A National Standard-Bearer for Islamic Chaplaincy

From Feedback to Framework: The Development of MEC's Chaplaincy Endorsement Rubric

Muslim Endorsement Council

Introduction

The Muslim Endorsement Council, Inc. (MEC) is committed to ensuring that Muslim chaplains are both religiously and professionally qualified to serve in different settings as representatives of the diverse American Musim community. As lay-leader[1] representatives of the faith, chaplains must be both well-versed in Islamic teachings and equipped with the necessary pastoral skills to function in various private and public institutional and community settings. Our endorsement process evaluates candidates across five core competency standards. This introduction provides an overview of the rubric that MEC developed to evaluate candidates for endorsement across the standards, its utilization in the endorsement process, and a summary of each section within the spreadsheet that encapsulates this rubric.

Background

During the painstaking consultative process with Muslim academics, national Muslim organizations, and some non-Muslim entities that led to MEC's formation in 2010, competency standards were established to ascertain each chaplaincy candidate's proficiency in five key areas:

1. Qur'ānic Literacy: Knowledge and understanding of the Qur'ān.
2. Prophetic Theory and Praxis: Familiarity with the Prophet's (peace be upon him) life and teachings.
3. Cross-Cultural Capability: Ability to work with diverse cultural and religious groups.

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[1] "Lay-leader" here is used in the generic meaning of the word, not as a faith group-specific religious Non-Chaplain Lay Leader (NCLL) or Designated Religious Group Leaders (DRGL), as used by the Department of Defense.

4. Facilitation Skills: Competence in counseling and connecting with people in a respectful and sensitive manner.
5. Professional Theory and Practice: Integration of chaplaincy as a professional discipline within their institution.

This rubric for evaluating Muslim chaplains for endorsement was developed based on feedback from participants at the "Islamic Leadership Conference: Building Core Competencies for Imams, Chaplains, and Lay Leaders," held on March 4, 2023. Convened by MEC at the Union Theological Seminary in New York, it sought to define and set standards. MEC presented its competency standards for critique and feedback, with the goal of establishing core competencies acceptable to the American Muslim community and creating a fair and relevant evaluation process.

The Need

The need for a rubric emerged from the ensuing critique and feedback at the above-mentioned conference. A consensus was reached on the threshold of religious knowledge required to ensure that Islam remains at the center of how chaplains serve. All candidates are assessed against the same criteria to promote fairness, consistency, and transparency. By defining specific indicators for each competency, this rubric objectively measures a chaplain's skills and knowledge, thereby reducing the potential for bias and subjectivity. A rubric also provides detailed feedback beyond a simple pass/fail score, recognizing that competence exists along a spectrum.

Further, a well-structured rubric also establishes a basis for developing educational curricula, provides a framework for training, and serves as a tool for self- and job-assessment—in short, a roadmap for chaplains' professional growth. A rubric highlights areas of strength and identifies opportunities for further development to encourage continuous improvement.

In her keynote address, Dr. Ingrid Mattson emphasized that such an approach holds chaplains accountable to the highest standards, guaranteeing that they are well-prepared to meet their institutions' or communities' spiritual and pastoral needs.[2] A rigorous assessment process also enhances the credibility of MEC's endorsement, assuring the community and other stakeholders that the endorsed chaplains are able to provide effective spiritual care.

Overview of the Rubric

The rubric, a comprehensive tool that evaluates candidates through the criteria associated

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[2] Dr. Ingrid Mattson (PhD, Near Eastern Languages and Civilizations, the University of Chicago, 1999) served as a professor of Islamic studies at Hartford Seminary from 1998 to 2012. There, she developed and directed North America's first accredited graduate program for Muslim chaplains and led the Macdonald Center for the Study of Islam and Christian-Muslim Relations. Since 2012, she has held the London and Windsor Community Chair in Islamic Studies at Huron University College in Canada. Mattson's work focuses on Qurʾānic interpretation, Islamic theological ethics, and interfaith relations. She is currently involved in the Hurma Project.

with each competency standard, was developed by the MEC board in collaboration with Professor Bonita McGee[3] of The Islamic Seminary of America, assisted by Chaplain Shazeeda Khan (president, MEC) and Chaplain AbdulMalik Negedu (advisory board member, MEC). The Board of MEC, the Roundtable of Seminaries (comprising Muslim academics and leaders from various institutions), and various professional Muslim chaplains reviewed the draft document.[4]

The multi-stage assessment process includes self-reflection, practical demonstrations, and providing professional and character references to ensure a thorough evaluation of each candidate's capabilities. The spreadsheet consists of several sections, each one dedicated to a specific aspect. Below is a summary of each section's content and purpose:

The Cover Sheet

The Cover Sheet overviews the rubric, including instructions for its use and a summary of the five competency standards. It serves as the entry point for evaluators, guiding them through the subsequent sections and the assessment process.

Autobiographical Statement

The Autobiographical Statement allows candidates to present their personal and professional journeys. This section is crucial, as it provides insight into their backgrounds, motivations, and commitment. Candidates are encouraged to reflect on their experiences, challenges, and aspirations to provide a holistic view of their qualifications.

Evaluators review this statement to gain insight into their qualifications by examining candidates' family and religious lives, significant events that shaped their interest in service, and their experiences in religious leadership and community involvement. This includes an assessment of a candidate's personal code of ethics, how he/she applies Islamic principles in daily life, and the life experiences that have prepared him/her for chaplaincy.

This holistic view helps determine a candidate's readiness and suitability for lay religious leadership and the public representation of Islam.

Qurʾānic Literacy

The Qurʾānic Literacy section assesses candidates' proficiency in Qurʾānic recitation and understanding. It includes accurate pronunciation (*tajwīd*), memorization, familiarity with

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[3] Prof. Bonita McGee is a seasoned consultant, trainer, facilitator, and instructor with over twenty years of experience in community capacity building and advocacy for domestic violence and sexual assault awareness. Her extensive background includes thirteen years in public health policy, focusing on cancer and chronic disease prevention through policy, systems, and environmental changes. McGee collaborates with educational institutions, government agencies, and non-profit organizations, providing expertise in strategic planning, program development, and leadership training. She holds an MA in Islamic studies (the Graduate School of Islamic and Social Sciences), a BA in business administration (Ohio State University), and is also a founding member of The Islamic Seminary of America, Inc. (formerly the Islamic Seminary Foundation).

[4] See the Appendix for a full list of reviewers.

scholarly interpretations of the Qurʾān, and the ability to apply its teachings in practical contexts.

Prophetic Theory and Praxis

The Prophetic Theory and Praxis section assesses knowledge of and ability to apply *fiqh* within an institutional or community setting. A solid understanding of the basic *fiqh* of Islamic worship, practices, and rituals is essential for all Muslims and critical for lay religious leaders. It also evaluates candidates' understanding of major events in the Prophet's life as well as ḥadīth (prophetic traditions) and their ability to incorporate these into their chaplaincy work. This section ensures that each applicant possesses both the theoretical knowledge and the practical skills that enable him/her to embody the Prophetic model in his/her interactions and pastoral guidance.

Cross-Cultural Capability

This section focuses on the candidate's ability to navigate and respect diverse cultural contexts, and whether they demonstrate the understanding and sensitivity which can significantly impact the effectiveness of pastoral care.

Muslim chaplains must exhibit strong interpersonal skills for working effectively with Muslims and non-Muslims from diverse cultural backgrounds, as well as with both men and women. This competency is demonstrated through self-awareness and insight into one's own biases, a basic understanding of the major cultural groups likely to be encountered, and effective conflict resolution skills.

Facilitation Skills

The Facilitation Skills section assesses candidates' proficiency in leading and facilitating group activities, discussions, and counseling sessions. This section evaluates their ability to engage with individuals and groups, thereby fostering a supportive and inclusive environment.

Candidates must possess the ability to counsel and connect with people in a sensitive, open, and respectful manner—providing support that enhances the patient's well-being; offering support and referrals to individuals experiencing loss and grief; and developing, coordinating, and facilitating public worship or spiritual practices, as appropriate.

Professional Theory and Practice

The Professional Theory and Practice section examines a candidate's understanding of professional ethics, standards, and practices in chaplaincy. This includes criteria related to professional conduct, confidentiality, and ongoing professional development to ensure adherence to the highest standards of professional behavior.

In addition, these individuals should be able to promote and integrate chaplaincy as a professional discipline within their institutions. This competency includes establishing and maintaining professional and interdisciplinary relationships inside and outside the institution, articulating a clear understanding of institutional culture and systems

(particularly in ethical decision-making), and demonstrating the ability to document interactions within the institution.

The Glossary

The Glossary defines and explains key terms used to ensure clarity and consistency in the assessment process, thereby offering a valuable reference for both candidates and evaluators.

Using the Rubric

The interview process begins with an initial review, during which the MEC administration ensures that all of the required documents have been submitted. A three-member panel, including one individual who must be knowledgeable and experienced in the candidate's field, is then constituted. Other criteria for panelist selection include expertise in the Qurʾān and Sunna, as well as professional knowledge and experience. Qualified candidates are subsequently invited for an interview that focuses on assessing the candidate's qualifications, with particular attention to his/her experience, knowledge, and ability to meet competency standards using the rubric.

Candidates are scored from 1 to 5, with 1 indicating "does not demonstrate competency" and 5 indicating "exceeds competency." Each interview panel member provides a score based on his/her specific interview focus area to ensure a comprehensive evaluation of the candidate's qualifications.

Panel members then confer and debrief, sharing their observations and insights. Each one submits his/her rubric report to the MEC administration, which prepares a consolidated rubric report. This collaborative approach helps ensure a balanced and fair evaluation process. The tabulated final scores provide a quantitative measure of the candidate's performance.

This consolidated report and the raw scores are presented to the MEC board. Notably, this body has intentionally chosen *not* to establish a fixed scoring threshold. This is so that its members can consider each potential chaplain's unique context, including the nuance of each setting, thus guaranteeing that the endorsement process remains flexible and adaptable. By considering the individual circumstances, area of chaplaincy, and strengths of each candidate, the board can make more informed, equitable, and tailored decisions.

Successful applicants will be granted full or provisional endorsements. Applicants may have their endorsement deferred, which means more information is needed. Unsuccessful applicants will be denied endorsement.

This structured approach produces a thorough and objective evaluation. The MEC board assesses each candidate's overall suitability for endorsement based on his/her interview performance and submitted materials, and then makes its decision. Candidates have the right to appeal against the initial decision. This comprehensive process, guided by the rubric, ensures fairness, transparency, and accountability.

Conclusion

Developing and implementing MEC's Chaplaincy Endorsement Rubric marks a significant advancement in standardizing and professionalizing Islamic chaplaincy. By establishing clear competency standards and a rigorous, structured evaluation process, the rubric ensures that candidates are assessed fairly and comprehensively across critical areas of knowledge, skills, and ethical practice. This tool's feedback-driven creation reflects MEC's commitment to upholding the highest standards in chaplaincy, ensuring that endorsed chaplains are well-equipped to meet their communities' diverse spiritual and pastoral needs. This approach not only strengthens the credibility of the endorsement process, but also supports the chaplain's ongoing professional growth and fosters excellence in service and leadership.

Appendix

The list of individuals who reviewed MEC's Chaplaincy Endorsement Rubric in order to provide feedback on it include:

Board of MEC at the time of the review

Chaplain Shazeeda Khan (President)
Imam Dr. Salahuddin Muhammad (Vice President/Liaison and Representative of the Association of Muslim Chaplains)
Aqil Hashim, LCSW (Secretary)
Chaplain Rafael D. Lantigua Jr. (Treasurer)
Imam Kashif Abdul Karim (Member)
Chaplain Patricia Anton (Member)

Roundtable of Seminaries

American Islamic College (represented by Dr. Feryal Salem)
Boston Islamic Seminary (represented by Dr. Suheil Laher)
Bayan Islamic Graduate School (represented by Vice President Munir Shaikh)
Hartford International University (represented by Dr. Bilal Ansari)
The Islamic Seminary of America (represented by Executive Vice President Dr. James Jones)

Muslim Academics, Leaders, and Professional Muslim Chaplains

Chaplain Ibrahim Long
Chaplain Mustafa Boz
Dr. Ingrid Mattson

Muslim Endorsement Council, Inc.
Endorsement Rubric Cover Sheet

Assessment Application Number
Use Naming Convention

Name of Applicant
(First name, Last Name)

Field of Chaplaincy

Assessor name:
(First name, Last Name)

Review Date:
(Please provide date review initiated)

MEC Board Determination
Endorsement Status*
(This should be the final step)

Section/Competency	Scores
Qur'anic Literacy	
Prophetic Theory & Praxis	
Cross Cultural Capability	
Facilitation Skills	
Professional Theory & Practice	

Application Requirements Checklist

The section below will be completed by the MEC admin to ensure application completeness and to provide any necessary comments on the application package being reviewed.

Criteria	Not Responsive	Minimally Responsive	Responsive	Comments
	Information Not Provided or Does Not Meet Stated Criteria	_Lacks major sufficient information_	_Information Provided Meets Stated Criteria_	
Current professional résumé				
Autobiography				
Five competency statements: _Qur'anic Literacy, Prophetic Theory & Praxis, Cross Cultural Capability, Facilitation Skills, Professional Theory & Practice_				
Proof of graduation from an institution of higher education in the areas of Islamic Studies, Islamic Chaplaincy, and/or a related field.				
Proof of at least one unit of Clinical Pastoral Education training				
Statement of any voluntary chaplaincy work experience (if applicable)				
Notarized letter of accountability for ethical conduct. Mail the original to the P.O. Box				
Background Check Authorization/Release of Liability form				
Two References: _a) Religious_ _b) Professional_				
Copy of birth records, proof of citizenship, permanent residency, or work authorization forms.				
Non-refundable application and processing fee of $150				

The components for this applicant are sufficient and the application shall be forwarded to the panel for review.

To be completed by MEC Admin

Reviewed and Certified by: _____ Date: _____

To be completed by Assessor

I attest that I, as assesor, have done my due diligence in the review and assessment of the application based on the MEC guidance and stated criteria. I have no conflict of interest involving the assessment of the applicant.

Assessor Name: _____ Date: _____

Directions **Please use the following form to assess the quality and responsiveness of the applicant to the stated criteria. All scores require a written justification. Assessors may provide additional recommendations and resources that may be used in the final determination letter to the applicant.**

Qur'anic Literacy	Does not demonstrate competency 1	Needs clarification 2	Competent with areas of improvement 3	Demonstrates competency 4	Exceeds competency 5
Reading / Reciting the Qur'an in Arabic with Tajweed	Does not demonstrate the ability to read Arabic or with extreme difficulty.	Demonstrates the ability to read Qur'an but with difficulty and is error prone. Recitation is without tajweed. Al Fatiha is adequate.	Demonstrates ability to read Qur'an adequately and with no major errors. Recites with some tajweed. Al Fatiha is completed with proper tajweed and no mistakes.	Demonstrates the ability to read Qur'an is good and with no errors. Ability to recite several surahs with tajweed. Al Fatiha is completed with proper tajweed and no mistakes.	Demonstrates the ability to recite one juz with tajweed and with no mistakes.
Memorization	Does not demonstrate the ability of memorization or recall of Qur'anic verses aside from Al Fatiha.	Demonstrates the ability to recall and recite with memorization Al Fatiha and at least 2 short surahs or equivalent verses.	Demonstrates the ability to recall and recite with memorization of several short surahs with some minor mistakes.	Demonstrates the ability to recall and recite with memorization up to half a juz or equivalent with few minor mistakes.	Demonstrates the ability to recall and recite with memorization at least one juz or equivalent with no mistakes.
Familiarity with Scholarly Interpretations of Qur'an	Does not demonstrate the familiarity with any scholarly interpretations of Qur'an.	Demonstrates familiarity with scholarly interpretations, conveys basic knowledge and awareness of scholarly interpretations but with a lack of in-depth discussion.	Demonstrates familiarity with scholarly interpretations is adequate with some gaps in knowledge.	Demonstrates familiarity by identifying, referencing, and articulating nuance of at least one scholarly interpretation and adequate knowledge of other scholarly interpretations.	Demonstrates familiarity by identifying, referencing, and articulating differences and nuance with more than two scholarly interpretations of the Qur'an.
Ability to Apply the Qur'an to Everyday Situations in the US and in the Context of Chaplaincy Engagement	Does not demonstrate the ability to connect and apply the Qur'an to everyday situations in general or personally.	Professional and personal examples provided lack substantive understanding or application.	Professional and everyday examples demonstrate an ability to apply the Qur'an but with little confidence.	Professional and everyday examples demonstrated convey a knowledge and awareness of the situation and in the application of Qur'an with confidence.	Demonstrates ability to apply Qur'an by providing at least two concrete examples where the applicant has applied Qur'an (teachings) in an everyday situation. Demonstrates ability to apply Qur'an by providing at least two concrete examples where applicant has applied Qur'an (teachings) in the context chaplaincy engagement. Examples convey a confidence in knowledge and understanding of Qur'an and the situation with humility and situational awareness.

Prophetic Theory and Praxis	Does not demonstrate competency 1	Needs clarification 2	Competent with areas of improvement 3	Demonstrates competency 4	Exceeds competency 5
Ability to Recall and Discuss Major Events in the Life of Prophet Muhammad (Peace be upon him)	Does not demonstrate the ability to recall and discuss major events beyond naming of events.	Ability to recall major events is limited with sparse details. Has a broad understanding of the general context of the event but is unable to go into further detail or with some mistakes.	Demonstrates the ability to recall some major events with adequate detail. Discussion conveys core aspects of the event. Applicant demonstrates some difficulty in recall and accuracy.	Demonstrates the ability to recall some major events in detail with assurance and accuracy. Discussion conveys core aspects of the event and its impact. Ability to highlight and connect major events of thematic relevance and complexity is sufficient.	Demonstrates the ability to recall multiple major events in detail. Discussion conveys depth and detail, the context and results of major events. Highlight and connect major events of thematic relevance and complexity.
Basic Knowledge of Hadith and Their Impact on the Muslim Practice of Islam	Does not demonstrate the knowledge of hadith sciences and methodology. Does not demonstrate the ability to recall or reference hadith or their impact on the Muslim practice of Islam.	Demonstrates limited knowledge of hadith sciences, including basic methodology is limited, with partial accuracy or misunderstanding. Demonstrates limited ability to recall or reference hadith from any collection or is inaccurate. Discussion of the implications of hadith knowledge and understanding by Muslims in their religious practice is limited and shallow in their analysis.	Demonstrates some knowledge of hadith science fundamentals. Demonstrates ability to recall or reference frequently used hadith e.g. hadith qudsi Discussion regarding hadith and their impact on the Muslim practice is adequate.	Demonstrates knowledge of hadith sciences, including basic methodology, isnad, and criticism is sufficient and conveyed with competence. Demonstrates ability to recall or reference hadith from at least one collection is accurate and sufficient. Discussion of the implications of hadith knowledge and understanding by Muslims in their religious practice with at least one examples is sufficient.	Demonstrates knowledge of hadith sciences, including basic methodology, isnad, and criticism. Demonstrates ability to recall or reference hadith from at least two collections. Discuss the implications of hadith knowledge and understanding by Muslims in their religious practice with at least two examples, including the impact of weak or fabricated hadith.
Ability to Apply the Prophetic Example to Current Everyday Situations in the United States	Does not demonstrate the ability to recall or apply Prophetic example to current everyday situation.	Demonstrates a limited ability to recall and discuss application of the Prophetic example to current everyday situations in the US; it is sparse in detail or depth. Examples provided are limited in range and do not relate to the applicant's field of chaplaincy. Examples that demonstrate situational awareness and application of Prophetic model are limited. Lacks familiarity of prophetic duas. Struggles to appropriately compose dua for non-Muslims.	Demonstrates ability to recall and discuss an example of their application of the Prophetic example to current everyday situations in the US is broad, lacking detail but adequate overall. Examples provided should relate to the chaplain's field as well as a diverse range of situations. Demonstrates ability to offer dua for Muslims (in Arabic and in English) and non-Muslims with some references.	Demonstrates ability to recall and discuss with sufficient depth at least one concrete example of their application of the Prophetic example to current everyday situations in the US. Examples provided relate to the applicant's field of chaplaincy. Overall range of situations is sufficient. Examples demonstrate sufficient situational awareness and application of Prophetic model. Demonstrates the ability to offer dua for both Muslims (in Arabic and English) and non-Muslims is sufficient.	Demonstrates ability to recall and discuss with depth at least two concrete examples of their application of the Prophetic example to current everyday situations in the US. Examples provided relate to the chaplain's field as well as a diverse range of situations. Examples should demonstrate situational awareness and application of Prophetic model. Demonstrates ability to offer appropriate dua for both Muslims (in Arabic and English) and non-Muslims with beauty.

Prophetic Theory and Praxis (Continued)	Does not demonstrate competency 1	Needs clarification 2	Competent with areas of improvement 3	Demonstrates competency 4	Exceeds competency 5
Sound Knowledge of the Basic Fiqh of Islamic Worship (Islamic pillars, practice and ritual)	Does not demonstrate the knowledge of basic Fiqh of Islamic worship outside of the five pillars.	Demonstrates ability to recall and discuss the 5 pillars of Islam is adequate, with the core beliefs discussion is limited. Ability to identify and discuss basic differences in fiqh interpretation e.g. prayer, fasting, and schools of thought is limited or with gaps in knowledge. Knowledge pertaining to the fiqh of rituals in their specific chaplaincy area is limited.	Demonstrates knowledge of basic fiqh covering the 5 pillars and core beliefs. Knowledge of other aspects of Islamic practice and fiqh of rituals pertaining to their specific chaplaincy area is adequate or may require refreshing.	Demonstrates ability to recall and discuss the 5 pillars of Islam, and core beliefs are sufficient and conveyed with general confidence and accuracy. Knowledge of the core elements of core life cycle events and fiqh of rituals pertaining to their specific chaplaincy area is overall sufficient with some need to reference reliable sources. Ability to identify and discuss basic differences in fiqh interpretation e.g. prayer, fasting, and schools of thought is sufficient.	Demonstrates the ability to recall and discuss the 5 pillars of Islam, core beliefs, and the core elements of life cycle events, holidays, and communal observances with excellence. Demonstrates ability to discuss with excellence and clarity the fiqh of rituals pertaining to their specific chaplaincy area and the basic differences in fiqh interpretation e.g. prayer, fasting, and schools of thought.

Cross Cultural Capability	Does not demonstrate competency 1	Needs clarification 2	Competent with areas of improvement 3	Demonstrates competency 4	Exceeds competency 5
Self-awareness and Insight When Dealing with One's Own Biases	Does not demonstrate the ability to discuss basic concepts of bias, prejudice, equality or equity. Does not provide lessons learned from personal experience or its impact on the applicant's chaplaincy and continued self-awareness. No ability to discuss the concept of cultural humility.	Demonstrates limited ability to discuss implicit bias, prejudice, racism, equity, and equality concepts. May demonstrate knowledge and awareness of one of the concepts sufficiently. Discussion should include personal engagement with facing the above concepts as a recipient and, if applicable, the opposite. Discussion demonstrates gaps or blind spots in applicant's self-awareness and application of concepts.	Ability to discuss the concepts and differences of racism, equity, and equality is adequate with a display of strength in knowledge and awareness of some of the concepts. Discussion should include personal engagement with facing the above concepts as a recipient and if applicable the opposite is adequate, indicates decent self-awareness.	Demonstrates the ability to discuss with depth the concepts and differences of racism, equity, and equality is sufficient. Discussion regarding implicit bias/prejudice may be limited. Discussion should include personal engagement with facing the above concepts as a recipient and, if applicable, the opposite. Discussion provides contextual factors, and lessons learned as it impacts applicant's chaplaincy and continued self-awareness. Discussion may include few gaps in self-awareness.	Demonstrates the ability to discuss with depth the concepts and differences of implicit bias, prejudice, racism, equity, and equality. Discussion should include personal engagement with facing the above concepts as a recipient and, if applicable, the opposite. Discussion provides contextual factors, describe incident(s), triggers, reflection, resolution, and lessons learned as it impacts applicant's chaplaincy and continued self-awareness. Ability to discuss the concept of cultural humility.
Basic Working Knowledge of the Major Cultural Groups That the Chaplain is Likely to Encounter in His or Her Chosen Field of Chaplaincy	Does not demonstrate the working knowledge of the major cultural groups in their chosen field. Discussion is surface level.	Demonstrates the ability to identify and discuss major cultural groups is limited with few details regarding demographics, needs, etc. Discussion provides example of engagement with a major cultural group in their chosen field of chaplaincy limited.	Demonstrates the ability to identify and discuss is adequate with some analysis regarding demographics, needs, etc. May have more in-depth working knowledge of one group. Discussion provides example of engagement with cultural groups but maybe limited in engagement with major cultural group in their chosen field of chaplaincy.	Demonstrates the ability to identify and discuss with depth the primary and secondary major cultural groups they are likely to encounter in their chosen field is sufficient. Discussion should include general descriptors, challenges faced, and general approach to engaging the population. May not have full comprehension of group dynamics. Discussion provides at least one example of engagement with a major cultural group, citing lessons learned and impact on future strategies for engagement.	Demonstrates the ability to identify and discuss with depth the several major cultural groups and sub-groups they are likely to encounter in their chosen field. Discussion should include general descriptors, challenges faced, group dynamics, nuances, and general approach to engaging the population. Discussion provides at least two examples of engagement with a major cultural group, citing lessons learned and impact on future strategies for engagement.
Effective Conflict Resolution Skills	Does not demonstrate the ability to identify and discuss conflict or communication style. Has limited to no knowledge of conflict resolution skills.	Demonstrates the ability to identify and discuss is limited with some analysis regarding demographics, needs, etc. Understanding of conflict resolution methods is lacking with little discussion regarding skills and tools. Discussion regarding how the applicant has handled conflict situations lacks depth of analysis with no lessons learned for future application.	Demonstrates the ability to identify and discuss their conflict and communication style. Understanding of conflict resolution methods is adequate, with some gaps. Discussion regarding how the applicant has handled conflict situations includes some analysis but may have gaps in self-awareness or skill application.	Demonstrates the ability to identify and discuss their conflict style with commentary on how that impacts their effectiveness in their respective field of chaplaincy. Discussion regarding their communication style may be limited. Understanding of conflict resolution methods, theories, and skills is sufficient, with minor gaps. Discussion regarding how the applicant has handled conflict situations with lessons learned and implications to chaplaincy practice is sufficient.	Demonstrates ability to identify and discuss applicant's conflict and communication style with commentary on how that impacts their effectiveness in their respective field of chaplaincy. Understanding of conflict resolution methods, theories, and skills is comprehensive. Describe strategies in navigating conflict situations for mutually acceptable outcomes. Discuss how the applicant has handled conflict situations as a participant and facilitator with lessons learned and implications to chaplaincy practice.

Facilitation Skills	Does not demonstrate competency 1	Needs clarification 2	Competent with areas of improvement 3	Demonstrates competency 4	Exceeds competency 5
Providing Effective Support That Contributes to the Well-being of Persons Who Request Their Help	Does not demonstrate the understanding of basic skills of help-seeking, with limited to no discussion regarding ethics or boundaries.

Does not demonstrate the ability to assess a person's well-being.

Examples are vague and insufficiently demonstrates competency. | Understanding of theories and skills related to help-seeking and helping is limited, with some minimal discussion regarding boundaries.

Demonstrates the ability to assess a person's well-being is limited with some noted gaps in knowledge, awareness, and practice.

Examples are vague with little to no rationale for chosen interventions. | Basic understanding of the theories and skills of help-seeking and helping, including ethics, explicit and implicit boundaries, and self-care is adequate with a few gaps.

Demonstrates the ability to assess the person's spiritual, emotional, and overall well-being may have limited experience but adequate.

Examples with a discussion regarding how the applicant has supported the well-being of a person who requested their help, is limited with some flags regarding limits of expertise and when to refer. A clear rationale for intervention is provided. | Basic understanding of the theories and skills (active listening, empathy, good questions, etc.) of help-seeking and helping, including ethics, explicit and implicit boundaries, and self-care are sufficient and with good indication of strengths in boundaries and ethics.

Demonstrates the ability to assess the person's spiritual, emotional, and overall well-being is strong. May demonstrate strengths in assessing one aspect over another but is generally well-rounded.

Provide at least one examples with a discussion regarding how the applicant has supported the well-being of a person who requested their help, including maintaining confidentiality, dignity, and understanding of the limits of the applicant's individual experience and making referrals. A clear rationale for intervention is provided. | Provide a clear understanding of the theories and skills (active listening, empathy, good questions, etc.) of help-seeking and helping, including ethics, explicit and implicit boundaries, and self-care.

Demonstrates the ability to assess the person's spiritual, emotional, and overall well-being.

Provide at least two examples with a discussion regarding how the applicant has supported the well-being of a person who requested their help, including maintaining confidentiality, dignity, and understanding of the limits of the applicant's individual experience and making referrals. A clear rationale for intervention is provided. |
| **Providing Support to and/or Referrals for Persons Experiencing Loss and Grief** | Does not demonstrate the knowledge and awareness of the dynamics of loss and grief, including spiritual care and knowledge of Islamic understandings associated with death, janazah, loss, and grief.

Very limited knowledge and awareness of resources specific to supporting those suffering from loss and grief, including religious and non-religious resources.

Examples provided are vague and demonstrate little to no application of spiritual care or Islamic understanding. | Demonstrates knowledge and awareness of the dynamics of loss and grief, including spiritual care and knowledge of Islamic understandings associated with death, janazah, loss, and grief is limited. Islamic knowledge displays gaps in understanding or ability to appropriately apply the knowledge.

Demonstrates knowledge and awareness of resources specific to supporting those suffering from loss and grief, including religious and non-religious resources is adequate. No discussion on compensation for limited resources.

Examples with discussion regarding how the applicant has provided support that contributed to the well-being of a person who was experiencing loss and grief are limited and may indicate experiential limitation or discomfort providing they level of support. | Demonstrates knowledge and awareness of the dynamics of loss and grief, including spiritual care and knowledge of Islamic understandings associated with death, janazah, loss, and grief is adequate with some gaps in knowledge.

Demonstrates knowledge and awareness of resources specific to supporting those suffering from loss and grief, including religious and non-religious resources.

Examples with discussion regarding how the applicant has provided support that contributed to the well-being of a person who was experiencing loss and grief is adequate and may demonstrate limited experience with loss and grief but indicates overall a solid countenance in engagement. | Demonstrates knowledge and awareness of the dynamics of loss and grief, including spiritual care and knowledge of Islamic understandings associated with death, janazah, loss, and grief is sufficient and well rounded.

Demonstrates knowledge and awareness of resources specific to supporting those suffering from loss and grief, including religious and non-religious resources. Discussion includes the identification and cultivation of resources.

Examples with discussion regarding how the applicant has provided support that contributed to the well-being of a person who was experiencing loss and grief is sufficient in depth of experience and countenance. | Demonstrates knowledge, awareness, and practical experience of the dynamics of loss and grief, including spiritual care and knowledge of Islamic understandings associated with death, janazah, loss, and grief.

Demonstrates knowledge and awareness of resources that support those suffering from loss and grief, including religious and non-religious intervention and resources.

Provide at least two examples with a discussion regarding how the applicant has provided support that contributed to the well-being of a person experiencing loss and grief. Examples offer distinct experiences with different intervention approaches. |

Facilitation Skills (Continued)	Does not demonstrate competency 1	Needs clarification 2	Competent with areas of improvement 3	Demonstrates competency 4	Exceeds competency 5
Developing, Coordinating and Facilitating Public Worship/Spiritual Practices as Appropriate	Does not demonstrate the knowledge and understanding of public worship/spiritual practice such as jummah prayer, Eid, janazah, vigil, etc. with discussion on requirements where appropriate. Displays significant gaps in knowledge. Knowledge and awareness of the strategies to identify and cultivate resources specific to supporting public worship/spiritual practice is minimal with vague examples regarding the development, coordination, and facilitation of public worship/spiritual practice. May not have led in any coordination of public worship/spiritual practice.	Demonstrates knowledge and understanding of public worship/spiritual practice such as jummah prayer, Eid, janazah, vigil, etc. with discussion on requirements, where appropriate, is limited with some gaps in knowledge. Demonstrates knowledge and awareness of the strategies to identify and cultivate resources specific to supporting public worship/spiritual practice. Example of cultivating or developing a resource that supports public worship/spiritual practice is regulated to a supporting role with weak experience in coordination or knowledge of variance in worship/spiritual practice.	Demonstrates knowledge and understanding of public worship/spiritual practice, such as jummah prayer, Eid, janazah, vigil, etc., with discussion of requirements where appropriate. Demonstrates knowledge and awareness of the strategies to identify and cultivate resources specific to supporting public worship/spiritual practice. At least on example of cultivating or developing a resource that supports public worship/spiritual practice. Provides at least 3 distinct examples with discussion regarding the development, coordination, and facilitation of public worship/spiritual practice.	Demonstrates knowledge, understanding, and practical experience where applicable of public worship/spiritual practice such as jummah prayer, Eid, janazah, vigil, etc., with little aid is sufficient. Demonstrates knowledge and awareness of the strategies to identify and cultivate resources specific to supporting public worship/spiritual practice. Example of cultivating or developing a resource that supports public worship/spiritual practice indicates strong interpersonal skills and resourcefulness. Provides at least one distinct example with a discussion regarding the development, coordination, and facilitation of public worship/spiritual practice. Examples demonstrate the ability to understand and accommodate a range of Muslim practices. Examples demonstrate an understanding of the applicant's limitations of expertise and makes referrals as appropriate.	Demonstrates knowledge, understanding, and practical experience where applicable of public worship/spiritual practice such as jummah prayer, Eid, janazah, vigil, etc., without aid. Demonstrates knowledge and awareness of the strategies to identify and cultivate resources specific to supporting public worship/spiritual practice. At least one example of cultivating or developing a resource that supports public worship/spiritual practice. Provides at least two distinct examples with a discussion regarding the development, coordination, and facilitation of public worship/spiritual practice. Examples demonstrate the ability to understand and accommodate a range of Muslim practices. Example demonstrates an understanding of the applicant's limitations of expertise and makes referrals as appropriate.

Professional Theory and Practice	Does not demonstrate competency 1	Needs clarification 2	Competent with areas of improvement 3	Demonstrates competency 4	Exceeds competency 5
Establishing and Maintaining Professional and Interdisciplinary Relationships Inside and Outside of Institutions in Which They Function	Demonstrates no ability to articulate their personal boundaries or potential blind spots. No examples provided illustrate the applicant's experience in professional and interdisciplinary relationships inside and outside the institutions in which they function.	Demonstrates an understanding of their professional role, personal and professional boundaries, and potential blind spots in developing professional and interdisciplinary relationships is limited with low self-awareness. Examples with a discussion regarding experiences in establishing and maintaining professional and interdisciplinary relationships. Discussion on strengths, challenges, and lessons learned for chaplaincy practice is surface level with little commentary on lessons learned for chaplaincy practice. Discussion raises concerns regarding experience and ability to address conflict and maximize outcomes.	Demonstrates a sense of understanding of their personal boundaries and potential blind spots in developing professional and interdisciplinary relationships. Discussion is only surface level. Provides an example with a discussion regarding effective and ineffective experiences in establishing and maintaining professional or interdisciplinary relationships. One area may have stronger experience and background.	Demonstrates a clear understanding of their professional role boundaries, and potential blind spots in developing professional and interdisciplinary relationships. Provides at least one example with a discussion regarding experiences in establishing and maintaining professional and interdisciplinary relationships with a discussion on strengths, challenges, and lessons learned for chaplaincy practice. The discussion illustrates experience and ability to address conflict and maximize outcomes.	Demonstrates a clear understanding of their professional role, personal and professional boundaries, and potential blind spots in developing professional and interdisciplinary relationships. Provides at least two examples with a discussion regarding experiences in establishing and maintaining professional and interdisciplinary relationships with discussion on strengths, challenges, and lessons learned for chaplaincy practice. The discussion illustrates experience and ability to address conflict and maximize outcomes.
Articulating an Understanding of Institutional Culture and Systems Especially When it Comes to Ethical Decision-making	Does not demonstrate the ability to provide an understanding of the predominant and various sub-cultures of the institution. Does not demonstrate knowledge regarding the various systems impacted by the institutional culture(s) and how that may impact their ethical decision-making ability. Does not demonstrate the ability to provide a specific example of how the knowledge or lack thereof regarding institutional culture impacts their ethical decision-making.	Demonstrates their understanding of the predominant culture of the institution. Knowledge of any sub-cultures within the institution is limited. The discussion articulates the various systems impacted by the institutional culture(s) and how that may impact their ethical decision-making ability. Provides one example with a discussion regarding ethical decision-making. Describes the situation and how the applicant's knowledge of institutional culture and systems impacted their decision-making.	Demonstrates their understanding of the predominant culture of the institution. Knowledge of any sub-cultures within the institution is adequate, but there are some gaps. The discussion articulates the various systems impacted by the institutional culture(s) and how that may impact their ethical decision-making ability. Discussion is adequate, with a majority of surface-level knowledge being articulated. Provides one example with a discussion regarding ethical decision-making. Describes the situation and how the applicant's knowledge of institutional culture and systems impacted their decision-making.	Demonstrates an understanding of the predominant and various sub-cultures of the institution and the people it serves is sufficient and well-rounded. Discussion articulates the various systems; how that may impact their ethical decision-making ability is sufficient. Discussion may have some minor gaps but demonstrates awareness and nuance. Provides at least one example with a discussion regarding ethical decision-making. Describes the situation, how the applicant's knowledge or lack thereof, institutional culture and systems impacted their decision-making, and any internal friction regarding institutional and faith value systems.	Demonstrates a clear understanding of the predominant and various sub-cultures of the institution and the people it serves. The discussion articulates the various systems (and institutional policies) impacted by the institutional culture(s) and how that may impact their ethical decision-making ability. Provides at least two examples with a discussion regarding ethical decision-making. Describes the situations, how the applicant's knowledge or lack thereof, institutional culture and systems impacted their decision-making, and any internal friction regarding institutional and faith value systems.

Professional Theory and Practice (Continued)	Does not demonstrate competency 1	Needs clarification 2	Competent with areas of improvement 3	Demonstrates competency 4	Exceeds competency 5
Demonstrating an Ability to Effectively Document Interactions Within the Institutions Where They Work	Does not demonstrate the ability to comply with institutional policies and document using various formats and means of interactions within their institution. No systems created or improved by the applicant or inability to show impact. Examples of their ability to document interactions effectively is vague or not provided.	Limited number and range of examples provided that demonstrate the ability to comply with institutional policies and document using various formats and means of interactions within their institution. Discussion includes any documents or documentation systems created or improved by the applicant and the impact of effective documentation for the institution and the end user. Demonstrates ability to discern critical elements to document in various situations is not discussed. Provides at least two examples of their ability to document interactions effectively.	Examples that demonstrate the ability to comply with institutional policies and document using various formats and means of interactions within their institution are adequate with some limitations to formats and means of interaction. Discussion includes any documents or documentation systems created or improved by the applicant and the impact of effective documentation for the institution and the end user. Discussion of impact to end user may not be fully known or understood. Demonstrates the ability to discern critical elements to document in various situations is adequate with some gaps. Examples of their ability to document interactions effectively is adequate.	The array of examples demonstrates the ability to comply with institutional policies and document using various formats and means of interaction within their institution is sufficient. Discussion includes any documents or documentation systems created or improved by the applicant and the impact of effective documentation for the institution and the end user. This may be limited in experience particularly regarding systems-improvement but shows overall competency. Demonstrates ability to discern critical elements to document in various situations is sufficient. Provides at least one example of their ability to document interactions effectively.	Provides an array of examples that demonstrate the ability to comply with institutional policies and document using various formats and means of interactions within their institution. Discussion includes any documents or documentation systems created or improved by the applicant and the impact of effective documentation for the institution and the end user. Demonstrates ability to discern critical elements to document in various situations. Provides at least two examples of their ability to document interactions effectively.

	Glossary of Terms	
1	**Adequate**	Response meets the minimum requirement, but just barely.
2	**Competent**	Response indicative of having the necessary ability, knowledge, or skill.
3	**Cultural humility**	Cultural humility is active engagement in an ongoing process of self-reflection, in which individuals seek to: Examine their personal history/background and social position related to gender, ethnicity, socio-economic status, profession, education, assumptions, values, beliefs, biases, and culture, and how these factors impact interpersonal interactions. (CDC)
4	**Discrimination**	Discrimination refers to the differential treatment of the members of different ethnic, religious, national, or other groups. Discrimination is usually the behavioral manifestation of prejudice and therefore involves negative, hostile, and injurious treatment of members of rejected groups. (APA definition)
5	**Equality**	Equality is achieved when each person or group of people is given the same resources or opportunities. (CDC)
6	**Equity**	Equity is achieved when it is recognized that each person or group of people has different circumstances, and resources are allocated accordingly to reach an equal outcome.
7	**Knowledge of Islamic rituals and ability to perform and lead the rituals, and or advise/facilitate accordingly as required per chaplaincy area**	**Corrections:** End of life issues including salatul janazah. Communal observances including salatul jumu'ah, daily congregational salah, saum. Holiday observances including Eid salah. Study circles including halaqa, taleem, tarbiyyah, tilawa. Advising administration/staff from the Islamic perspective. **Military:** Communal observances including salatul jumu'ah, daily congregational salah, saum. Holiday observances including Eid salah. Study circles including halaqa, taleem, tarbiyyah, tilawa. Advising administration/staff from the Islamic perspective. Life cycle events: • End of life issues including salatul janazah, washing and shrouding of the deceased • Birth rituals including aqeeqah • Nikkah **Healthcare:** Communal observances including salatul jumu'ah, daily congregational salah. Comforting patients through tilawa. Life cycle events including end of life issues, salatul janazah, birth rituals. Advising patients and interdisciplinary team/staff from the Islamic perspective.
8	**Limited**	Response is insufficient or not enough to meet the stated criteria
9	**Prejudice**	Prejudice refers to irrational or unjustifiable negative emotions or evaluations toward persons from other social groups, and it is a primary determinant of discriminatory behavior (Friske, Gilbert, & Gardner, 2010)
10	**Racism**	Racism is a form of prejudice that assumes that the members of racial categories have distinctive characteristics and that these differences result in some racial groups being inferior to others. Racism generally includes negative emotional reactions to members of the group, acceptance of negative stereotypes, and racial discrimination against individuals; in some cases it leads to violence. (APA definition)
11	**Sufficient**	Response meets criteria and information is as much as is needed to determine competency.