Caregiving to Muslims

CHALLENGES TO AFRICAN AMERICAN MUSLIM WELLNESS

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Introduction

▶ It is my intention to offer suggestions and strategies for individual and collective wellness. I focus mainly on the experience of the African American Muslim Community and its leadership. This work has broader implications for the entire American Ummah. Notwithstanding, I observe that historical and tribal/ethnic challenges, real and/or imaginary, appear to stand in the way of overall Muslim community wellness.

▶ It is not my objective debate theology, tafssir, hermeneutics, or psychological principles. Comments herein on Clinical Pastoral Education and Training (CPE/T) are based upon my personal and professional experience as well as clinical observations. Any benefit one receives is from Allah (swt); any mistakes are due to my own misunderstandings and learning/growth edges.

Presentation Roadmap

- Part 1: Missed Opportunities for Islamic Care

- Part 2: Authentic Clinical Pastoral Education and Training (CPE/T)

- Part 3: Self-Affirmation, Self-Determination, and Self-Development

- Part 4: African Muslims and Al-Islam

- Part 5: Counseling and Pastoral Care

- Part 6: Future DSM 5 Text Revision (TR) Adviso

Projected outcomes

▶ Comprehensive understanding of Muslim wellness

▶ Suggested strategies for implementation

▶ Foundations of a "wellness movement" within the Muslim community

▶ Desire to define and reaffirm concepts of self-identity, self–determination, and self-development (do for self)

▶ Understanding and appreciation for the seriousness of the influence of the Diagnostic and Statistical Manual (DSM) 5 in shaping the mental health clinical and political culture of "cultural competency" in the US

Spiritual Care Metaphors

▶ Visualize a part of the mustakeem as a battleground, strewn with the bodies of the spiritually/mentally "dead" and the "walking wounded"

▶ Imagine you are a believer passing through the *battlefield* on your way to work, home, or to the masjid; and, you choose to ignore and step around or over the *bodies* of your brothers and sisters

▶ Project to the Day of Judgement when you stand before your Lord

▶ What can you expect to be your just reward, insallah?

African American Hymn (refrain)

- I'm on the battlefield for my Lord,
I'm on the battlefield for my Lord;
And I promised Him that I would serve Him till I die.
I am on the battlefield for my Lord.

- Author: E.V. Banks and Sylvanna Bell

Missed Opportunities For Islamic Care

PART 1

Tragic Deaths/Clinical Challenges

▶ Omotayo Adeoye, 17, was allegedly upset after being accused of cheating on a final exam needed for her college scholarship and walked into the Hudson river: nydailynews.com/new-york/manhattan/body-teen-drowned-recovered-article-1.1815336 (June 2014)

▶ Sheila Abdus-Salaam, United States' first female Muslim judge, drowns in New York's Hudson River; alleged suicide: nytimes.com/2017/04/12

▶ In Bay Ridge, Brooklyn, there were about 19 (now estimated at over 25) overdoses from opioids the last two years within the Arab-American community, according to Mohamed Elnashar, the director of the Islamic Society of Bay Ridge. nytimes.com/2016/07/22

▶ One third (1/3) of my substance use/mental heatlh disorder patients are Muslim

▶ Questions: Where was their Muslim support network? How can we help prevent future occurrences?

Best Practices: Masjid Al-Taqawa, Brooklyn, NY, Imam Siraj Wahhaj

- Meeting with area hospital officials on community needs and matching resources-in progress
- Incorporates a clinical approach Marriage and family pastoral counseling-present
- Identified a masjid specialist on substance use disorder (person in recovery)
- Mental Health/Wellness Conference with *Muslim Thrive* and the City of New York (issues of suicide ideation and substance abuse arose)- January 20, 2018
- Community Health Fair (Brooklyn Hospital Center) December 9, 2017
- Presentation to Staff and selected representative invitees on meaning and implementation of *Islamic Compassionate Care*- October 11, 2017
- Youth "*safe-space*" meetings events, and activities (called "September 5th meeting with Imam Siraj on real-talk")
- Mental Health First Aid training for Sisters (NYC Thrive)-January
- implementing Islamic Compassionate Care

Complexed Issues that Surfaced

- First-hand testimony of Muslims who live daily with suicide ideation

- Fist-hand testimony of Muslims in recovery who want Islamic support

- Need for providing a "safe-space" for specific "support groups"

- Need for more training on Mental Health First Aid (MHFA) and a Mental Health Ministry (advocacy/referral

- Need for Imams and Muslim caregivers to receive training in Islamic Compassionate Care

Authentic Clinical Pastoral Education and Training (CPE/T)

PART 2

Challenges to Authentic Clinical Pastoral Education and Training (CPE/T)

► The ethos of CPE/T appears to be manifested in a predominately Christian epistemology (limits of knowledge) and axiology (values)

► The Hebrew scriptures (Tanakh), i.e. the Torah (five books of Musa), Nevi'im (Prophets) and Ketuvim (writings), appear to be subsumed and appropriated freely into Christian religious dialogue, e.g. discussions on the Prophet Ayyub (Job).

► Al-Qur'an, the ahadith and an Islamic perspective appear to be omitted although tolerated by some CPE trainees and supervisors, as well as some certifying officials/organizations

► Appearance of Muslims on the CPE scene and training opportunities appear to present a *shadow* of discomfort (Jung), if not *passive aggressive behavior* towards some Muslims

► The aforementioned behavior suggests potential *cultural competency* issues for CPE trainees and supervisors

► Some Muslims as well as others from non-Abrahamic traditions (African traditional, Hindu, Buddhists, etc.), may not feel welcomed or intellectually comfortable in CPE/T

Recommendations

- Establish a national/regional training and certifying body for Islamic Compassionate Care and Training (ICC/T)

- Provide national/local support group(s)/network for Muslim CPE/T trainees and supervisors

- Publish advisory documents directed towards CPE/T training and certifying organizations on appropriate *cultural competency* as it pertains to Muslim trainees and patience/clients

- *"terroristic personality disorder."* Convene a *think-tank* for an Islamic perspective on future revisions to the DSM-5 sections on   Other Conditions That May Be a Focus of Clinical Attention (pg. 715); Cultural Formation (pg. 749); and Cultural Formation Interview (pg. 750) as they relate to Al-Islam, Muslims, and potential

Selected Islamic Wellness Principles

▶ *Whosoever removes a worldly grief from a believer, Allah will remove from him one of the griefs on the Day of Judgment. Whosoever alleviates [the lot of] a needy person, Allah will alleviate [his lot] in this world and the next. Whosoever shields a Muslim Allah will shield him in this world and the next. Allah will aid a servant so long as the servant aids his brother.* -Prophet Muhammad (pbuh) - An-Nawawi, Hadith N0. 36

▶ *Whosoever of you sees an evil action, let him change it with his hand; and if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith.* -Prophet Muhammad, An-Nawawi, Hadith, No.34

Selected Islamic Wellness Principles (con't)

- It is reported by al-Bukhari, Trimitic, and others that Ibn al-Payam (alayhi salaam) said,

- *"Health and well-being are among Allah's greatest favors, and most bountiful gifts to His servants. Rather, absolute well-being is unconditionally the greatest favor. Thus, it is a right upon him who has been granted a portion of well-being to preserve it and protect it from all harm. "* (Al-Jibaly,2003, pg.2)

Psychological Theories

▶ *The first thing we can discover about ourselves is that we are always striving towards a goal. We cannot, therefore, imagine the human spirit as a single, static entity. We can best imagine it as a collection of moving parts, developed from a common origin, which strives to achieve a single goal. The teleology, this striving for a goal, is basic to the concept of adaptation, and the life of the psyche is inconceivable without a goal toward which all our efforts redirected.*

-Adler. Alfred, Understanding Human Nature p.15.

▶ *Some of these chronically misunderstood people retreat into religion, where they proceed to do exactly as they did before. They complain and commiserate with themselves, shifting the burdens onto the shoulders of a benevolent God. They think only about themselves. It is therefore natural for them to believe that God, this extraordinary honored and worshipped being, is concerned entirely with servicing them and is responsible for their every action…They approach their god just as they approach their fellow human beings, complaining, whining, yet never lifting a finger to help themselves or to better their circumstances. Cooperation, they feel, is an obligation only for others.*

- Adler. Alfred, Understanding Human Nature, p. 214

Self-Affirmation, Self-Determination and Self-Development

PART 3

Self-Identity/Self-Affirmation

▶ Knowledge and statement as to who you are as an individual, and a community

▶ Willingness to affirm the same internally and externally

▶ Deliberately acting on beliefs and commitments

▶ Oh mankind! fear your Guardian Lord, who created you from a single Person. Created, out of it, his mate, and from them twain scattered (like seeds) countless men and women; fear Allah, through Whom ye demand your mutual (rights), and be heedful of the wombs (that bore you); for Allah ever watches over you.

An-Nisaa 4:1

Classification of Tribes and Nations

▶ Type 1: Confederation of tribes molded itself into a nation and creates a state, to the degree that it organizes to take up a challenge presented by nature

▶ Type 2: State born out of resistance to the enemy. A homogenous ethnic group (a confederation of exogamous tribes) organized, not for conquest, but to drive off a danger, an outside enemy.

▶ Type 3: Ethnic assimilation of the conquered by the conqueror or the reverse is possible, ethnic opposition used in support of economic exploitation progressively becomes a class opposition

▶ Type 4: The conquering ethnic group refuses to mix with the indigenous conquered element and bases its domination on the absolute separation

Diop , Cheikh Anta (1991), Civilization and Barbarism, Chicago, IL: Lawrence Hills Books, pgs. 129-134

Self-Determination

▶ Identifying actions for traveling the straight path (mustaqeem)

▶ Exercise of free-will individually and socially

▶ Not allowing outside forces to unduly influence the individual or communities' social environment

▶ Knowing when to disagree

▶ This is the Book. In it is guidance sure, without doubt, to those who fear Allah, who believe in the Unseen, are steadfast in (establish) Prayer, and spend out of what we have provided for them, and who believe in the Revelation sent to thee, and sent before thy time, and (in their hearts) have assurance of the Hereafter. They are on (true guidance) from their Lord, and it is these who will prosper.

▶ Al-Baqarah, 2:2-5

Self-Development

- Nurturing and Caring of the individual and/or community

- Identifying individual and/or communal goals and objectives with measurable out-comes (program plan)

- Establish a review and feed-back strategy, as well as an evaluation and correction methodology

- Say, "Oh ye my servants who believe! Fear your Lord. Good is (the reward) for those who do good in this world. Spacious is Allah's earth! Those who patiently preserve will truly receive a reward without measure.!"

<div align="right">Az-Zumar 39:10</div>

- Be sure that we will test you with something of fear and hunger, some loss in goods, lives and fruits (of your toil), but give glad tidings to those who patiently persevere

<div align="right">Al-Baqara 2:155</div>

African Muslims and Al-Islam

PART 4

Recommendations

▶ Annual National/Local Conference on African American Muslims Self-Identity, Self-Determination, and Self-Development (including Al-Ahzab, 33:1-6)

▶ Annual National/Local Conference on African American Muslim Women's Leadership and Inclusion Conference

▶ Annual National/Local Conference on African American Muslim Youth on Self-Affirmation and Development

▶ Training/Workshops for Imams and Muslims Caregivers on Wellness

▶ Universal Training/Workshops for FOI-Fruit of Islam, MG(W)T- Muslim Girls/Women) Training and the GGC- General Civilization Class

▶ Training/Workshops on Muslim Leadership and Community Development

▶ Develop and Establish Local African American Muslim Think-Tanks

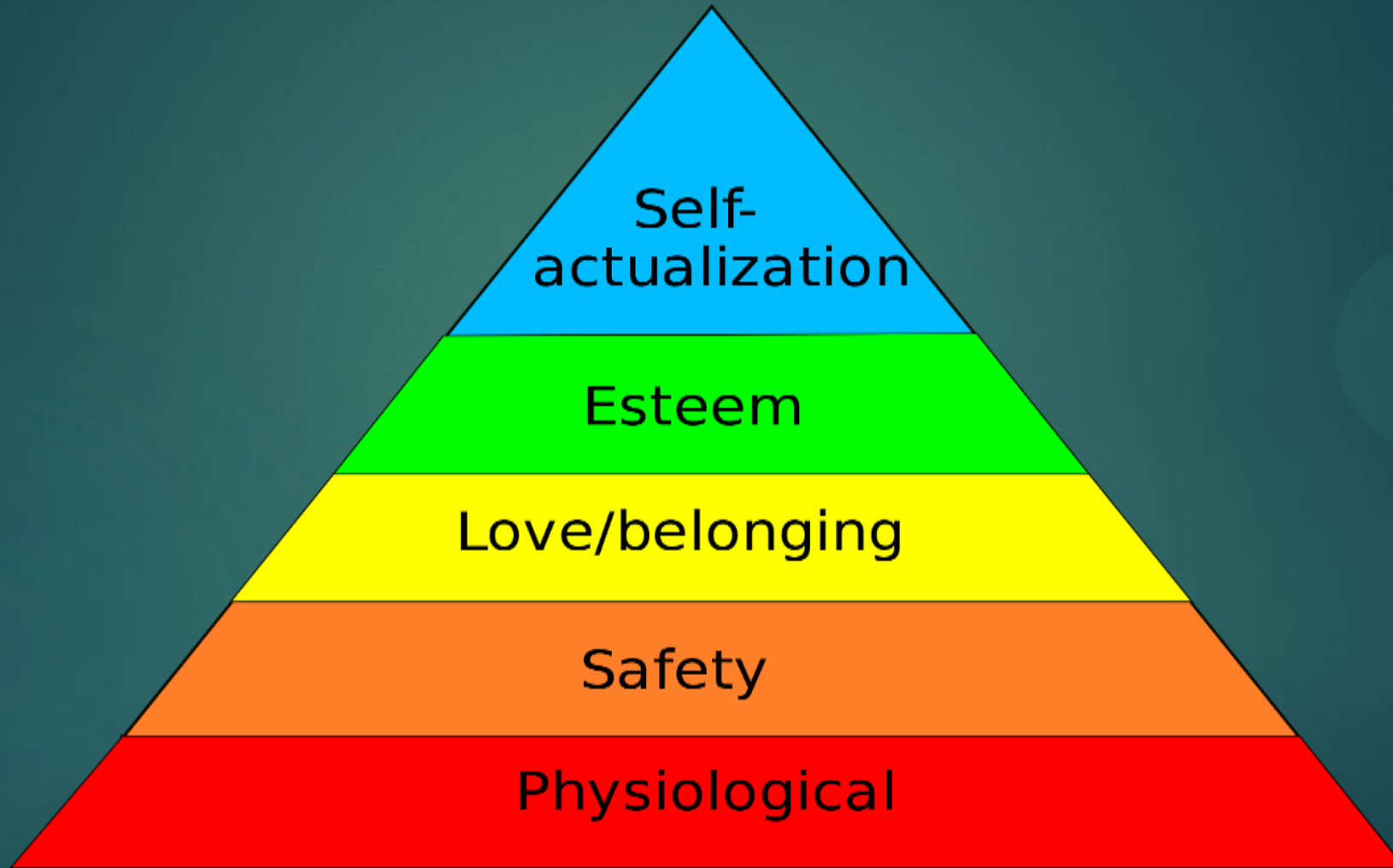▶ Action Committees report-back with best-practices/examples yearly

We have all we need for wellness and self/community actualization

- Examples of enslaved Muslims
- Honorable Noble Drew Ali- Moorish Science Temple
- Honorable Elijah Muhammad/ Clara Muhammad – Lost Found Nation of Islam in NA
- Honorable Clarence 13X – Five-Percenters
- Honorable El Hajj Malik El Shabazz (Malcolm X)-Organization of African American Unity, Muslim Mosques, Inc.
- Honorable Imam Warith Deen Muhammad-American Society of Muslims
- Honorable Silas Muhammad- The Lost-Found Nation of Islam (now The Lost Found Proletarian Nation of Islam in the West)- Muhammad Speaks Newspaper
- Honorable Minister Louis Farrakhan Nation of Islam, Final Call
- Dr. Yusuf Naim Kly – International Human Rights Assoc. of American Minorities
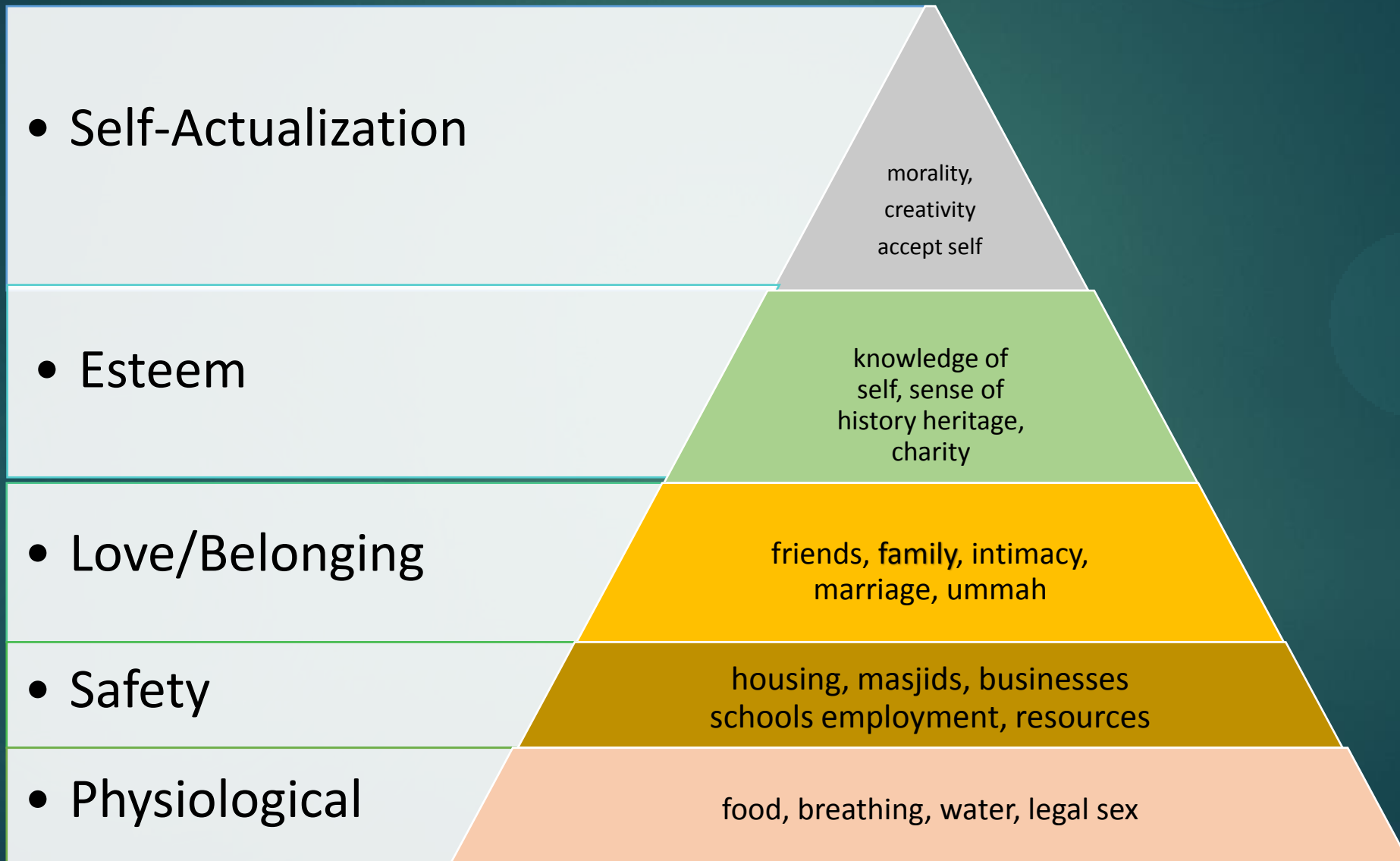- Shaykh Abdullah Latif Ali –Admiral Family Circle Islamic Community, Malik Shabazz Human Rights Institute

CHART 1

COMPARISON OF AFRICAN AMERICAN MUSLIM TO SELECTED AMERICAN ONTOLOGIES

	African Americans	African American Muslims	Americans Generally	Muslim Americans Generally	
Self-Identification/ Affirmation	People, National Minority, Negro, Black, Colored, Descendants of Formerly Enslaved Africans	Community, Descendants of Formerly Enslaved Africans, Original Man, Moors, 5 Percenters	Citizen, Constitutional Democracy, Settler Nation, Racial Oligarchy, Class Privileges,	Servants of Allah (swt), best people, example for other peoples, Believers	
Self-Determination	Pursued Civil Rights, Religious/Cultural Traditions, Assimilationists	Questionable Generally, NOI, OAAU, IHRAAM, Darul Islam	Laws, Technology, Culture, Entertainment	Immigrant Cultural Tradition, Insular Communities,	
Self-Development	Historic Black Towns/Cities, Banks, Christian Institutions Historic Schools, Individual Celebrities	Questionable Generally, NOI, Selected Masjids, Temple, Lack of a Collective Vision	Economy, Economics, Industry, Infrastructure, Security, Culture,	Schools, Masjids, National Associations, Individual Professionals/ Businesses	

Maslow's Hierarchy of Needs

Blackamerican Muslim Hierarchy of Needs

- Self-Actualization
- Esteem
- Love/Belonging
- Safety
- Physiological

morality, creativity accept self

knowledge of self, sense of history heritage, charity

friends, family, intimacy, marriage, ummah

housing, masjids, businesses schools employment, resources

food, breathing, water, legal sex

African Muslims in Antebellum America

▶ Bore the most horrific torture during enslavement and "*fought the good fight, finished the race, and kept the faith*" (2 Timothy 4:7).

▶ Manuscripts of examples of iyats from Al-Quran and duas, e.g. Savannah Historical Society- Austin, 1997, pg. 32.

▶ There are numerous testimonies of white people at the time documenting that individual Muslims were making payers in the streets, abstaining from hog, and rejecting alcohol (Austin, 1997, pgs. 20-40).

▶ Among those who fled enslavement for freedom and led rebellion (Austin, 1997, pgs. 37-39).

Muslims and Negro Spirituals/Message Songs

▶ Give me that old time religion, it good enough for me!

▶ *Let us break bread together on our knees: "when I fall on my knees (sujda), with my face to the risings sun (qibla), oh Lord (ya Allah) have mercy on me.*

▶ *I'm so glad trouble don't las always:* what Muslim cannot hear the iyah *after hardship there is ease* (Al-Inshiraah 94:5-6)

▶ Tell me how did you feel when you come out the wilderness: HEM addressing the Lost-Found-Nation of Islam by telling them to "come out the wilderness of north America."

Counseling and Pastoral Care

PART 5

Human Devils

▶ The Islamic concept of human devils is an area where psychotherapists, counselors and Imams can particularly work together. Allah (swt) in His Wisdom permits every kind of human behavior. Al-Qur'an revealed that Allah (swt) created humans in the best mold (At-Tin 95:4-5). He then permitted them free-will to make behavioral choices. These choices operate within the limits of His plan. Some behave like saints; others like human devils:

▶ …"verily, one of you behaves like the people of Paradise… and that which has been written overtakes him and so he behaves like the people of the Hell-fire and then he enters it; and one of you behaves like the people of Hell-fire …and that which has been written overtakes him and so he behaves like the people of Paradise and then he enters it. " (An-Nawawi, Hadith No.4)

Sigmund Freud's Comment on Religion

► *Religion has clearly performed great services for human civilization. It has contributed much towards the taming of the asocial instincts. But not enough. It has ruled human society for many thousands of years and has had time to show what it can achieve. If it had succeeded in making the majority of mankind happy, in comforting them, in reconciling them to life and making them into vehicles of civilization, no one would dream of attempting to alter the existing conditions.*

► *But what do we see instead? We see that an appallingly large number of people are dissatisfied with civilization and unhappy in it, and feel it as a yoke which must be shaken off, and that these people either do everything in their power to change that civilization, or else go so far in their hostility to it that they will have nothing to do with civilization or with a restriction of instinct.*

-Freud, Sigmund, The Future of an Illusion, 1961, p.47

Future DSM 5 Text Revision (TR) Adviso

PART 6

Spiritual Roots of Terrorism

► Whosoever of you sees an evil action, let him change it with his hand; and if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith.

- Prophet Muhammad, An-Nawawi, Hadith, No.34

► Some of these chronically misunderstood people retreat into religion, where they proceed to do exactly as they did before. They complain and commiserate with themselves, shifting the burdens onto the shoulders of a benevolent God. They think only about themselves. It is therefore natural for them to believe that God, this extraordinary honored and worshipped being, is concerned entirely with servicing them and is responsible for their every action…. They approach their god just as they approach their fellow human beings, complaining, whining, yet never lifting a finger to help themselves or to better their circumstances. Cooperation, they feel, is an obligation only for others.

Abraham H. Maslow, Toward a Psychology of Being, pg. 214

Persecution is Worse Than Slaughter

- Oh My servants, I have forbidden oppression (dhulm) for Myself, and I have made it forbidden amongst you, so do not oppress one another. Oh My servants, all of you are astray except those whom I have guided, so seek guidance from Me and I shall guide you… (An-Nawawi. Hadith 24)

- Fight in the cause of Allah those who fight you but do not transgress limits; for Allah loveth not transgressors. And slay them wherever ye catch them and turn them out from where they have turned you out; for persecution is worse than slaughter…(Al-Baqarah 2:190-191)

Persecution is Worse Than Slaughter (con't)

- A coward dies a thousand times before his death, the valiant never taste of death but once. Of all the wonders that I yet have heard, it seems to me most strange that men should fear, seeing that death, a necessary end, will come when it will come. (Shakespeare, 1919, p. 36)

- In essence I am deliberately rejecting our present easy distinction between sickness and health, at least as far as surface symptoms are concerned. ..In a word if you tell me you have a personality problem I am not certain until I know you better whether to say "good" or "I'm sorry". It depends on the reason. And, these it seems, may be bad reasons, or they may be good reasons…. Clearly what will be called personality problems depends on who is doing the calling…What is sick then is not to protest while this crime is being committed. (Maslow, 2011, p. 6-7)

Partial Basis for Spiritual Conflict or Distress

▶ Community impression or feeling of being under siege by several enforcement agencies

▶ Muslims seem to be colored by the labels of Islamic terrorist, Muslim Fundamentalist, etc., in the same manner that Black or Latino persons can be tainted by the criminal actions of a few members of their communities

▶ Gross ignorance of the general American public of how Muslims view the sanctity life, the religion of Al-Islam, and the building of communities founded on peace and justice, leads to mistrust, cross-talk, and inauthentic communications

▶ Destructive actions of mischief-makers (Muslims and non-Muslims) who foment discord for political and/or economic reasons as well as purposes of self-aggrandizement

▶ Seemingly government's total disregard and/or denial of the adverse effects of *"collateral damage"* to civilians/non-combatants during "seek and destroy" missions/drone missile strikes

▶ Unresolved feeling of grief, pain, anger, and helplessness of some individual Muslims/Communities related to issues of loss of non-combatant life. i.e. family, friends, as well as property

▶ Rendition practices and arbitrary or random government surveillance

Future DSM-5 Text Revision (TR) Adviso

▶ In the United States, clinical mental health analysis primarily is based upon criteria in *the "Diagnostic and Statistical Manual of Mental Health Disorders, 5th Edition* (DSM-5)." The American Psychiatric Association published its most recent version in 2013.

▶ The DSM-5 offers criteria for various psychological disorders including but not limited to schizophrenia, anxiety disorders, personality disorders, and others. There is a question as to whether terrorists generally have a mental disorder.

▶ Of particular interest to the Islamic Community are Section III-Emerging Measure and Models (pg. 729); sections on "Cultural Formation" (pg. 749), Cultural Formation Interview (pg. 760), and Cultural Concepts of Distress (pg. 758)

DSM 5 Text Revision (TR) Adviso

Cultural Formation

- ▶ Culture includes language, religion, and spirituality, family structures, life-styles stages, ceremonial; rituals, and customs, as well as moral and legal; systems.

- ▶ Cultural Formation Interview:

    - ▶ 16 questions used as part of a mental health assessment

    - ▶ Cultural definition of the problem

    - ▶ Cultural perception of the cause, context, and support

    - ▶ Cultural factors affecting self-coping and past help seeking

- ▶ Cultural Concepts of Distress

    - ▶ Cultural Syndromes

    - ▶ Cultural idioms of distress

    - ▶ Cultural explanations (p)g.758 I recommend the following:

- ▶ The APA immediately begin to involve Muslims in cultural and clinical dialogue in preparation for future revisions (DSM-5 TR) , and

- ▶ That Muslim clinicians/clinical pastoral educators organize and be prepared to engage the APA on the role and limitation of religion and culture in mental health diagnosis.

DSM 5 Text Revision (TR) Adviso

- Warning:

- I have a concern that the day will come when the APA will deem that it has enough informed data to promote a "*terroristic personality disorder.*" It will be interesting to see whether the final definition of such a disorder will be purely clinical, or whether it will be based on Western cultural or Islamophobic bias.

- It is the responsibility of the professional Muslim mental heath advocates to fully participate in professional mental health activities that have the potential for suggesting, insinuating, promoting or projecting that Al-Islam, Al-Qur'an, or related pyscho-social-spiritual behavior can lead in any way to a possible "terroristic personality disorder."

Historic Precedence for Potential DSM 5 TR Concerns

- Benjamin Rush, MD (17461813), signer of the Declaration of Independence, Dean of the Medical School at the University of Pennsylvania and the "Father of American Psychiatry, "described Negroes as suffering from an affliction called *Negritude,* which was thought to be a mild form of leprosy. The only cure for the disorder was to become white.

Jackson, Vanessa "An Early History: African American Mental Health,"

https://academic. udayton.edu/health/01status/mental01.htm

Historic Precedence for Potential DSM 5 TR Concerns

▶ Examples of alleged scientific material:

▶ <u>Drapetomania</u>: The cause in the most of cases, that induces the negro to run away from service, is as much a disease of the mind as any other species of mental alienation, and much more curable, as a general rule

▶ <u>Dysaesthesia Aethiopica</u> is a disease peculiar to negroes, affecting both mind and body in a manner as well expressed by dysaesthesia, the name I have given it, as could be by a single term…. There is a partial insensibility of the skin, and so great a hebetude of the intellectual faculties, as to be like a person half asleep, that is with difficulty aroused and kept awake….. It is much more prevalent among free negroes living in clusters by themselves, than among slaves on our plantations, and attacks only such slaves as live like free negroes in regard to diet, drinks, exercise, etc.

Samuel Cartwright, "Report on the *Diseases* and Physical *Particularities of the Negro Race*," New Orleans Medical and Surgical Journal 8 (1851): 692-713

Recommendation

▶ Form a review committee of psychiatrists, psychologists, counselors, chaplains, sociologists, and other Muslims caregivers in order to:

▶ Formulate recommended/suggested limited "*cultural criteria*" for identifying an effective diagnostic assessment and/or clinical management strategy for Muslim patients presenting with symptoms of a mental disorder

▶ Asses the extent to which race, culture, historical exigencies, and ethnicity can impact mental disorders among Muslims

▶ Identify and define authentic use of Al-Qur'an and the ahadith for defining "wellness"

▶ Establish a "think-tank" for continuous monitoring and clarification of the acts of non-Muslim clinical mischief-makers

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Questions/Comments