Course Syllabus
EMP2537H Islamic Psychotherapy and Spiritual Care: Theory and Practice
College Name: Emmanuel College Toronto School of Theology

Instructor Information

Instructor: Nazila Isgandarova, Ph. D, D. Min., RP, RSW
Office Location: Emmanuel College
E-mail: nazila.isgandarova@mail.utoronto.ca
Office Hours: by appointment

Course Identification

Course Number: EMP 2537H
Course Name: Islamic Psychotherapy and Spiritual Care: Theory and Practice
Course Location: EM
Class Times: Tuesdays: 18:00 –20:00
Prerequisites: EMP 1741H or similar course on psycho-spiritual care, counselling, or on Islam is a prerequisite for this course. Students can meet with the instructor for suggested readings if they feel it is necessary.

Course Description

This course introduces helping professionals to Islamic psycho-spiritual therapy as practiced in variety settings (private practice, institutional, congregational, and public agencies). The subject matter is located at the intersection of Islamic theology and the social and human sciences, addressing developmental theory, grief theory and gender studies among other things. This course emphasizes multidimensional assessment and the different application of psycho-spiritual, therapeutic, supportive, educational, and resource management strategies for individuals. Gender, professional identity and professional ethics are also examined. Also, this course introduces students to gender dynamics in a cross-cultural context and helps students develop skills and gender aware helping approaches in Islamic spiritual care and psychotherapy.

In addition, the course reviews the experience of formal spiritual care in Canada, particularly in relation to the College of Registered Psychotherapists of Ontario (CRPO). It highlights significant aspects of the new regulation and the benefits of this new College for the practice of spiritual care and counselling in Canada.
Course Resources

Required Course Texts/Bibliography


Class Format

In order to help you integrate the knowledge and skills necessary for Islamic psycho-spiritual care practice this course will be taught using the following formats:

Class discussions of relevant topics such as course readings, previous experience working with Muslims in health care, prison, school, etc., settings. Class discussion is intended to help you develop your skills in critical thinking and effective communication that honours diverse points of view. Assigned readings provide a foundation for class discussions.

Lectures designed to expand upon, highlight, and clarify important theoretical knowledge and practice skills in regard to Islamic psycho-spiritual care.

Role-play exercises designed to help you transfer knowledge to practical skills. In order to do so, we will use clinical cases to apply spiritual and psychotherapeutic theory or theories.
**Course Learning Objectives**

Emmanuel College MPS outcomes

<table>
<thead>
<tr>
<th>GRADUATE “DEGREE LEVEL EXPECTATIONS”</th>
<th>CORRESPONDING COURSE GOALS AND OUTCOMES</th>
<th>CORRESPONDING COURSE ELEMENTS / ASSIGNMENTS</th>
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**EXPECTATIONS:**
*In this course students are expected to demonstrate the following:*

1. **Depth and Breadth of Knowledge** is defined as a set of increasing levels of understanding within a student’s area of specialization, methodologies, primary & secondary sources, historical developments and inter-disciplinarity.

Interpret key sources of Islam using a variety of methods, sources, and norms in psycho-spiritual care context;

Learn Islamic understanding of mental illness, life crisis and spirituality;

Acquire skills in the area of clear and effective communication in both oral and written forms (such as the construction of a logical argument; the making of informed judgments on complex issues; the use of standard conventions of style for scholarly writing);

Familiarity with various sources of the Islamic tradition;

Familiarity with theological and practical perspectives in Islamic spiritual care and its place in Islam in relation to other Islamic disciplines – tafsir, fiqh, philosophy, ethics and mysticism;

Familiarity with theology, spiritual/religious theories and the social and human sciences in understanding the human experience in Islamic spiritual care;

Familiarity with Islamic theology with a focus on suffering, sickness, loneliness, grief and death;

Familiarity with the diversity of theological viewpoints and practices within the Islamic tradition;

Familiarity with contemporary Islamic theories and practices;

Familiarity with the diversity of theological viewpoints and practices within the Islamic tradition;

Lectures, readings.
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<tr>
<th>GRADUATE &quot;DEGREE LEVEL</th>
<th>CORRESPONDING COURSE GOALS AND OUTCOMES</th>
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<td>2. Research and Scholarship is defined as the ability to identify a new or unresolved question, to locate that question within a corpus of scholarly research &amp; assess critically the relevant literature, to adopt a methodology(-ies), and to then formulate a thesis and reasoned argument(s) on the basis of the evidence.</td>
<td>Identify researchable questions as these arise from the course; Apply appropriate methodologies when conducting research; Competence in the use of a library and in the construction of a bibliography; Familiarity with pertinent web-based resources and skills.</td>
<td>Reflection papers, case studies, short research paper proposal and statement.</td>
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<td>3. Level of Application of Knowledge is defined as the ability to engage in self-directed or assisted research, and the ability to produce innovative or original analysis within the context of graduate seminars and courses. In some cases this includes the application of a research language.</td>
<td>Demonstrate ability of a critical awareness of the texts and their associated reading methods. Ability to identify coping strategies in Islamic psycho-spiritual care, including but not limited to prayer, symbols, images, narrative and eschatology; Ability to identify elements of what might be described as Islamic psycho-spiritual care in relation to psychotherapy practice.</td>
<td>Case studies, role plays, written assignments.</td>
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<td>4. Professional Capacity or Autonomy is defined as the ability to translate the knowledge gained in other research or professional settings, e.g., to undertake further studies in their area of concentration; or to enter or return to other professional vocations for which an advanced understanding of Theological Studies is necessary or beneficial.</td>
<td>Acquire competency in Islamic psychotherapy and spiritual care, assessments tools and interventions; Participate in leadership opportunities in the Muslim community and in society; Act as a change agent within their own communities and disciplines; Provide leadership on an ongoing basis related to psycho-spiritual care and counselling; Respectful collaboration with cognate</td>
<td>Role plays, case studies, application of learning during the class discussions.</td>
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<td>GRADUATE “DEGREE LEVEL EXPECTATIONS”</td>
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<td>disciplines involved in service delivery to individuals; Awareness of how attitudes, values and assumptions affect the Islamic psycho-spiritual care practice; Awareness of their own personhood in the practice of Islamic psycho-spiritual care; Sensitivity to ecumenical, multifaith and multicultural issues in Islamic psycho-spiritual care.</td>
<td>Reflection papers, case studies; role plays and open problems.</td>
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<td>5. Level of Communication Skills is defined as clear and effective communication in both oral and written forms; the construction of logical arguments; the making of informed judgments on complex issues; and facility with standard conventions of style for scholarly writing. Cohort formation is a component of all graduate programs.</td>
<td>Demonstrate competency in critical thinking skills related to the analysis, interpretation, and criticism of messages in the Islamic tradition and social sciences; Demonstrate competency in effective communication with diverse others and an understanding of the impact of culture on communication; Describe, present and write on how to appreciate and responsibly use resources within the practice of Islamic psycho-spiritual care.</td>
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<td>6. Awareness of the Limits of Knowledge is defined as the recognition that Theological Studies is a complex discipline, comprising: a broad array of subject areas; methods and sources; various ecclesiastical traditions and social contexts; and, insights from other disciplines.</td>
<td>Demonstrate awareness of complexity in regard to diversity of interpretations and methods within the Islamic tradition and social sciences; Demonstrate awareness of the limits to their own knowledge and ability; Demonstrate appreciation of the uncertainty, ambiguity and limits to knowledge.</td>
<td>Case studies, class discussions, written assignments.</td>
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**CRPO Outcomes**

By the end of this course, students will have had an opportunity to demonstrate and enhance the following areas of vocational preparation:
1.1 Integrate a theory of human psychological functioning.
1.2 Work within a framework based upon established psychotherapeutic theory.
1.3 Integrate knowledge of comparative psychotherapy relevant to practice.
1.4 Integrate awareness of self in relation to professional role.
1.5 Integrate knowledge of human and cultural diversity.
2.1 Use effective professional communication.
2.2 Maintain effective relationships.
2.3 Contribute to a collaborative and productive atmosphere.
5.1 Remain current with professional literature.

**Evaluation**

**Requirements**

The requirements of this course are:

1. *Participation (10%):* Regular, on-time attendance and participation in various group activities, role plays and discussions;

2. *Journals (30%):* your reflection on role-plays or a special event around four themes (psychological, sociological, cultural and theological/religious reactions) (due date: TBA);

3. *Four short integrative papers (60%)* (each paper must be at least 3-4 pages). The papers should be interpretations of a case or role play using required texts, plus journal articles. All papers should have introduction of a brief summary of the problem/role play/case study (0.5 page), short summary of the literature (1 page), interpretation of the case study/role play (1 page), theological interpretation (1-2 pages) and conclusion (0.5 page) (due date: TBA).

Sometimes class discussions can include case examples from the instructor’s and students’ practice experiences. In all instances, the presentation of case material is to adhere to the Canadian Association for Spiritual Care available at [https://www.spiritualcare.ca/manual.asp](https://www.spiritualcare.ca/manual.asp). This means that students will learn about what constitutes “confidential information” and about the necessity to protect clients’ confidentiality -- only non-identifying information is to be presented and discussed. If it is not possible to conceal identifying information then the case is not to be used. Divulging information from agency cases should comply with agency rules and students will be informed that the rules regarding confidentiality also apply to discussions outside of the classroom.
### Rubric for Assessing Class Participation

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<th>Frequency of participation in class</th>
<th>Exemplary (90%-100%)</th>
<th>Proficient (80%-90%)</th>
<th>Developing (70%-80%)</th>
<th>Unacceptable (&gt;70%)</th>
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<td>Student initiates contributions more than once in each class.</td>
<td>Student initiates contribution once in each class.</td>
<td>Student initiates contribution at least in half of the class.</td>
<td>Student does not initiate contribution &amp; needs instructor to solicit input.</td>
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<td>Comments always insightful &amp; constructive; uses appropriate terminology. Comments balanced between general impressions, opinions &amp; specific, thoughtful criticisms or contributions.</td>
<td>Comments mostly insightful &amp; constructive; mostly uses appropriate terminology. Occasionally comments are too general or not relevant to the discussion.</td>
<td>Comments are sometimes constructive, with occasional signs of insight. Student does not use appropriate terminology; comments not always relevant to the discussion.</td>
<td>Comments are uninformative, lacking in appropriate terminology.</td>
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<td>Listening Skills</td>
<td>Student listens attentively when others present materials, perspectives, as indicated by comments that build on others’ remarks, i.e., student hears what others say &amp; contributes to the dialogue.</td>
<td>Student is mostly attentive when others present ideas, materials, as indicated by comments that reflect &amp; build on others’ remarks. Occasionally needs encouragement or reminder from T.A</td>
<td>Student is often inattentive and needs reminder of focus of class. Occasionally makes disruptive comments while others are speaking.</td>
<td>Does not listen to others; regularly talks while others speak or does not pay attention while others speak; detracts from discussion; sleeps, etc.</td>
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Grading System - Graduate Degree Students

*5000, 6000 and 7000 level courses use the following alpha grading scale;*

- **A+** (90-100) - Profound & creative
- **A** (85-89) - Outstanding
- **A-** (80-84) - Excellent
- **B+** (77-79) - Very Good
- **B** (73-76) - Good
- **B-** (70-72) - Satisfactory at a post-baccalaureate level
- **FZ** (0-69) - Failure

Please see the appropriate handbook for more details about the grading scale and non-numerical grades (e.g. SDF, INC, etc).

**Late work (BD).** Basic Degree students are expected to hand in assignments by the date given in the course outline. [The instructor should stipulate the penalty for late work.] The absolute deadline for the course is the examination day scheduled for the course or the last day of exam week for the semester in which the course is taught, whichever is sooner.

This penalty is not applied to students with documented medical or compassionate difficulties or exceptional reasons (e.g., a death in the family or a serious illness); students facing such difficulties are kindly requested to consult with their faculty adviser or basic degree director, who should make a recommendation on the matter to the instructor and request an SDF. The absolute deadline for obtaining an SDF for the course is the examination day scheduled for the course or the last day of examination week, whichever is sooner. An SDF must be requested from the registrar’s office in the student’s college of registration no later than the last day of exam week in which the course is taken. The SDF, when approved, will have a mutually agreed upon deadline that does not extend beyond the conclusion of the following term. If a student has not completed work but has not been granted an SDF, a final mark will be submitted calculating a zero for work not submitted.

**Late work (Graduate).** The prima facie deadline for the completion of work in a course is the last day of the examination week for the trimester in which the course is taken. Students are expected to meet the course deadlines of the instructor offering the course and are advised to plan their research projects accordingly. Students who find themselves unable to meet deadlines for completing coursework can, under certain conditions, receive extensions for completing the work after the dates set by the college in which the course is offered.

The authority to grant an extension for the completion of work in a course beyond the original TST or college deadline (whichever is earlier) for that course rests with the student’s college Graduate Director, not the instructor of the course. Nevertheless, the instructor’s signature is required for course extension requests to be processed. Students will petition their college Graduate Director for extensions, using a standard form provided by TST on its website. See Section 7.11 of the Conjoint Graduate Degree Handbook.
Course grades. Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor’s college before being posted to ACORN. Grades are not official until they are posted to ACORN. Course grades may be adjusted where they do not comply with University Assessment and Grading Practices Policy found at www.governingcouncil.utoronto.ca/Assets/Governing+Council+Digital+Assets/Policies/PDF/grading.pdf, policies found in the TST conjoint program handbooks, or college grading policy.

Policies

Accessibility. Students with a disability or health consideration, whether temporary or permanent, are entitled to accommodation. Students in conjoint degree programs must register at the University of Toronto’s Accessibility Services offices; information is available at http://www.accessibility.utoronto.ca/. The sooner a student seeks accommodation, the quicker we can assist.

Plagiarism. Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST Basic Degree Handbook and the Graduate program Handbooks (linked from http://www.tst.edu/academic/resources-forms/handbooks and the University of Toronto Code of Behaviour on Academic Matters http://www.governingcouncil.utoronto.ca/AssetFactory.aspx?did=4871. A student who plagiarizes in this course will be assumed to have read the document “Avoidance of plagiarism in theological writing” published by the Graham Library of Trinity and Wycliffe Colleges http://www.trinity.utoronto.ca/Library_Archives/Theological_Resources/Tools/Guides/plag.htm.

Other academic offences. TST students come under the jurisdiction of the University of Toronto Code of Behaviour on Academic Matters http://www.governingcouncil.utoronto.ca/policies/behaveac.htm.

Back-up copies. Please make back-up copies of essays before handing them in.

Obligation to check email. At times, the course instructor may decide to send out important course information by email. To that end, all students in conjoint programs are required to have a valid utoronto email address. Students must have set up their utoronto email address which is entered in the ACORN system. Information is available at www.utorid.utoronto.ca. The course instructor will not be able to help you with this. 416-978-HELP and the Help Desk at the Information Commons can answer questions you may have about your UTORid and password. Students should check utoronto email regularly for messages about the course. Forwarding your utoronto.ca email to a Hotmail, Gmail, Yahoo or other type of email account is not advisable. In some cases, messages from utoronto.ca addresses sent to Hotmail, Gmail or Yahoo accounts are filtered as junk mail, which means that emails from your course instructor may end up in your spam or junk mail folder. Students in non-conjoint programs should contact the Registrar of their college of registration.
**Email communication with the course instructor.** The instructor aims to respond to email communications from students in a timely manner. *All email communications from students in conjoint programs must be sent from a utoronto email address.* Email communications from other email addresses are not secure, and also the instructor cannot readily identify them as being legitimate emails from students. The instructor is not obliged to respond to email from non-utoronto addresses for students in conjoint programs. Students in non-conjoint programs should only use the email address they have provided to their college of registration.

**COURSE SCHEDULE**

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**THEORY**

**Week 1**  
**September 11**

**Introduction: Islamic Spirituality and Spiritual Care**
- Review of Syllabus
- History of Islamic Spiritual Care
- Conceptual/Theoretical context

**Required:**
Rahman: Introduction, Chapter 2.  
Cooper-White, Introduction.

**Recommended:**


Isgandarova, N. “Canadian Licensing Changes and the Anticipated Impact on Islamic Spiritual Care and
Week 2
September 18

Competency in Islamic spiritual care: Character and skills of chaplains, counsellors

Required:

Recommended:


Week 3
September 25

Assessment Tools in Islamic Spiritual and Religious Care

Required:
Dwairy: Part II: 6, 7 and 8.
Cooper-White: pp. 95-134.

Recommended:

LaRocca-Pitt. “Four FACTs Spiritual Assessment Tool.” *Journal of Health Care*
Interventions used in Islamic Spiritual and Religious Care

Required:
Cooper-White, Chapter 1, 4, 5.

Recommended:


Week 5
October 9

**Living Human Document; Theological and Spiritual Reflection in Islam**
S.1 Boisen’s notion of Living Human Document  
S.2 Theological Reflection in Islam

**Required:**
Rahman: Chapter 2 and 3.  
Sheikh and Gatrad: Section 2: 8.  
Cooper-White: p. 98.

**Recommended:**


**Week 6**  
October 16

**Islam, Spirituality, Palliative Care, Grief and Crisis**
S.1 Palliative Care  
S.2. Grief and Crisis  
S.3. Suicide Prevention

**Required:**
Sheikh and Gatrad: Chapter 9.  
Rahman: Chapter 2, 6.  
Cooper-White, Chapter 3.  

**Recommended:**


CAMH. Assessment and Care for Adults At Risk for Suicidal Ideation and Behaviour. 2011.


October 22-26 – Reading Week

Week 7
October 30

Islamic Spiritual Care in a Health Care Setting

Required:
Sheikh and Gatrad: Section 1: 3, 5, 6, and 7
Rahman: Chapter 4, 5.

Recommended:
Islamic Spiritual Care in Mental Health Institutions

**Required:**


**Recommended:**


Islamic Spiritual Care in a School Setting and Interfaith Spiritual Care

Required:


Recommended:


Week 10
November 27

Islamic Spiritual Care and Domestic Violence

Required:

Recommended:


Week 11
November 27

Islamic Spiritual Care and Special Populations

Required:


Recommended:


Week 12


Islamic Spiritual Care in Correctional Institutions and Army

**Required:**
Gilliat-Ray, Ali, and Pattison: Chapter 1 and 4


**Recommended:**


Course Evaluation.
Additional Recommended Reading:


El-Islam, M. F. “Islamic Religion and Traditional Healers’ Contribution to Mental Health and Well-Being.” In Psychiatrists and Traditional Healers: Unwitting Partners in Global Mental Health,


doi.org/10.12730/1309171.2014.52.109


1. Foundations

1.1 Integrate a theory of human psychological functioning.
   a) Integrate knowledge of human development across the lifespan. ✔
   b) Integrate knowledge of contextual and systemic factors that facilitate or impair human functioning. ✔
   c) Integrate knowledge of the psychological significance of spiritual, moral, social, emotional, cognitive, behavioural, sexual, gender, and biological development. ✔

1.2 Work within a framework based upon established psychotherapeutic theory.
   a) Integrate the theory or theories upon which the therapist's practice is based. ✔
   b) Integrate knowledge of how human problems develop, from the viewpoint of the therapist's theoretical orientation. ✔
   c) Identify circumstances where therapy is contraindicated. ✔
   d) Recognize the benefits, limitations, and contraindications of differing psychotherapeutic approaches. ✔
   e) Establish a therapeutic relationship informed by the theoretical framework. ✔
   f) Integrate a theory of change consistent with the therapist's theoretical orientation. ✔
   g) Integrate knowledge of the impact of trauma on psychological functioning. ✔

1.3 Integrate knowledge of comparative psychotherapy relevant to practice.
   a) Integrate knowledge of key concepts common to all psychotherapy practice. ✔
   b) Recognize the range of psychotherapy practised within the province of Ontario. ✔
   c) Integrate knowledge of psychopathology. ✔
   d) Recognize the major diagnostic categories in current use. ✔
   e) Recognize the major classes of psychoactive drugs and their effects. ✔

1.4 Integrate awareness of self in relation to professional role.
   a) Integrate knowledge of the impact of the therapist's self on the therapeutic process. ✔
   b) Recognize how the therapist's values and attitudes, both in and out of awareness, may impact diverse clients. ✔
   c) Recognize the cognitive, emotional and behavioural patterns of the therapist that may influence therapeutic relationship. ✔
   d) Recognize instances where the therapist's life experiences may enhance or compromise therapeutic effectiveness. ✔

1.5 Integrate knowledge of human and cultural diversity.
   a) Integrate knowledge of human diversity. ✔
   b) Recognize how oppression, power and social injustice may affect the client and also the therapeutic process. ✔
   c) Adapt the therapist's approach when working with culturally diverse clients. ✔
   d) Recognize barriers that may affect access to therapeutic services. ✔
   e) Identify culturally-relevant resources. ✔

2. Collegial & Inter-professional Relationships

2.1 Use effective professional communication.
   a) Use clear and concise written communication. ✔
Use clear and concise oral communication.  
Use clear and concise electronic communication.  
Communicate in a manner appropriate to the recipient.  
Use effective listening skills.  
Differentiate fact from opinion.  
Recognize and respond appropriately to non-verbal communication.

### 2.2 Maintain effective relationships.

| a | Show respect to others.  
| b | Maintain appropriate professional boundaries.  
| c | Recognize and address conflict in a constructive manner.  
| d | Demonstrate personal and professional integrity.  

### 2.3 Contribute to a collaborative and productive atmosphere.

| a | Create and sustain working relationships with other professionals encountered in practice.  
| b | Create and sustain working relationships with colleagues of diverse socio-cultural identities.  
| c | Initiate inter-professional collaborative practice.  

### 3. Professional Responsibilities

#### 3.1 Comply with legal and professional obligations.

| a | Comply with applicable federal and provincial legislation.  
| b | Comply with CRPO legislation and professional standards.  
| c | Address organizational policies and practices that are inconsistent with legislation and professional standards.  
| d | Comply with relevant municipal and local bylaws related to private practice.  

#### 3.2 Apply an ethical decision making process.

| a | Recognize ethical issues encountered in practice.  
| b | Resolve ethical dilemmas in a manner consistent with legislation and professional standards.  
| c | Accept responsibility for course of action taken.  

#### 3.3 Maintain self-care and level of health necessary for responsible therapy.

| a | Maintain personal physical, psychological, cognitive and emotional fitness to practice.  
| b | Build and use a personal and professional support network.  
| c | Maintain personal hygiene and appropriate professional presentation.  

#### 3.4 Evaluate and enhance professional practice.

| a | Undertake critical self-reflection.  
| b | Solicit client feedback throughout the therapeutic process.  
| c | Plan and implement methods to assess effectiveness of interventions.  
| d | Obtain feedback from peers and supervisors to assist in practice review.  
| e | Identify strengths as a therapist, and areas for development.  
| f | Set goals for improvement.  
| g | Modify practice to enhance effectiveness.  
| h | Participate in relevant professional development activities.  
| i | Maintain awareness of resources and sources of support relevant to practice.  

#### 3.5 Obtain clinical supervision or consultation.

| a | Initiate clinical supervision or consultation when appropriate or required.  
| b | Articulate parameters of supervision or consultation.  

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<th>3.6 Provide education and training consistent with the therapist's practice.</th>
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<td>3.7 Maintain client records.</td>
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<td>3.8 Assist client with needs for advocacy and support.</td>
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<td>3.9 Provide reports to third parties.</td>
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<td>3.10 Establish business practices relevant to professional role.</td>
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<td>4. Therapeutic Process</td>
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<td>4.1 Orient client to therapist's practice.</td>
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<td>4.2 Establish and maintain core conditions for therapy.</td>
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<td>4.3 Ensure safe and effective use of self in the therapeutic relationship.</td>
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| a | Demonstrate awareness of the impact of the therapist's subjective context on the therapeutic
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<th><strong>4.4 Conduct an appropriate risk assessment.</strong></th>
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<th><strong>4.5 Structure and facilitate the therapeutic process.</strong></th>
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<table>
<thead>
<tr>
<th><strong>4.6 Refer client.</strong></th>
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<tbody>
<tr>
<td><strong>a</strong></td>
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<td><strong>b</strong></td>
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<td><strong>c</strong></td>
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<tr>
<th><strong>4.7 Conduct an effective closure process.</strong></th>
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<tbody>
<tr>
<td><strong>a</strong></td>
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<thead>
<tr>
<th><strong>5. Professional Literature &amp; Applied Research</strong></th>
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</thead>
<tbody>
<tr>
<td><strong>5.1 Remain current with professional literature.</strong></td>
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<tr>
<td><strong>a</strong></td>
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<table>
<thead>
<tr>
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<tbody>
<tr>
<td>b</td>
<td>Access information from a variety of current sources. ✓</td>
</tr>
<tr>
<td>c</td>
<td>Analyze information critically. ✓</td>
</tr>
<tr>
<td>d</td>
<td>Determine the applicability of information to particular clinical situations. ✓</td>
</tr>
<tr>
<td>e</td>
<td>Apply knowledge gathered to enhance practice. ✓</td>
</tr>
<tr>
<td>f</td>
<td>Remain current with developments in foundational areas. ✓</td>
</tr>
</tbody>
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**5.2 Use research findings to inform clinical practice.**

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<tbody>
<tr>
<td>a</td>
<td>Integrate knowledge of research methods and practices.</td>
</tr>
<tr>
<td>b</td>
<td>Determine the applicability of research findings to particular clinical situations.</td>
</tr>
<tr>
<td>c</td>
<td>Analyze research findings critically.</td>
</tr>
<tr>
<td>d</td>
<td>Apply knowledge gathered to enhance practice.</td>
</tr>
</tbody>
</table>