

AM-653 Mental Health: An Islamic Perspective

Instructor: Hooman Keshavarzi

Course Description:

This course will familiarize students with the basic concepts of mental illness to facilitate their collaboration with multidisciplinary teams (including both health and mental health professionals) serving the mental health needs of Muslim communities. The course aims to do the following: (1) to provide students with a general awareness of the cultural factors particular to Muslim communities they will serve (2) to provide students with the specific skills they will need to serve individuals in mental health treatment contexts and (3) to teach students to recognize when they need to make referrals to mental health professionals.

Hooman Keshavarzi is a Licensed Clinical Professional Counselor, completed a doctorate in Clinical Psychology (degree to be conferred 2019), Masters of Clinical Psychology and a Bachelors of Science – specialist psychology track/minor in Islamic Studies. He is currently a visiting scholar at Ibn Haldun University in Istanbul, Adjunct Professor of Psychology at Argosy University Chicago, Hartford Seminary, American Islamic College, instructor of psychology at Islamic Online University and founder/director of Khalil Center – a Muslim community mental health center based out of Chicago. He is also a fellow at the Institute for Social Policy and Understanding at the Global Health Center, conducting research on topics related to Muslims and Mental Health. Hooman Keshavarzi specializes in the treatment and training of clinicians in the area of Islamically integrated Psychotherapy and has delivered this training through multiple teaching modalities and capacities. He has developed an internship curriculum for graduate students at Khalil Center and currently serves as a clinical supervisor at the Village of Hoffman Estates, Dept of Health & Human Services. Additional special areas of his research include: mental status implications on Islamic jurisprudence, uncovering targeted Islamic treatment approaches for specific mental illnesses and investigating the psycho-social issues of Muslim minorities in the West.

Core Learning Objectives:

1. Students will develop a familiarity with basic concepts of mental illness in order to communicate and work effectively with multidisciplinary teams of mental health professionals.
2. Students will learn when and how to utilize professional services and to make referrals, especially for individuals with high risk factors.
3. Students will become familiar with the wide spectrum of mental illnesses as well as the range of treatment provided by mental health professionals.
4. Students will be trained to approach individuals, with particular attention to the development of healthy boundaries and potential transference/counter-transference in relationships with the individuals they serve.
5. Students will develop an awareness of cultural factors that shape the presentation and treatment of mental health issues in different Muslim populations.

Readings:

Required journal articles can be downloaded from the course website.

Required Texts:

1. [Al-Junun: Mental Illness in the Islamic World](#) by Ihsan Al-Issa (Chapters will be made available from the course website)

2. Counseling Muslims: Handbook of Mental Health Issues and Interventions by Sameera Ahmed and Mona Amer

Recommended Reading:

1. Counseling & Therapy Skills by David Martin
2. Barlow, D.H. (Ed.) (2008). *Clinical handbook of psychological disorders: A step-by-step manual* (4th ed.). New York: The Guilford Press. ISBN-10: 1-59385-572-9

Course Plan:

Each week the instructor will post the lecture, discussion questions, and a case study. Students are expected to review the lecture and assigned readings in their entirety. Each week, students will be responsible for posting two written responses **by Wednesday morning at 9am:**

Discussion Topics: Each student is responsible to write a lengthy response based on both the lecture and reading material for that week. This response should be no more than 500 words and no less than 400. It will be in the form of a response to the discussion questions posed by the instructor, but it can also include student's questions and requests for further clarification of the material in lecture and/or the readings. Discussion responses **should NOT summarize the readings and lecture but integrate them.** It is encouraged for students to respond to one another in the discussion forum.

Case Studies: Each week students are expected to participate in a virtual class discussion of the case of the week. Students are expected to read the case and write a short response of what they would do if they were presented with this case in the field. Students are expected to read all of the responses in the thread and to indicate whether they agree or disagree with the approaches of their peers in the previous posts. These threads are intended to help students develop practical, hands-on skills as well as to generate healthy discussion and constructive feedback.

Mid-Term Paper: This assignment requires you to write an argumentative essay, not an opinion piece. Much like the articles and book chapters assigned to you, your essay should be structured around an argument, supported by evidence and academic analysis that extends beyond your own personal, subjective experience. Your essays should be original, thoughtful, and conform to the rules of proper academic citation (use Chicago Style, American Medical Association, or American Psychological Association style—be consistent).

There is a dearth of literature on Islamic chaplaincy and Muslim mental health. As graduate students you should aim to produce an essay that could potentially be published in an academic journal (such as *The Journal of Muslim Mental Health, Hospital Chaplaincy, American Journal of Pastoral Care Counseling*). In other words, unlike the casual writing style of your posts on the Discussion Board, which is intended as a space for “thinking-out-loud” and informal reflection, this essay should be written in a professional, formal tone appropriate for an academic journal. While it is understood that we have not covered all the material for the midterm, the lectures, blackboard discussions, and reading assignments should provide an initial framework to address each question. You are encouraged to use other literature.

Choose only one of the following assignments:

1. Imagine you have been asked to design a cultural competency lecture for non-Muslim mental health professionals. In your essay, describe what you would teach them and make a case for why

your chosen material belongs in such a lecture. Remember, your audience of mental health professionals are well trained in the basics of counseling and mental illness. Your lecture should provide information about the distinct needs and challenges of Muslim communities as well as specific advice about how to approach Muslim subjects. Be careful to acknowledge the diversity of Muslims and avoid sweeping generalizations about the “psychology” of a Muslim community or the “Muslim mind.”

2. In "On Models of Hospital Chaplaincies", Doha Hamza describes a volunteer model for Islamic chaplains to service Muslim hospital patients. Imagine you were given a \$50,000 grant and you lived in a medium-sized American city with a large Muslim community. Describe a counseling service you would design with the grant money, which will incorporate managing mental health problems in the setting that you currently work in or plan to work in (mosque, prison, university, military, etc...). Your design should be specific enough to be implemented and economically sustained over time.

3. Many Muslims attribute mental illnesses to demonic possession known as “Djin” or “Zar”, waswasa, consequences for past sins, being cursed by the evil eye, magic or separation from the divine (Salib & Youakim, 2001; Kianpoor & Rhoades Jr., 2005). As a result, research finds that Muslims typically seek non-clinical treatment such as Islamic faith healing for such illnesses (Ali, Milstein & Marzuk, 2005; Farooqi, 2006; Kianpoor & Rhoades Jr., 2005). Choose a phenomena and describe how it may AND may not be a sign of mental illness. How might we be able to differentiate between mental illness and a such a culturally rooted complaints? Given the instrumental role of the Imam and Islamic Chaplain as a religious authority for whom many Muslims will seek out first, how would the Chaplain/Imam approach a person who complains of such a phenomenon? Students who choose this set of questions are expected to conduct a literature search and must review and draw from both the mental health and Islamic literature.

4. Address how Islamic chaplains risk becoming coercive in counseling settings and how they might avoid it. How are Islamic chaplains' ethical obligations similar or different than a mental health professional's or therapist's obligations to the individuals they serve?

Final Paper: Your Final paper will be a re-submission of your mid-term paper after it has been extensively revised and improved based upon the feedback given to you by your instructor.

Grading Rubric for Mid-Term/Final Paper	Percentage
Originality	20%
Clarity of Thesis & Argument	20%
Argument supported by Evidence	20%
Style & Tone	20%
Argument Integrates relevant course material on mental health	10%
Argument Integrates relevant course material on Islam or Muslim population	10%

Essays should be no longer than 7-10 pages double spaced Times New York Font.

Grades:

Item	Percentage
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Weekly Discussion Topics	15%
Weekly Case Studies	15%
Mid-term (Due Late Nov)	25%
Final Paper (Due: Early Dec)	45%

Late Midterm and Final papers will not be accepted

Class Schedule:

Fridays- the power point lecture, readings, and discussion questions of the week will be posted by the instructor. Students are expected to review the lecture, complete all of the readings before Wednesday.

Wednesdays- Students must post reaction papers and case discussions **before 9am**.

Thursday- Instructor will post a response to the case discussion thread as well as individual student questions by Thursday evening.

Policy:

Academic Dishonesty/Plagiarism: In an effort to foster a spirit of the Sunnah and integrity during the learning process, Islamic Online University requires that the submission of all course assignments represent the original work produced by that student. All sources must be documented through normal scholarly references/citations and all work must be submitted using the current edition of the *Publication Manual of the American Psychological Association*. Students are encouraged to purchase this manual and become familiar with its content as well as consulting your instructor for further information regarding academic dishonesty and plagiarism.

Scholarly Writing:

It is expected that students can read and write at a college level. The instructor will have the expectation that students' writings be free of grammatical and spelling errors and be in compliance with APA standards. Additionally, writing must reflect critical thinking and an integrative synthesis of the material presented in lecture, readings and your personal thought. As potential leaders of your respective communities, we demand an exerted effort and that you take your education very seriously.

Attendance Policy for Weekly Classes (Including Posts) :

Participation in class is required and will be judged primarily by the weekly posts. (Note the website records the time/author for each post.) If you know you will be unable to attend a class session please inform Mr Keshavarzi in advance. Missing two sessions will result in an automatic lowering of your final grade by 10%. Missing three or more sessions will result in automatic failure of the course.

Course Outline & Readings

Lecture	Required Reading	Recommended Reading
1 – State of MMH Research H. Keshavarzi	<ul style="list-style-type: none"> ➤ Al-Issa Chapters 1 ➤ Counseling Muslims Chapter 1 & 3 ➤ Theoretical, Empirical, and Potential Ideological Dimensions of Using Western Conceptualizations to Measure Muslim Religious Commitments JMMH 2(2); 113-132 ➤ Ahmed, S. & Reddy, L. A. (2007). Understanding the mental health needs of American Muslims: Recommendations and considerations for practice. <i>Journal of Multicultural Counseling and Development</i>, 35, 207-208. 	
2 – Understanding the US Mental Health System O. Ali	<ul style="list-style-type: none"> ➤ Counseling Muslims Chapters 10-12 ➤ The US Mental Health Delivery System Infrastructure: A Primer – Ramya Sundararaman 	<ul style="list-style-type: none"> ➤ Robert G. Anderson, JR., Charles Robinson, and Harvey L. Ruben, Mental Health Training and Consultation: A Model for Liaison With Clergy, <i>Hosp Community Psychiatry</i>, Dec 1978; 29: 800 – 802.
3 – Boundaries H. Keshavarzi	<ul style="list-style-type: none"> ➤ Ali, O. M., Milstein, G., & Marzuk, P. M. (2005). The Imam’s role in meeting the counseling needs of Muslim communities in the United States. <i>Psychiatric Services</i>, 56(2), 202-205. ➤ Dual Relationships in Counseling ➤ Religion in Counseling 	
4 – Intro to Mood & Anxiety Disorders H. Keshavarzi	<ul style="list-style-type: none"> ➤ Al-Issa Chapter 10 ➤ Counseling Muslims Chapters 2 ➤ Prevalence of Anxiety and Depressive Disorders among Primary Care Attendees in Al-Nasiriyah, Iraq JMMH 2006 1(2);171-176 	<ul style="list-style-type: none"> ➤ Gabbard Chapters 8 & 9 ➤ http://www.emedicine.com/MED/topic532.htm ➤ http://www.emedicine.com/med/topic229.htm ➤ http://www.emedicine.com/med/topic152.htm ➤ Delusions of Guilt: The Attitude of Christian and Muslim Schizophrenic Patients Toward Good and Evil and the

		Responsibility of Men JMMH 2006 1(1):43-56
5 – Psychotic Disorders H. Keshavarzi	<ul style="list-style-type: none"> ➤ Al-Issa Chapter 4 ➤ Suhail K & Cochrane R. Effect of Culture and Environment on the Phenomenology of Delusions and Hallucinations. International Journal of Social Psychiatry 48(2) 126-138 	<ul style="list-style-type: none"> ➤ Insanity in Islamic Law JMMH 2007 2(1); 81-100
6 – Substance use Disorders H. Hamid	<ul style="list-style-type: none"> ➤ Pathways for Arab Americans to Substance Abuse Treatment JMMH 2009 ➤ "I am a Muslim and my dad is Alcoholic- What Should I do?" JMMH 2009 	<ul style="list-style-type: none"> ➤ Treating Substance Dependency in the UAE - A Case Study JMMH 2009
7 – Children & Adolescents S. Ahmed	<ul style="list-style-type: none"> ➤ Counseling Muslims Chapter 14 ➤ Challenges and Opportunities Facing American Muslim Youth JMMH 2009 	<ul style="list-style-type: none"> ➤ Beshir, S. (2004). Everyday Struggles: The Stories of Muslim Teens. Beltsville, MD: Amana Publications. ➤ Balsano, A.B. and Sirin, S.R. (2007). Commentary on the special issue of ADS: Muslim youth in the west. "Collateral Damage" We cannot afford to disregard. Applied Developmental Science. 11(3), 178-183 ➤ Al-Mateen, Cherlyl and Afzal, Aneeta. (2004). The Muslim child, adolescent, and family. Child and Adolescent Psychiatric Clinics. 13, 183-200.
8 – Psychological Trauma H. Keshavarzi	<ul style="list-style-type: none"> ➤ Counseling Muslims Chapter 15 +16 	<ul style="list-style-type: none"> ➤ Courtois, C. A. (2004). Complex trauma, complex reactions: Assessment and treatment. Psychotherapy: Theory, Research, Practice, Training, 41(4), 412-425. doi:10.1037/0033-3204.41.4.412 ➤ Kisiel, C.L., Blaustein, M., Fogler, J., Ellis, H., & Saxe, G. (2009). Treating children with traumatic experiences: Understanding and assessing needs and strengths. Emotional and Behavioral Disorders in Youth, 9(1), 13-19
9 – Psychodynamic Principles N. Rashid	<ul style="list-style-type: none"> ➤ Counseling Muslims Chapter 6 ➤ Abu-Raiya, H. (2014). Western psychology and Muslim psychology in dialogue: Comparisons between a Qura'nic theory of personality and Freud's and Jung's ideas. Journal of Religion and Health, 53, 326-338. 	<ul style="list-style-type: none"> ➤ John Markowitz: The Clinical Conduct of Interpersonal Therapy ➤ Jerald Kay: Essential of Psychodynamic Psychotherapy <p style="text-align: right;">MIDTERM PAPER DUE</p>

<p>10 – Cognitive and Behavioral Principles S. Ahmed</p>	<p>➤ Cognitive Restructuring: An Islamic Perspective JMMH 2008 3(1);99-116</p>	<p>➤ Hodge, D.R. and A. Nadir (2008). Moving Toward Culturally Competent Practice with Muslims: Modifying Cognitive Therapy with Islamic Tenets. <i>Social Work</i>, 53(1), 31-41.</p>
<p>11 – Group & Family Therapy F. Khan</p>	<p>➤ Counseling Muslims Chapter 7 ➤ Dugo, J. M., & Beck, A. P. (1997). Significance and complexity of early phases in the development of the co-therapy relationship. <i>Group Dynamics: Theory Research, and Practice</i>, 1(4), 294-305.</p>	<p>➤ A Multilevel Framework Exploring Domestic Violence Against Immigrant Indian and Pakistani Women in U.S. 2007 2(1);21-38</p>
<p>12 – Couples Therapy</p>	<p>➤ Mairal, J. B. (2015). Integrative Behavioral Couple Therapy (IBCT) as a third-wave therapy. <i>Psicothema</i>, 27, 13-18.IBCT</p>	<p>Gottman, J. (1999). <i>The Seven Principles for Making Marriage Work: A Practical Guide from the Country's Foremost Relationship Expert</i>. New York: Crown Publishers Inc.</p>
<p>13 + 14 – CBT with Muslims A.Utz/Hamden</p>	<p>➤ Hamdan, A. (2008). Cognitive restructuring, an Islamic perspective. <i>Journal of Muslim and Mental Health</i>, 3(1), 99-116.</p>	
<p>15 – Emerging Islamic Therapies H. Keshavarzi</p>	<p>➤ Counseling Muslims Chapter 8 ➤ Keshavarzi, H & Haque, A. (2012). Outlining a psychotherapy model for enhancing Muslim mental health in an Islamic context. <i>International Journal for the Psychology of Religion</i>. ➤ Haque, A. & Keshavarzi, H (2014). Integrating Indigenous Healing Methods in Therapy: Muslim Beliefs and Practices. <i>International Journal of Culture and Mental Health</i>. ➤ Haque, A., Khan, F., Keshavarzi, H. & Rothman, A (2016) Integrating Islamic Traditions in Modern Psychology: Research Trends in Last Ten Years. <i>Journal of Muslim Mental Health</i></p>	<p>FINAL PAPER DUE</p>

