital believed in the power of God (Allah). The domain of existence known as the *laht* is where all things produced, including healing, emerge. According to the Qur'an, God is the ontological source of all healing.³⁸ Accordingly, from an Islamic ontological perspective in which God is the healer, the main goal of those who are ill is to draw God's attention to get healing or an end to their suffering.

This is in congruence with what is proposed by renowned bioethicist and medical philosopher Dr. Sulmasy who asserts that a biopsychosocial-spiritual model of patient care has an effort to better understand and account for these individual experiences. He contends that holistic care must include the understanding that people are beings in relation to the issue of transcendence.³⁹ Since healthcare professionals are in the "business" of healing, they are more and more aware that some patients actively use faith-based healing techniques in addition to or instead of conventional medicine, depending on their understanding of transcendence from a spiritual or religious perspective.

³⁵ Khalid Hussain, "Spirituality in Islam," in *MR Anjum Awan: Essentials of Islamic Sciences: Quran, Hadith, Fiqh & Tasawwuf* (Adam Publishers & Distributors, 2020), 469–90.

³⁶ Seyyed Hossein Nasr, *Islamic Spirituality: Foundations* (Routledge, 2013).

³⁷ T. R. Egnew, "The Meaning Of Healing: Transcending Suffering," *The Annals of Family Medicine* 3, no. 3 (May 1, 2005): 255–62, <https://doi.org/10.1370/afm.313>.

³⁸ Surah Al-Shu'ara, 26/80

³⁹ Daniel P. Sulmasy, "A Biopsychosocial-Spiritual Model for the Care of Patients at the End of Life," *The Gerontologist* 42, no. suppl_3 (October 1, 2002): 24–33, https://doi.org/10.1093/geront/42.suppl_3.24.

Christian's Perception of Healing and Spirituality

Spirituality, which is derived from the Latin word *spiritualitas*, and like its cognates *spiritus* and *spiritualis*, can be translated from the original Greek terms *pneuma* and *pneumatikos*. "Spiritual" was used by Apostle Paul as a Christian neologism to describe that which pertains to the Holy Spirit. The practice of living out the experience of encountering Jesus Christ is central to Christian spirituality. It emphasizes understanding the Christian life and specific devotional routines that strengthen one's association with Christ.⁴⁰ Dowd emphasizes that spirituality is not merely an intimate encounter with the divine other, but rather an intimate relationship with the personal God who is always and only faithful to his covenant love.⁴¹ Christian spirituality can also be considered as how individual Christians or groups experience the presence of God which primarily proceeds from a personal relationship with God.

The encounter with God is personal; it is not an interaction with an impersonal life force, an urge toward creativity, or some sort of magnetic force.⁴² McBrien elaborates on the experience and points out that it has to do with the experience of God with the transformation of consciousness and lives as a result of that experience.⁴³ Healing therefore is not simply about the preservation of life in this world. It is the growing edge of God's creation where the Kingdom of God encounters the old creation and brings about transformation as well as restoration. It is an invitation to access God's Kingdom and wholeness. Christians believe healing can be derived from spiritual practices like prayer, songs, scriptural reading, and meditation. Christians also believe God can administer healing through people. The question of why Jesus healed is crucial. There are basically two causes. First and foremost, was his compassion for people which recognized that illness had a negative impact on human existence. God gave the world because He loved it, and Jesus healed because He loved people. His compassion for men and desire to alleviate them of their suffering led him to pursue healing. Secondly, the atonement provides theological justification for Jesus' healing.

METHODOLOGY

The study is situated within the pragmatic research philosophy and thus makes use of both qualitative and quantitative research approaches. This was to enable the researcher to harness the strength of both approaches and limit the weakness which is associated with using one particular approach. Therefore, the qualitative approach contributed to soliciting in-depth information from the experiences of the respondents as indicated by Creswell.⁴⁴ The quantitative approach on the other hand enabled the researcher to evaluate statistical and numerical data.

The study further made use of descriptive cross-sectional design and both primary and secondary sources of data were used. Patients at the Bekwai Municipal Hospital were given a semi-structured questionnaire, with partially structured questions administered to them with the assistance of the nurses on duty. The questionnaire utilized both FICA (Faith/Belief, Importance, Community belongingness, and Address in care) spiritual assessment tool and HOPE (Hope, Organized religion, Personal spirituality and Effects) spiritual assessment tool to determine the spirituality of persons in a medical setting.⁴⁵ The FICA category elicited answers from the three religious bodies, including the non-religious to ascertain their spirituality based on their; Faith and belief, Importance, Community and Address in care. The HOPE category also demanded answers from the respondents by the use of similar approaches such as; sources of hope, organized religion, personal spirituality and practices and effects on medical care and end-of-life issues. A combination of these tools revealed not only the spirituality of respondents but also the role of spirituality in healthcare. A quantitative approach to this research had the sole aim of verifying the theory of health and spirituality among the aged.

⁴⁰ A. E. McGrath, *Christian Spirituality* (Oxford: Blackwell Publishers, 1999), 3.

⁴¹ S. E. Dowd, "Spirituality and the Bible," *Lexington Theological Quarterly* 29, no. 38 (1994), 39.

⁴² Dowd, "Spirituality and the Bible," 38.

⁴³ R. P. McBrien, *Catholicism* (San Francisco: Harper Collins, 1994).

⁴⁴ J. W. Creswell and J. D. Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*, 5th ed. (London: Sage, 2018).

⁴⁵ Aaron Saguil and Karen Phelps, "The Spiritual Assessment," *American Family Physician* 86, no. 6 (2012): 546–50.

A purposive sampling technique was then used to select forty-seven patients, four medical personnel and seven nurses at the Bekwai Municipal Hospital aimed at finding out the input of spirituality to healing when patients are admitted to the hospital. A total of fifty-eight (58) respondents took part in the study. Bekwai is a Municipality in the Ashanti Region which is densely populated by the Akan people. The practice of African Traditional religion persists even though Christianity and Islam thrive in this community. It is believed that spirituality is one of the factors which facilitate a patient’s health conditions in attaining healing at the hospital. The questionnaire was addressed to Christians, Muslims, African traditional religions and non-religious, with strict adherence to principles of informed consent, confidentiality and privacy, and respect for participants. This was after seeking approval from the head of ethics at the Department of Religious Studies, Kwame Nkrumah University of Science and Technology towards the responsible use of information.

PRESENTATION OF RESULTS AND DISCUSSIONS

This section entails the results obtained from the field with the help of both interview guides and semi-structured interviews. All the 58 questionnaires which were sent were returned, thus a (100%) viability rate. The discussions cover the background data of the respondents and how spirituality contributes to healing.

Background Information of Respondents

The results from the data collected indicated that the majority of the respondents (47%) were males and the remaining (33%) were females. The age of the respondents also indicated that the majority of the respondents (26%) were aged above 31 years and another (27%) were aged between 26-30 years. The data further showed that, (21%) of them were aged between 21-25years and (15%) aged between 16-20years with the remaining (10%) aged between 5-15 years. The results of the age distribution show a highly youthful population which seems to be the very hallmark of most countries in Africa.⁴⁶

The data on the religious demography of the respondents further indicated that the majority of the respondents (44%) were affiliated with Christianity and (26%) asserted that they were adherents of the Islamic faith. The results further showed (19%) of the respondents were African Traditional Religious believers with the remaining (10%) identified as non-religious. The finding from the study supports literature that the Ghanaian population is highly religious, with Christianity dominating the religious demography of Ghana with an estimated number of over 73% of the total population.⁴⁷ This finding is essential as it enables the researcher to critically examine the dichotomy between religiosity and health which is the primary focus for this study.

The results on the educational background of the respondents also revealed that the majority of the respondents (59%) have had no formal education. Another (29%) of them have first degrees and the remaining (12%) have senior high school (SHS) certificates. The summary of the findings is presented in the table below.

Table 1: Background Information of Respondents (Field data, 2023)

	Frequency	Percentages
Age of Respondents		
• 5-15 years	6	10
• 16-20 years	9	15
• 21-25 years	12	21
• 26-30 years	16	27
• 31 upwards	15	25
Gender		
• Male	27	47
• Female	31	53

⁴⁶ Ghana Statistical Service, “Population and Housing Census. Age Demography of Ghana,” 2021.

⁴⁷ Ghana Statistical Service, “Population and Housing Census. Age Demography of Ghana.”

Religious affiliation		
• Christianity	26	26
• Islam	15	44
• African Traditional Religion	11	19
• Atheist	6	10
Educational Background		
• SHS Certificate	7	12
• Graduate/First degree	17	29
• Post-Graduate/Masters	-	-
• None	34	59

Impact of Spirituality on Healing

The main objective of the study was to examine how spirituality contributes to healing. This was achieved by first asking the respondents whether there is any relationship between spirituality and healing. The respondents were asked to explain what constituted spirituality from a pool of definitions. The majority of the respondents (33%) understood spirituality as the quality that involves deep feelings and beliefs of a religious nature, rather than the physical parts of life. Another (21%) were of the view that spirituality means relating to people’s thoughts and beliefs, rather than to their bodies and physical surroundings. The results further indicated that (22%) of the respondents viewed spirituality as relating to or affecting the human spirit or soul as opposed to material or physical things. Finally, the remaining (24%) understood spirituality to also mean the process of making the mind free from fears, worries, and endless thinking, to experience inner peace and bliss in one’s everyday life.

The findings indicated different perspectives of the respondents about what constitutes spirituality. This therefore confirms the notion of the complexities surrounding the general understanding of what constitutes spirituality. It is imperative to indicate that the perception of an individual concerning what constitutes spirituality tends to influence their socio-cultural and psychological worldview. It could be asserted that an individual with a strong spiritual ontology may opt for spiritual guidance as the first point of healing rather than seeking physical or orthodox medicine. Again, there is the possibility of individuals with intense spiritual affiliation to refuse certain kinds of treatment because of their faith. It could be argued that the understanding of spirituality is a multi-faceted phenomenon as indicated by Schneiders and has a significant influence on the general understanding of an individual’s social structure.⁴⁸ The results from the findings are summarized in the table below.

Table 2: Understanding of Spirituality by Respondents (Field data, 2023)

Variables	Frequency	Percentage
• The quality that involves deep feelings and beliefs of a religious nature, rather than the physical parts of life	19	33
• Relating to people’s thoughts and beliefs, rather than to their bodies and physical surroundings	12	21
• Spirituality as relating to or affecting the human spirit or soul as opposed to material or physical things.	13	22
• Is the process of making the mind free from fears, worries, and nonstop thinking, and experiencing inner peace and bliss in one’s everyday life	14	24

⁴⁸ Schneiders, “Spirituality in the Academy.”

Total	58	100
--------------	-----------	------------

Participants were further asked whether spirituality has any influence on healing. The results indicated that the majority of the respondents 84% remarked positively and the remaining (16%) remarked negatively. One of the respondents who was a pastor and also a nurse remarked that

*The healing process is complicated and I strongly believe you cannot separate spirituality from healing. While we may not be able to ascertain how the relationship works, we cannot also downplay it. For instance, there have been cases of some patients asking for prayers from their pastors or Imams before medical attention. I can boldly tell you with absolute certainty that prayer works and may have received healing.*⁴⁹

In contrast to this assertion, one of the religiously unaligned strongly disagreed and thought that there is no relationship between spirituality and healing. For him, healing is basically a scientific process and any attempt to allude it to spirituality will be problematic. He asserted that

*I do not believe in spiritual healing as some religious people want us to believe. We simply have to understand the science behind the illness and we will be able to heal it. In fact, many people end up dying simply because they failed to adhere to the scientific procedure for healing. Why in any case go to the hospital or clinic if there is a power that can heal you? Many people have died because they stopped taking their prescribed medications by doctors.*⁵⁰

On the part of a Muslim respondent, who doubles as a Malam who treats the sick with herbs, there was a strong case for religiosity as the foundation for healing. Just like the pastor, He also was of the view that spirituality has a lot of influences on the healing process of the people. He remarked that:

*It is only people who do not understand spiritual things who will downplay the relevance of spirituality in healing. I have countless examples of people whose doctors could not treat their sickness but with the help of Almighty Allah, they have been healed. There is power in herbs and the role we play cannot be overemphasized.*⁵¹

As part of the survey, several visits were made to a traditional shrine where people frequent for various interventions. Notable among the interventions sought from this shrine is healing. Patrons believed the traditional priest had been vested with the power to heal them by the deity. Sicknesses ranging from madness, epilepsy, diabetes, blindness, hallucination and other impairments like barrenness and impotency were presented at the shrine. Patrons were made to undergo several rituals which they believed would get them healed. One of the respondents stated;

*I have been looking for a child for more than 15 years and I have taken all forms of medications but to no avail. I was told I was medically unfit to conceive or even give birth. I started seeking spiritual intervention which brought me to this place and I can testify that I am currently pregnant and expecting twins in a few months. For me, I believe in spiritual things and therefore I know spirituality plays an integral role in healing.*⁵²

Finally, the traditional priest also shared his experience and remarked that:

Evil exists and therefore spirituality cannot be downplayed. It doesn't matter what you believe in, the most important thing is that you must believe in something. For us traditionalists, Otwereduapong (Almighty God) has given us knowledge of herbs that are used to save His people. We have here at our shrine, many people the doctors could not treat but we have been

⁴⁹ Interview with participant identifying as Christian, July 4th 2023.

⁵⁰ Interview with participant identifying as non-religious, July 4th 2023.

⁵¹ Interview with respondent identifying as Muslim 4th July, 2023.

⁵² Interview with Respondent, 7th July, 2023.

*able to. All that the person needs to do is to believe in what we as a people are doing. Spirituality is our basis for existence and by shying away from it, you are harming yourself.*⁵³

From the above discussions, it has become evident that the majority of the respondents strongly believe there is a direct relationship between their spirituality and healing. This generally stems from the African ontological worldview which Mbiti rightly emphasized that Africans are notoriously religious and religion permeates every aspect of their lives.⁵⁴ Interestingly, all the main religious groups in Ghana made a strong case for the positive role spirituality has on the healing process of people. The finding agrees with the outcome of the AAMFT survey which found a linkage between spirituality and mental health. Thus, the findings from the study support the assertion made by Magessa about the need to preserve harmony between the visible and invisible worlds.⁵⁵ The best way to live therefore is to maintain this harmony and balance. Even though some of the respondents were critically ill, they still expressed their hope to receive some spiritual interventions that would restore their health. This strongly highlights the necessity to include spirituality in medical care, as it results in resilience.

Due to the African religio-cultural ties that do not distinguish between the spiritual and the physical, spirituality and healing appear to be connected components that cannot be overlooked. The non-religious in their quest for healing however seek knowledge of nature and science, which some may consider as their form of spirituality. This understanding of spirituality aligns with Amanze's thought which posits that spirituality is not defined by an explicit set of religious beliefs or practices.⁵⁶ On the contrary, spirituality does not need religion at all to define itself. Spirituality, therefore, is more about how people identify themselves, view the world, interact with others, and make decisions.

Modalities of Spirituality and Healing

The study finally sought to examine some of the modalities used by spiritualists to administer healing. Among other variables of the study observed that religious activities such as prayer, music (songs/hymns), use of religious emblems such as crucifix, communion, anointing oil, holy water, etc and meditation were held to be effective for relieving pain, stress and enhancing healing in general among the respondents/patients admitted at the Bekwai Municipal hospital. The greater percentage of respondents (83%) were of the view that prayer contributed to the healing process. Of this, (62%) strongly agreed to the effectiveness of prayer, while (21%) agreed to its effectiveness. A further, (83%) of respondents were still of the view that music (hymns/spiritual songs) contributed to the healing process. This consisted of (45%) who strongly agreed and (38%) who agreed. Subsequently, a significant percentage of respondents (79%) were of the view that music (hymns/spiritual songs) contributed to the healing process. Finally, (71%) considered meditation as effective for healing. There was a significant consensus on the effectiveness of the listed spiritual practices for healing.

From the study, it will be apt to maintain that religious beliefs and religious beliefs and practices have a significant effect on the healing process. It will be problematic however to validate this disposition held by most of these respondents. As indicated by Aru and Mani, while validating that prayer contributes to the total healing process of people, there have been some testimonies by healthcare professionals validating the role of prayer in healing.⁵⁷ As stressed by Aru and Mani religious spirituality such as prayers, and music among others should be part of holistic care; this usually means care of the body, mind, and spirit.

It was further realized from the study that members of the three religious bodies in Ghana together with the non-religious had their own forms of spirituality which helped them connect to the Divine. As earlier indicated, spirituality assumes religiosity but not all who demonstrate spirituality are religious. The majority of the respondents in the study were both spiritual and religious while the few remaining non-religious also identified themselves as spiritual.

⁵³ Interview with traditional priest 7th July, 2023.

⁵⁴ Mbiti, *African Religions & Philosophy*, 1.

⁵⁵ Laurenti Magessa, *African Religion: The Moral Traditions of Abundant Life* (Maryknoll, NY: Orbis Books, 1997).

⁵⁶ Amanze, "Contextuality: African Spirituality as a Catalyst for Spiritual Formation in Theological Education in Africa."

⁵⁷ Aru Narayanasamy and Mani Narayanasamy, "The Healing Power of Prayer and Its Implications for Nursing," *British Journal of Nursing* 17, no. 6 (2008): 394–98.

Table 3: Perception of Respondents on Spiritual Practices that Promote Healing

Variable	Strongly Agree		Agree		Disagree		Strongly Disagree	
	Frequency	Percent age (%)	Frequency	Percent age (%)	Frequency	Percent age (%)	Frequency	Percent age (%)
Prayer	36	62	12	21	6	10	4	7
Music (Hymns/Spiritual Songs)	29	50	17	29	9	16	3	5
Using Religious Emblems (Crucifix, Communion, anointing oil, holy water)	26	45	22	38	6	10	4	7
Meditation	12	21	29	50	14	24	3	5

Discussion Summary

The information gathered during the field study is consistent with the opinions expressed in the literature review that spirituality is associated with healing, particularly for those who have been admitted to the hospital. The findings revealed that all the 58 interviewees were one way or the other spiritually inclined even though not all of the respondents identified as religious. The practices of prayer, meditation, listening to music and use of religious emblems are identified as helpful in the healing process. The belief in spirituality and its related activities therefore give meaning to life. Through it, people attain hope and a sense of purpose. Effective exploration of spirituality and healing therefore bridges the gap between nature and the transcendent, rational and numinous.

RECOMMENDATIONS

From the study, it is recommended that spiritual leaders (pastors, mallams, traditional priests) and medical practitioners (doctors, nurses, pharmacists, etc) should be educated on the need for holistic healing through balanced healthcare-seeking practices. This can be carried out through regular seminars and symposiums by the health ministry to bring together the above-mentioned groups in discussing approaches to balance spiritual practices, allopathic/conventional medicine and alternative traditional healthcare interventions for the greatest good of patients.

National Healthcare Policies that regulate faith healing practices endangering the wellbeing of health seekers must be enacted and thoroughly enforced through the collaboration of government agencies such as the Ministry of Health, Ministry of Chieftancy and Religious Affairs and security services with the leadership of faith-based organizations.

Further studies need to be conducted on the extent spirituality and/or religious beliefs and values inform healthcare-seeking behavior of Ghanaians relating to prevalent chronic diseases or neglected tropical diseases (NTDs). Furthermore, the study could focus specifically on the role of spirituality in surgical treatment in Ghana.

CONCLUSION

The research examined the contribution of spirituality to healing at the Bekwai Municipal Hospital. Christianity, Islam, and African Traditional religion were the three main religious traditions whose ideological paradigms informed perceptions of spirituality in healing in the Bekwai Municipality. The religiously unaffiliated were also noted to conceptualize their forms of spirituality in epistemic knowledge of healing practices. Even though some of the respondents were critically ill, they still

expressed their hope in receiving some spiritual interventions that would restore their health. This strongly highlights the necessity to include spirituality in medical care, as it results in resilience. The study also noted the use of prayers, meditation, music (songs/hymns) and use of religious items as effective for relieving pain, and stress, and enhancing healing.

BIBLIOGRAPHY

- Adofo, Dalian Y. *Ancestral Voices: Spirit Is Eternal*. Dalian Y Adofo, 2016.
- Amanze, James N. "Contextuality: African Spirituality as a Catalyst for Spiritual Formation in Theological Education in Africa." *Ogbomoso Journal of Theology* 16, no. 2 (2011): 1–23.
- Amzat, Jimoh, and Oliver Razum. "Health, Disease, and Illness as Conceptual Tools." In *Medical Sociology in Africa*, 21–37. Cham: Springer International Publishing, 2014. https://doi.org/10.1007/978-3-319-03986-2_2.
- Bircher, Johannes. "Towards a Dynamic Definition of Health and Disease." *Medicine, Health Care and Philosophy* 8 (2005): 335–41.
- Brown, Craig K. "The Integration of Healing and Spirituality into Health Care." *Journal of Interprofessional Care* 12, no. 4 (1998): 373–81.
- Carlson, Thomas D, Dwight Kirkpatrick, Lorna Hecker, and Mark Killmer. "Religion, Spirituality, and Marriage and Family Therapy: A Study of Family Therapists' Beliefs about the Appropriateness of Addressing Religious and Spiritual Issues in Therapy." *American Journal of Family Therapy* 30, no. 2 (2002): 157–71.
- Cornish, Marilyn A, Nathaniel G Wade, and Brian C Post. "Attending to Religion and Spirituality in Group Counseling: Counselors' Perceptions and Practices." *Group Dynamics: Theory, Research, and Practice* 16, no. 2 (2012): 122.
- Creswell, J. W., and J. D. Creswell. *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*. 5th ed. London: Sage, 2018.
- Daghan, Safak. "Nursing Students' Perceptions of Spirituality and Spiritual Care; an Example of Turkey." *Journal of Religion and Health* 57 (2018): 420–30.
- Dein, Simon. "Religious Healing and Mental Health." *Mental Health, Religion & Culture* 23, no. 8 (September 13, 2020): 657–65. <https://doi.org/10.1080/13674676.2020.1834220>.
- Dowd, S. E. "Spirituality and the Bible." *Lexington Theological Quarterly* 29, no. 38 (1994).
- Egan, Mary, and Jill Swedersky. "Spirituality as Experienced by Occupational Therapists in Practice." *The American Journal of Occupational Therapy* 57, no. 5 (2003): 525–33.
- Egnew, T. R. "The Meaning Of Healing: Transcending Suffering." *The Annals of Family Medicine* 3, no. 3 (May 1, 2005): 255–62. <https://doi.org/10.1370/afm.313>.
- Ghana Statistical Service. "Population and Housing Census. Age Demography of Ghana," 2021.
- Hinterkopf, Elfie. *Integrating Spirituality in Counseling: A Manual for Using the Experiential Focusing Method*. Jessica Kingsley Publishers, 2014.
- Huber, Machteld, J André Knottnerus, Lawrence Green, Henriëtte Van Der Horst, Alejandro R Jadad, Daan Kromhout, Brian Leonard, Kate Lorig, Maria Isabel Loureiro, and Jos W M Van Der Meer. "How Should We Define Health?" *Bmj* 343 (2011).
- Hufford, David J. "An Analysis of the Field of Spirituality, Religion and Health." *Metanexus Institute, Bryn Mawr, PA*, 2005.
- Hussain, Khalid. "Spirituality in Islam." In *MR Anjum Awan: Essentials of Islamic Sciences: Quran, Hadith, Fiqh & Tasawwuf*, 469–90. Adam Publishers & Distributors, 2020.
- Koenig, Harold G. "Religion, Spirituality, and Health: The Research and Clinical Implications." *International Scholarly Research Notices* 2012, no. 1 (2012): 278730.
- Larson, James S. "The Conceptualization of Health." *Medical Care Research and Review* 56, no. 2 (1999): 123–36.
- Magesa, Laurenti. *African Religion: The Moral Traditions of Abundant Life*. Maryknoll, NY: Orbis Books, 1997.
- . "African Theology, Philosophy, and Religions: Celebrating John Samuel Mbiti's Contribution, Edited by Chammah J. Kaunda and Julius Gathogo." *Mission Studies* 38, no. 3

(2021): 481–83.

- Mbiti, John. *African Religions & Philosophy*. 2nd ed. Oxford: Heinemann, 1989.
- Mbiti, S. J. *Introduction to African Religion*. Nairobi: East African Education Publishers Ltd. , 1992.
- McBrien, R. P. *Catholicism*. San Francisco: Harper Collins, 1994.
- McGrath, A. E. *Christian Spirituality*. Oxford: Blackwell Publishers, 1999.
- McSherry, Wilfred, Linda Ross, Josephine Attard, René van Leeuwen, Tove Giske, Tormod Kleiven, Adam Boughey, and EPICC Network. “Preparing Undergraduate Nurses and Midwives for Spiritual Care: Some Developments in European Education over the Last Decade.” *Journal for the Study of Spirituality* 10, no. 1 (2020): 55–71.
- Mercadante, Linda A. *Belief without Borders: Inside the Minds of the Spiritual but Not Religious*. Oxford University Press, 2014.
- Narayanasamy, Aru, and Mani Narayanasamy. “The Healing Power of Prayer and Its Implications for Nursing.” *British Journal of Nursing* 17, no. 6 (2008): 394–98.
- Nasr, Seyyed Hossein. *Islamic Spirituality: Foundations*. Routledge, 2013.
- Newberg, Andrew, Eugene G d’Aquili, and Vince Rause. *Why God Won’t Go Away: Brain Science and the Biology of Belief*. Ballantine Books, 2002.
- Nyamiti, C. *Christ as Our Ancestor: Christology from an African Perspective*. Gweru: Mambo Press, 1984.
- O’Brien, M. E. *Spirituality in Nursing—Standing on Holy Ground*. Sudbury, Massachusetts: Jones and Bartlett Publishers, 1999.
- Pargament, Kenneth I, Annette Mahoney, Julie J Exline, James W Jones, and Edward P Shafranske. “Envisioning an Integrative Paradigm for the Psychology of Religion and Spirituality.” 2013.
- Parsons, T. “Definition of Health and Illness in the Light of American Values and Social Structure.” In *Patients, Physicians and Illness*, edited by Jaco E. G., 107–27. New York: The Free Press, 1972.
- Saguil, Aaron, and Karen Phelps. “The Spiritual Assessment.” *American Family Physician* 86, no. 6 (2012): 546–50.
- Schneiders, Sandra M. “Spirituality in the Academy.” *Theological Studies* 50, no. 4 (1989): 676–97.
- Selman, Lucy Ellen, Lisa Jane Brighton, Shane Sinclair, Ikali Karvinen, Richard Egan, Peter Speck, Richard A Powell, Ewa Deskur-Smielecka, Myra Glajchen, and Shelly Adler. “Patients’ and Caregivers’ Needs, Experiences, Preferences and Research Priorities in Spiritual Care: A Focus Group Study across Nine Countries.” *Palliative Medicine* 32, no. 1 (2018): 216–30.
- Sulmasy, Daniel P. “A Biopsychosocial-Spiritual Model for the Care of Patients at the End of Life.” *The Gerontologist* 42, no. suppl_3 (October 1, 2002): 24–33.
https://doi.org/10.1093/geront/42.suppl_3.24.
- Vieten, Cassandra, Shelley Scammell, Alan Pierce, Ron Pilato, Ingrid Ammondson, Kenneth I Pargament, and David Lukoff. “Competencies for Psychologists in the Domains of Religion and Spirituality.” *Spirituality in Clinical Practice* 3, no. 2 (2016): 92.
- Weathers, Elizabeth, Geraldine McCarthy, and Alice Coffey. “Concept Analysis of Spirituality: An Evolutionary Approach.” In *Nursing Forum*, 51:79–96. Wiley Online Library, 2016.
- WHO. “Constitution of the World Health Organization.” Accessed May 24, 2024.
https://iris.who.int/bitstream/handle/10665/121457/em_rc42_cwho_en.pdf.
- Wilson, Michael. *Health Is for People*. London: Darton Longman & Todd, 1975.
- Worthington, Everett L, and Jamie D Aten. “Psychotherapy with Religious and Spiritual Clients: An Introduction.” *Journal of Clinical Psychology* 65, no. 2 (2009): 123–30.

ABOUT AUTHORS

Rev. Canon Fr. Prince Osei Yeboah is an ordained Anglican priest and a Canon at the St Cyprian Cathedral, Kumasi, and is currently a priest assisting at St. Michael and All Angles at Asante Mampong Anglican Cathedral. He holds a Master of Philosophy in Religious Studies from the Kwame Nkrumah University of Science and Technology, Kumasi Ghana. He is now undertaking his PhD in Religious

Studies at the same university. Currently, he is a lecturer at St. Monica's Training College-Mampong, Ghana.

Emmanuel Obimpeh-Quayson holds an MA and MPhil in Religious Studies, and is presently a PhD Candidate at Kwame Nkrumah University of Science and Technology, Kumasi. His research interests involve African Religio-cultural Traditions, Ecclesiology, Eschatology, Ethics, Pentecostalism, Public Theology, and Sustainable Development. Emmanuel is an Ordained Minister with the International Central Gospel Church, where he serves as Lead Pastor of LifeSpring Assembly, Kumasi, Ghana.

Ernest Owusu holds an MA in Ministry and MPhil in Religious Studies and is currently a PhD candidate at the Kwame Nkrumah University of Science and Technology, Kumasi, Ghana. His research focuses on Philosophy of Religion, African Traditional Religion, Ethics, Eco-theology and Religion and Ecology. His current PhD work seeks to examine the role of religion in climate change and poverty discourse.