



Onsite Poster Session Descriptions

NACSW Convention 2023

***Pittsburgh, PA
November 9-12, 2023***

Convention 2023 Onsite Poster Information

The following presents a preliminary listing of onsite poster presentations that will be included in NACSW's Convention 2023 with abstracts and presenters' bios.

<Please note that views expressed by Poster presenters are entirely their own and do not necessarily reflect those of NACSW. Being selected to present a Poster at this convention in no way implies NACSW's endorsement or certification of a presenters' qualifications, ability, or proficiency to practice social work or integrate faith and social work.>

Poster Title:

Reconciling mothers and children through faith-based Sober Living Program

Poster Presenters: Klara Sonia Orozco, Curtis VanderWaal,

Poster Abstract: Over 26 million women reported using illegal drugs in 2021 (NIDA, 2020). Many women who attend drug treatment programs have involvement in the child welfare system. This presentation describes challenges and successes of starting and managing a faith-based sober living program that works with mothers and their children.

Learning Objectives:

- 1: Describe the elements and operations of a faith-based sober living program that serves mothers and their children on their recovery journey.
- 2: Identify the challenges and opportunities of integrating faith in a substance use recovery program.

3: Understand how a faith-based Sober Living Program can work in partnership with local community resources.

Level of Presentation: Basic (Students and BSW Level)

Target Audience: Social Workers, Educators, Students

Poster Description: This presentation describes personal experiences in starting and managing a faith-based sober living program called The Maranatha House that works with mothers and their children in Northern California. Sober living programs provide housing and support for those with housing instability and need longer-term support and care for substance abuse recovery challenges. Such medium-to long-term residential programs often serve as a bridge between short-term detoxification and/or inpatient treatment programs and independent living.

California cities have some of the highest overdose deaths in the nation, with one of the highest concentrations being Butte County (NIDA, 2023). Multiple city, county, and private programs have started to help fight the epidemic, but there remains an immediate and unmet need, specifically for women with addictions who have children in the welfare system (Niccols et al, 2012). The Maranatha House embraces women who desire to reconcile with their children. We work closely with the welfare system to ensure a safe and smooth reunification.

The women who are admitted into The Maranatha House are usually coming from prison/jail, living on the street, or transferring from short-term drug and alcohol programs. While most programs operate through federal, state, and county support, The Maranatha House operates without formal government support in order to provide no-strings-attached, faith-based programming to its residents.

Our house provides a safe, structured, and Christ-centered home for women who desire to no longer use drugs or alcohol. We provide morning huddles and spiritual devotionals, weekly bible studies with volunteers from our church, weekly Friday evening get-togethers with food and worship, weekly church fellowship, and community outreach programs such as feeding homeless individuals. Evidence-based practices are similarly important in ensuring a substance-free environment. We provide mental health resources, education and assistance in creating an individualized relapse prevention plan, and facilitate transportation to AA/NA meetings. We also collaborate with professionals such as substance use counselors and mental health clinicians from our church who offer weekly mentoring and peer support meetings to our residents.

The costs for The Maranatha House include monthly rent for the home, high cost of insurance, electricity, water, and the daily physical needs of the residents. The women who come to our program help offset our costs through targeted individual sponsorships from city or county programs, or by being privately funded. Currently, we have no formal contracts with any city or government entities. Such contracts would limit the incorporation of any faith-based activities into our program. We found that a major strength of our program is the faith-based component and we wish to maintain our independence in order to continue offering this perspective.

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The Holy Bible: King James Version. 1769/2017, 1 Thessalonians 4:16

Presenter Bio (s):

1: Klara Sonia Orozco, is Director of The Maranatha House, a Sober Living House for women who are recovering from drugs and alcohol use. She received her MSW degree from Andrews University in May 2023. She is currently registered as a Associate Clinical Social Worker in California. This is her first professional presentation. She has worked in the substance use field for the past eight years.

2: Curtis VanderWaal, MSW, Ph.D., is Chair and Professor of Social Work at Andrews University, where he has taught since 1990. He is also Director of the Center for Community Impact Research at the Institute for Prevention of Addictions. He teaches classes in program evaluation, substance abuse treatment, group therapy, and values & ethics. The majority of his research has focused on substance abuse treatment & prevention, social capital, faith-based ministries, agency program evaluations, and faith-based LGBTQ+ issues.

3:

Poster Title:

Examining the Barriers to Fatherhood Involvement

Poster Presenters: Jacquelyn McDonald, ,

Poster Abstract: Father absence is a societal issue that has a negative impact on the development of children. The presentation looks into barriers that connect fathers and non-involvement. The presenter discusses the findings of the literature, as well as conceptual frameworks and faith integration. Various fathers' backgrounds are also investigated.

Learning Objectives:

- 1: Identify the implications due to non-involvement of fathers.
- 2: Learn and identify common barriers associated with father absenteeism.
- 3: How to increase father engagement and inclusion within the community.

Level of Presentation: Intermediate (MSW Level)

Target Audience: Social Workers, Church Leaders, Educators, Students

Poster Description: This poster presentation will cover areas related to father inclusion, father engagement, and father involvement. Some areas highlighted will cover the background of the social issue, the research question that led the research, community engagement, innovation plans, strengths-based empowerment theory as a foundational framework and faith integration of utilizing spirituality as a support in increasing engagement within community, schools, and other government agencies. The presentation aims to identify what currently exists throughout the literature in terms of specific barriers faced by nonresident fathers and what gaps remain. Barriers mentioned, predominately by fathers, and their experiences through qualitative data and insight from practitioners and academics alike. Research reviewed includes nonresident fathers from various backgrounds, including those experiencing divorce, incarceration, and homelessness. The purpose remains to identify specific gaps within current research to help identify, in a more precise way, what inhibits paternal involvement, what distinctions among cultures, if any, and hopefully identify what or who is missing in the literature while leaving room for further exploration into better servicing these dads. Integration of the Grand Challenges of Social work concerning this population will also be identified. Individual and family well-being, which incorporates ensuring a healthy development of youth, advancing long and productive lives, and building healthy relationships to end violence. The adverse effects on child development, increased mental health issues, increased incarceration, and decreased academic success due to fatherlessness are examined heavily throughout the literature, categorizing this issue within 4 out of the 5 social determinants of health. Faith integration will look into mentorship and Biblical views of being a father. Faith-based groups can encompass these dads through mentorship or "peer partnerships." Peer partnerships refer to a brotherhood, partnering fathers together to create a common bond. Through the brotherhood, they can learn from each other through education, mentoring, compassion, and accountability. Lastly, future direction. The potential for a more in-depth analysis of the factors influencing involvement by fathers can aid in developing accurate interventions to meet the need. For social workers in the fields serving this population, remember that most fathers want to improve and be in their children's lives.

Bibliography: Barksdale II, T. L. (2019). Minister as Mentor: A Biblical Model for the Preparation of a Mentoring Ministry at First Baptist Church in Reidsville, North Carolina.

Cabrera, N. J. (2020). Father involvement, father-child relationship, and attachment in the early years. *Attachment & Human Development*, 22(1), 134–138. <https://doi.org.libproxy.calbaptist.edu/10.1080/14616734.2019.1589070>

Caines, M. C., Rebman, P., & Harrison, P. A. (2019). Barriers to Unmarried Father Involvement During Infancy: Qualitative Study from Professionals' Perspectives. *Maternal and Child Health Journal*, 23(5), 641-647

Finch, J. P., & Bacon, K. M. (2016). Teen fathers: implications for school counselors, *Michigan Journal of Counseling*, 42(1), 4-12. doi:10.22237/mijoc/1441065660

Fox, G. L., Nordquist, V. M., Billen, R. M., & Savoca, E. F. (2015). Father involvement and early intervention: Effects of empowerment and father role identity. *Family Relations*, 64(4), 461-475

Hsiao, Y. J., Higgins, K., & Diamond, L. (2018). Parent empowerment: Respecting their voices. *Teaching Exceptional Children*, 51(1), 43-53

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Roberts, D., Coakley, T. M., Washington, T. J., & Kelley, A. (2014). Fathers' perspectives on supports and barriers that affect their fatherhood role. *Sage Open*, 4(1), 2158244014521818

Presenter Bio (s):

1: Jacquelyn McDonald is a doctoral candidate in social work at California Baptist University and a marital and family therapist who works in schools. In December 2020, I received my Master of Counseling Psychology from California Baptist University. For the past four years, I've worked as a mental health counselor in a school setting, and I've previously given poster presentations at collegiate residencies.

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Poster Title:

Mindful Self Compassion Training for Trauma and Stressor-Related Injuries

Poster Presenters: Alan Lipps, Kayla Wilkins,

Poster Abstract: This Poster will cover the empirical support for Mindful Self-Compassion training as an intervention for trauma and stressor-related disorders. Following presentation of the empirical support, participants will experience some of the core components of mindful self-compassion training.

Learning Objectives:

- 1: Discuss the effectiveness of mindful self-compassion training for alleviating symptoms of traumatic stress (e.g., self-criticism, depression, anxiety, shame).
- 2: Appreciate mindful self-compassion as a useful addition to traditional talk therapies or as a stand alone treatment model for self-criticism and associated emotions.
- 3: Use mindful self-compassion as an alternative to self-criticism.

Level of Presentation: Basic (Students and BSW Level), Intermediate (MSW Level), Advanced (LCSW or LICSW level)

Target Audience: Social Workers, Church Leaders, Educators, Students

Poster Description: Survivors of interpersonal trauma frequently develop a very self-critical inner voice. This inner critic can be brutal and is associated with many of the negative emotions experienced by survivors of interpersonal trauma. Unfortunately, this self-criticism frequently results in isolation and disconnection from other people at a time when social support is essential for recovery. Poly-vagal theory proposes that self-criticism is experienced as a threat, and that the human body shifts into a sympathetic aroused affective state to prepare to either fight, flee, or freeze to manage the threat. As social engagement is necessary to heal from traumatic stress, and the social engagement system is offline when the body senses danger, restoration of the social engagement system is a necessary part of recovery from traumatic stress. Mindful self-compassion training helps to restore the body to a state of safety and social engagement.

Mindfulness helps restore social engagement by helping a person relax and focus their mind in the present moment. Mindfulness involves rising above mindless wandering and self-critical thoughts by placing the mind of the person in the role of observer. By uncritically, and non-judgmentally observing thoughts, those thoughts cease to be threatening.

Along with mindfulness, self-kindness and common humanity are essential components of Dr. Kristen Neff's self-compassion model. Self-kindness is shown by several studies to lessen symptoms of depression, anxiety, and shame and to increase well-being. The common humanity component emphasizes the connection all humans share through the acceptance of suffering as a universal human phenomenon. Unlike some therapies that emphasize changing thinking, mindful self-compassion training emphasizes self-acceptance and self-transcendence.

This presentation will introduce participants to the mindful self-compassion training model developed by Dr. Kristen Neff. The presenters are not affiliated with Dr. Neff and this Poster will not substitute for her mindful self-compassion core-skills training program. Instead, presenters have researched this model using systematic review and meta-analysis and believe it to be an exciting and effective alternative or addition to traditional talk-therapies.

After presenting some empirical support to substantiate the effectiveness of this model, presenters will experientially guide participants through some of the core components of mindful self-compassion training. Participants will be guided through mindful breathing exercises designed to relax the body and focus the mind in the present moment. Participants will be guided into their own experience of self-compassion through meditations focusing on self-kindness. Participants will be invited to discuss their experience, thoughts, concerns, expertise and other pertinent matters.

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van der Kolk, B. A. (2014). *The body keeps the score: Mind, brain and body in the transformation of trauma*. Allen Lane.

Presenter Bio (s):

1: Alan Lipps holds a Bachelor of Science (BS) degree in ministry and a Masters of Marriage and Family Therapy (MMFT) degree from Abilene Christian University. He also has a Master of Science degree in Social Work (MSSW) and a Doctor of Philosophy (PhD) degree in Social Work from the University of Texas at Arlington. His practice areas have been clinical social work and addictions. He is currently a professor at Abilene Christian University and is in private practice in Abilene Texas.

2: Kayla Wilkins lives in Los Angeles California and is a 2023 graduate of the Master of Science in Social Work program at Abilene Christian University. She completed a systematic review and meta-analysis of mindful self-compassion training for the treatment of posttraumatic stress disorder. She currently works with the homeless population in Los Angeles and is passionate about helping people recover from traumatic experiences.

3:

Poster Title:

Preventing Abuse with Multigenerational Relationships in Home Visiting

Poster Presenters: Kristina Gordon, ,

Poster Abstract: An innovative home-visiting model was created to incorporate multigenerational relationships in a home-visiting program to reduce child maltreatment. Considerations for execution and implementation will be discussed.

Learning Objectives:

- 1: Describe the components of a home visiting conceptual framework that integrates multigenerational relationships.
- 2: Describe the challenges and possibilities when implementing a home visiting program.
- 3: Apply strategies for cultural adaptation and community engagement in home visiting to prevent child maltreatment.

Level of Presentation: Intermediate (MSW Level)

Target Audience: Social Workers

Poster Description: Literature has shown that home-visiting interventions aim to improve protective factors for parents by having a lay or nurse home visitor provide support and education to parents in areas such as child health and development, attachment, and parenting education. Although the common sustainability elements across evidence-informed home visiting programs were referrals provided to additional services and resources that develop social support, there is room for an innovative approach to the sustainability of concrete supportive relationships.

This study utilized the community engagement and social innovation (CESI) model as the framework for engaging with the community in a comprehensive and collaborative approach to creating an innovative approach to home visiting. The definition of the social problem was obtained through the community engagement process, and the biblical view of community engagement was required. Formal survey participation utilized a conventional research design, including methodology, measures, data collection, Institutional Review Board evaluation, and data analysis. Results and discussion regarding impacts, opportunities, limitations, and sustainability of home visiting programs were realized, and the limitations and implications to the overall study are presented. Results of the study provided implications for home visiting programs, including the importance of understanding the program regardless of role and a clear strategy of how the program challenges child maltreatment occurrence. Additionally, the study demonstrated the necessity for the curriculum to focus on supportive relationships for the families and parent skill-building, connecting to resources and establishing safety.

Trained home visiting professionals and a trained older volunteer provide children and their parents or caregivers with information, skills, and principles essential for improving children's well-being and providing the parents or caregivers with much-needed support.

Implications from the study and project development provide interest for future research on specific components of multigenerational relationships and their effect on parent engagement and retention rates. The examples and relationships older volunteers can provide for families can help tackle the social problem of child maltreatment with the decrease of child abuse and neglect in the communities.

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Presenter Bio (s):

1:Dr. Kristina West Gordon is a full-time Assistant Professor at California Baptist University in the Division of Social Work. Her practice background spans over 10 years of direct service, as well as leadership experience in the child welfare field. Her experience in child welfare has led to her social work research focusing on multiple aspects of child welfare, including preventative factors decreasing the occurrence of child abuse and neglect, impacts of abuse and neglect, and parent training. As an educator in higher education, Dr. Gordon's passion centers on developing the next generation of professional social workers. She hopes to inspire, encourage, and spark a love of Social Work by carefully setting a safe and inclusive stage for learning to occur.

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Poster Title:

Intentional Faith Integration in Public Child Welfare Services

Poster Presenters: Liza Arellano, ,

Poster Abstract: Integration of faith in public child welfare services is beneficial. While many social workers feel uncomfortable assessing spirituality, integrating faith increases cultural competence, improves family engagement, and improves outcomes, but must be done with care to maintain professional boundaries, ensure inclusivity, and avoid harm.

Learning Objectives:

- 1: Recognize the importance of faith integration in public child welfare services
- 2: Consider the challenges associated with integrating faith in public child welfare services
- 3: Identify recommendations for integrating faith at various decision making points in child welfare services

Level of Presentation: Basic (Students and BSW Level), Intermediate (MSW Level), Advanced (LCSW or LICSW level)

Target Audience: Social Workers, Educators, Students

Poster Description: Public child welfare agencies with with children and families in need. It's critical to integrate diverse faith beliefs of families served while ensuring that professional ethics of the field are upheld. Ethical integration of faith can be challenging, but important. This Poster will outline the ethical integration of faith in public child welfare services at various decision points, including the benefits, challenges, and recommendations for implementation in the public sector.

Child welfare professionals should be more culturally competent and equipped to work with diverse families including understanding and respecting values, beliefs, and practices of different faith-based cultures (Barrera et al., 2019). Understanding a family's faith can help professionals communicate more effectively and build trust. Effective communication is essential in child welfare services, and understanding the role of faith in families' lives can facilitate communication and build relationships (NCTSN, 2016).

Integrating faith can help families feel more engaged in the child welfare process, as it recognizes and values their beliefs and culture. Families may be more willing to participate in services if they feel that their values and beliefs are respected and integrated into the process (National Child Traumatic Stress Network, 2016). When faith is integrated ethically and appropriately, it can have a positive impact on outcomes, such as reunification and improved family functioning. Studies have shown that faith-based interventions can improve outcomes for families involved in child welfare services (García & Lopez, 2017).

Child welfare professionals must not impose their own beliefs on families, or blur the lines between their professional role and personal beliefs. Professional boundaries are essential in child welfare services to maintain objectivity and neutrality (NASW, 2017). Child welfare agencies must be inclusive of all faith beliefs, while also respecting families who do not practice any faith. Inclusivity means recognizing and respecting the diversity of beliefs and practices, including those who do not practice any faith (Barrera et al., 2019). Integrating faith inappropriately or unethically can cause harm to families, particularly if their beliefs are not respected or if they feel pressured or coerced. Ethical considerations are essential in child welfare services to ensure that families are not harmed or mistreated (NASW, 2017).

Child welfare professionals should receive training and education on the diverse faith beliefs of families, as well as on the ethical considerations and best practices for integrating faith in their work. Training and education can help professionals understand the importance of faith in families' lives and how to integrate it ethically and appropriately (García & Lopez, 2017). Child welfare agencies should work with faith communities to ensure that their practices are respectful, inclusive, and appropriate.

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Presenter Bio (s):

1:Dr. Liza Arellano, DSW, LCSW is an Assistant Professor and Bachelor of Social Work (BSW) Program Director with California Baptist University (CBU). She has her Master of Social Work and Doctor of Social Work. She has over 15 years of experience in child welfare, including caregiving in residential placements, conducting child abuse and neglect investigations, training and development of staff, supervision of blended and specialized units, and managing multiple child welfare placement programs. She is a Licensed Clinical Social Worker and previously managed the provision of mental health services for foster youth in San Bernardino County through the Assembly Bill 1299 process. Dr. Arellano's research include improving outcomes for youth in congregate care, preventative child welfare services, and the effectiveness of on-the-job training for child welfare social workers.

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Poster Title:

Youth in RTF: Spirituality, the missing piece in SW Practice

Poster Presenters: sara lichtenwalter , Grace Clark,

Poster Abstract: SW practice interventions inadequately address the religion and spirituality needs of youth in congregate care, the authors provide an interactive immersion experience, bridging the divide from unfamiliarity to understanding of the challenges encountered in these settings and practical ways to introduce evidence-informed RS enhanced SW practice.

Learning Objectives:

- 1: Understand the dynamics and complexity of youth out-of-home placements which is largely driven and incentivized by policies and subsidies
- 2: Become familiar with the lived experience of hardships experienced by youth in RTFs and congregate care through an interactive emersion experience
- 3: Identify ways to integrate evidence-informed practices into social work interventions while remaining mindful of diverse cultural, spiritual, and religious practices

Level of Presentation: Intermediate (MSW Level)

Target Audience: Social Workers, Educators, Students

Poster Description: Social workers have received minimal training in addressing the religious/spiritual (RS) needs of clients (Moffatt, 2021). Clients themselves have reported insufficiencies in practitioners' ability to address RS needs during treatment and interventions. A qualitative meta-analytical study identified and described clients' insights of such needs within healthcare settings including addressing themes of (1) meaning, purpose, and hope; (2) relationship with God; (3) spiritual practices; (4) religious obligations; (5) interpersonal connection; and (6) professional staff interactions. (Hodge & Horvath, 2011).

Responding to literature calling for a greater attention to and emphasis upon religion and spirituality (RS) in SW practice (Costello, 2022) and consistent with the mission of NACSW (2023) "to equip our members to integrate Christian faith and professional social work practice," the authors will present an overview of the lack of interventions adequately addressing the RS needs of youth in RTFs and congregate care. Then, through an interactive immersion experience, we seek to bridge the divide from unfamiliarity to understanding of the hardships encountered by youth in RTFs and interventions that integrate RS to mitigate these.

A description will be provided on the dynamics and complexity of youth out-of-home and congregate care placement, which is largely driven and incentivized by policies and subsidies (PDHS, 2023). In 2019, 8,388 of 75,060 Americans in residential treatment facilities were between the ages of 0 and 17 and 81% of RTFs for children operated programs designed for youth with serious emotional disturbances. For youth receiving mental health treatment, stays in residential treatment facilities increased from 4.4% in 2005-2006 to 5.9% in 2017-2018 (SAMHSA, 2020). These youth have experienced a constellation of grief, loss, trauma, neglect, abuse, as well as a myriad of mental, emotional, and behavioral health issues.

The lack of focus on RS-informed interventions as an avenue for trauma-informed care for youth in residential treatment limits the effectiveness of current interventions including cognitive behavioral, dialectical behavioral, and psychodynamic therapies. For youth in residential treatment facilities who have experienced significant trauma including but not limited to traumatic events leading to removal from home environment, and feelings of separation, grief and loss associated with placement in residential care, establishing an understanding of the world, others, morals, self, and purpose is a requisite to effective treatment.

An interactive exercise will position the attendees in close proximity to the emotional turmoil experienced by the youth placed in RTFs, as participants explore the role of RS as a potentially positive source of support or healing and as a coping strategy. Evidence informed RS interventions are introduced by presenters (Oxhandler, 2023; Seena et al, 2018; Taruna et al., 2022).

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Presenter Bio (s):

1:Sara Lichtenwalter LMSW, PhD is an Associate Professor and Field Placement Coordinator at Gannon University for over 15 years. Recent presentations include

Lichtenwalter, S. (2022). GIS Mapping: Connecting Crime & Care. Presentation at the National Organization of Forensic Social Work Annual Conference: June 14-16, New Orleans, LA.

Lichtenwalter, S. & Hackman R. (2021). A COVID-19 Booster: Assisting Clients Experiencing Loss and Death. Presentation at the National Association of Social Workers—Pennsylvania Chapter Annual Conference: October 24-27. Online/Virtual

Lichtenwalter, S. (2019). Social Work, Civility and Catholic Tradition. Presentation Catholic Social Workers' National Association Annual Conference Passionately Catholic: October 11-12, Franciscan University of Steubenville, Ohio.

2:Grace Clark is a social work undergraduate at Gannon University who completed her field placement at Sarah A. Reed Children's Center where she is currently employed.

3:

Poster Title:

Self Care Isn't Selfish: Womanist Perspective

Poster Presenters: Sharlene Allen-Milton, ,

Poster Abstract: This Poster provides a supportive environment for establishing a professional self-care plan as suggested by NASW professional self-care 2008 policy statement. For the purposes of sustainability, self-care from a womanist perspective needs to be a focus in the current work-life balance discussions.

Learning Objectives:

- 1: To discuss seven types of self-care and its importance to well-being
- 2: to develop SMART goals as a means of incorporating at least one aspect self-care into everyday life
- 3: understand the importance of surrender to God

Level of Presentation: Basic (Students and BSW Level), Intermediate (MSW Level), Advanced (LCSW or LICSW level)

Target Audience: Social Workers, Church Leaders, Educators, Students

Poster Description: There has been an uptick in emotional and mental health challenges as a result of the COVID-19 pandemic creating an (unspoken) array of work-life management stressors for the social worker. NASW professional self-care 2008 policy statement promotes self-care at the micro, mezzo and macro levels. "Professional self-care is a choice and commitment to become actively involved in maintaining one's effectiveness as a social worker. Practicing self-care can ward off unwelcome consequences of stress associated with the profession (NASW, 2008). This Poster provides a supportive environment for establishing a professional self-care plan as suggested by NASW professional self-care 2008 policy statement.

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Allen-Milton, S. (2020). Honoring the whole you: Work life management strategies for professional moms and caretakers.

Phillips, L. (2006). *The womanist reader: The first quarter century of womanist thought*. Routledge.

NASW (2021) Code of Ethics

Presenter Bio (s):

1:Dr. Allen-Milton, LCSW-C is a Caribbean-American native of NYC. She holds a Bachelor of Science degree in Social Work from Morgan State University, a Master of Clinical Social Work degree from Smith College, and a Doctor of Education degree in Human and Organizational Learning from George Washington University.

Having worked as a clinical social worker for over 20 years, Dr. Allen-Milton possesses a wealth of experience working with individuals experiencing social-emotional challenges.

Dr. Allen-Milton is an Assistant Professor of Social Work at Morgan State University and has presented nationally on topics such as, remote social work and well-being specifically, work life management and self-care.

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Poster Title:

The soul of the helper: Elevating self-awareness within ethical social work

Poster Presenters: Holly Oxhandler, ,

Poster Abstract: This Poster will offer an overview of research related to religion/spirituality and mental health, and the role of self-awareness at this intersection. A seven-stage journey to support such self-awareness will be introduced: speed, slow, steady, still, see, shift, and serve. Implications for social work practice and education will be discussed.

Learning Objectives:

- 1: Describe the complexity and importance of ethically integrating clients' religion and spirituality in social work practice.
- 2: Identify where NASW's (2021) code of ethics elevates attention to spiritually-sensitive social work practice.
- 3: Identify the role of self-awareness as it relates to religion/spirituality within social work, including the seven stages proposed to support social workers.

Level of Presentation: Basic (Students and BSW Level), Intermediate (MSW Level), Advanced (LCSW or LICSW level)

Target Audience: Social Workers, Educators, Students

Poster Description: Research on the ethical and effective integration of clients' religious/spiritual beliefs and practices within social work practice, especially within mental health treatment, has grown over the last few decades (Canda et al., 2020; Harris et al., 2017; Koenig et al., 2012; Moffatt & Oxhandler, 2018; Oxhandler et al., 2021). Within a national survey of clinical social workers' views and behaviors around integrating clients' religion/spirituality in practice, social workers' intrinsic religiosity emerged as the top predictor of their orientation toward such integration (Oxhandler et al., 2015). Interestingly, similar results have been identified among social work faculty when it comes to their views and behaviors regarding training students to integrate clients' religion/spirituality into treatment (Oxhandler et al., 2022). Additionally, when asked what helps a national sample of social work practitioners to consider clients' religion/spirituality into treatment, nearly half openly indicated their own personal religious/spiritual beliefs or practices (Oxhandler & Giardina, 2018). In light of these findings and similar results in related disciplines, there is an ethical call for social workers to pay curiously close attention to the complexity of their own religious/spiritual beliefs and practices, particularly as they consider the complexity of their clients' religion/spirituality in mental health treatment.

Within this session, the presenter will review previous studies on the integration of clients' religion/spirituality in mental health treatment, discuss relevant guidance from the NASW (2021) code of ethics regarding this area of practice, and elevate a critical call for social workers to intentionally practice self-awareness as it relates to this area of their lives. The presenter will also

discuss seven stages of seeking the Sacred outlined within *The Soul of the Helper* (Oxhandler, 2022) to support this practice of self-awareness, which include: speed, slow, steady, still, see, shift, and serve. Further, the presenter will describe how these stages are not only relevant for social work practitioners and educators, but for everyday helpers in general.

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Presenter Bio (s):

1:Dr. Holly Oxhandler is the Associate Dean for Research at Baylor University's Diana Garland School of Social Work. She received her MSW (2011) and PhD (2014) from the University of Houston. Her research focuses on the ethical and effective integration of clients' religion/spirituality in mental health treatment and her work has been generously supported by the John Templeton Foundation, Spencer Foundation, and others. She is the author of *The Soul of the Helper: Seven Stages to Seeing the Sacred Within Yourself So You Can See It in Others*, and cohosts *CXMH: A Podcast on Faith and Mental Health*.

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Poster Title:

Rethinking Social Work Student Codes of Conduct So We Can Think Christianly

Poster Presenters: Emilio Bermejo, ,

Poster Abstract: This session will explore the rationale for using the supremacy of Christ as a basis for revising a social work student code of conduct. Drawing from Christ-exalting passages in Scripture, the revisions aimed to inspire students to adopt Christ as Lord of all aspects of their lives, including their studies and field internships.

Learning Objectives:

- 1: Learn the importance of “thinking Christianly” when reexamining social work student code of conduct.
- 2: Understand the theological vision for revision of the student code of conduct.
- 3: Share constructive feedback on the presented student code of conduct so it can be a helpful resource for faith integration and learning for students.

Level of Presentation: Intermediate (MSW Level)

Target Audience: Social Workers, Educators, Students

Poster Description: The purpose of higher Christian education is to help students “think Christianly.” Phrased by Dockery (2008), helping students “think Christianly” helps advance the unique and distinctive mission of Christian education.

Yet many higher education campuses that were initially established as Christian institutions have moved away from or totally abandoned its heritage. A reclamation or revival is needed, and will take more than weekly chapel attendance and professors sharing a bible verse, prayer or devotional in class. According to Dockery, to think Christianly, we will need “a more fully formed theologically shaped vision for our work” that guides how we how think, believe, act, teach, and prepare students.

Student codes of conduct are an ideal place to start when examining the extent of thinking Christianly within a university. Student Code of Conducts are essential documents formulated by higher ed institutions to set “the tone from the top” for the whole school community by defining clear standards for conduct.

This session will explore the rationale a theologically shaped vision for using the supremacy of Christ as a foundation for revising a social work student code of conduct at a Christian university. Inspired by Glanzer (2021), who examined a total of 366 student conduct codes from Protestant colleges and universities in America and found little to no “Christian thinking” in the codes at all, the presenter re-examined the existing code of conduct in the social work student program where he serves as faculty. Drawing from arguably some of the greatest Christ-exalting passages found in Scripture, particularly Colossians 1, the revisions aimed to inspire and motivate students to adopt Christ as Lord of all aspects of their lives. The session will also highlight the importance and opportunities to create a learning environment that that is bound together by culture of care and covenant (vs. contracts). The session will also identify other opportunities for social work educators to tether other aspects of their program to an exalted Christ.

Finally, the presenter will invite attendees to share constructive feedback on current code of conduct. This code of conduct can be a helpful sample resource for Christian educators in their efforts of faith integration and learning. The Code of Conduct can also be used as a resource for spiritual formation for the campus community.

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Willard, Dallas (1997). *The Divine Conspiracy – Rediscovering Our Hidden Life in God*. San Francisco CA: Harper Collins.

Presenter Bio (s):

1:Emilio Bermejo, MSW is an assistant professor at California Baptist University (CBU), in Riverside, CA. He has over 25 years of professional social work experience ranging from direct practice to system reform initiatives focused on serving children and families affected by child maltreatment and substance use disorders. Emilio also currently serves as a consultant for a U.S. Department of Justice Office of Justice Programs project supporting victims of crime in the US Territories.

Emilio served as an Aftercare Fellow for International Justice Mission (2008-2009) where he designed a job-readiness program for survivors rescued from sex trafficking in Cebu, Philippines. His ministry experience includes volunteering as justice advocate for IJM, and serving as a lay pastor for a motel church. Emilio is currently a doctor of social work (DSW) student at CBU.

Poster Title:

Project-Based Mentorship

Poster Presenters: Dustin Young , ,

Poster Abstract: Mentorship is a powerful method of skill-building for social workers. This presentation will share the experience of Project Based Mentorship from the perspectives of a student and a professor. A focus on designing mentorship groups, projects and collaborations will be included in this presentation.

Learning Objectives:

- 1: Understand mentorship designs and benefits for students and professionals
- 2: Examine projects that have been completed and examine possible projects within my community or area of influence.
- 3: Create additional concepts and resources for faculty and students toward the possibility of implementing Project-Based Mentorship within their communities.

Level of Presentation: Basic (Students and BSW Level), Intermediate (MSW Level)**Target Audience:** Social Workers, Educators, Students

Poster Description: Mentorship is a vital component for social workers at every level of practice. Project-based practice is a task-driven mentorship model connecting a developing social worker with a more experienced individual within a specific practice area. This design provides a shared learning experience with scaffolded skills implementation and feedback. While skills are a benefit is always a goal, this design also allows for increasing depth of critical consciousness, anti-racist pedagogy design, and structuring supports for first-generation students while also amplifying the voices of students (Ramos, 2019). Through a task or project, students may garner perspectives on what a career may demand, as well as techniques unique to interpersonal interactions, while working toward a shared goal outside of a classroom setting.

Within this interactive Poster, a professor and social work student will co-present concerning skills implementation, mentorship project approaches, student perspectives and techniques to increase the development of a project-based mentorship within a social work program. Projects may include but not be limited to hosted health seminars, educational events, community outreach and conference presentations. Participants in the Poster will be invited to review current practices in courses they may teach and university policy practices that increase opportunities for project-based mentorship. Considerations from various professions will incorporate how mentorship models support anti-racist pedagogy and advocacy on university campuses (Chaudhary, 2020; Ramos, 2019; Virtue & Hinnant-Crawford, 2019).

Students and professors want to be a part of something meaningful and purpose-driven; intentionally designing mentorship pathways allows for learning and social change to take place. Taking part in projects that students are passionate about while connecting with professors, educational leaders, or community partners connects students with unique opportunities for career preparation (Virtue & Hinnant-Crawford, 2019). Strategic project-based mentorship

allows for students to practice leadership while actively influencing meaningful change within their communities.

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Presenter Bio (s):

1:Dustin R. Young, DSW, LCSW, Assistant Professor at Andrews University and Director of Higher Education Initiatives with the International Center for Trauma Education and Care. She began her career working with teens and families in a residential setting in Idaho and then to community mental health on the beautiful coast of Oregon. She continues to collaborate with school districts of all grades, youth, families, children, community crisis response, and trauma-informed education with EMS responders. She focuses on supporting schools, EMS responders, and churches with mental health education, suicide prevention, trauma-informed practices, and creative skills implementation in classrooms.

2: Willis J. Byas is a native of New York City. Willis has distinguished himself as a community leader, serving as a pastor at Harbor of Hope Church in Benton Harbor, Michigan. Reserve Police Officer, and an Affiliate with the International Center for Trauma Education and Care at Andrews University. Willis has a passion for service in urban cities related to servicing individuals. Willis has worked with children in elementary, high school, and universities. He has also worked with youths in group homes and refugees. His scholastic achievements include a Master of Divinity from Andrews University Theological Seminary and a Master of Social Work from Andrews University. Willis has received the 2023 NASW MI Social Work Student of the Year award and the 2022 Community Engagement Award from Andrews University.

3:

Poster Title:

Role of Religious Identity in Student Perceptions of Religious Partnerships

Poster Presenters: Bailey Nichols, ,

Poster Abstract: A student survey assessed opinions regarding the appropriateness of various levels of social work partnership with religious leaders and institutions. Students described how their personal religious and spiritual identities influenced their opinions. Content analysis results and implications for social work education will be presented.

Learning Objectives:

- 1: describe relationships between student religious or spiritual identity and their views on social work partnerships with religious/spiritual organizations.
- 2: name and address ethical issues students raise related to partnerships with religious leaders or organizations.
- 3: identify ethical considerations for social work field education in religious field sites.

Level of Presentation: Basic (Students and BSW Level), Intermediate (MSW Level)

Target Audience: Social Workers, Educators, Students

Poster Description: According to the Council of Social Work Education (2022), religion and spirituality are considered aspects of client diversity and should be addressed when training social workers in cultural competency. Integrating religion and spirituality promotes holistic assessment and practice (Gale, 2019) and can produce positive mental health outcomes (Gonçalves et al., 2015). Social workers could also provide religious leaders with needed support by collaborating with them to create joint behavioral and spiritual health treatment plans (Bledsoe et al., 2013).

A brief summary of research supporting the integration of spirituality in social work, a framework for understanding congregational social work within an integrated healthcare model and an overview of the current status of literature related to congregational social work will be provided (15 minutes).

Background of the current study and data collection methodology will be provided (10 minutes). A purposive sample of MSW students at a northeastern university were surveyed and asked to describe their opinions of the appropriateness of both social work collaboration with religious leaders and of congregational social work and their willingness to work within various different religious congregations. As part of the survey, students were asked the following open-ended question “How does your own religious or spiritual status influence your opinion about partnering with religious organizations?” This study applies Namaste Theory to student responses of how their personal religion/spirituality is connected to their general perceptions of social work-religious partnerships. Namaste Theory (Oxhandler, 2017) posits social workers who are religious and/or spiritual are more likely to be willing to integrate religion or spirituality in their work with clients. A review of previous studies which have incorporated Namaste Theory will be included. Content analysis was used to examine responses.

Results from the study will be presented (20 minutes). Respondents were included if they identified their religious identity in the survey (n=133 total responses). 24% (n=33) did not respond to the question; 12.8% (n=17) provided a response but did not directly describe whether the religion influenced their opinions. 14.3% (n=19) indicated their religion or spiritual identity did not influence their opinions and 48% (n=63) indicated their religion or spirituality did influence their position. Of those who provided responses to the qualitative question (n=94), responses reflected varied positive, negative and nuanced opinions about partnerships. A detailed analysis of qualitative themes will be presented. Responses of individuals of within each faith group will be presented and the connections between identities and opinions will be explored.

Implications for engaging students of different faith identities in religious and spiritual integration will be explored and time will be provided for questions (15 minutes).

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Rogers, A. T. (2016). Human behavior in the social environment: Perspectives on development and the life course (4 ed.). Routledge.

Presenter Bio (s):

1: Bailey Nichols, LSW, is currently a doctoral candidate at the University of Pittsburgh in Pittsburgh, PA. She received her MSW from the University of Pittsburgh in 2020 and her Bachelors of Science in Biology from Ouachita Baptist University in 2013. She is currently studying social work student perceptions of religion and spirituality within social work practice. She presented at the 2022 NACSW conference as part of the CHURCH project presentation led by Dr. Deborah Moon and has served in various social service roles which range from providing academic programs for children to service provision within a non-profit medical hospitality home.

2:

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Poster Title:

Racial Bias Perception and Anti-Racism Pedagogy Among U.S. College Students

Poster Presenters: Micah Hughes, ,

Poster Abstract: This mixed-methods study analyzed racial bias perception and anti-racism pedagogy among U.S. college students. Measuring implicit bias with CoBRAS (Neville et. al., 2000) and qualitative questioning (Hartman et al., 2017; Olcón, et al., 2019) social work, public health, and interdisciplinary studies student perceptions were analyzed.

Learning Objectives:

- 1: Overview racial bias research and articulate nuanced variables pertaining to anti-racism pedagogy.
- 2: Articulate challenges and opportunities in racial bias perception following multicultural immersive undergraduate learning experiences in Uganda and Baltimore City
- 3: Describe the implications of implicit bias in urban multicultural social work and public health learning environments.

Level of Presentation: Basic (Students and BSW Level), Intermediate (MSW Level)

Target Audience: Social Workers, Educators, Students

Poster Description: Presentation will examine how Racial bias includes a spectrum of unconscious and conscious ideologies ranging from perceptions of racial colorblindness, to racial prejudice, and to a belief in racial superiority (Oberhauser & Daniels, 2017). Social Work student learning implications of both hidden cognitive patterns (implicit racial bias) and social practices (explicit racial bias) will be examined. The presentation will include a summary of qualitative and quantitative findings with insights into the racial conscious decisions, self-awareness, and self-reflection that U.S. undergraduate students made towards anti-racism learning following multicultural and international experiences. Furthermore, our results from the quantitative CoBRAS findings and qualitative analyses. Additionally, when compared by academic emphasis, social work students had a significantly lower color-blind racial bias ($M = 35.9$) than public health students ($M = 42.6$) and interdisciplinary students ($M = 40.4$). The qualitative thematic analysis yielded evidence of transformative learning, racial identity development, racial consciousness, and anti-racism learning among Black, Latinx, and White students. Our study suggested ways in which student perceptions of racial bias, racial color blindness, critical consciousness, and racial identity development could inform higher education curricula with interdisciplinary intersections of anti-racism pedagogy, experiential learning, diversity, equity, and inclusion to improve learning outcomes for diverse undergraduate student learners.

This presentation provides nuanced understanding of how practicum learning and transformative learning processes in a multicultural setting could allow students to translate knowledge and potentially result in racial bias perceptions and changed behaviors with critical analyses and

descriptions from varied faith-based Christian perspectives. Data analysis included students from more than 20 institutions of the Council for Christian Colleges and Universities (CCCU) and was only possible with the support leadership and administration of Uganda Christian University and the Uganda Studies Program.

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Presenter Bio (s):

1:a) Micah S. Hughes, PhD, MSc

b) Academic Director and Associate Professor, Baltimore Urban Studies, Living and Learning International

c) PhD in Education, Ashford University, Chandler, AZ., Master of Science in Biotechnology, Rush University, Chicago, IL., Bachelor of Arts Interdisciplinary Studies of Anthropology and Biology, Wheaton College, Wheaton, IL.

d) No Current License

e & f) Previous professional experience: Co-Directing the Baltimore Urban Studies (2020 – 2023), Uganda Christian University and presenting at Council for Christian Colleges and Universities Institutions (2016 – 2020 Dordt University, George Fox University, Taylor University, Westmont College, Wheaton College, and others), Teaching at Denver College of Nursing (2011 – 2016), Presented research at Rush University Medical Center and Rush Alzheimer's Disease Center (2006 – 2012).

2:

3:

Poster Title:

Responding to an Epidemic of Loneliness: A Ugandan Field Education Approach

Poster Presenters: Lisa Tokpa, Kasule Kibirige,

Poster Abstract: America is facing an epidemic of loneliness and we have much to learn from communal societies in our response. Christian social work students from the US are placed at Ugandan agencies and learn ways to cultivate community, then translate these critical lessons to an American context.

Learning Objectives:

- 1: Recognize the importance of responding to the relational needs of clients, where our approach lacks, and how we can learn from communal cultures such as in Uganda.
- 2: Gain innovative teaching techniques and ideas about how to equip students with the skills to cultivate community and meet the relational needs of clients.
- 3: Duplicate effective strategies that prevent loneliness and isolation that are demonstrated by various Ugandan organizations.

Level of Presentation: Basic (Students and BSW Level)

Target Audience: Social Workers, Educators, Students

Poster Description: A recent report released by the US Surgeon General concluded that America is facing an “epidemic of loneliness and isolation” and has launched an effort that prioritizes community-building and human connection (Office of the Surgeon General, 2023). Not surprisingly, the pandemic has deepened this sense of loneliness in our society (Weissbourd et al., 2021). As social workers and Christians, harnessing the power of relationships is the foundation of our profession and our faith. In the Christian tradition, God created us to be in relationships – with God, with others, and with creation. We stand on platforms and foundational underpinnings that could create a powerful movement in response to this epidemic of our day.

As Americans, who tend to prioritize individualism over collectivism, we have much to learn from social workers in countries whose societal fabric is created and sustained through community (Twikirize et al., 2019). In the US, social workers often rely on formal government systems to meet the needs of clients. But these systems of care often lack relational connections that are shown to be imperative in client outcomes. Even when these systems are working as they are meant to (which is not always a given), Americans experience an overwhelming sense of loneliness and lack of community support (Kannan et al., 2023). Ubuntu, an African philosophy and emerging pedagogy in higher education, underscores the values of togetherness, solidarity, compassion and interdependence (Mbigi, 1997). In Uganda, the cultural value of community as a primary support to human flourishing is infused in the practice of social work and is where the lessons presented in this discussion will emerge from.

At the Uganda Studies Program at Uganda Christian University, students from North American Bachelor of Social Work programs conduct their junior or senior level field placement at local Ugandan organizations. They are paired with a Ugandan social work supervisor who coordinates and oversees their learning over the course of the semester. When asked what students learn the most about from their Ugandan social work education, the value of community in client outcomes is always one of the first and most frequent lessons mentioned.

Uganda Studies Program's Director of Field Education and Uganda Christian University's Head of Social Sciences will conduct case studies on supervisor-student pairs to better understand (1) What specific field experiences taught the student the most impactful lessons about community as a change agent; (2) How the Ugandan supervisors taught this value (from their own perspective); and (3) How the value of community was translated and operationalized in the student's professional social work practice after returning to an American context.

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www.makingcaringcommon.org.

Presenter Bio (s):

1:Lisa Tokpa is the Director of Field Education at the Uganda Studies Program (USP) and based in Colorado, USA. This position builds upon her 8-year experience as the Social Work Coordinator for USP at Uganda Christian University. Previously, she was the Director of the

Colorado Post-Adoption Resource Center and also worked as a case worker at a Denver-based Christian Child Placement Agency. Other international social work experience includes her role as the Director of Aftercare at International Justice Mission Kenya and the coordinator of the Orphans and Vulnerable Children Program at Samaritan's Purse Liberia.

2: Kasule Kibirige is the Head of Department of Undergraduate Studies (formerly Department of Social Work and Social Administration) in the School of Social Sciences at Uganda Christian University. He has regularly participated in annual guest lecture visits to Hanze University of Applied Sciences (Social Work) since 2017. He is also a member of Uganda's National Child Protection Working Group, and formerly served on the National Executive Committee of the National Association of Social Workers of Uganda (NASWU). Kibirige has supervised social work practicums involving local and international students in Uganda, Rwanda and South Sudan.

3:

Poster Title:

Unfinished Business: From the Great Migration to Black Lives Matter

Poster Presenters: Stephanie Boddie, ,

Poster Abstract: Storytelling helps us encounter new experiences, connects us with the realities of diverse people, and moves our debates to conversations. This work allows us to immerse ourselves in the stories of elders primarily from Black churches. This research is presented as a musical documentary that invites us to address our unfinished business on race.

Learning Objectives:

- 1: connect the silent movement of the Great Migration to the social justice of work of the Black Lives Matter movement.
- 2: explore the unfinished business related to race that can be approached on the individual, community, and national level.
- 3: to consider how to move from being an ally to being a co-conspirator in the work dismantling racism.

Level of Presentation: Intermediate (MSW Level)

Target Audience: Social Workers, Church Leaders, Educators

Poster Description: “Unfinished Business” is a research, teaching, and public history project using a multimodal, storytelling approach. The live and filmed storytelling comprise an engrossing compilation of societal and cultural knowledge from African American elders from Pittsburgh and Philadelphia, historic Black churches, and community organizations. Spirituals and other black sacred music present other voices of African Americans from the 17th century to present. The oral history interviews and music are augmented by photos, letters, and other primary or secondary sources. Most notable is the inclusion of the March on Washington speech by the young John Lewis.

This research is presented as a musical documentary. It offers a creative interactive approach to documenting oral histories of African American elders. The musical documentary engages the audience and provides a powerful storyline that is followed by courageous and compassionate conversations to call audiences to remember our past and consider our “unfinished business” related to racial identity, race relations, and systemic racism.

Ultimately, Unfinished Business invites audiences to address our unfinished business on race.

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Presenter Bio (s):

1:Dr. Stephanie Boddie is an Associate Professor of Church and Community Ministries at Baylor University. At Baylor, she is affiliated with the Diana R. Garland School of Social Work, George W. Truett Seminary, and the School of Education. Additionally, she is also affiliated with Baylor's Digital Humanities program, the Baylor Institute for Studies of Religion and the Baylor Collaborative on Hunger and Poverty.

Boddie is also currently a senior affiliate at the University of Pennsylvania's Program for Research on Religion & Urban Civil Society (PRRUCS) and the Partnership for Innovation, Cross-Sector Collaboration, Leadership, and Organization (PICCLO). Dr. Boddie also participates in initiatives at Washington University in St. Louis, the University of Michigan, Villanova University, and the University of South Africa.

2:

3:

Poster Title:

Faith-based initiatives and the reintegration of the incarcerated in IL

Poster Presenters: Guillermo Sanhueza, Ruthkristensen-Cabrera,

Poster Abstract: Various faith-based, Christian and non-Christian organizations in the Chicago Area are implementing initiatives aimed to support the reentry of formerly incarcerated individuals to their communities. Nevertheless,

Learning Objectives:

- 1: identify literature-based principles regarding successful faith-based interventions aimed to reintegrate formerly incarcerated individuals
- 2: To describe the main components of Illinois-based programs aimed to support formerly incarcerated individuals in the state of IL
- 3: Assess possibilities and limitations on how faith-based initiatives in state of Illinois are addressing the reentry process of formerly incarcerated individuals

Level of Presentation: Basic (Students and BSW Level), Intermediate (MSW Level), Advanced (LCSW or LICSW level)

Target Audience: Social Workers, Church Leaders, Students

Poster Description: The promotion of dialogue between faith and contemporary culture, as well as the preferential attention towards the poorest are two aspects where the Catholic Church has emphasized in recent years. In the United States, in particular, one group that has been historically marginalized are the incarcerated. Indeed, the US puts behind bars more people per capita than any other country in the world, especially African Americans and other individuals of color.

This so-called “mass incarceration” phenomenon has created additional problems once vast groups of individuals are released from prison and sent back to disadvantaged communities. To respond to this challenge, many people of faith, along with many others of good will have been involved in designing and implementing a variety of faith-based initiatives aimed to support formerly incarcerated individuals once they return to their communities.

Beyond good intentions, though, one modern criterion for analyzing such initiatives with the lens of reason has to do with contemporary social science, in general, and program evaluation in particular. Through these lens, well-intended purposes must be accompanied by a certain “logic of work”: the organization involved in the helping process must have a consistent plan to make sure that problems are being tackled, resources are well invested, and actions taken are consistent and beneficial for society as well as for participants themselves.

Thus, this research project aims to understand how faith-based initiatives are contributing to the reintegration of formerly incarcerated individuals in the state of Illinois, analyzing possibilities, limitations, and possible improvements for this intersection. Our first step will be to identify current, existent initiatives; once identified, we plan to analyze the interventions considering

basic program-evaluation criteria. To do so, we will focus on some key indicators of program evaluation such as how initiatives operate; what mission and vision organizations have; what needs they try to cover; what resources they invest; what territories are covered; the degree of coordination interventions may have with external entities; among other criteria.

Methodologically, we plan to use a mixed-methods approach that will combine the use of secondary sources (literature, quantitative data, analysis of organizations' websites) with interviews with key informants in the state; and some field visits to know a sample of organizations.

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Presenter Bio (s):

1:Guillermo Sanhueza currently works as an Associate Professor of Social Work at Loyola University Chicago. He obtained his PhD in Social Work and Sociology from the University of Michigan in 2014. He has conducted research on prisons (particularly in Latin America), rehabilitation and the role of spirituality & religiosity on prison life and life after prison.

2:Ruth Kristensen-Cabrera is a research assistant in a project on faith-based organizations and their role in supporting the reentry and rehabilitation of formerly-incarcerated individuals in the state of Illinois.

Poster Title:

Transgender Mental Health Pre-Post-Gender-Affirming Surgery: Risk & Benefit

Poster Presenters: Arcelito Glorioso, ,

Poster Abstract: This session will present a biblical lens for Christian social workers to respond to transgender mental health risks and benefits during the pre-post-gender-affirming surgery. By integrating God's gift of free will and love along with honoring a person's self-determination, this will help to inform practice and treatment of transgender individuals.

Learning Objectives:

- 1: Learn the importance of evidence based research of the mental health benefits and unintended consequences of gender-affirming surgery and risks of prohibitions.
- 2: Apply a biblical lens of free will and compassion to prevent prohibitions against clinical provisions that honor transgender self-determination.
- 3: Share a vision to reconcile the dividing worldviews of Christianity and LGBTQIA+ by applying the Grand Design Framework by intentionally working towards shalom.

Level of Presentation: Intermediate (MSW Level)

Target Audience: Social Workers, Church Leaders, Students

Poster Description: This session will present a biblical lens for Christian social workers to respond to transgender mental health risks and benefits during the pre-post-gender-affirming surgery (GAS). By integrating God's gift of free will and to love your neighbor as yourself along with honoring a person's self-determination to seek gender congruence, this will help to inform practice and treatment of transgender individuals.

The faith based component will draw from the biblical metanarrative of the Grand Design Conceptual Framework by bridging the divide between the Christian worldview and the secular worldview of the LGBTQIA+ community to intentionally reach the pinnacle of

shalom or increase the aggregate societal welfare and peace.

Despite the Christian proclivity to denounce GAS, research indicates that there is a significantly higher risk for suicide attempts in trans individuals who are prevented from receiving GAS versus high rates of satisfaction and improved mental health when they receive GAS. Moreover, God gives both Christians and non-Christians free will by allowing access to both the tree of life and the tree of good and evil in Eden, which ought to parallel our clinical provisions to the trans community.

Transgender and gender diverse (TGD) individuals are a vulnerable population often marginalized by stigma, stereotypes and a general lack of public knowledge. Unfortunately, there is a dearth of literature regarding unintended mental health consequences for TGD individuals after receiving GAS. To fill this knowledge gap, guided by Prisma systematic review guidelines, this study conducted a systematic literature review of scientific journal articles published from 2000 to 2022 which captured mental health outcomes post GAS. The initial literature search of published studies on GAS yielded 156 articles and the final results yielded 13 studies internationally. For example, although there were methodological errors, a Swedish study noted rates of morality, suicide attempts, and suicide post sex reassignment relative to a control population (Dhejne, 2011). Additionally, studies in Taiwan, Canada, and Netherlands identified feelings of regret post-GAS and dissatisfaction (Grift et al., 2018; MacKinnon et al., 2021; Shen et al., 2022).

Most importantly, the focus of GAS risks for suicide attempts are most high during the perioperative transition period or before GAS (Landen, 2020). In Australia, a study noted that 49% of trans individuals who experienced cancelation or had their GAS postponed were three times more likely than the national rate to report thoughts of self-harm or suicide (Zwickl, 2021). Lastly, we ought to highlight that the risks of suicidal ideation and suicide attempts are more significant pre-GAS rather than post-GAS.

Attendees will also be encouraged to attend the Poster entitled “Part of the Big Story: God’s Grand Design to Meet the Grand Challenges for Social Work – A Conceptual Framework” on date/time.

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Presenter Bio (s):

1: Arcelito Glorioso, MSW, ACSW in Riverside, CA. He is currently employed as an ACSW Clinician. He obtained a Bachelor's degree in Legal Studies with high honors at the University of California, Berkeley in 2016. Additionally, he obtained a Master of Social Work at California Baptist University in 2023 where he obtained the Outstanding Graduate Student Award.

Arcelito recently presented at the Western Psychological Association Conference 2023 and presented his research on the “Systematic Literature Review of Unintended Mental Health Consequences of Post-Gender-Affirming Surgery within the Trans Community: What We Know and Where to go from Here?”. He has professional experience providing individual and group therapy to teen and adult LGBTQIA+, specifically transgender, with the goal of reducing depression, stress, and anxiety along with case managing medically fragile at-risk youth.

2:

3:

Poster Title:

Social Work/Social Worker: Re-Writing His-Story

Poster Presenters: David Bess, ,

Poster Abstract: “You want to be a what!, You’re going to school for what!, You want to be poor!” – just a few comments we are faced with about being a social worker. This Poster will challenge perceptions by critically assessing the intersectionality between our spiritual and societal mandate.

Learning Objectives:

- 1: Articulate three key points: Social Work as a profession, social work as a career, and social work as a job.
- 2: Explain the critical connection between our spiritual and social mandated call to action.
- 3: Recognize the need to relive, reshape, revise, and rewrite our professional, personal, and spiritual role with clients, organizations, and communities.

Level of Presentation: Basic (Students and BSW Level), Intermediate (MSW Level), Advanced (LCSW or LICSW level)

Target Audience: Social Workers, Educators, Students

Poster Description: “Once upon a time a young person was asked what they want to be. They replied ‘A Social Worker’, they were met with laughter and prophesies of impoverishment (that job doesn’t pay, you’re going to be poor), doomed to fail (you can’t help them, the system will not change), wasting time (you’re just wasting your time, energy, and money getting into that job), and maybe even, going against your Divine mission (you are so talented and gifted, you’re not using what you’ve been given in that dead end field).”. Sadly, this is the story I, and many of us, heard and hear. It’s time to rewrite his-story, history, and create The Story – My Story, this Poster will enable this recreation.

Social Work in the 21st century has radically shifted since the professional historical documentation from the 1700 Elizabethan Poor Laws. We, as social workers, moreover, Christian/Spiritual social workers, need to put our mission into the proper contextual frame. This presentation will provoke the audience to explore the historical perspective of social services and social welfare textual and contextual foundations; the documented spiritual, historical, academic, political, and global foundations with the challenge for the participant to be able to articulate their agency, community, and individual locations within the professional calling to serve.

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<https://www.socialworkers.org/News/Facts/Interactive-Timeline-of-Social-Work-and-NASW>

Social Welfare History:

<https://socialwelfare.library.vcu.edu/recollections/social-welfare-history/>

There are more to add...

Presenter Bio (s):

1: Increasing the social justice, human dignity, and self-worth of every person. USAF veteran, Rutgers University and New York University educated, 25+ year practitioner, educator, activist as military firefighter, public social worker, corporate human resource executive, life/executive coach, and university professor, he works across the macro, mezzo, and micro systems assisting all to obtain their human rights, increase social justice, and make healthier decisions. Diverse global travel, teaching, and practice greatly influence his spiritual philosophy and practice of social work. Dedicated clinical practitioner, community activist, student/teacher in social justice, human rights, trauma, and spirituality, David provides healing, raises critical consciousness, and self-awareness creating a positive ripple effect to establish and sustain an inclusive, just, and oppression free society.

2:

3: