



Full Workshop Descriptions

NACSW 2013 Convention

*Atlanta, Georgia
October 17th - October 20th, 2013*

The following presents a listing of workshops that will be included in NACSW's Convention 2013 with abstracts, full descriptions, presenters' bios, and learning objectives. The workshops are sorted alphabetically by presenters' last names (simply do a "find" to locate specific workshop titles).

Go to <http://www.nacsw.org/Convention/WorkshopSchedule2013.pdf> to view the workshop schedule.

Workshop Title: Marriage and Social Justice: A Challenge for Christian Social Workers

Workshop Presenters: Paul Adams, DSW

Workshop Abstract: Using a social justice perspective, this workshop addresses the question of how Christian social workers should approach, in practice and policy advocacy, the collapse of marriage in the lower and middle classes and the effects of that decline in terms of most of the social problems social workers address.

Workshop Number: 20120286 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Distinguish two strategies (normalization and public health) for working at direct and indirect levels with the collapse of marriage among poor and middle classes.
- Apply two social justice lenses - social justice as state of affairs and as state of character (virtue) in examining the two broad strategies.
- Explore the complex challenges involved in the integration from a social justice perspective of Christian faith and social work practice.

Level of Presentation: Intermediate, Advanced

Target Audience: Social Workers, Church Leaders, General Audience

Workshop Description and References: The workshop will review and interpret the empirical data connecting the marriage gap between classes and breakdown of marriage among the less educated to indicators like poverty and inequality, non-marital births and single motherhood, cohabitation, education, health, mental health, crime and intimate partner violence (e.g., Amato, 2005; Blackman, 2005; Wilcox, 2011; University of Virginia, 2010; 2011; 2012). The workshop distinguishes two broad strategies. One is the normalization or celebration of alternatives to traditional marriage and of "'diverse family structures' with an emphasis on destigmatization and support, in policy and practice. The other strategy, closer to a public health model, seeks through policy and practice to strengthen marriage and the natural family while working compassionately and competently with those affected by the breakdown of marriage (Kotrla, Dyer, & Vargas, 2007; National Fatherhood Project, 2004; Rector, 2012; University of Missouri, 2011). It stresses the key role of faith and the churches in sustaining marriage and natural families and in being sustained by them, as children "drive their parents to church" (Eberstadt, in press). The workshop will examine these strategies through the two lenses of social justice - as state of affairs and virtue (state of character) (Adams, forthcoming). As state of affairs, the first or normalizing strategy raises questions of the harm done with whatever good intentions when patterns of relationship are endorsed or incentivized that in themselves appear to affect negatively those involved, especially children. Christians in social work face the particular challenge that a Christian understanding of socially available and widely practiced alternatives to marriage and raising children in natural families with the two parents who bore them runs up against prevalent secular and professional attitudes to marriage and family structure. The second, virtue-based perspective enables us to question how the first, normalizing strategy may weaken marriage, families and civil society by shrinking the space between individuals and state, which replaces socially and traditionally accepted definitions of marriage and family structure rooted in nature and Christian teaching with a relativist understanding that depends on the will and power of the state. The virtue-based understanding confronts Christian social workers with the challenges of serving clients many or most of whom are engaged in practices that we consider wrong or harmful. At the same time, with its emphasis on civil society rather than the state, it promotes the practice of social justice by fostering practices that require and develop the skills and habits of joining together with others to address the problems of family structure breakdown and to support and strengthen marriage. The workshop will explore these issues as they pertain to the integration of Christian faith and social work practice.

Presenter Bio (s): Paul Adams taught social policy in schools of social work at UT Austin, University of Iowa, Portland State, CWRU, and the University of Hawaii. He has been involved in family- and community-centered approaches to practice and policy. He writes on virtue ethics, conscience, and marriage. He is retired and now lives in Ave Maria, FL.

Workshop Title: African Immigrants' Spiritual Capital in the Global North: A New Frontier

Workshop Presenters: Christson Adedoyin, MSW, Ph.D

Workshop Abstract: There's an emerging scholarship on the religions, and spiritual capital of African immigrants in the global north. This presentation highlights the extant scholarly trends in this field and the role of African immigrants' religion in addressing socio-economic disparities, acculturation, and transnational activities. Implications for social work are discussed.

Workshop Number: 20120334 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Understand the concepts of "religion", and "spirituality" from an African immigrant perspective. Comprehend the terminologies of "diaspora", "reverse mission", "stewardship in exile" and the missionary fervor of African immigrant churches, and their highly educated members in the socio-economic development of North America, Europe, and sub-Saharan Africa.
- Appreciate the nomenclature of "transnationalism" and the transnational influences, remittances and religious activities of North American based African immigrant congregations.
- Identify the growing numbers of African immigrant congregations, African immigrant faith-based organizations, the provision of social services, and civic engagement particularly in North America and Europe, and implications for social work and the NACSW.

Level of Presentation: Intermediate

Target Audience: Social Workers, Church Leaders, General Audience

Workshop Description and References: The increasing number of African immigrants in North America and the diaspora has become a fascinating area of interest in current scholarly discussions on migration (Okepwho & Nzegwu 2009; Olupona & Gemignani, 2007). The 1965 Immigration Reform Act, the 1996 Immigration Act, and the Refugee Act of 1980 in the USA have been identified as major milestones that precipitated the migration of African immigrants to the USA (Akinade, 2007; Ogba, 2007; Veney, 2009). More specifically, as of 2005 it was estimated that over 1 million African immigrants are in the USA (Akinade, 2007; Olupona, 2007). Concomitantly, scholars have observed the unique religious mosaic, religious practices, and the wealth of spiritual capital that African immigrants bring along to their new countries (Akinade, 2007; Daniels, 2007; Furshet, 2008; Olupona, 2007). No longer are African immigrants and their religious institutions perceived as appendages or amalgams of African Americans or the black church (Ogba, 2003; Olupona, 2007). Consequently, African immigrants are establishing new paradigms of "how" □ their indigenous and "imported brand" □ of religion and spirituality have empowered them to address socio-economic, and health disparities, racial and anti-immigrant violence, acculturation, civic and political participation in the

diaspora, and transnational developmental activities (Okepwho & Nzegwu 2009; Olupona & Gemignani, 2007).

While scholarship is burgeoning on the roles of religion and spirituality of African immigrants in North America and the diaspora in disciplines such as theology, religious studies, sociology, anthropology, economics, and education to mention a few, the discipline of social work has paid little attention to this area of scholarship. The spiritual capital of immigrant congregations have been identified as sources of social support, social services, acculturation, identity formation, socio-economic adjustments, and transnational development (Ebaugh & Chafezt, 2000; Furshet, 2008; Snyder, 2012; Okepwho & Nzegwu 2009; Olupona & Gemignani, 2007).

However an observable gap and opportunity for scholarship still exist in the social work literature. Therefore, this presentation offers Christian social workers a platform to explore the practice, teaching, and research opportunities in understanding the role of spirituality and religion among African immigrants. Hitherto, African immigrants have been assumed and subsumed into the African American culture, thus extant literature in social work focusing on social work practice, education and interventions with African Americans have been erroneously applied to, or suggested as best practices and evidence for African immigrants. To address this anomaly, this presentation will highlight the nascent scholarship on the social problems, and social services needs of African immigrants in religious settings, and the new frontier this presents to Christian social workers.

Presenter Bio (s): Christson Adedoyin, MSW, PhD is currently an Assistant Professor in the School of Social Work at East Carolina University, North Carolina. His research focus revolves around roles of congregations and religious institutions in addressing socio-economic and health disparities among minorities' specifically African immigrants and refugees, international social work, and spirituality in social work.

Workshop Title: Emerging Issues in Addressing the Needs of Older Adults Who Are LGBT

Workshop Presenters: Kristen Admiraal, MSW

Workshop Abstract: As the population ages, it is imperative to understand and address the unique needs of vulnerable populations among the aging. LGBT elders are largely invisible and often go without needed social services. This presentation will discuss the results of a survey of aging providers regarding LGBT services, research on needs of older LGBT adults, and ways in which aging service providers can better address the unique needs of this population.

Workshop Number: 20120344 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Discuss unique needs of older adults who are LGBT.
- Describe current approaches to serving LGBT elders among aging service providers.
- Articulate the role of Christian social workers in addressing the needs of the older adult LGBT population.

Level of Presentation: Basic, Intermediate

Target Audience: Social Workers, Students, General Audience

Workshop Description and References: One of the core competencies of social work education is working to advance human rights and social and economic justice. Aging service providers can take an active role in promoting human rights among vulnerable populations who are aging. This presentation will focus on the role of aging service providers in valuing the dignity and worth of clients by providing non-discriminatory services to LGBT older adults. This is particularly important for Christian social workers as we seek to build unity within the church and to recognize God's image in everyone. A non-representative survey was conducted among aging services providers in a Midwestern state in regards to the services they provided to older adults who are LGBT. The majority of respondents indicated that none of their clients were LGBT but that they would like to become more competent in serving this population. Results indicated that possibly the LGBT population are not utilizing aging services or that they are "going back into the closet" due to a fear of discrimination and/or alienation. The LGBT aging population is largely invisible and we must advocate for and identify ways to provide services for this vulnerable population. This presentation will cover the results of the survey, research on needs of older LGBT adults, and ways in which aging service providers can address the unique needs of the population. Christian social workers have a responsibility to promote social justice, emphasize the importance of human relationships, and recognize the dignity and worth of all people. A lack of knowledge forms barriers between population groups, hindering the formation of Christian communities. This presentation will provide a Christian perspective on how best to serve this vulnerable population.

Presenter Bio (s): Kristen Admiraal is an assistant professor of social work at Calvin College in Grand Rapids, Michigan. Her primary research interests are in health and aging, particularly on well-being among older adults with cancer. She previously served as assistant manager of the New York State Department of Health Comprehensive Cancer control Program.

Workshop Title: The Spirit in Hip Hop: The Theology of Adolescent Popular Culture

Workshop Presenters: Paul Archibald, DrPH, LCSW-C, ADS, C-CATODSW Kevin Daniels Ed.D., D.Min., LGSW

Workshop Abstract: Millennial African-American youth church-goers engrossed in the Hip hop culture seem hard to engage. This workshop will present the development of a hip-hop psychotherapy group within the framework of Niebuhr's Christ and Culture framework (1951) and the Individual and Community Empowerment framework proposed by Travis and Bowman (2011) to assist African American youth with their negative emotions and maladaptive behaviors.

Workshop Number: 20120354 -

Learning Objectives: As a result of this workshop, participants will be able to:

- More fully understand the personal implications and dynamics of integrating adolescent popular culture interventions such as hip hop psychotherapy as a means of engaging African-American youth in the church setting
- Identify key challenges/barriers faced by Christian clinicians in engaging proficiently in the dialogue between theology and culture and learn how to address obstacles
- Discuss the skills needed to develop and facilitate a Hip-Hop Psychotherapy group based on the Individual and Community Empowerment framework proposed by Dr. Travis and Dr. Bowman from Texas State University and Niebuhr's Christ and Culture framework

Level of Presentation: Advanced

Target Audience: Social Workers, Church Leaders, Students

Workshop Description and References: Presenting Christianity to the African-American adolescent consumers of Hip-Hop must be culturally relevant and culturally responsive in order to meet the needs specific to the survival and advancement of these African Americans youth reflected in their struggle for social equality (McKinney, 2003). This presentation will examine the research postulating that although Hip-Hop has been often demonized, Hip-Hop can be utilized by the church as a mission-based psychosocial intervention (Hodge 2010). Niebuhr's Christ and Culture framework (1951) will be explored as relevant to Christian social workers engaging in popular culture interventions such as hip hop psychotherapy. Traditionally the Black church has focused youth ministries around economic, political, and social injustice. This presentation will discuss the current trends in the current Black church's youth ministries such as the frequent interactions with disparaging social problems such as aggression and gang violence; which seems to be formed by these youth's irrational thoughts. Since this process is occurring most times outside of their conscious awareness, strong beliefs and assumptions are developed that can become maladaptive; without appropriate exploration and processing. Culturally-responsive ways to appropriately explore and process African-American youth's perceptions and interpretations will be presented. Throughout the presentation will be culturally relevant and culturally responsive practical methods that enable African American youth to reconstruct their irrational thoughts and view

situations differently which then leads to more positive feelings and more adaptive behaviors; which in turn can lead to conversion. Hence, social workers in a Black church setting will be provided with an innovative and culturally responsive way to integrate adolescent popular culture to reform adolescents' schemas. This will be accomplished by incorporating familiar hip-hop music, themes, and values during the group intervention to assist participants with uncovering and re-examining their negative beliefs and replace them with more adaptive ways of viewing life events (Hadley and Yancy, 2011). Most importantly, the presentation will provide practical skills needed to develop and facilitate a Hip-Hop Psycho-Therapy Group Program based on the Individual and Community Empowerment framework proposed by Dr. Travis and Dr. Bowman from Texas State University (2011) and Niebuhr's Christ and Culture framework. Finally, the presentation will encourage social workers to examine their own biases of the use of adolescent popular culture interventions such as hip hop psychotherapy as a means of engaging African-American youth in the faith-based setting. Resources for the development of a hip-hop psychotherapy group in a faith-based setting will be provided.

Presenter Bio (s): Dr. Paul Archibald is a Licensed Certified Social Worker-Clinical; a Certified Clinical Alcohol, Tobacco and Other Drugs Social Worker; an Auricular Detoxification Specialist; an Approved Alcohol and Drug Supervisor and is certified as a Trauma Specialist. His primary interests are in trauma, cognitive behavioral therapy, transpersonal psycho-spiritual therapy and popular culture interventions.

Dr. Daniels is the Episcopal Senior Pastor of the St. Martin Church of Christ, Inc. His second Doctoral Degree is Doctor of Ministry with a concentration on Public Health. He is also a licensed social worker serving as a professor at Morgan State University School of Social Work in the Spirituality and Social Work Division.

Workshop Title: Meeting Community Needs through a DME (Durable Medical Equipment) Programs

Workshop Presenters: Darla Bailey, MSW, CSW

Workshop Abstract: The medical equipment needs of our aging and disabled population within our churches are growing. This workshop will look at a viable model of ministry to address the growing need for specialty equipment. Successful church and community-based models and examples necessary to implement a DME loan program will be presented.

Workshop Number: 20120300 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Articulate the needed access to medical equipment in our communities taking into consideration Medicare and Medicaid allowances, also citing case scenarios.

- Describe the current practice and successful models of DME loaner programs.
- Understand how a DME loaner program can be adapted as a congregational ministry and/or community outreach program.

Level of Presentation: Intermediate

Target Audience: Social Workers, Church Leaders, General Audience

Workshop Description and References: Community needs are extensive for people who are aged and are disabled who are trying to access assistance to remain in their homes. One example of this need is access to and the cost of Durable Medical Equipment (DME). DME includes, but not limited to, shower benches, toilet raisers, hoist lifts and hospital beds. Equipment can be difficult and to obtain with only government subsidized funding. For example, Medicare does not pay for a shower bench, but Medicaid does. When more expensive equipment is needed, like a hoist lift or mechanical chairs are needed, the bureaucratic red tape can be very difficult to manage, especially when the equipment is needed quickly and for short periods of time. Too often, by the time the equipment is obtained, the individual has moved beyond the need. This causes some people to purchase needed equipment over the counter, which can be costly when the equipment is only needed for a short time. If someone is able to get the equipment, the question becomes where to store the equipment when it is no longer needed? Individuals and families would like to see the equipment being used. And, there are individuals who need the equipment. Congregations often have a church member who is being discharged from the hospital after a hospitalization and are in need of adaptive equipment. Many congregations only know how to say a prayer and hope that person does not fall and re-injure themselves. I believe the church can do better. This presentation will provide means for the church to have a greater impact of the issue of connecting people who have equipment no longer needed and for folk who need the equipment. This presentation will include a model of ministry, known as a DME loaner program, which meets the need presented in this abstract. This presentation will also include discussion about the design of the program, how to approach congregations and / or community organizations, and the ability to fill a need of the community through the doors of the church.

Presenter Bio (s): Darla Bailey was born in Richmond, Indiana and graduated from Ouchita Baptist University in Arkadelphia, AR. She received her Master of Social Work from the Carver School of Church Social Work, Southern Baptist Seminary in 1993. With over 18 years in the field, Darla is recognized as an advocate, appreciated for her ability to bring people together and educate them on the needs of individuals.

Workshop Title: Engaging, Practical, & User Friendly Approaches to Technology & Teaching

Workshop Presenters: Stephen Baldrige, PhD, LMSW David Cecil PhD, LCSW

Workshop Abstract: Online education, mobile education, and the use of technology in general can be intimidating and expensive. Is it possible to find approachable and cost effective ways to use these tools to reach today's students? This interactive workshop presents an evidence-based, motivating approach to engaging the valuable tools of online and mobile education.

Workshop Number: 20120324 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Identify strategies for overcoming obstacles to technology adoption.
- Learn how to integrate common technologies (e.g., texting) into teaching.
- Learn new, innovative, user-friendly methods to online and mobile teaching.

Level of Presentation: Basic, Intermediate

Target Audience: Educators, Students, General Audience

Workshop Description and References: Online education, mobile education, and the use of technology in general can be intimidating and expensive. Is it possible to find approachable and cost effective ways to use these tools to reach today's students? This interactive workshop presents an evidence-based, motivating approach to engaging the valuable tools of online and mobile education. The presenters recognize that many social work educators (and administrators) struggle to find willingness and confidence to implement technology-based tools (Coe & Youn, 2008). This workshop simultaneously attends to issues of motivation (willingness and self efficacy) and technological training. This workshop describes ways to utilize technology that people are already using as well as pushing into new and effective tools that will help students learn and retain information at higher levels (Baldridge, Moran, & Herrington, 2011). Recognizing that Christian social work educators are dedicated to optimizing the student learning experience any way they can, this workshop emphasizes that social work educators are both strategically positioned and possess critical strengths needed to competently integrate technology into their courses. The presenters operate with the following assumptions: -Technology-based approaches do not replace current effective approaches. -Innovating and change are not as difficult as we think. -You don't have to be a technology expert to utilize effective technology practices in your teaching. There is a spectrum of options in terms of how we use technology (e.g., hybrid). This workshop explores the importance of adopting technology in ways that do not conflict with the educator's personal mission (individualizing). This workshop demonstrates areas of online education and mobile learning, including both familiar and newer technologies. For online education, lecture capture, optimizing video and audio quality, and necessary peripherals are all explored. For mobile technology, app-based teaching, remote teaching, and concerns of security, ubiquity (cost), and distraction are explored. This workshop concludes by bridging the gap between understanding and best practice by

demonstrating the techniques described with the attendees. Upon completion, participants will have several practical, "usable" tools to immediately implement in their courses.

Presenter Bio (s): Stephen Baldrige received his MSSW and Ph.D. from the University of Texas at Arlington. Stephen has researched, taught, and implemented the frequent use of mobility, technology, and social media consistently over the past few years in social work education. Stephen currently serves as the BSSW Program Director at Abilene Christian University.

David Cecil is an Associate Professor at Asbury University (2009-present). He held a full time faculty appointment at East Tennessee State University (2004-2009) where he also served one year as MSW Program Director (2008-2009). He has written and presented on topics of cognitive and behavioral modalities, motivational interviewing, program and practice evaluation, teaching practice models, and technology use. He is also in private practice.

Workshop Title: Models of Strategic Planning

Workshop Presenters: Jean Beil, LCSW

Workshop Abstract: Strategic Planning can be viewed as a necessary evil or an opportunity to revitalize your organization. Since there are many different types of organizations and many different phases in the life of any single organization, when it comes to strategic planning one size does not fit all. In this workshop we'll explore several different models of strategic planning and help you analyze what might work best for your agency.

Workshop Number: 20120264 -

Learning Objectives: As a result of this workshop, participants will be able to:

- To understand the purpose and value of organizational strategic planning
- To investigate different models of strategic planning
- To consider factors that might influence the choice of a specific model of strategic planning

Level of Presentation: Intermediate

Target Audience: Social Workers, Church Leaders, General Audience

Workshop Description and References: When done well, strategic planning can be both a creative exercise and a participatory process that unifies an organization and infuses it with life. Often, however, small to medium non-profits approach the task with dread. What should it look like? Who will lead the process? Do we need to engage a consultant? How much will it cost? Many social workers are familiar with the traditional SWOT analysis that leads to the development of a handful of strategies, tactics

and action plans but there are other ways to develop a strategic plan. This workshop will compare and contrast the elements of different models of strategic planning and help planners and those participating in a strategic planning process to determine the best model (or combination of elements) to use for their agency. Topics to be covered include: Strategic planning defined The planning cycle Assessing your situation Mission and Vision Involving stakeholders Critical success factors Competitive advantage

Presenter Bio (s): As the SVP for Programs & Services since 2005, Jean Beil, is responsible for program development, implementation and evaluation for Catholic Charities USA, the national office for the network of Catholic Charities agencies working to reduce poverty in America and serving over 10 million people of all faiths each year. Jean has experience in mental health and homeless services. She has an MSW from NYU and an MA in Religion from LaSalle.

Workshop Title: Preparing Christians for Social Work: Forming Character and Fostering Virtue

Workshop Presenters: Terry Wolfer Ph.D.

Workshop Abstract: A virtue perspective asks what kind of people social workers must be to be effective. If character matters, how can virtues be nurtured that develop character? How, for instance, can social workers be formed who can enact just policies and love justice? This workshop addresses how several virtues integral to social work can be developed.

Workshop Number: 20120337 -

Learning Objectives: As a result of this workshop, participants will be able to:

- articulate the basic elements of diverse ethical perspectives (i.e., agents, actions, and consequences) and in particular, describe MacIntyre's virtue ethics perspective in more detail (i.e., virtues, practices, traditions, narratives, and a good human life).
- define and understand particular virtues relevant to social work in their historical and current context.
- identify specific activities and exercises that help shape or form particular virtues in social work students and practitioners.

Level of Presentation: Intermediate

Target Audience: Social Workers, Educators, Students

Workshop Description and References: In social work, the predominant ethical perspectives are utilitarian and deontological, emphasizing consequences and principles,

respectively. A virtue perspective, however, suggests it is also important to consider what kind of people social workers need to be to work effectively with people often very different from themselves and to shape social arrangements that help people flourish. If character matters, and the presenters argue that it does, then it is important to think about how best to nurture virtues that develop character. This workshop will introduce participants to a virtue perspective for social work and explore selected virtues in depth. As social work moves toward prioritizing competency-based education and practice, little attention is paid to holistic development of practitioners. The presenters in this workshop are concerned, for instance, about how best to form social workers who not only know how to enact just policies but love justice. How best can practitioners be nurtured who not only demonstrate particular professional competencies but who, at their center, care deeply about people and their flourishing, who settle for nothing less than doing their work competently, and whose core posture toward their work is one of doing it with integrity? Stated a bit differently, what character traits, or dispositions, or virtues ought to be nurtured in social work students and practitioners such that they can properly engage with and serve their clients and communities? In *Exclusion and Embrace* (1996), Miroslav Volf, to an audience larger than social workers, asks the question this way: How do we go about "fostering the kind of social agents capable of envisioning and creating just, truthful, and peaceful societies, and on shaping a cultural climate in which such agents will thrive" (p. 21). These are the questions that shape this workshop. This workshop grows out of a one-week summer seminar at an academic institution titled "Preparing Christians for Social Work: Forming Character and Fostering Virtue."□ Participants prepared for the seminar by reading several books and articles in advance (e.g. *Virtues and practices in the Christian tradition: Christian ethics after MacIntyre* by Murphy, Kallenberg, and Nation, 1997; *Jesus and virtue ethics: Building bridges between New Testament studies and moral theology* by Harrington, 2005; *After virtue* by MacIntyre, 1981). Participants also brought draft papers on particular virtues for review, discussion, and re-writing. In this workshop, these seminar participants will present their findings on particular virtues (e.g. justice, gratitude, love, faith, generosity, humility) and practices for formation of these virtues in social workers.

Presenter Bio (s): Terry Wolfer is a social work professor at South Carolina University. Brandsen and Wolfer co-lead a summer seminar at Calvin College titled "Preparing Christians for Social Work: Forming Character and Fostering Virtue." This workshop will include a panel of colleagues.

Workshop Title: Social Work, the Food Movement, and Food Justice

Workshop Presenters: Cini Bretzlaff-Holstein, MSW, LSW

Workshop Abstract: This workshop will discuss the broken food system and how the social work profession can play a more substantial role in the food movement and address this major societal issue at all three levels of systemic intervention micro, mezzo, macro, as well as how the Church may play a role.

Workshop Number: 20120395 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Participants will learn about the complexities behind how the food system is broken and what role the food movement and food justice play in response to it.
- Participants will learn strategies and techniques for how social workers can engage with the food movement within each of the 3 systemic levels of social work intervention: micro, mezzo, macro.
- Participants will engage in dialogue around the role of social workers and the role of the Church in the food movement, and will explore how it is possible to respond to various forms of food injustices by fostering good food citizenship.

Level of Presentation: Basic, Intermediate, Advanced

Target Audience: Social Workers, Church Leaders, General Audience

Workshop Description and References: Food is a physiological need all humans must have in order to survive, and the type of food can also shape one's ability to thrive. Yet food is more than a bio need, it is bio-psycho-social and spiritual in its necessity for human life. A lack of food, particularly a lack of healthy food has numerous implications on one's ability to function well in society, which in turn has an impact on the entire societal system's ability to function well. Our food system is broken. The extent to which it is broken is not something that is clearly acknowledged or agreed upon amongst the various interested parties: government, food corporations, agribusinesses, farmers, farm and factory workers, and consumers (as well as those of whom humans are also stewards of the environment and non-human animals). Regardless of varying opinions surrounding our broken food system, the food movement is a response to the damages caused by the broken food chain in which the health of individuals, families, communities, the animals raised for food, and the environment are being compromised. The broken food system is a huge player in the public health epidemic of today where obesity, heart disease, diabetes, hypertension, etc. are on the rise. Food justice is the goal of the food movement in which how and where food is grown and produced, as well as how it is transported and distributed are done in a way that is just and fair for all. In addition, food justice addresses the issues of disparities and inequities in the food system in which a reality persists in which where people live, i.e. their zip code, can be a major determinant of that community's overall health due to accessibility of healthy, live, real food. The purpose of this workshop is to discuss the broken food system and how the social work profession can play a more substantial role in addressing this major societal issue at all three levels of systemic intervention: micro, mezzo, macro. What is the social work profession's role in the food movement and in promoting food justice for all? The food movement is not one commonly known of, understood, or spoken of in the social work profession. This is also a similar scenario within the Church; however, this reality is changing in both the social work profession and within the Church. This workshop will address the role of the

social work profession and the Church in promoting a more just and sustainable food system in which socioeconomic status is not a determinant of one's ability to provide for one's family real and life giving food versus dead, chemically altered, processed food. It will also explore how it is possible to respond to various forms of food injustices by fostering good food citizenship.

Presenter Bio (s): Cini Bretzlaff-Holstein, MSW, LSW, Assistant Professor of Social Work has worked at Trinity Christian College since 2008. Through her role as a social work educator, Bretzlaff-Holstien has a strong passion for creating social change in communities negatively affected by broken food systems, and has been working toward raising awareness about these issues by teaching a course on food justice and leading co-curricular activities for the college.

Workshop Title: Using Sacred Language to Help Those Exploited by Sex Trafficking

Workshop Presenters: Pamela Bridgeman, LCSW

Workshop Abstract: Social justice advocates of faith must find ways to infuse the lexicon of social justice with sacred words, phrases, and concepts in order to evoke empathic and compassionate actions on behalf of women and children who find themselves exploited by sexual predators and at the same time ensure perpetrators are brought to justice.

Workshop Number: 20120217 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Understand how language facilitates change and discuss the wisdom of harnessing the power of language in social justice activism
- Describe what it is to speak "sacred language" in the context of justice for women and children
- Coin sacred words, phrases and concepts to introduce into the lexicon of social justice with regard to sex trafficking

Level of Presentation: Advanced

Target Audience: Social Workers, Church Leaders, Educators

Workshop Description and References: Topic: Using sacred language to impact justice for women and children with regard to sex trafficking In August 2009, the Interfaith Children's Movement report revealed the FBI determined in the U.S., "the sexual exploitation of children has become the third largest moneymaker for organized crime." As well it should, sex trafficking of women and children has become a cause celebre attracting both international and domestic attention of social justice advocates,

including activists in the Christian faith community. However, progress in helping the victims of this atrocity is difficult to track in part because of how we talk about it. For example, labeling a child a prostitute who had sex in exchange for money makes her a criminal rather than the victim that she is. Calling a boy a juvenile delinquent for performing sexual acts solicited by a wealthy perpetrator causes him to be locked up rather than being placed in a nurturing home. There are even varying implications as to how a woman who is treated when she is considered an escort versus a sex-worker with one being seen as a chosen profession and the other an economic necessity. Clearly, how we talk about sex trafficking dictates whether victims are treated with compassion or are punished. In the biblical account of sex trafficking recorded in John 8 historically reported as the woman caught in adultery, Jesus stoops and writes something in the sand. One by one, from the oldest to the youngest, those wielding instruments of punishment drop them and scatter leaving the woman face-to-face with compassion and grace. Whatever the language was that Jesus used is the language that needs to be adopted in conversations, communications, and research about sex trafficking. Social justice advocates of faith must find ways to infuse the lexicon of social justice with sacred words, phrases, and concepts in order to evoke empathic and compassionate actions on behalf of women and children who find themselves exploited by sexual predators and at the same time ensure perpetrators are brought to justice.

Presenter Bio (s): Pamela Bridgeman is a licensed clinical social worker in private practice. She is currently a consultant for the Southern Christian Leadership Conference (SCLC)'s Stop the Violence initiative, which is addressing domestic sex trafficking and urban violence. Pamela is a social justice activist and mental healthcare public policy advocate.

Workshop Title: An Integrated Treatment Plan for Your Agency

Workshop Presenters: Ron Brown, MA, LCPAA, LCCA Mark Glenn BS, Bus. Adm.

Workshop Abstract: Until the agency integrates the essential elements and processes for the accomplishment of its desired outcomes, key responsibilities can be overlooked, incomplete and/or inaccurate. Just as the effective treatment plan for a client includes integrated work flow, so can the agency develop a comprehensive "treatment" plan and processes for accomplishment of its mission, which can be integrated in a customized managed information system.

Workshop Number: 20120296 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Apply the treatment principles for clients to the "treatment" of the agency
- Strategically guide the organization to provide the best opportunity to produce desired outcomes

- Learn about tools that are available to monitor the progress of desired outcomes and facilitate effective intervention

Level of Presentation: Intermediate, Advanced

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

Workshop Description and References: Until the agency integrates the essential elements and processes that contribute to its accomplishment of its desired outcomes, key responsibilities may be overlooked, incomplete and/or inaccurate. Just as the plan of service for permanency and well-being for a client includes goals, objectives, responsible parties, deadlines, and review and revision, so can the agency develop a comprehensive plan and processes for accomplishment of its mission (plan for permanency) and organizational stability, growth and profitability (well-being). The effective plan includes all the essential elements, (e.g., corporate structure, mission, strategic plan, pro forma, marketing plan, staffing plan, policies and procedures, QA/PQI plan), and their desired outcomes along with the processes (and respective tools, e.g., forms, alerts, etc.), review and revision, and plans for improvement. This process must integrate into a managed information system that incorporates the essential information and tracks accomplishment of desired outcomes, and just as importantly or perhaps even more importantly, outcomes that have NOT been accomplished. Presenters will demonstrate the process for "treating" the agency as a "client" and show examples of tools for planning and execution that can be tailored to the needs of the individual agency.

Presenter Bio (s): Ron Brown, MA (Devel. Psych.),LCPAA, LCCA, has founded and administrated several successful multi-million dollar human services agencies and consulted with close to 100 companies, making a significant impact in helping them start up, turn around, grow, and/or wind down. He is husband of 34 years, father of three and grandfather of three, a KAIROS (prison ministry) volunteer, active member of his church, and author of 5 fiction novels.

With 20 years in business and a background in finance, sales, technology, operations and social work mgmnt., Mark (BA, Finance) has a unique blend of knowledge, wisdom and experience. He has owned/operated his own businesses and led business development of technology start-ups and human service agencies. Married for 21 years with 3 teenagers, he coaches softball, leads a Christian young men's group, and is President of the athletic booster club

Workshop Title: Aboriginal Spirituality and the Medicine Wheel in Social Work Practice

Workshop Presenters: Bonnie Bryant, MSW, RSW

Workshop Abstract: Traditional spiritual beliefs and practices are the very heartbeat of Aboriginal healing. Spirituality is understood to have an integral role in mental, physical and emotional healing which is consistent with a holistic view of humans described in

scripture. The Medicine Wheel offers a way of understanding and conceptualizing the client issue, client strengths and intervention strategies from a holistic perspective.

Workshop Number: 20120377b -

Learning Objectives: As a result of this workshop, participants will be able to:

- Identify concepts of Aboriginal Spirituality
- Discuss foundational principles of the Medicine Wheel
- Apply the Medicine Wheel as a tool for assessment and intervention in clinical settings with diverse populations

Level of Presentation: Basic

Target Audience: Social Workers

Workshop Description and References: Spirituality has received increasing attention in the literature. Aboriginal spirituality emphasizes several elements, including interconnectedness with others; a sense of the sacred; efforts for renewal; balance and harmony; and desire for lifelong learning. In Aboriginal societies, spirituality is an important aspect of cultural strength and activities are therapeutic when they are practiced in alignment with treatment goals. Traditional spiritual beliefs and practices are the very heartbeat of Aboriginal healing. Spirituality is understood to have an integral role in mental, physical and emotional healing which is consistent with a holistic view of humans described in scripture. The Medicine Wheel offers a way of understanding and conceptualizing the client issue, client strengths and intervention strategies from a holistic perspective. The Medicine Wheel was used as a pedagogical tool to teach similarities and differences between Aboriginal Spirituality and Christianity; creating a space for dialogue on the intersection of Christianity and Aboriginal Spirituality; assessment, intervention and case management approaches. Students learned how to use the Medicine Wheels as a tool for helping clients understand visually, as well as conceptually how to overcome their past and lead a balanced life. The values of the traditional Aboriginal worldview served as a paradigm with which to integrate mainstream theories and techniques with a culturally sensitive approach. This workshop exposes participants to concepts of Aboriginal Spirituality, use of the Medicine Wheel in social work education when addressing development and diversity issues, and examples of using the Medicine Wheel in clinical practice.

Presenter Bio (s): Bonnie Bryant MSW, RSW is the Director of Social Work at Booth University College. She brings to this workshop her experiences as a direct service practitioner, administrator and social work educator. She keeps her teaching current and looks for creative approaches to clinical practice. She learned about Aboriginal spirituality directly from Aboriginal elders. This past winter she was given an Aboriginal spiritual name by her Aboriginal mentor.

Workshop Title: Women: Their Nature to Nurture, Their Call to Care

Workshop Presenters: Julie Burnett, B.S., L.S.W.

Workshop Abstract: Uniquely created with the attributes that make us "women", females possess the very components that have been found to be of great value to impact global change. The era of domineering leadership styles is ending and the benefits of nurturing and team building are widely desired. This workshop will explore the skills, talents and traits of women from the perspective of leadership and change.

Workshop Number: 20120233 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Participants will learn of the history of women in leadership; in business and the church.
- Participants will explore research regarding women's nature to nurture and how that translates into a leadership style.
- Participants will gain knowledge of how women's leadership qualities are uniquely suited to impact global change.

Level of Presentation: Basic, Intermediate

Target Audience: Social Workers, Students, General Audience

Workshop Description and References: For the last four decades, sociologists have strived to reinforce the genetic equality of men and women. They have sought to battle what has been considered negative stereotyping of female traits that society would equate their outcomes to promote equal pay for equal work. Certainly, any woman would support the need for equality in remuneration; however, women should not be compelled to deny those very traits and attributes that make them uniquely female in order to do so. It is those very traits that our current society so desperately needs to create global change. What makes a woman uniquely suited to impact global change? According to research conducted by several management consulting firms: Women leaders are more persuasive Women leaders learn from adversity and carry on with an "I'll show you" attitude. Women leaders demonstrate a more inclusive management style. They use more team building in their problem solving and decision making.

Women leaders are more likely to ignore rules and take risks. According to Dr. Musimbi Kanyaro, who is the secretary general of the World YWCA, domination as a leadership style has lost its popularity. The very skills that women possess to keep their families together and make an impact in the community are in increasing demand in corporate leadership. Nurturing and doing well for others are sought after traits which have been determined as necessary for desired changes in the world. Differences between men and women are not something to seek to eliminate but rather appreciate. If there is nothing else you take from this workshop, let the one fact be this: Created in HIS image, women have much to bring to the leadership table. The days of competing and

overcompensating have ended. Today's women can walk boldly and with confidence as they pursue leading roles in agencies, organizations and businesses knowing that what they have to offer is of optimal benefit.

Presenter Bio (s): Julie Burnett is a licensed social worker in the State of Ohio with over 29 years in the field. She is the author of three books published on the subject of sexual trauma. Julie specializes in the care of adults and older adults with mental illness and is a community advocate for excellence in treatment and fair housing for mentally ill adults. She is an often requested presenter on of topics related to mental health and end of life care.

Workshop Title: Seeking or Avoiding? Black Christians' Use of Clergy in Times of Distress

Workshop Presenters: Carol Burrell-Jackson, Ph.D., LMSW

Workshop Abstract: Black Christians have long utilized clergy as sources of support and direction. Shame can limit full use of this resource for certain problems. Participants will learn methods of identifying these difficult issues and identify ways to collaborate with Black clergy in a referral and treatment process.

Workshop Number: 20120346 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Identify types of issues Black Christians are more and least likely to pursue clergy for support
- Identify factors in Black clergy reluctance to refer and engage with mental health professionals
- Develop strategies for collaboration with clergy in intervention with this population,

Level of Presentation: Intermediate

Target Audience: Social Workers, Church Leaders, Students

Workshop Description and References: Black clergy have long been a source of support for church-going Black American Christians encountering difficulties in navigating various life challenges. For example, it is common for this population to seek support of ministers for crises of faith (Taylor, et.al, 2004), in matters of illness, death and bereavement, and marital and family issues (Moran, 2005). In spite of their use of clergy in problem situations, there is evidence of reluctance among Black Christians to approach their ministers on certain issues or for certain reasons including congregant: discussion of sexual activity, including homosexuality (Lyles, 1992); shame related to repeating a sinful behavior that an individual made a public commitment (to the

congregation) to renounce (Taylor, et.al, 2004), and a desire to not be a burden to their pastor (Presenter, 2008). Social workers are key providers of services to Black American populations, many of whom are Christian. It is important for social workers and other mental health professionals to be aware that the Black Christian clients whom they treat may struggle with disclosure of certain issues to their spiritual leaders. Being aware that this dynamic may exist then puts the social worker in the position of collaborating with clergy to address issues that congregants may not discuss in pastoral counseling. It also creates a context in which the social worker may reach out to clergy to develop a collaborative referral relationship. Collaboration calls for a mutual of the expertise of both clergy and social worker, with a recognition on the part on the social worker that Black clergy may be concerned about the clinician's ability to provide culturally competent services. Black clergy have also reported reluctance to refer for psychiatric services due to concern that the congregant's religious beliefs and behavior will be pathologized (Lyles, 1992). This workshop will present the participants with opportunity for dialogue related to their own experiences in treating this population, focus on concrete ways in which issues can be addressed within the treatment process, and ways in which Black clergy may be approached, recognizing their potential reluctance to engage with mental health professionals. Results from the presenter's own research in this area will be used to inform the dialogue. Using didactic methods, the presenter will share research outcomes of a secondary data analysis of Black American Christian's use of ministers in times of distress, identifying: 1) Issues for which Congregants may be most likely to seek clergy help 2) Issues for which congregants may be least likely to seek clergy help; 3) Ways in which helping professionals can provide clinical support while collaborating with Black clergy.

Presenter Bio (s): Dr. Carol Burrell-Jackson, Ph.D., LMSW is the Clinical Director at POWER Inc. (People-Organized-Working-Evolving-Reaching), a faith-based community development organization. She teaches in the Graduate Counseling Program at the University of Phoenix, serves as one of eleven associate pastors at her church. Her experience includes clinical supervision, integration of faith and practice, and home-based therapy

Workshop Title: Risky Lending, Home Foreclosure & the Response of the Local Church

Workshop Presenters: Amy Castro Baker, MSW

Workshop Abstract: Families experiencing mortgage trouble are often the strongest members of a fragile social network unable to provide support. In response, many turn to the church for aid and are met by a spiritual lifeline but poorly contextualized financial advice. Drawing on 30 in-depth qualitative interviews from a larger mixed-methods study, this workshop presents data on the role of faith and the local church in the risky lending and foreclosure crisis.

Workshop Number: 20120285 -

Learning Objectives: As a result of this workshop, participants will be able to:

- 1. Articulate an understanding of the complex financial needs facing households in mortgage distress.
- 2. Identify how responses to financial trouble frequently disseminated by some faith communities is a mismatch for the risky lending and foreclosure crisis.
- 3. Increase skills in providing spiritual and financial support for families in housing distress.

Level of Presentation: Intermediate

Target Audience: Social Workers, Church Leaders, Educators

Workshop Description and References: The risky lending and foreclosure crisis is far from over. By 2014, 1 out of 5 homeowners in the United States are projected to be in default, and the associated societal costs are continuing to ripple through communities and social networks (Bocian et. al. 2011; Goodman, 2011). Particularly for single women, many families experiencing foreclosure are often the strongest members of a fragile social network. Those networks have few available resources to cushion the blows dealt by mortgage trouble, underemployment, unemployment and health crises. In the absence of a strong social network, some in foreclosure seek financial and spiritual support from their local church, as well as, from faith-based organizations. While strongly motivated to empower individuals experiencing financial distress, local churches are ill equipped to understand the complex nature of foreclosure. Further, advice and interventions frequently offered by churches center on teaching household budgeting and emphasizing personal responsibility when no amount of budgeting can resolve certain forms of housing trouble. At the same time, churches are also uniquely positioned to provide key forms of financial and spiritual support in the wake of the largest economic crisis since the Great Depression. Despite a lack of strong financial support from their churches, many in this sample cited their faith and religious community as the key to their resiliency while experiencing foreclosure and its associated psychological, social and ontological stressors. This workshop is based on qualitative data from 30 in-depth interviews conducted with people experiencing mortgage trouble and home foreclosure. The research is part of a larger mixed-methods study on the foreclosure crisis in a large northeastern city. The aim of the original research was to capture people's experiences with risky lending, foreclosure and housing support services. Subsequently, the investigator unexpectedly found that many homeowners sought the support of their church to manage their financial distress. Participants reported the assistance they received as being both a spiritual lifeline and a mismatch for the reality of their situation.

Presenter Bio (s): Amy Castro Baker is the Director of Research & Development for SPARK and a Doctoral Candidate at the CUNY Graduate Center. In 2011 she won a highly competitive funding award from the Graduate Center for her research on risky lending markets. Amy currently teaches policy and research at NYU and Hunter College.

She holds a BSW from Cairn University, an MSW from the University of Pennsylvania and a Masters of Philosophy from the CUNY Graduate Center

Workshop Title: Ecological Stewardship and Social Justice: Why Should Social Workers Care?

Workshop Presenters: Timothy Chaddock, MSW, Psy.D. Hiie Silmere MSW. Ph.D.

Workshop Abstract: This workshop will focus on how ecological stewardship should be a topic of passionate concern for social workers. Connections between cultural, social work and Christian values and one's awareness, attitudes and actions regarding sustainability will be explored. Finally, the relationship between environmental care and social justice will be emphasized.

Workshop Number: 20120365 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Participants will increase their understanding of key concepts related to ecological stewardship and sustainability.
- Participants will have an increased awareness about the relationship between cultural, social work and Christian values related to ecological stewardship and social justice.
- Based on learning objectives 1 and 2, participants will be able to identify implications for social work education and practice.

Level of Presentation: Intermediate, Advanced

Target Audience: Social Workers, Educators, Students

Workshop Description and References: The topics of ecological stewardship and sustainability are often not a primary concern for social workers in educational or practice settings. This presentation seeks to help raise awareness regarding the relevancy of these topics among those committed to the Christian faith and social work. The presentation will begin with key definitions for terms such as sustainability, ecological stewardship, and social justice. These definitions will facilitate a common language and participants' understanding of relationship between these concepts. Secondly, the presenters will discuss how cultural, Christian and social work values impact perspectives regarding ecological stewardship. Cultural values such as individualism, modernization and consumerism and their implications for sustainability and justice will be reviewed. Social work values based on the Council for Social Work Education (CSWE) Mission Statement, the CSWE 56th Annual Program Meeting which focused on sustainability, and the National Association of Social Workers (NASW) Code of Ethics will serve as a foundation for understanding why sustainability is an essential component of social justice. The final component of the values section will demonstrate from both a Biblical

and ethical argument, the strong relationship between the care of the earth and the care for persons. Finally, examples from a variety of contexts will be used to illustrate ways specific actions or policies may impact on the three components of sustainability identified by Gilbert, Stevenson, Giradet and Sten (1996). These include environmental sustainability, social sustainability and economic sustainability. The examples and discussion here will focus on the importance of ecological stewardship and social justice.

References Gilbert, R., Stevenson, D., Giradet, H., & Sten, R. (1996). Making cities work: The use of the world's resources should be a concern for all social workers. London: Earthscan.

Presenter Bio (s): Timothy Chaddock is a professor of social work and the Director of the MSW Program at Roberts Wesleyan College. He serves on the Ecological Stewardship Committee at Roberts. His interests in social work include clinical supervision, international social work and the integration of faith and social work. Hiie Silmere is an Assistant Professor of Social Work at Roberts Wesleyan College. She has served on the Ecological Stewardship Committee since its inception at Roberts. She brings an Estonian perspective to today's topic regarding ecological stewardship. Along with her passion about the environment, her social work interests include research, and international social work.

Workshop Title: The Past Does Matter: Generational Body Sculpting

Workshop Presenters: Sybil Coleman, M.Ed., MSW, LCSW

Workshop Abstract: This presentation uses the "Body Sculpting" pedagogy to visually illustrate the generational dynamics of two unhealthy families. After the sculptures are completed we will discuss the impact on personal relationships, emotional well-being and spiritual health of the family members and possible intervention strategies. This workshop is participatory in nature.

Workshop Number: 20120396 -

Learning Objectives: As a result of this workshop, participants will be able to:

- 1. Identify and discuss the benefits of "Body Sculpting."
- 2. Conceptualize the tangible negative effect of dysfunctional families on children.
- 3. Identify areas of social work practice where this pedagogical approach would be effective as it relates to human behavior, personal well-being and function, relationship dynamics with friends, family, addictive behaviors, and mental health.

Level of Presentation: Intermediate, Advanced

Target Audience: Social Workers, Educators, General Audience

Workshop Description and References: Presentation Description: Growing up in an unhealthy/dysfunctional family distorts who a child becomes and what he/she thinks about themselves, others and possibly God. They often believe the wrong things about love, trust, respect, personal value, responsibility, anger, fairness, acceptable behavior and proper discipline to name a few possible distortions. When they believe the wrong things about God they will most certainly believe the wrong things about themselves. When problems and circumstances such as parental alcoholism, child abuse, or extreme parental rigidity and control interfere with family functioning, the effects on children can sometimes linger long after these children have grown up and left their problem families. Adults raised in dysfunctional families frequently report difficulties forming and maintaining intimate relationships, maintaining positive self-esteem, and trusting others; they fear a loss of control, and deny their feelings and reality (Vannicelli, 1989). The needs of children in dysfunctional families are not consistently met. While it is generally understood that children are valuable, vulnerable, dependent, immature and imperfect, the negative patterns of inappropriate parental behavior becomes the focus rather than the nurturing of the child. The child often becomes externally focused and develops an inadequate sense of self. The purpose of this presentation is to look at two of the many types of dysfunction in families. These are the addicted parents (who may also be deficient) and the controlling parents. Both types of parents and subsequent family dynamics will be sculpted and the unmet needs of the child will be illustrated though looking at the generational, interconnected dynamics. The presentation will also look at three questions: What does scripture have to say about parenting, caring for children, impact of addictive and controlling behaviors? On what basis do we determine intervention strategies? What might a healthy outcome look like? Vannicelli, M. (1989). Group psychotherapy with adult children of alcoholics: treatment techniques and countertransference. New York: Guilford Press.

Presenter Bio (s): Professor Sybil Coleman has been teaching in the Gordon College Social Work Program since 1989. She has 24 years of experience in the Social Work field ranging from youth and families, to the elderly and community planning. Her interest in the study of addictive behaviors drew her to complete a research study on "Student Engagement in Social Networking: Pulling off The Mask" in four Christian Colleges across the United States.

Workshop Title: Protection and Inclusion - Faith Communities' Responses to Sexual Offenders

Workshop Presenters: Sandy Cook-Fong, Ph.D., LCSW Jeanette Harder Ph.D., CMSW Jody Van Laningham, Ph.D Allison Lauritsen. MSW Student

Workshop Abstract: As faith communities struggle to ensure safe environments for children and youth, a component that is often neglected relates to the safe inclusion of sex offenders. This presentation will provide an overview of policies and will suggest key elements for incorporating persons with a history of sexual offense.

Workshop Number: 20120357 -

Learning Objectives: As a result of this workshop, participants will be able to:

- describe key tensions between being a redemptive community and a protective community
- identify the need for policies that address individuals with a history of sexual offense
- articulate elements that should be included in a policy for sex offenders

Level of Presentation: Basic, Intermediate, Advanced

Target Audience: Social Workers, Church Leaders, General Audience

Workshop Description and References: As faith communities struggle to provide policies that ensure safe environments for children and youth, a component that is often neglected relates to guidelines involving sex offenders. Most policies have strategies for screening out sex offenders who desire to interact with children, however many faith communities may not have strategies for including individuals who have a history of sexual offense and desire to worship within the community. This presentation explores the tension between an open, redemptive community and the safety and protection of the members within the community, especially children and youth. Persons with a history of sexual offenses are a diverse group who can be placed on a continuum from violent serial pedophiles to co-eds who walk into the opposite sex bath facility. The results of a content analysis of policies from a range of faith denominations, congregations, and organizations will be shared in this presentation. From this analysis, a list of key elements to be considered when writing a safety policy is provided. Finally, the presentation will explore potential obstacles to the adoption and implementation of a policy that addresses both protection and inclusion. A brief look at policies from an insurance company perspective will also be discussed. Resources for additional support and training will be recommended.

Presenter Bio (s): Dr. Cook-Fong is a faculty member at the University of Nebraska - Omaha. She has been involved in social work education for over 20 years. She is currently the distance education coordinator for the Grace Abbott School of Social Work. She and her husband co-direct a Royal Family Kids' Camp in Kearney, NE. Jeanette Harder, PhD, CMSW, is on faculty at the Grace Abbott School of Social Work at the University of Nebraska at Omaha. She is also board president of Dove's Nest, a nonprofit organization that empowers and equips faith communities to keep children and youth safe in their homes, churches, and communities. Dr. Harder is the author of the book, *Let the Children Come: Preparing Faith Communities to End Child Abuse and Neglect*.

Dr. Van Laningham is a faculty member in the Social Work Department at the University of Nebraska at Kearney. She is a current board member of the Foster Care Review Board of Central Nebraska.

Alli Lauritsen is a Master's student at the Grace Abbott School of Social Work in Omaha, NE.

Workshop Title: When Helping Hurts: Approaches to Poverty Alleviation

Workshop Presenters: Steve Corbett, MEd in Adult Ed

Workshop Abstract: In responding to Christ's call to, "Open your hearts and hands to the poor among you" we mobilize and act with good intentions. But good intentions are not enough. It is too possible in our efforts to help the "poor" to actually do harm to the very ones we seek to help. This session will address this issue by looking at ways to define poverty, key principles to know and some key tools to use in doing poverty alleviation.

Workshop Number: 20120351 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Identify with implications for practice of different definitions of poverty
- Identify 3 key principles of poverty alleviation
- Identify and know how to learn more about key tools to utilize in poverty alleviation

Level of Presentation: Intermediate

Target Audience: Social Workers, Church Leaders, General Audience

Workshop Description and References: The workshop will cover some key ideas from the book When Helping Hurts. Key Topics will include: -Definitions of poverty and their implications for practice -The importance of distinguishing whether the response to the family /household/community should be primarily relief, rehabilitation or development -Moving toward asset-based approaches -the various levels of participation available for the family/household/community -Various tools/models to consider For all topics implications and key issues will be highlighted. The desire is cover ideas but with a strong bend toward practice of these ideas.

Presenter Bio (s): Assistant Professor of Community Development at Covenant College and Community Development Specialist for the Chalmers Center for Economic Development. Co-author of When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor or Yourself.

Workshop Title: They Will Know We are Christians by Our Love: Ethics, Scripture & Keith-Lucas

Workshop Presenters: Pam Crawford, LCSW Kimberly Rainey, LMSW

Workshop Abstract: Utilizing scripture and Alan Keith Lucas' teachings, three social work core values will be explored from a Christian perspective. Dignity and worth of a person, importance of human relationships and social justice will highlight the significance of ethical church and faith-based social service organization transactions with persons in poverty.

Workshop Number: 20120288 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Identify challenges persons in poverty face when seeking help from churches and faith-based organizations.
- Articulate key teachings of Alan Keith Lucas as they relate to values, ethics and Christian beliefs regarding serving those in poverty.
- Describe the positive outcomes of educating churches and faith-based organizations in the three core values addressed.

Level of Presentation: Intermediate

Target Audience: Social Workers, Church Leaders, Students

Workshop Description and References: Dignity and Worth of a Person As social workers we desire to treat each person with dignity and worth. As Christians, we are encouraged to do so when we read Genesis 1:27 where it says that all people-male and female- are created in the image of God. Throughout the Bible, we are commanded to love others as we love ourselves (Leviticus 19:18, Matthew 22:39, Luke 10:27, etc.) We are called to love people as we love ourselves, to treat them with value and worth, just as we treat our own selves. As will be shown in an interview clip, often churches and Christian organizations do not treat impoverished people in a way that communicates their value and worth. As social workers, we can use the teachings of the Bible and Alan Keith-Lucas to educate Christians in how to treat people in a way that shows God's love by communicating the values of their dignity, self-worth, and value. Humility when serving others - Ex: "They lack the true humility that comes from knowing oneself a sinner and just as much in need of God as the man one is trying to help, and they lack that ultimate valuation of man, not for what he is-he isn't-but for what he can be." Keith-Lucas

Importance of Human Relationships Relationships are central to the work of a social worker and central to the life of the church. In Genesis, God creates a helper for Adam because he deemed that it was "not good for man to be alone" (Genesis 2:18). In Proverbs 27, the writer says that just "as iron sharpens iron, so one man sharpens another". Relationships are important and living in relationship with others is a key element of the Christian life and the lives of the people we serve. It is key for Christians and organizations to not only be reminded of this element, but also to learn more about the dynamics of relationships for those in poverty. A media clip will illustrate what human relationships could look like for those in poverty and the importance of these

relationships. Relearning human relationships - Ex: "It allows a hurt and bewildered [child] to re-learn human relationships at his own pace..." Keith-Lucas Social Justice
Regardless of setting, social workers are called to "do justice" in our communities, nation and world. Throughout the Bible, we are reminded of this call to be a voice for the voiceless, act on behalf of the oppressed, and stand with the widow (Micah 6:8, Isaiah 1:17, James 1:27, etc.). There are many churches and Christian organizations who work diligently in the area of social justice but there are few who know how to participate in the opportunity to bring justice in our world. Through a video clip and discussion Alan Keith-Lucas' work, we will explore ways for churches and Christian organizations to pursue Biblical social justice. Equal care Ex: "...service to someone else became confused with service to oneself, and with the best will in the world people became more concerned with pride in their product/than they did with the needs themselves" Keith-Lucas

Presenter Bio (s): Pam Crawford is a graduate of Baylor University School of Social Work and a Child & Family Supervisor for Presbyterian Children's Homes & Services. Pam is a part-time lecturer at Baylor University School of Social Work and enjoys teaching in the classroom as well as supervising students in field practice. Kimberly Rainey is a graduate of Baylor University School of Social Work and is the Minister of Missions and Benevolence at Northside Baptist Church in Corsicana, Texas. Pam and Kimberly work together in a rural setting to accomplish community development goals and promote advocacy for clients in poverty.

Workshop Title: Teaching Fundamentals of Faith & Spirituality to Social Work Students

Workshop Presenters: Desiree Davis, MSW, LMSW, LCSW

Workshop Abstract: The fundamentals of teaching faith and spirituality may lie in the experience of doing these principles. Practicing the "how to" may assist students to formulate their own script in how to create and practice faith and spirituality in their own lives. The classroom can be used as a tool to help students become comfortable and accepting of these concepts.

Workshop Number: 20120363 -

Learning Objectives: As a result of this workshop, participants will be able to:

- 1. Articulate several innovative strategies designed to help social work students how to develop and spirituality in their lives.
- 2. Learn creative strategies about how to involve students in classroom activities that foster the development of faith and spirituality.
- 3. Identify key challenges faced by social work students in concerning faith and spirituality.

Level of Presentation: Intermediate

Target Audience: Social Workers, Educators, Students

Workshop Description and References: It is difficult to think of one day addressing a client's faith and spirituality if one has never learned or talked about their experience in the realm of faith and spirituality. It may be one of those unwritten assumptions that social work students come to the table having an already established core faith experience, which for some this may be the case. But, yet for others their worldview is still under development. According to Moss (2005) the question of raising these topics is not what's important to consider but how to bring up the topic. The importance of discussing a students' faith and spirituality can provide a venue whereby application to the practice of social work is made. Spirituality is not an attribute that is developed in the absence of experience but is formulated over time by a daily walk with God. It is the essence of a conscious or unconscious attitude that exhibits itself in the life of individuals who are connected to God. Heyman, Buchanan, Marlowe, and Sealy (2006) found that those practitioners' who had taken a class on spirituality had more optimistic viewpoints concerning religion and spirituality in social work practice than those who did not have a class on this subject. The classroom can be a place where faith and spirituality are examined first as an experiential concept and later provided with concrete tools which can be utilized not only for a students' own personal growth and development but later in their professional practice as social workers. Highlighted throughout the presentation will be strategies that emphasize themes for students to consider while on their educational journey that may encourage, uplift, and strengthen their belief in God and enhance integration of faith and spirituality in their own lives. The presentation will focus on examples of how to involve students in the process of exploring faith and spirituality and how to get them to practice the tools being taught in the classroom setting. The presentation will identify some challenges that students often face concerning faith and spirituality as well as, the benefits of not putting personal convictions on those we provide a service to in direct practice. Finally, the presentation will provide practical illustrations where students can begin looking at the benefits of seeing clients' from a holistic perspective while viewing clients' in their environment.

Presenter Bio (s): Desiree Davis, MSW, LMSW, LCSW is an Associate Professor and BSW Program Director at Andrews University in Berrien Springs, Michigan. She is currently a Ph.D candidate in Educational Psychology. She is a member of NASW. Ms. Davis has been a social worker for nearly 24 years and has had a variety experiences working in the areas of mental health, domestic violence, and medical social work. She now enjoys teaching BSW and MSW students.

Workshop Title: Women at the Well: A Response to Intimate Partner Violence and AIDS

Workshop Presenters: Denise Davison, Ph.D. MSW Angela L. Hughes, LMSW, B.S.;
Victoria Ferguson, M.Div.

Workshop Abstract: The Black Church has a role to play in responding to domestic violence and HIV/AIDS. Social workers, in their quest to address social justice must seek therapeutic relationships and opportunities to affect change that bring them outside the walls of agency/client constrictions. The promotions of womanist communities of care can significantly impact the congregational response to intimate partner violence and AIDS.

Workshop Number: 20120402 -

Learning Objectives: As a result of this workshop, participants will be able to:

- 1) Explore the prevalence and historical response to intimate partner violence and HIV/AIDS.
- 2) Explore the engagement of faith and the Black church as a point of individual and communal therapeutic agency.
- 3) Share African and Womanist-Centered methodologies that promote indigenous forms of "self-help" and healing.

Level of Presentation: Intermediate, Advanced

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

Workshop Description and References: Violence has multiple meanings and takes various forms. It has shaped the history of African Americans since the institution of slavery began. Violence has robbed the Black woman of her "generations," which she bore only to have them torn from her and sold off into slavery. It necessitated her submission to sexual abuse and beatings at the hands of slave masters and kept Black families economically unstable and dependent upon the "good will" of a morally bankrupt government and economic system (Eugene, 1995; Hill, 1999; Martin & Martin, 2002). Historically, and its contemporary form, violence exhibits as restrictive and punitive social policies, limited access to health, substance abuse treatment, and mental health care, underemployment, race and gender-based incarceration, and ineffective education systems. Additionally, Black women have been victims of violence at the hands of authorities and legal systems which refuse protection to women of color from domestic violence, incest, rape, sexual harassment, gender and race discrimination, lynching, and police brutality. Black women have relied on the institution of the Black Church and womanist communities of care (Gilkes, 2001) to as spaces of refuge, healing and resistance to thwart the impact of their trauma. If positive mental health is defined as command of the environment, self-actualization, self-esteem, integration of the self, autonomy within community, and adequate perception of reality, then womanist communities of care and the therapeutic Black church represent social institutions, agents, and asylums which act as irreplaceable supports to the sanity of Black women. Given the crisis of health and mental health delivery systems of care in America, and the thrust for Black women's survival in America, sensitive and systematic exploration of the possibly therapeutic functions of the religious experience and spirituality of womanists is

strongly warranted (Eugene 1995; Townes, 1993; Martin & Martin 200; Bent-Goodley, et.al, 2012). Thus, the Black Church has a role to play in responding to domestic violence and HIV/AIDS. Social workers, in their quest to address social justice must seek therapeutic relationships and opportunities to affect change that bring them outside the walls of agency/client constrictions. The ministry of healing and ethos of social work have rich histories of providing for those most vulnerable in society. The transformative nature of healing can be actualized through programs and ministry that 1) promote awareness; 2) enhance clergy training; 3) develop an inclusive environment for addressing sexuality and domestic violence.

Presenter Bio (s): Dr. Davison is a passionate HIV/AIDS activist researcher who utilizes an Africana womanist epistemology to address the multiple intersections of race/gender/power/sexuality as it relates to human rights and social justice. She's been a member/leader with the National Association of Black Social Workers for over 25 years and is currently on faculty in the School of Social Work, University of Georgia. Victoria J. Ferguson is the Founder and CEO of Kindred Moxie, LLC, a social change agency dedicated to galvanizing local inter-faith leaders through action-oriented training to transform their communities to be domestic violence-free. She is an ordained minister and community advocate at a local women's shelter. She received a B.A. from Howard University and M.Div. from Morehouse School of Religion at the Interdenominational Theological Center.

Workshop Title: "For Colored Girls" Who Want to be Scholars: An Accountability Circle

Workshop Presenters: Denise Davison, Ph.D., MSW Rhoda Smith, MSW Kimberly Michelle Hardy, PhD

Workshop Abstract: Mentoring relationships in academia can be complicated. Existing studies preference career support at the expense of psychological support. This panel shares the experiences of six women of color scholars' Accountability Circle. Utilizing social support networks and the interjection of "Godtalk" demonstrate a "preferred practice" of innovative and structured support.

Workshop Number: 20120385 -

Learning Objectives: As a result of this workshop, participants will be able to:

- 1) Define the context of mentoring in the academy related to black women scholars
- 2) Summarize the gaps in the literature with regard to effective mentoring relationships in the academy.
- 3) Implementing an accountability circle as best practice for black women scholars

Level of Presentation: Basic, Intermediate, Advanced

Target Audience: Social Workers, Educators

Workshop Description and References: Numerous articles have been written about the importance of mentoring in academia (Blackburn, Camerson, & Chapman, 1981). Mentoring is one form of support that could benefit Black women scholars. In regards to formal versus informal mentoring relationship, the results suggest that Black faculty benefited from mentoring that used planned and structured activities found in formal mentoring rather than the model of informal mentoring (Frazer 2011). Current literature surrounding the experience of faculty of color in academia is deficit oriented and looks at ways the faculty can improve instead of focusing on ways that the system and people in the system contribute to the experience (West-Olatunji, 2005). Research findings indicate that psychological support is helpful as it offers an approach to address work stress and some of the isolation, however; the need to be productive remains and many Black female scholars lack the focus on career mentoring (Grant, 2012). However, in cases where Black women faculty members experience microaggressions, severe forms of work-related stress and in some cases academic bullying, traditional methods may not be adequate forms of support. Specifically, the concept of workplace bullying is not evident in academic literature but it is an unfortunate norm for many Black women scholars (Frazier, 2011). For many Black women faculty, the outcomes can be catastrophic including lack of productivity and helplessness. Mentoring opportunities for Black faculty that provide a balance for both career and psychosocial needs are most valuable (Tillman, 2001). Efforts to reinforce structured and formal mentoring, however are not always available through academic institutions. Consequently, Salazar (2009) identified coping strategies for faculty of color that included creating distance from negative experiences, learning the rules for successful tenure and promotion, and creating community outside of your institution. Mentorship outside of your university with faculty that are familiar with the common challenges of faculty of color can help with finding kinship among professional colleagues and validation for culturally focused research (Salazar, 2009). Future research should focus on the specific obstacles that are faced by Black faculty as it relates to gender is needed so that gender specific strategies can be created to aid faculty of color in navigating academia. More research about the role of institutional accountability and the impact of oppressive systematic racist environments and how academic bullying contributes to this environment needs to be studied. The Accountability Circle allowed these women an opportunity to co-create a safe and trusting network of mentorship across institutions, regardless of status in the academy. This panel will address the benefits of an Accountability Circle and how it continues to helps the members to sustain and thrive in the academy.

Presenter Bio (s): Denise Davison is the MSW Field Coordinator at the School of Social Work, University of Georgia , Gwinnett Campus. She has over 25 years of combined teaching, professional practice, and administrative social work experience. Her research interests incorporate gender-specific and African centered theoretical frameworks to

address concerns regarding health disparities, specifically HIV/AIDS, leadership, and social justice.

Rhoda Smith is Title IV-E Field Faculty at California State University, San Bernardino and a doctoral candidate at the Social Work and Social Policy at Loma Linda University in Loma Linda, California. Ms. Smith's current research interests involve quality of life issues for adolescents in out-of-home care, including well-being and socialization around sexual behaviors and dating.

Kimberly Michelle Hardy is Assistant Professor at University of Connecticut School of Social Work.

Workshop Title: Creating a Compassionate Organization through Servant Leadership

Workshop Presenters: Hugh Drouin, PhD

Workshop Abstract: There is much loneliness and isolation today in organizations. We have forgotten how to connect more meaningfully with each other at work. The creation of deeper relationships at work lead to stronger emotional and spiritual health for its members. Through music, story, the principles of Servant Leadership and other healing principles, the workshop will discuss the importance of creating a climate of nurture and compassion in an organization.

Workshop Number: 20120239 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Through music, story and the presentation of healing principles, participants will be able to have both their minds and their hearts touched so they can gain a greater awareness of the importance of their personal life and careers of working in nurturing, life giving organizations.
- Will gain new insights on how they can become more authentic, courageous and compassionate leaders in their own organizations.

Level of Presentation: Intermediate, Advanced

Target Audience: Social Workers, Church Leaders, General Audience

Workshop Description and References: The presentation will discuss a number of principles such as Caring, Excellence, Learning, Leadership and their application in building a creative, innovative and compassionate organizational culture. The principles of Servant Leadership such as Listening, Empathy, Healing, Stewardship, Commitment to the Growth of People and Building Strong Work Communities will also be discussed. The presentation will be anchored in the presenter's own experience of changing work cultures so that they can become more nurturing and life giving for its members. Finally,

we will discuss how a Christian leader who is committed to building people's lives and souls can be instrumental in leaving a powerful spiritual legacy in organizations.

Presenter Bio (s): Dr. Drouin has led the largest department in the Region (over 1700 staff and budget of 250 million) for the last decade. He has led this social service organization through major organizational cultural shifts. The Department was recently designated by Excellence Canada as a world class organization because of its excellence and innovation. Dr. Drouin has been an NACSW member for over 30 years and served on the board in the early 1990's.

Workshop Title: Building Congregational Capacity to Respond to Domestic Violence

Workshop Presenters: Rene Drumm, PhD

Workshop Abstract: This presentation offers step-by-step instruction on how to mobilize congregations to address domestic violence among church members. Attendees will learn about an effective approach to comprehensive programming for domestic violence early intervention. The workshop will supply handouts and materials that can be adjusted for congregations seeking to initiate DV response.

Workshop Number: 20120374 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Understand the need for building capacity in congregations for appropriate domestic violence response
- Learn the steps of systematic intervention for congregational training in initial domestic violence response
- Have materials for and gain an understanding of how to use established tools for appropriate congregational domestic violence response

Level of Presentation: Intermediate

Target Audience: Social Workers, Church Leaders, General Audience

Workshop Description and References: Statement of the Problem Domestic violence remains a significant social problem in the United States and all over the world. Research about domestic violence among people of faith demonstrates rates that are on par with or in some cases greater than non-churched populations. In addition, research notes that when in an abusive relationship, many domestic violence victims would prefer to get help from their faith communities. However, when victims of abuse reach out to their congregations for help, church members are often unprepared to offer competent assistance. Christian social workers may be uniquely positioned to create trainings for church members from various faith traditions to respond appropriately to calls for help within their congregations. Workshop Summary How do Christian social workers

make inroads in their congregations surrounding the issue of domestic violence response? This workshop offers information on a systematic intervention project that builds congregational capacity to respond appropriately to initial disclosures of domestic violence within their congregations. Drawing from experiences from a three-year intervention project on domestic violence training, this workshop will offer information and materials that are keys to developing a successful training program. These steps include: (1) developing credibility as a source of information on domestic violence, (2) engaging a training team, (3) gaining entrance into congregational settings, (4) tailoring training materials from a research orientation to grassroots user-friendly orientation, (5) pilot testing the intervention project, (6) implementing the project, and (7) evaluating the project. The workshop will conclude by sharing information on scriptural passages often used to justify abuse with corresponding passages that clearly refute abusive actions. Christian social workers can come to the forefront in domestic violence intervention by engaging in congregational capacity building.

Presenter Bio (s): Rene' Drumm is a professor of social work and dean of the School of Social Work at Southern Adventist University. Dr. Drumm holds a doctorate degree in Sociology with an emphasis in Family Studies from Texas Women's University and a Master's degree in Social Work from Michigan State University. Dr. Drumm has a great interest in intimate partner violence and research.

Workshop Title: The Social Worker's Toolbox for Integrating Faith & Social Work Education

Workshop Presenters: Sheri Duffy, MSW, LCSW Derek Carter Stephanie Sjolander

Workshop Abstract: The concept of integrating faith and social work is an exciting and frustrating challenge. This workshop will present information that will make the process of integration easier. Participants will learn techniques that can be implemented easily in the classroom or field such as developing a worldview, prayer, and utilizing teacher-student interaction.

Workshop Number: 20120314 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Participants will be able to better define integration of faith and social work education.
- Participants will be able to implement innovative strategies such as developing a Christian worldview related to the social work discipline, teaching students to design their own, and use specific ideas from a social work toolbox.
- Participants will increase skills in articulating one's worldview as well as implementing other strategies of integrating faith in social work education.

Level of Presentation: Basic, Intermediate

Target Audience: Social Workers, Educators

Workshop Description and References:

Presenter Bio (s): Sheri Duffy is Chair of the Human Behavior Division, Assistant Professor of Social Work and Social Work Program Director at Louisiana College. Prior to her work at Louisiana College, she worked for 16+ years in the field both in public and private agencies with many populations.

Derek Carter is a senior social work major completing his undergraduate studies in May 2014.

Stephanie Sjolander is a senior social work major who will be completing her undergraduate program in May 2014

Workshop Title: Dynamic Faith, Stress and Conflict, and African American Couples

Workshop Presenters: Jacqueline Dyer, Ph.D., MSW, LICSW

Workshop Abstract: What does dynamic faith look like in emotionally healthy couples and how do they use it to maintain the health of their marriage? This presentation discusses components of dynamic faith found in African American Christian couples and use of dynamic faith during stressed and discordant times to restore relational well-being.

Workshop Number: 20120345 -

Learning Objectives: As a result of this workshop, participants will be able to:

- To increase understanding of what is the Marital Triad in a Christian marriage and how it can be utilized by Christian couples to establish and maintain the health of their relationship.
- To identify the dynamic faith process in couples, changes noted when stress and conflict increased, and use of this dynamic process to re-establish marital accord.
- To discuss the implications these findings for practice and their potential for premarital counseling with Christian couples.

Level of Presentation: Basic, Intermediate, Advanced

Target Audience: Social Workers, Church Leaders, Educators

Workshop Description and References: Protestant Christian couples use their faith dyadically, or dynamically, to address stress and relational discord. This construction of faith-interactive has also been referred to as relational spirituality. Participant couples had healthy relationships, not violent or facing separation or divorce, in this study

designed to better understand the faith components that supported their marital relationships and helped them to thrive. Deficit-based research approaches tend to investigate various issues in relation to an already existing state of dis-ease. A strengths-based approach explores what is working well and how it is leveraged for the benefit of all involved. This study utilized a nested mixed-methods strengths-based approach to learn how emotionally healthy couples manifested and used the personal resource of faith interactively to help them maintain vibrant relationships. Themes emerged from the qualitative data and were reinforced or extended by the quantitative data. Findings revealed that there is a "sacred process" in the collaborative practices and bonding functions of couples with healthy relationships. This sacred process contained the pervasive dynamic qualities of being simultaneously direct and indirect and active and receptive throughout their relationships during peaceful and stress-filled times. This process seems to be generated by the fluid, lived and mutually responsive relationship of the couples, their dyadic process. The findings present the individual and collective testimonies of the couples and the ways faith is part of their relationship dyadically. Their commitment to their faith and its processes remained predominantly unchanged when they were stressed. The stress they experienced was attributed by them to come more from everyday life and their jobs than from experience of racial-ethnic aggressions. God in fact was frequently discussed as a third partner in the marriage, creating the healthy norm of a Marital Triad. This was one of the ways that sacred process was concretized in the relationship. The dynamic faith components identified and discussed in this presentation include function of the Marital Triad in a healthy marriage; faith-based strategies and faith-informed secular strategies for reconciliation after conflict; as well as the uses of silence and separation as frequent de-escalation strategies.

Presenter Bio (s): Jacqueline Dyer, an Assistant Professor at Eastern Nazarene College, is an early career researcher whose interest is domestic violence in faith communities. Jacqueline has over 20 years in the field post-MSW, and is also a licensed independent clinical social worker in Massachusetts where she continues to provide clinical supervision in the community, in addition to volunteering with Christian organizations.

Workshop Title: Healing Value-Related Emotional & Spiritual Wounds: Implications for End-of-Life Clients

Workshop Presenters: Andrew Edwards, MSW, M.Div., Ph.D.

Workshop Abstract: This workshop is intended to focus on end-of-life clients as they deal with emotional and spiritual disequilibrium that is rooted in value related issues. A Christian perspective on assessment and intervention will be the focus of the workshop. The primary goal is to present a model for emotional and spiritual reconciliation as part of the preparation for the end-of-life which the client is facing.

Workshop Number: 20120247 -

Learning Objectives: As a result of this workshop, participants will be able to:

- A. To present the workshop participants with an overview of therapeutic values clarification and values development from a Christian perspective.
- B. To present the workshop participants with an overview of the utilization of values clarification for end-of-life clients.
- C. To present the workshop participants with a model of assessment and intervention related to restoring emotional and spiritual equilibrium as such pertains to end-of-life clients. This includes the rationale for using a Christian model.

Level of Presentation: Intermediate

Target Audience: Social Workers, Church Leaders, Educators

Workshop Description and References: The presentation will include key concepts related to therapeutic values clarification and values development. This model will identify variables that are appropriate for the client to consider when developing a value system to guide his / her life. The therapeutic values clarification and values development will then be theoretically associated with dilemmas experienced by end-of-life clients. Specific application will be related to value-related unresolved issues that may cause the client to experience social, emotional, and spiritual disequilibrium. There will be an overview of an assessment and intervention model that is intended to bring emotional and spiritual healing to the clients that are suffering with value-related unresolved issues. The workshop will emphasize the utility of the assessment and intervention model for Christians involved in direct-service social work practice. The workshop facilitator intends to engage the workshop participants in dialogue concerning how the therapeutic approach can be used by Christian practitioners in secular work settings as well as in faith-based agencies.

Presenter Bio (s): Dr. Edwards is a tenured faculty member in the School of Social Work at Cleveland State University. His teaching areas include Human Behavior & The Social Environment, Social Work Practice, and Social Work Practice with Children and Families. His research interests include faith-based social work practice, values clarification and values development, cognitive therapy with religious clients and divorce recovery from a Christian perspective.

Workshop Title: Moral Injury: Repairing Souls of Our Returning Soldiers

Workshop Presenters: Lanny Endicott, D.Min., MSSW, LCSW, LMFT

Workshop Abstract: Moral injury is a deep soul wound that can occur when soldiers participate in, witness or fall victim to actions that transgress their most deeply held moral beliefs--the result of which can lead to deep despair. This workshop will explain moral injury, differentiate it from PTSD, and recommend appropriate therapeutic intervention.

Workshop Number: 20120246 -

Learning Objectives: As a result of this workshop, participants will be able to:

- 1. Participants will define and describe Moral Injury as it pertains to soldiers.
- 2. Participants will differentiate Moral Injury from PTSD.
- 3. Participants will discover strategies for helping soldiers with Moral Injury.

Level of Presentation: Basic, Intermediate, Advanced

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

Workshop Description and References: Since the American Psychiatric Association added post-traumatic stress disorder, or PTSD, to its diagnostic manual in 1980, the diagnosis has most often focused on trauma associated with threats to a soldier's life. Today, however, therapists such as Jonathan Shay, a retired VA psychiatrist; Edward Tick, director of the private group Soldier's Heart; and Brett Litz, a VA psychologist, argue that this concept is too limited. What sometimes happens in war may more accurately be called a moral injury "a deep soul wound that pierces a person's identity, sense of morality and relationship to society. In short, a threat in a soldier's life. Litz and colleagues, in the December 2009 addition of *Clinical Psychological Review*, defined moral injury as a wound that can occur when troops participate in, witness or fall victim to actions that transgress their most deeply held moral beliefs. Severity of moral injury differs from person to person, but, nevertheless can lead to deep despair. This despair, as postulated by some, may contribute to the high suicide rate of soldiers returning from Iraq and Afghanistan (more than one veteran per day dies by suicide). In fact more soldiers have died this past year by suicide than on the battlefields of Afghanistan. Brock and Lettini in their book, *Soul Repair: Recovering from Moral Injury after War* (Beacon Press), further describe moral injury as: "seeing someone else violate core moral values or feeling betrayed by persons in authority. witnessing a friend get killed and feeling survivor guilt." Soldiers may judge themselves as worthless; decide no one can be trusted and isolate themselves from others; and they may abandon the values and beliefs that gave their lives meaning and guided moral choices. Navy psychiatrist, William Nash, MD, with the University of California-San Diego, differentiates traumatic stress (stress from experiencing, witnessing, or being confronted by death, serious injury, or a loss of physical integrity) from loss (stress resulting from the disappearance of someone or something cherished), and moral injury (stress from witnessing or perpetrating acts or failures to act that transgress deeply held, communally shared moral beliefs and expectations). Nash and others suggest for PTSD (Cognitive Processing Therapy or Prolonged Exposure Therapy); grief therapy for loss; and for moral injury, therapies that incorporate forgiveness (from a therapist/moral authority listening without revulsion, to actually visiting a former battlefield, to community/tribal-based cleansing approaches). This workshop reaches out to the social worker of faith to become involved with helping

soldiers address their PTSD, Moral Injury, and Grief. Additionally, the person of faith is uniquely equipped to understand moral injury and provide compassionate care to suffering soldiers.

Presenter Bio (s): Lanny Endicott is Director of the Social Work Program of Oral Roberts University. He is active in the community serving on several agency boards. Currently he co-chairs the Veterans Initiative of the Community Service Council which has the task of addressing the needs of returning veterans and their families. He's faculty sponsor of the ORU Veterans Organization which has the task of reaching out to veterans on campus and advocating for their needs.

Workshop Title: Development and Delivery of a Hybrid MSW Administration Supervision Course

Workshop Presenters: Dorothea Epple, Ph.D., LCSW

Workshop Abstract: This presentation will highlight the delivery of a hybrid MSW Administration Supervision course. Blackboard technology for online small groups, large group discussion boards, and private journals will be illustrated. Creating a successful online learning environment will be addressed along with linking online activities with face to face class exercises.

Workshop Number: 20120329 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Demonstrate the planning of learning experiences that intersect and enhance each other within the context of small groups, large group discussion, private journals, and face to face sessions
- Describe the development, reciprocity and cooperation among students in small group online discussions to implement an audit of a community agency administration research project
- Illustrate self-reflective questions that enhance student self-awareness through the integration of personal experiences, class readings, and case exercises in online journal writing

Level of Presentation: Intermediate

Target Audience: Social Workers, Educators

Workshop Description and References: This workshop will present the development and delivery of an MSW Administration and Supervision hybrid course. The participants will be informed of an integrated method of utilizing Blackboard technology for online small groups, large group discussion boards, and private online journals. Small groups with specific questions were developed to complete an audit of a community agency

administration research project, large group discussion boards were structured to critically evaluate case studies and provide multiple views of the same case, and private journals were established to promote student self-reflection on personal interaction in the workplace or field site. Creating a successful online learning environment and discussion format will be addressed along with linking online activities with face to face class exercises. The result is an approach that pulls together online learning with face to face interaction and requires critical thinking, integration of material, decision making and implementation of the decisions in order to enhance overall learning and application.

Presenter Bio (s): Dorothea Marie Epple Ph.D., LCSW, received her MSW in 1982 from Loyola University Chicago and her PhD in 2002 from the Institute for Clinical Social Work. She has 25 years of clinical practice in mental health. She is currently a tenure track faculty member at the School of Social Work Grand Valley State University. She is developing and teaching hybrid courses in the Traverse City distance education cohort.

Workshop Title: Funding Proposal Writing: Faith, Process, and Governance

Workshop Presenters: Melinda Finch, BSW Candidate Michael Wright PhD, LAPSW

Workshop Abstract: Does grant writing training increase the success rate of non-profit organizations grant proposals? Not if they never have the training! A systematic and inclusive approach to proposal writing is needed for success. This presentation emphasizes the team approach and governance structures that demonstrate capacity and help win funds. Faith groups will benefit from the both grant proposal and donor-based fundraising techniques.

Workshop Number: 20120389 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Identify cost-effective ways to secure funding for non-profit organizations.
- Distinguish between proposal writing and donor-based approaches to fundraising.
- Practice both proposal writing behaviors and donor-based approaches to fundraising.

Level of Presentation: Basic, Intermediate

Target Audience: Social Workers, Church Leaders, General Audience

Workshop Description and References: Many non-profit organizations face issues related to the funding of their organization. They spend hundreds or maybe even thousands hiring people that are experienced in writing grant proposals for their organization. Perhaps, a more practical approach would be to provide grant writing training to the entire staff. Another approach would include leveraging the donor base of

the organization. Both techniques will be presented in this presentation. **OVERVIEW** The "across the organization" training approach seems more feasible when considering the organization's budget related to the outsourcing of grant writing or a new hire. There would be an overall cost associated with the initial grant writing training; however, once it is completed, the organization no longer has to outsource grant writing. This saves the organization money. Developing a donor base or cultivating an existing donor base is another way to increase the income of organizations. This approach includes attention to new technologies, but it must be stressed that interpersonal communication is the most important consideration. Technology should be used to enhance the interactions of humans, not replace them. The BEST place to learn grant writing is by reviewing grants. That is, get on a review committee for a foundation or trust. Why? The key is to understand what the foundation or trust is looking for in their specific grant. So, therein is the rub. No training can tell you how to "do grant writing" because grant proposal writing is ALWAYS for a specific grant. People who tell you they can teach grant writing will waste either your time or your money. They will be working to teach you "writing skills" not "grant proposal writing." The first need among those seeking training is a context for clearly articulating a proposed project, its outcomes, and its impact. Outcome Logic Models can help to organize and articulate process and outcomes. The second need is to discover where the money resides. Resources like fdncenter.org are a great place to start. But, do not forget to explore donor-based fundraising. That's "Introduction to Grant Writing" in two steps. Don't believe me? Stop by the library and pick up any book on grant proposal writing. Every text will be page after page of "be specific," "build relationship," "show outcomes," "communicate with program directors," "know what you want," and other general statements like "proofread your work." **WORKSHOP** The workshop will take participants through a process of proposal visioning toward achieving a foundation for the training approach. The participants will also benefit from a cultivation exercise meant to simulate the tasks of donor-based fundraising. Special attention will be given to the unique challenges of faith-based groups seeking foundation funding and faith-based donor pools.

Presenter Bio (s): Melinda Finch is a student at Tennessee State University Michael is currently Associate Professor of Social Work at Tennessee State University in Nashville, TN. He leads the research sequence in the social work program, and chairs its committee charged with curriculum renewal and program assessment. A former MSW program director, Wright has taught a diverse population of students at both the baccalaureate and master degree levels.

Workshop Title: Church Involvement as an Entrance to Ethnographic Immersion

Workshop Presenters: Charity Samantha Fitzgerald, MA in social work

Workshop Abstract: The presentation discusses findings from a study in Costa Rica that examined the role that fair-trade coffee cooperatives play in community development using an ethnographic approach. The presentation highlights the researcher's involvement in church activities as a key to building rapport and to gathering cultural insights.

Workshop Number: 20120263 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Contextualize why cooperatives in Coto Brus have assumed a state-like role and in which ways they promote community development
- Describe the role the researcher's church involvement played in building rapport with research participants and in gathering meaningful data
- Discuss ethical considerations about the researcher taking advantage of religion as well as considerations about participants disclosing highly sensitive information that might not have been shared in secular spaces

Level of Presentation: Basic

Target Audience: General Audience

Workshop Description and References: Cooperatives have played a key role in community development in rural Costa Rica. Given lack of state presence, fair-trade coffee cooperatives have moved beyond their traditional role of promoting members' welfare to promoting community welfare broadly speaking. Coto Brus (the county in which the researcher carried out the study) is particularly in need of intervention because of geographic isolation, political powerlessness, environmental degradation, high incidence of poverty, and rapid social change. Given their context, fair-trade coffee cooperatives in the rural county have had to be organizationally innovative to address community needs. The research project used an ethnographic approach to explore the practices of two fair-trade coffee cooperatives in Coto Brus, which represent exceptional case studies of organizationally innovative cooperatives. The project draws from interviews with cooperative management, cooperative members, government officials, community leaders, and community members; participant-observation in cooperative and community activities (such as church events); and administrative records during 8 months of on-site community immersion. Results suggest that cooperatives contribute to community development along three axes: political engagement, provision of social goods, and economic stimulus. Politically, a cooperative has served as the keystone of a coalition of 80 community organizations that successfully pressured the state to offer key concessions for the short-, medium-, and long-term development of the county, such as \$3 million in immediate financial assistance for coffee farmers. Secondly, cooperatives provide social goods that the state does not provide, such as health services, paved roads, bus shelters, and financial support to various community organizations. Thirdly, cooperatives stimulate the local economy by pressuring private businesses (e.g., hardware stores, grocery stores) to lower prices, by offering employment to community members, and by offering credit to coffee farmers. A key to building rapport with the community in the research process entailed regularly participating in services at the local church, church festivals, a Bible study, and pilgrimages to sacred relics. Integration into church activities helped the researcher to build a reputation as a moral person with vested interests in community welfare. Given her reputation, the researcher found it easy to

recruit participants and to elicit robust interview responses. The presentation, thus, highlights how church involvement helped to establish rapport and to yield insightful data. Nevertheless, the presentation also addresses ethical concerns raised by church involvement, such as the provision of information that might be too sensitive for publication, the sense that the researcher was "using" religion, and the extent to which the researcher felt comfortable engaging in denominational practices different from her own.

Presenter Bio (s): Samantha is a doctoral candidate at the University of California at Berkeley where she is completing her dissertation that focuses on community development in Costa Rica. She earned her master's degree from the University of Chicago where she focused on policy with a specialization in poverty and inequality. She also graduated from Dartmouth College with a BA in literature and theater.

Workshop Title: Using Family Circles to Promote and Understand Family Connections

Workshop Presenters: Dexter Freeman, DSW

Workshop Abstract: The family circle method is a brief pictorial diagram that is used to help individuals and families describe, acknowledge, and discuss his/her family as he/she experiences the family. This interactive presentation will yield a wealth of information about how a family is currently structured and functions from an individual perspective. Participants will never see their family the same as a result of this presentation.

Workshop Number: 20120369 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Describe the family circle method, the process of administering family circles to individuals and families.
- Report the results of a study with graduate social work students that examined the effectiveness of the family circle method in strengthening their family assessment competencies.
- Broaden the participant's understanding of how they view their own family structure yesterday, today, and how they would like for it to be in the future.

Level of Presentation: Intermediate

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

Workshop Description and References: As social workers, it is paramount that we be able to help individuals, families, and communities understand how we are connected, and the impact that one has whole in a family, group, or community in society. This concept is not only fundamental to the practice of social work from a systems perspective; it is also deeply spiritual. Jesus said, "What you do to the least of these

brothers of mine, you do unto me" (Matt 25:40). He also said, (Matt 10:40) "He who receives you receives me, and he who receives me receives the one who sent me."□ Furthermore, one of the core competencies of the Council on Social Work Education (2008) is that every graduate social work student be prepared and competent to engage, assess intervene, and evaluate individuals and families. However, the classroom is often limited when it comes to affording beginning social work students an opportunity to increase their comfort and knowledge in assessing families. Often instructors use role plays and mock interviews with scripted roles to help beginning students improve their comfort and skill in assessing and intervening with individuals. However, even if an instructor elects to use mock family interviews, the dynamics, roles, rituals, boundaries, and patterns that often surface in the midst of a conjoint family session cannot be replicated in a mock interview. The family circle method is a brief pictorial diagram that is used to help individuals and families describe, acknowledge, and discuss his/her family as he/she experiences the family. This instrument allows students to recognize and affectively experience the significance of the family structure, boundaries, connections within their family and the family they assess during a graduate social work course. The family circle method has been used by family physicians since 1977 to assess and gather data from families; however, very little has been written about this method in the past 30 years (Thrower, Bruce, & Walton, 1982). There is also no literature that reveals that this method has ever been used by social work providers or educators. The family circle instrument is derived from Joseph Moreno's (1934) conception of sociograms, which are based upon the belief that humans are innately compelled to connect with others. However, unlike the sociogram, which captures the extent that an individual is connected with others in his or her environment; the family circle method examines the boundaries, structure, roles, and the degree of connectedness that individuals or families perceives that currently exist within their family. The family circle method is heavily influenced by the experiential, structural, and Bowenian family systems approach (Thrower, Bruce & Walton, 1982). This interactive presentation on utilizing the family circle method will yield a wealth of information about how a family is currently structured and functions from either an individual or family perspective.

Presenter Bio (s): Dexter Freeman is the associate director of the Army-Fayetteville State University Master of Social Work Program at the Army Medical Department Center and School. Prior to Dr. Freeman taking this position he spent four years as an assistant professor at the Texas State University School of Social Work in San Marcos, Texas and 20 years as a social work officer in the United States Army.

Workshop Title: Jesus Said to Feed Them, Not All this Empowerment & Development Stuff

Workshop Presenters: Daniel Freemyer, MSW, MDiv

Workshop Abstract: Social work practitioners and community organizers know empowerment models of practice are most effective and responsible. Volunteers & church members are motivated by Jesus' call to feed the hungry and clothe the naked.

Small, incremental changes to church social ministries can help move them toward greater empowerment while still remaining palatable to ministry stakeholders.

Workshop Number: 20120394 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Identify the potential disconnect between typical church members and professional social workers/community organizers specifically regarding their interpretation of scripture regarding the response to social need.
- Provide examples of incremental steps to move traditional church ministries toward community development without alienating volunteers
- Experience brief guided prayer exercise from "Common Prayer: A Liturgy for Ordinary Radicals" as example of practical application of including community development into worship of the church

Level of Presentation: Basic

Target Audience: Social Workers, Church Leaders, General Audience

Workshop Description and References: More than any other social institution, the church has been the one to respond first to persons in need. Churches provide food pantries, clothes closets, emergency financial aid, and other responses to perceived social need. A primary motivation for church members is Jesus' admonition to care for the least among us. Many, including the authors of books such as *Toxic Charity: How Churches and Charities Hurt Those They Help* (Lupton, 2011) and *When Helping Hurts: Alleviating Poverty Without Hurting the Poor . and Yourself* (Fikkert & Corbett, 2009) have detailed the problems with using commodity-based relief ministry to address the chronic need of community underdevelopment. However, when social workers and community organizers tell church members that they should be providing empowerment programs or community development instead of commodity-based ministries, responses can range from dismissal to outright hostility. So, how can a church social worker help the church move toward greater community development without alienating its traditional volunteers? While whole-scale changes to existing commodity-based ministries are often not feasible or even advisable, small changes can accumulate over time, which help to transform them into positive forces for community development. The presenter has served for 15 years as a social worker within two churches that have well established traditional social ministry programs and many volunteers who have much longer tenures than the staff. The purpose of this workshop is to give real-life experiences and practical advice about things that have worked and not worked in helping move toward community development models of ministry. One example of a small step was to move the food pantry from a traditional "grocery sack ministry" to a client-choice market. Volunteers were exposed to the social work value of the client's right to self determination and challenged to think about how they prefer shopping for their own groceries rather than being told what they must buy. Now that volunteers have embraced this "new" model for food ministry for the past 5 years, they will next be challenged to consider supporting a

food co-op. Using an asset-based perspective, the social worker recognized extravagant hospitality as highly valued by the church, and used this to enhance ministries and encourage new ministries that support community development. An example was starting a new short term housing ministry for persons who are homeless. Now that volunteers have embraced this "new" ministry for the past 3 years, the church has included developing a permanent supported housing program into its strategic plan. Further, incorporating community development language and thought into the worship of the church encourages further development. The social worker has started offering communal morning prayers using the book *Common Prayer: A Liturgy for Ordinary Radicals* as a tool to help members to expand their view of piety and ministry.

Presenter Bio (s): Dan has practiced social work in the local church for the past 15 years. After completing studies to receive an MSW and MDiv from the Carver School of Church Social Work, he served as the Christian Social Minister at Walnut Street Baptist Church in Louisville, Kentucky. In 2001, he moved to Fort Worth, Texas, to become the Director of Community Ministries at Broadway Baptist Church in collaboration with Buckner Children & Family Services.

Workshop Title: Effective Teaching of Religion and Spirituality in Social Work

Workshop Presenters: Charles Frost, DSW, MSW, LCSW

Workshop Abstract: Social work professor relates how to incorporate both religious and spiritual dimensions into all social work courses at a public university without offending student belief systems. Examples of material used in the courses will be provided and discussed.

Workshop Number: 20120245 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Learn and value how to integrate religious and spiritual content into a social work course.
- Increase their ability to effectively utilize religious and spiritual content in their efforts to help others as social work practitioners.
- Enhance their understanding of the potential complications in employing religious and spiritual content.

Level of Presentation: Basic, Intermediate, Advanced

Target Audience: Social Workers, Educators, General Audience

Workshop Description and References: Spiritual issues have been a focus of the profession of social work from its earliest foundations in Canada by Marguerite D'Youville and in the United States by Jane Addams. However, and I would contend

unfortunately, the profession quickly moved toward a secular orientation. In part this made sense as the profession needed to educate on how it was important to understand human behavior from a scientific, rational perspective rather than simplistically seeing it as the result of moral failure. Over time, this secular direction started to change as it was recognized as too limiting. In 1994 the Journal of Social Work Education featured an article entitled: "Inclusion of Content on Religion and Spirituality in the Social Work Curriculum: A Study of Faculty Views" which was a response to calls to re-examine the need for instruction on religion and spirituality in the social work curriculum. At that time, out of 280 full-time social work educators from 25 schools of social work, 82.5% supported inclusion of a course dealing with religion and spirituality, primarily as an elective. Social work scholars and practitioners have usually approached the question of how spiritual issues should be integrated into the profession in one of four typical ways: 1. Avoidance 2. Vague generalities 3. Rigidly separating out spirituality from religion 4. Integrating spiritual and religious disciplines into the curriculum This fourth approach is pedagogically the most appropriate given the importance of this area and how frequently and powerfully it impacts both professionals and those we serve. Also, this area provides excellent opportunities for helping our students value and utilize critical thinking skills and recognize both the value and limitations of dogma and faith. As a professor, since the 1980s, I have been incorporating religious and spiritual material into the courses I teach including the research I have done on the work of Father Jose Maria in creating the Mondragon system in Spain. Examples of the material I use in teaching spiritual and religious dimensions in my social work interviewing skills class and other courses will be presented and discussed.

Presenter Bio (s): Dr. Charles Frost has been a social worker for 50 years. A former psychiatric social worker and mental health director, he has been a social work professor for the last 30 years, the most recent 16 of those years he has taught at Middle Tennessee State University.

Workshop Title: Resiliency or Recovery: Helping Individuals Develop Resiliency Skills

Workshop Presenters: Angela Gaddis, PhD, LCSW

Workshop Abstract: Presentation Abstract: This workshop is designed to teach skills to clinicians and non-clinicians working with children and adults experiencing traumatic stress. It will focus on factors influencing resilience from a systems perspective and using strengths perspective to assist individuals restore balance to the body and mind after traumatic experiences.

Workshop Number: 20120278 -

Learning Objectives: As a result of this workshop, participants will be able to:

- 1. Articulate the difference between recovery and resiliency

- 2. Assess resilience levels and identify protective factors that assist clients facilitate the resiliency process
- 3. Teach basic components of resilience

Level of Presentation: Intermediate

Target Audience: Social Workers, Students, General Audience

Workshop Description and References: Presentation Description: People are constantly exposed to potentially traumatic events in their lives. Some struggle with the events and find it overwhelmingly difficult to return to their level of functioning prior to the event; however, others demonstrate the ability to adapt with healthy responses (Masten, 2001). Research in this area has primarily been derived from individuals who have sought treatment in response to a traumatic event. Only recently has the research begun to focus on resiliency characteristics possessed by individuals previous to the traumatic event versus the recovery response to a traumatic event (Bonnano, 2004). Teaching resiliency to individuals and families before trauma occurs shortens the length of time for adjustment and assists them in maintaining relatively stable, healthy levels of functioning.

Presenter Bio (s): Angela Gaddis has extensive experience working with children and families for the past 20(+) years. Over the past 7 years she has focused her work on members of the military assisting them to develop resiliency training materials as well as presenting information to soldiers, airmen and their families. She is also currently developing the social work program as Chair and Associate Professor at Belhaven University, Jackson, MS.

Workshop Title: Faith Perspectives on Building Strong Volunteer Programs

Workshop Presenters: John Gavin, MSW

Workshop Abstract: How does our faith impact our interest in volunteering in support of community programs? Do religious practices make us more inclined to get involved? What are the faith perspectives that drive and shape volunteerism? Drawing on a recent study and 30 years of experience in volunteerism; this workshop explores these questions and provides a practical framework for building strong volunteer programs in organizations and churches.

Workshop Number: 20120343 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Understand how faith and religious practice impacts our volunteer engagement in our churches and community programs

- Understand the broader faith perspectives that can inform our efforts to build strong volunteer programs
- Consider a practical framework for building new volunteer programs or strengthening existing programs

Level of Presentation: Intermediate

Target Audience: Social Workers, Church Leaders, Students

Workshop Description and References: Faith Perspectives on Building Strong Volunteer Programs How does our faith impacts our volunteer engagement in our churches and community programs? Do religious practices make us more inclined or less inclined to get involved? More broadly what are the faith perspectives that drive and shape volunteerism? What do these perspectives mean in terms of building strong volunteer programs in organizations and churches? This workshop explores these questions. During the summer of 2012 a study was conducted among Seventh-day Adventist collegiate, exploring their faith practices and involvement in the community. As a demographic slice of Adventism, thought leaders, and the educators of thought leaders; the experiences of Adventist collegiates reveal important perspectives that can help us understand volunteerism and how to harness the power of individual volunteers in support of our work as Christian social workers. An exploration of the broader faith perspective on the nature of humankind, social justice, service and the role Christians assume with regard to the needs of people also informs our efforts to build strong volunteer programs. Finally, a practical framework will be provided for building new or strengthening existing volunteer programs. Elements for this framework include: organizational readiness, recruiting, screening and matching, evaluation of volunteers, and making use unaffiliated and untrained volunteers who respond spontaneously to community events such as a disaster. This framework draws on 30 years of practical experience with local faith-based organizations, community crisis centers, victim advocacy, community organizing, national and international disaster response programs, 9/11, university service programs and collaborative work with Americorps, FEMA, the Points of Light Foundation, National Voluntary Agencies Active in Disaster, and the Maryland Governor's Office.

Presenter Bio (s): John Gavin, Chairs the Social Work Program at Washington Adventist University and is the Director of the Center for Metropolitan Ministry at Washington Adventist University. He holds an MSW from the Catholic University of America, National Catholic School of Social Services. His concentration is in Policy Planning and Administration. His career focus has been community practice and administration.

Workshop Title: Nothing New for Easter: The Role of the Black Church in Social Movements

Workshop Presenters: Elizabeth Goatley, MSSW, Ph.D.

Workshop Abstract: This presentation will explore the Nothing New for Easter Movement of 1961. The movement charged congregations to boycott local department stores, by agreeing to forego purchasing new garments for Easter service. The presentation will examine both the historical role of the church in social movements as well as the contemporary factors impacting the church's role in current social movements.

Workshop Number: 20120378 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Overview the historical significance of the role of African American churches in social justice movements.
- Identify key challenges faced by African American churches in sustaining congregations in engaged social movements.
- Articulate the role of social workers in coalition building between the African American church and community to address social needs.

Level of Presentation: Advanced

Target Audience: Social Workers, Church Leaders, General Audience

Workshop Description and References: This workshop will critically analyze the implications of the strength of the African American Churches involvement in social justice. The utilization of the African American church is often mentioned, in research, as the edifice for organizational and planning gatherings throughout the movement, but often neglected in the discussion is the role of the congregation as participating members of the fight for social justice. Furthermore, this workshop will attempt to critically analyze the role of the church and congregation as the pendulum of momentum in the success of this economic boycott. Represented throughout this workshop is analysis of the historical role of the African American church had in the systematic progression of social movements through a social justice paradigm juxtaposed against the current role of the African American Church as a major social justice influence. Depicted throughout the workshop will be a myriad of social work practice skills used in by the African American church as prominent force in the fight for social justice. The workshop will identify some of the advances that the African American Church has made as a leader in social reform as well as challenges encountered when building community partnerships with congregations. Specific to this discussion will be issues of sustained community engagement, coalition building between congregations and the community and the new pace of social movements. Finally, this workshop seeks to provide social workers an opportunity to create innovative ways to integrate their faith in practice when partnering with African American churches in social movements. The use of social workers in asset mapping and need assessments to determine and enhance the impact of local churches in their communities, will also be discussed.

Presenter Bio (s): Elizabeth Goatley currently serves as a Lecturer in the School of Social Work at Baylor University in Waco, Texas. She earned her bachelor's of arts degree in Psychology from Spelman College in Atlanta, Georgia; a Masters of Science in Social Work from the University of Louisville in Louisville, Kentucky and her Ph.D in Social Policy and Administration from Clark Atlanta University. She is an active member of NASW, NABSW and NACSW.

Workshop Title: Integral Ethics in Social Work Education

Workshop Presenters: Mari Ann Graham, PhD

Workshop Abstract: Integral Ethics is an inherently spiritual ethical framework (based on Wilber's integral paradigm) that classifies and unifies 4 differing approaches to ethical decision-making. It can be used to help educators and students engage colleagues and clients with differing religious/political views in more authentically inclusive ways. A user-friendly tool of the model will be distributed.

Workshop Number: 20120302 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Understand how the integral paradigm can be used to classify, unify and better understand various kinds of ethical reasoning and decision-making.
- Explore how "integral ethics" can help practitioners become more conscious of when they use differing ethical approaches for different kinds of issues in different settings.
- Consider how an integral framework can be used to help them be more sensitive to and genuinely affirming of ethical approaches differing from their own and how such sensitivity might inform their teaching or practice.

Level of Presentation: Intermediate

Target Audience: Social Workers, Educators, Students

Workshop Description and References: At a time when religious and political diversity issues can be as polarizing among social workers as they are in the general public, and when it seems easier to "shut down" philosophical debates within social work education because they are just too complicated, this workshop introduces "integral ethics," an inherently spiritual ethical framework that can be used to think through dilemmas that arise with students, colleagues or clients. It provides a useful lens for re-cognizing where and how practitioners often get stuck, a variety of defensible ethical options, and suggests a more balanced, holistic approach to social work education. Wilber's integral paradigm articulates four simultaneous, inseparable and irreducible dimensions of reality. Simply put, human beings simultaneously have interior (subjective) and exterior (objective) perspectives/experiences as both individuals and as members of various

groups; each dimension is also multi-layered and interrelated to the other three. Building on principle-based (deontological) and utilitarian (teleological) schools of reasoning usually presented in social work texts, integral ethics also includes virtue ethics and care ethics. Since these four approaches are inseparable in an integral framework, they are not presented in mutually-exclusive terms. They represent four concurrent dimensions of human experience relevant in various decision-making contexts and at various points of development. This meta-ethical framework allows practitioners to see the co-existence of multiple, simultaneous and interrelated dimensions of any ethical dilemma. Once seen in this way, practitioners are free to respond more authentically and in more nuanced ways to various expressions of these dimensions as they arise without needing to agree with them all. Most importantly, without suggesting that everything is relative or that "anything goes," this framework doesn't privilege one worldview while marginalizing others. Educators, for example, often get stuck when they encounter religious or political perspectives that appear to be morally wrong to them. Rather than clamming up, taking a side, feeling pressured to say the "right" thing, or "faking" a politically correct response, an integral ethical perspective provides a way of noticing their subjective and objective experiences while realizing that others are also engaging in a similarly multi-layered process. This re-cognition allows them to be genuinely curious about other perspectives and to authentically engage them without getting "trapped" by their own defensiveness. The beauty of integral ethics lies in how it brings seemingly disparate viewpoints into a coherent whole. The challenges have to do with getting lost in the complexities, and developing the discipline required to sustain such an inclusive perspective. That is why a user-friendly tool summarizing the model will be distributed to participants.

Presenter Bio (s): Mari Ann Graham, Ph.D., LISW, has been a faculty member at University of St. Thomas since 1993. Former MSW Program Director, member of the Spirituality Institute, and Chief Diversity Officer for the University, she teaches graduate policy, practice, and research courses, including an elective she developed, "The Spiritual Dimension of Social Work Practice." She is noted for her engaging teaching style and passion for critical thinking.

Workshop Title: Journey toward Wholeness: Use of Self as Spiritual Formation

Workshop Presenters: Leslie Gregory, MSW, LSW

Workshop Abstract: The central conviction embraced within this presentation is that being made in the image of God and bearing the likeness of Christ, profoundly impact Christian social workers' use of self. Use of self will be explored through a discussion of the themes of self-integration, self-awareness, and self-expression as well as a discussion of how our journey toward maturity in Christ impacts social work practice with clients experiencing brokenness.

Workshop Number: 20120342 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Understand a Christian view of use of self based upon a literature review of use of self.
- Analyze three aspects of the self that aid social workers in serving clients experiencing brokenness: self-integration, self-awareness, and self-expression.
- Understand how social workers can use themselves to bring healing and wholeness to clients and how this relates to spiritual formation and wholeness in Christ for Christian social workers.

Level of Presentation: Basic, Intermediate

Target Audience: Social Workers, Students

Workshop Description and References: In social work, relationship is the medium through which help is offered. Accepting the central function of relationship, naturally leads to consideration that each helping relationship can differ in subtle yet profound ways. Differences emerge, in part, out of how social workers uniquely use themselves with clients. For Christian social workers living as God's image, in relationship with Christ, can have a deep and genuine impact upon the helping encounter. Social work theorists acknowledge the centrality of giving and taking help within the confines of authentic relationships formed with clients (Compton, Galaway, & Cournoyer, 2005; Keith-Lucas, 1994; Perlman, 1979; Smalley, 1967). Furthermore, there is agreement that the self of social workers is the primary instrument used to build helping relationships (Edwards & Bess, 1998; Perlman, 1957). Social workers use the personal and professional aspects of themselves to augment relationships with clients. Compton et al. (2005) aptly state that social workers "cannot prescribe medicine or engage in surgical procedures, and we usually cannot offer money as incentives for change. We rely on our selves, our words, and our actions, to assist others in problem-solving activities" (p. 19). Social workers use themselves to form meaningful working relationships or partnerships that become the avenue through which help is given. Despite affirmation that a social worker's self is a significant tool to build helping relationships, and that relationships, once formed, are the cornerstone for client transformation, uncertainty remains when attempting to convey what is meant by "use of self." In addition, it is unclear how social workers can most effectively use themselves in helping relationships to nurture hope for growth and change within clients' lives. At the same time, there is a scarcity of writing solely devoted to use of self among Christian social workers creating an obstacle to understanding use of self from a Christian perspective. In this presentation, I will focus on how the spiritual formation of Christian social workers influences "use of self." The conviction embraced is that being made in the image of God (Gen. 1:26-27) and bearing the likeness of Christ (Phil. 1:27-2:11), profoundly impact social workers' use of self, through the shared humanity with clients and the common, human experience of brokenness and hope for transformation. Use of self will be explored through a discussion of three themes alluded to in the literature: self-integration, self-awareness, and self-expression. In this presentation, centered upon these three themes, I will explore

the heart of use of self for Christian social workers, which is being made complete in Christ, while supporting clients as they journey from brokenness to wholeness.

Presenter Bio (s): Leslie Gregory, BSW, MSW, LSW has taught in the Social Work Department at Eastern University for over 15 years. She primarily teaches courses in the practice and policy sequences. She is also the Field Education Director and Field Liaison. For the past ten years she has been a social worker in a private group practice serving individuals and families.

Workshop Title: Families at Risk: Churches as Prevention Agents

Workshop Presenters: Claudette Grinnell-Davis, MTS, MSW, MS, PhD Candidate

Workshop Abstract: Building on a study of 720 families at risk for child welfare, this workshop will present a typology of risk factors leading to both lower levels of child well-being and child welfare system involvement and suggest strategies for promoting family preservation based on these results that do not require extensive clinical training.

Workshop Number: 20120362 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Participants will better appreciate the complicated lives of caregivers at risk of child welfare system involvement.
- Participants will learn how promoting caregiver support can improve child well-being in the long run.
- Participants will come away with ideas of how to engage in congregational social action activities that promote overall family well-being and potentially diminish child welfare system involvement.

Level of Presentation: Basic, Intermediate, Advanced

Target Audience: Social Workers, Church Leaders, Students

Workshop Description and References: While nearly 40% of all congregational outreach targets children (Cnaan, 2013), the primary avenue by which people in churches engage with families involved with the child welfare system is by being foster parents to children who have suffered maltreatment. From the perspective of prevention work, this is far too late. However, families at risk of child welfare involvement are often viewed as being too complicated or clinically involved to be helped through non-clinical means. A study of 720 families at risk for child welfare system involvement, the vast majority of whom are living at 130% of the poverty line or below (the most common benchmarks nationwide for utilization of Medicaid), shows that, while the most common reason for child welfare investigation is substance abuse, some of the more problematic factors related to decreased child well-being are not being investigated by child welfare

personnel and, furthermore, both children and families are not getting the help they need. The most common risk factor seen in the sample was lack of social supports of all kinds - instrumental, emotional, and relational supports. In turn, lack of these supports leads to higher levels of caregiver unemployment and caregiver depression and to elevated levels of both aggression and withdrawn behavior in the children. The level of well-being further deteriorates if the caregiver also identifies having poor extended family relationships in addition. Understanding the kinds of supports that vulnerable families need to promote well-being for everyone "child and caregiver alike " can go a long way. Congregations may be uniquely positioned to provide some of these supports. This presentation will take place in three parts:

- 1) A presentation of a research-derived typology of families in high-risk situations in relationship to risk factors known to contribute to child welfare system involvement and poor child well-being outcomes: social supports, family cohesion, caregiver mental health, substance abuse, parenting attitudes, and parenting behaviors.
- 2) A discussion of the supports that congregations can provide to vulnerable families, including caregivers
- 3) Discussion of the barriers that exist to supporting caregivers at the congregational level

Presenter Bio (s): Claudette is in her final year of the Joint Program in Social Work and Psychology at the University of Michigan. Her research interests include pathways to child welfare system involvement, child welfare clinical practice with parents, family systems prevention science, and the relationship between child welfare policy and child well-being outcomes.

Workshop Title: Empowering Those Marginalized by Generational Poverty

Workshop Presenters: Mark Harden, PhD

Workshop Abstract: The workshop is designed to introduce concepts for contextualizing a community development approach among people disadvantaged by conditions of poverty. Best practices that empower practitioners to empower the generationally "poor" are presented based on the presenter's research on why and how certain strategies work with hard-to-reach individuals and diverse groups.

Workshop Number: 20120326 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Understand how to create opportunities for those marginalized by generational poverty using community development principles in a value-affirming and skill-building process.
- Identify ways to develop culturally appropriate and viable pathways toward effectively engaging program participants in a productive and transformational process toward desired program outcomes.

- Understand how to use a strengths-based approach to empower people to advance and achieve greater social and economic success for their own well-being.

Level of Presentation: Intermediate

Target Audience: Social Workers, Church Leaders, Educators

Workshop Description and References: Participants will learn how to formulate empowerment strategies for an asset-based approach for engaging a culturally diverse and marginalized by generational poverty. Community Development principles and tools provide a framework for understanding why best practices are effective models for working with the poor. Participants develop an appreciation for a cultural-value system that can be characterized as survival intelligence. Topics include assessing client or participant readiness, motivation, and issues related to program implementation such as retention, recidivism, and intercultural effectiveness. Participants will also learn to enhance their own interpersonal and engagement skills through a process of identification and self-assessment of their and their client's strengths and abilities.

Presenter Bio (s): Dr. Mark Harden is Academic Dean at Gordon-Conwell Theological Seminary, Center for Ministerial Education (CUME), in Boston. He is a consultant and human ecologist specializing in program development and evaluation related to family and youth development interventions, community development, and intercultural competence assessment, training, and development.

Workshop Title: Helping Children and Youth in our Faith Communities Stay Safe from Abuse

Workshop Presenters: Jeanette Harder, PhD, CMSW Allison Lauritsen MSW student

Workshop Abstract: We all want children and youth to be safe in our faith communities. One component of our protection plan should be to equip our children and youth with needed knowledge and skills. This workshop explores child abuse prevention resources, such as the "Circle of Grace" curriculum.

Workshop Number: 20120299 -

Learning Objectives: As a result of this workshop, participants will be able to:

- 1. Recognize the role of adults in preventing child abuse in our faith communities.
- 2. Consider appropriate ways to teach children and youth about healthy relationships and appropriate boundaries.
- 3. Compare "Circle of Grace," a Christian safe environment curriculum that helps to form and educate children and youth about the value of

positive relationships with God and others, with other child- and youth-centered curricula.

Level of Presentation: Basic

Target Audience: Church Leaders, Educators, General Audience

Workshop Description and References: Sadly, child abuse exists in our churches. Children and youth are sometimes hurt by people they know and love. The wounds of this tragedy are significant, and they linger for a lifetime. The responsibility for keeping children and youth safe falls squarely on the shoulders of us as adults. We must shed the denial that abuse happens, not only in our homes and communities, but also in our churches. We must create environments that are safe " where our children and youth can learn about the tender and awesome love of God, and about the strength and compassion of a Christ-centered community. One component of such a safe environment is teaching our children and youth about healthy relationships, and helping children and youth identify their trusted adults and how to reach out to them. While many programs exist to teach children and youth about child abuse prevention, very few are faith-based. It is hard to find curricula and training materials that are grounded in the Christian faith and are appropriate for children and youth. This workshop explores curricula, books, and other resources for churches to use in helping children and youth stay safe from child abuse. One curriculum, in particular, will be reviewed: Circle of Grace. Circle of Grace is "a Christian safe environment curriculum that helps to form and educate children and youth about the value of positive relationships with God and others."□ This curriculum "teaches children and youth how to identify and maintain appropriate physical, emotional, spiritual and sexual boundaries; recognize when boundary violations are about to occur; and demonstrate how to take action when boundaries are threatened or violated."□ Children and youth come to understand that they are created and loved by God, and that this gives them a "circle of grace."□ Children and youth are invited to consider what and whom they will or will not welcome into their "circle of grace."□ Rather than learning to become fearful of adults, children and youth identify adults in all areas of their life "home, church, school, neighborhood " to whom they can go when they are uncertain. Circle of Grace offers a common language for children, youth, and parents to talk about things that may have otherwise been kept quiet and left children vulnerable. First-hand stories will be told about the ways these resources have helped in churches, schools, and families around the U.S. Workshop attendees will leave this session feeling hopeful and equipped with concrete ways they can work to ensure the safety of children and youth in their faith communities.

Presenter Bio (s): Jeanette Harder is a professor at the Grace Abbott School of Social Work at the University of Nebraska at Omaha. She authored a book, "Let the Children Come," on child abuse prevention in faith communities. She is also the board president of Dove's Nest, a nonprofit organization that empowers and equips faith communities to keep children and youth safe. Jeanette earned her MSW and PhD in Social Work from the University of Texas at Arlington.

Allison Lauritsen is an MSW student and Graduate Assistant at the Grace Abbott School of Social Work at the University of Nebraska at Omaha. She has extensive research experience, and a keen interest in working with children and youth. Allison is committed to social work, especially in faith-based and international settings.

Workshop Title: Practitioner-Identified Barriers to Outreach with Black Churches

Workshop Presenters: Kimberly Hardy, MSW, Ph.D.

Workshop Abstract: Practitioners identified barriers that were impinging upon their willingness to engage with the African-American faith community. Most significant were issues of race and a personal lack of religious knowledge. This hesitance can have devastating consequences for practice with African- American clients and communities. This workshop will present on the barriers identified and ways in which social work practitioners can overcome them in practice.

Workshop Number: 20120315 -

Learning Objectives: As a result of this workshop, participants will be able to:

- To identify ways in which the identified barriers can be overcome at the micro and macro level of practice.
- To learn about the ways in which to incorporate aspects of the African-American faith tradition into the treatment process.
- To introduce basic historical content on the Black Church: its development and contemporary significance for the broader African-American community.

Level of Presentation: Basic, Intermediate, Advanced

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

Workshop Description and References: Social workers without an understanding of both the historical and contemporary relevance of faith for the larger African-American community are at a disadvantage in their professional practice in multiple ways. First, social work practitioners who do not have a prior understanding of the Black Church as both a cultural and spiritual institution may have a hard time situating a client's need to "pray on" a stressful situation or the client's insistence that they "wait on the Lord" for Divine intercession. African-Americans have a long history of turning to their faith for direction when facing difficult situations, yet social workers unfamiliar with this history may see this behavior as avoidant or pathological. Second, aspects of the client's faith which might otherwise be incorporated into the treatment plan (such as the inclusion of the pastor in certain sessions, the use of gospel music as a therapeutic tool, etc.) may be overlooked. African-Americans with an active sense of faith rely on many forms of religious coping during difficult times including prayer and reading scripture. They may

be more open to treatment plans which allow them to rely on their faith in ways that are empowering and relevant to their social experience. This can enlarge the range of possible interventions for clients for whom religion and spirituality are significant. Lastly, a social worker experiencing resistance during the initial engagement phase of the treatment process with African-Americans may be unaware of the historical mistrust they harbor of social service agencies and social workers. Likewise they may be unaware that African-Americans have historically preferred to rely on their faith when experiencing difficult life circumstances rather than seek the assistance of mental health professionals. This is particularly the case for older African-Americans who comprise the vast majority of Black Church membership and are highly religious. They are especially vulnerable to symptoms of depression, yet are reticent to seek clinical treatment choosing instead to garner support from their church community. Making in-roads through the Black Church, thus, may help social workers alleviate some of the clients' initial hesitation and facilitate a productive treatment process among members of this community. Given that spirituality and religion continue to feature prominently in the lives of African-Americans social workers must be prepared to include this critical area into their professional practice. If social workers practice with and within largely African-American communities, such specialized insight may prove both enlightening and invaluable.

Presenter Bio (s): Dr. Hardy's research focuses on the multifaceted roles of the Black Church specifically, and faith broadly, for members of the African-American community. Her work seeks to increase social work's involvement with this population by identifying and overcoming bi-directional barriers of trust and to improve outreach among social work practitioners and members of the African-American faith community.

Workshop Title: Photovoice as a Tool for Exploring Hope and Spirituality among Adolescents

Workshop Presenters: Dana Harley, Ph.D., MSW, LISW-S Vanessa Hunn Ph.D.

Workshop Abstract: Photovoice is an innovative participatory action research method that allows individuals to express their realities through photography. This workshop highlights empirical research that utilized photovoice and in-depth interviews to better understand the perspectives, culture, and lived experiences of low-income African American adolescents in regards to hope and spirituality.

Workshop Number: 20120289 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Describe the photovoice methodology and procedures.
- Identify ethical concerns related to implementing a photovoice research project with children and adolescents.

- Increase awareness regarding perceptions of hope and spirituality among low-income African American adolescents.

Level of Presentation: Intermediate

Target Audience: Social Workers, Church Leaders, Educators

Workshop Description and References: Traditionally, children have not participated in co-constructing research with investigators (Freeman & Mathinson, 2009). This workshop seeks to remedy that situation by exploring the construct of hope and spirituality from the view point of children and adolescents. Photography has been utilized in research with children and adolescents as an alternative means in which to examine various topics of interest (Freeman & Mathinson, 2009). Photovoice is a research method that typically involves giving cameras to research participants and asking them to take pictures in their schools, home, or community related to the topic of interest (Wang, 2006). This particular method has been utilized with populations that have been historically oppressed or marginalized, and particularly with vulnerable populations such as children (Wang, 2006). Limited studies exist that examine hope and spirituality specifically among African American adolescents through the lens of photovoice. This study differs from other studies from a methodological standpoint. To the authors' knowledge, this is the first study to explore hope and spirituality through the lens of photovoice among low-income African American adolescents. This study addresses the gap in the literature by exploring the perceptions of hope and spirituality among low-income African American adolescents from a cultural and contextual perspective. Participant photographs support, augment, and illustrate their perspectives of hope and spirituality this study (Freeman & Mathison, 2009). This study gave new insight to culturally relevant manners in which hope and spirituality is experienced and perceived among low-income African American adolescents. This study highlighted the use of culturally sensitive research methods with populations that have been understudied and marginalized. Findings from the study provided important implications for social work practitioners for understanding the perceptions of children and adolescents. The use of photovoice with such populations offers unique perspectives and allows for expression of broadly conceptualized topics such as hope and spirituality. The workshop provides step by step instruction for conducting a photovoice project from beginning to end. A photovoice study examining perceptions of hope and spirituality among adolescents is used as a guide to demonstrate the photovoice process. Important considerations are addressed such as; identifying culturally appropriate research methods for diverse populations, ethical issues related to conducting a photovoice study, and tips for managing "bumps in the road." Finally, an active learning component of the workshop will engage participants in a hands-on photovoice activity.

Presenter Bio (s): Dr. Dana Harley is a second year assistant professor in the Department of Counseling, Social Work and Leadership at Northern Kentucky University. Dr. Harley is a Licensed Independent Social Worker-Supervisor with the State of Ohio and has over 10 years of clinical social work practice experience. Dr.

Harley specializes in child and adolescent mental health and developmental issues. Dr. Harley is an expert in participatory action research.

Dr. Hunn is assistant professor at Northern Kentucky University. Her research interests include empowerment of disenfranchised populations; spirituality in disenfranchised populations; and retention of college students of color. She has numerous research publications, book chapters, and several international presentations.

Workshop Title: Bringing Heaven down to Earth, A Biblical Foundation for Best Practice

Workshop Presenters: Lynn Harms, LMSW

Workshop Abstract: The opening words of Genesis provides a picture of God bringing order and structure out of chaos, a model He expects His children to utilize in expanding the Kingdom of Heaven in our world today. As practitioners in the helping fields we have the power and authority to continue the expansion of peace and structure out of chaos as we guide our clients through the changes they are making in their lives, and that brings heaven down to earth.

Workshop Number: 20120281 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Identify the difference between doing good work as a means to seek eternal reward verses bringing heaven to earth as a result of good work.
- Identify the models described in the Bible for bringing shalom in the lives of clients and replacing chaos.
- Understand that extending the kingdom of heaven is not just an evangelistic act but has more to do with employing best practice models in application of the arena for professionals helping participants.

Level of Presentation: Intermediate

Target Audience: Social Workers, Church Leaders, Students

Workshop Description and References: Our goal in life is not to be good enough to go to heaven but to work every day in bringing heaven down to earth. Building from a biblical model first described in Genesis 1 and restated in Matthew 11, the Christian social worker has a calling and a unique platform from which to operate in recognizing that our professional services are a vital part of extending and expanding the Kingdom of Heaven. This workshop will explore biblical models of expanding the Kingdom of Heaven by replacing chaos with shalom, a concept that includes not only peace but order and structure. It begins with creation as a model established by God in the beginning. From Sinai God codified how His people should regard the poor, the widow, the fatherless child and the alien in the land. These are based in loving justice, acting with

mercy as we pursue our walk with God. Jesus gives us multiple pictures of this approach to the helping professions from the Sermon on the Mount, parables in Matthew 25 on the Kingdom of Heaven and His response to John's disciples in Matthew 11. Whether we are working in trauma informed care in the foster care systems, providing services to mentally challenged, homeless or other families in crisis, the objectives of our work is based in bringing heaven down to earth. Best practice, no matter the model, is based in serving God by extending compassion and peace to those we seek to serve.

Presenter Bio (s): Mr. Harms has spent 37 years working in the faith based child welfare field, specifically in residential group care, foster care and adoption. Most of those years have been at Children's Home of Lubbock where he has served as president since 1995. Mr. Harms has served on local, state and national boards and committees. He is a graduate of Lubbock Christian University and Texas Tech University with degrees in Education.

Workshop Title: The Impact of Compassion Fatigue on the Quality of Life of Social Workers

Workshop Presenters: Tanya Brice Ph.D.

Workshop Abstract: This paper presents results of research conducted with members of NASW Texas related to their personal experience of compassion fatigue and compassion satisfaction. It examines the emotional and physical impact of chronic vicarious exposure to client trauma on helping professionals and provides methods to incorporate preventative self-care and organizational support.

Workshop Number: 20120331 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Participants will be able to identify risk factors that contribute to compassion fatigue and recognize symptoms of psychological and physical distress related to compassion fatigue.
- Participants will be able to understand the potential of compassion satisfaction, spirituality, and self-care to mitigate the impact of compassion fatigue on a professional's quality of life.
- Participants will learn specific preventative methods that can be used by social work educators, agencies, and supervisors to assist student interns and staff to cope with ongoing work place stress and increase their compassion satisfaction.

Level of Presentation: Intermediate

Target Audience: Social Workers, Educators, Students

Workshop Description and References: Social workers play a critical role in helping clients deal with stress and trauma. The emotional impact of chronic vicarious exposure to these events on helping professionals is an ongoing focus of research (Bride & Figley, 2007). Many studies confirm that those in the helping professions are at high risk of experiencing compassion fatigue, at times referred to as secondary trauma, as a result of the physical and emotional impact of chronic vicarious exposure to negative life events (Bell, 2003; Bride, 2007; Adams, Figley, & Boscarino, 2008; Sprang, Clark, & Whitt-Woosley, 2007). This presentation will provide the results of a mixed method, non-experimental design research study that sought to determine the levels of compassion fatigue and compassion satisfaction experienced by social work professionals in human service settings. The study also explored the mitigating effect that compassion satisfaction, spirituality, and self-care may have on compassion fatigue. Participants included members of NASW Texas and other human service professionals (N= 600+). Data collection began during professional workshops on the topic. As the result of a research partnership with a state National Association of Social Workers organization, the survey was expanded to include an online survey distributed to the members on their list serve. Online data was collected at the university using a program called Qualtrics and then analyzed using SPSS. Participants completed the Professional Quality of Life: Compassion Satisfaction and Fatigue Subscales (PreQOL " CSF-R-III) (Stamm, 2005). The instrument has 30 items measuring three constructs; compassion satisfaction, burnout, and trauma/compassion fatigue. There are ten items for each construct. There were additional survey questions developed by the authors related to demographics, work place stress and integration of health care, personal methods of self-care, and personal observations as to the experience of compassion fatigue and compassion satisfaction in the work place. The presentation will also provide additional information that will assist professionals and educators in recognizing symptoms of compassion fatigue and in learning ways to increase compassion satisfaction. It will assist educators in developing social work curriculum content that will prepare field interns for the impact of compassion fatigue and demonstrate the importance of self-care and influence of spirituality on well-being. Suggestions given by research participants as to the ways their place of employment assists or could assist them in the area of professional self-care are also provided. Adams, R., Boscarino, J. & Figley, C. (2006). Compassion fatigue and psychological distress among social workers: A validation study. *American Journal of Orthopsychiatry*, 76, 103-108. Bride, B. (2007). Prevalence of secondary traumatic stress among social workers. *Social Work*, 52, 63-70. Bride, B. & Figley, C. (2007).

Presenter Bio (s): Tanya Smith Brice is an Associate Professor in the School of Social Work at Baylor University. Dr. Brice's research interests include African American women, social welfare history, female delinquency and program evaluation.

Workshop Title: The Family of Adoption: One Family/Four Narratives

Workshop Presenters: Helen Harris, EdD, LCSW Jennifer Hale RN BSN Beth Harris Caitlin Hale

Workshop Abstract: The adoption narrative is provided in this interactive presentation from multiple perspectives. Presenters include a birth mother, adoptive mother, adopted child, and birth sister in an adoption which occurred twenty one years ago. The workshop will present the story of two families who experienced both loss and then reunion as a new family.

Workshop Number: 20120230 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Hear the adoption narrative from birth parent, adoptive parents and children and be better prepared to work with and support all three
- Understand the common losses and the healing in reunion that are part of the adoption experience
- Apply the principles of Alan Keith-Lucas to the adoption experience

Level of Presentation: Basic, Intermediate, Advanced

Target Audience: Social Workers, Church Leaders, Students

Workshop Description and References:

Presenter Bio (s): Helen Harris, EdD, LCSW is a senior lecturer in the Baylor School of Social Work where she has taught for 16 years. She is the former director of a hospice program in Texas and has worked in foster care and adoptions. She is an adoptive parent of two children.

Jennifer Hale is a nurse and the executive director of a state hospice organization. She is a birthmother of one of the presenters.

Beth Harris is a junior social work student at the Baylor School of Social Work where she serves on the BSW recruitment team. She is the daughter of Helen Harris, her adoptive mother and the daughter of Jennifer Hale, her birth mother.

Caitlin Hale is a college student who is the daughter of Jennifer Hale and sister of Beth Harris. Caitlin was raised by her mother, Jennifer Hale, and lives with her in Dacula, Georgia. She will speak from the narrative of a sibling.

Workshop Title: Current Issues in Online Teaching

Workshop Presenters: Nelson Henning, Ph.D., LISW

Workshop Abstract: This workshop provides a historic overview of online teaching. The strengths and weaknesses in the use of the technology that delivers online instruction will be highlighted. Additional information presented will provide the learner with information regarding contemporary pedagogical issues associated with online teaching. In addition, several ethical issues regarding online instruction will be explored.

Workshop Number: 20120229 -

Learning Objectives: As a result of this workshop, participants will be able to:

- The attendee will be able to identify some of the historical issues in the development of online teaching.
- The attendee will be able to identify several contemporary ethical issues present in online teaching.
- The attendee will be able to identify some of the strengths and limitations of online Teaching.

Level of Presentation: Intermediate

Target Audience: Social Workers, Educators

Workshop Description and References: The material presented in this workshop comes from the presenter's 10 year experience in online teaching. One key topic that will be presented is gaining an understanding of some of the historical issues associated with online teaching. The need and demand of online teaching from a prospective student's point of view. The student demand for online instruction dates back to the beginning of correspondent courses. In addition, a review of the current market pressures will be addressed in the session. Another key topic in this presentation relates to the type of student that may experience success as well as the type of student that may be at risk of doing well utilizing the online method of education. A third topic presented relates to ethical issues in using online instruction. A range of ethical issues from test/quiz taking to faculty evaluations will be covered. Methods to address the ethical issues will be presented to the attendee as well. The utilization of social media in the classroom will be reviewed in the session as well. Finally, an overview of some of the most current software being used in the delivery of online teaching will be covered in the session.

Presenter Bio (s): Dr. Nelson L. Henning is a Licensed Independent Social Worker in the State of Ohio. He has practiced social work in the United States Air Force for 20 years and has been teaching at Cedarville University for over 20 years. He currently serves as Program Director and Chair of the Department of Social Work.

Workshop Title: Faith-related Practice: Diverse and Eclectic Approaches for Social Justice

Workshop Presenters: Carl Holland, MSSW, LCSW, Diplomat

Workshop Abstract: To enable social justice, social workers must have knowledge, skills, and values in (a) fields of practice, (b) population groups, and social problems. Competencies in diverse treatment modalities that include appropriate faith-related components are addressed.

Workshop Number: 20120262 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Articulate basic requirements in spirituality, fields of practice, population groups, and contemporary social problems
- Critically examine case vignettes by utilizing micro-, meso-, exo-, macro-systems; varied social treatments; and voluntary, proprietary, and public social structures.
- Articulate ways to improve applied spirituality and social justice in other areas of faith-related practices.

Level of Presentation: Basic, Intermediate

Target Audience: Social Workers, General Audience

Workshop Description and References: The economic recession has emphasized the need for generalist social workers who have knowledge, skills, and values in diverse practice settings: fields of practice, varied population groups, and social problems. Practitioners must be able to network with agencies/organizations whose auspices include public, voluntary, and proprietary. To render social justice, social workers must be able to integrate research-generated knowledge and appropriate faith-related knowledge and values. This presentation will feature vignettes drawn from diverse practices in (a) child welfare/international adoptions, (b) developmental challenges, (c) health and mental health, (d) homelessness, and (d) juvenile justice. These teaching cases include social systems dimensions toward social justice: micro- meso-exo-macro systems. Faith-related components are integrated into local, state, national, and international settings.

Presenter Bio (s): MSSW, LCSW, ACSW, Diplomat Clinical Social Work; Emeritus, Social Work, ISU; /Adjunct, Parkland College

Workshop Title: Church Based Substance Abuse Programs in Russia: Benefits and Challenges

Workshop Presenters: Beryl Hugen, Ph.D.

Workshop Abstract: In the 1990's Russian evangelicals became involved in addressing a variety of social issues, in particular, substance abuse rehabilitation. For evangelical communities, this rehabilitation movement is also the most successful evangelism model in Russia today. Participants will learn the intervention strategies centers employ along with the benefits and pitfalls encountered in combining evangelism and social programming goals.

Workshop Number: 20120313 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Identify intervention approaches that rehabilitation centers employ in dealing with substance abuse in Russia.
- Articulate the benefits and potential pitfalls in combining evangelism and social programming goals.

Level of Presentation: Intermediate

Target Audience: Social Workers, Church Leaders, Educators

Workshop Description and References: From the 1990's when the freedom of conscience and religion' came to Russia, evangelical believers have been involved in efforts to address a variety of social issues in Russian society. One of these efforts is in the area of substance abuse rehabilitation. For evangelical communities, the social rehabilitation movement is also the most successful evangelism model working in Russia today. These social rehabilitation programs are either directly operated by an evangelical congregation or after being started by a congregation, are now independent, but maintain a strong relationship to the initial sponsoring congregation. In the middle half of the 20th century alcohol consumption was only at approximately 3.3 (liters per capita), significantly below levels in Europe at the time. By 2001, consumption had risen to 15.0. Current estimated alcohol consumption ranges from 15.8 (official World Health Organization (WHO) estimates) to almost 18.0 l (Nemtsov, reported in Leon, Shlolnikov, & McKee, 2009). This compares to 9.4 in the United States. The WHO considers 10.5 and over to be "high consumption" (WHO, 2011). While alcohol consumption in Russia has a significant impact on mortality and social problems, it is not the only substance that is causing concern. Today the use of heroin, other opiates, and newer designer drugs is epidemic in Russia. Ironically, despite the fact that substance abuse ministry is one of the most active sectors of religious activity of evangelical believers in the Russian Federation, there is, to this day, no systematic study and analysis of this work. Two organizations, The Evangelical Alliance Relief Fund and St. Petersburg Christian University, recently came together to address these issues by sponsoring a research project that seeks to identify the strengths and challenges of the social rehabilitation movement. The project uses data collected from 12 rehabilitation centers. Five are located in the Krasnoyarsk region. Four are affiliated with the Baptist union; one a private center. Seven centers are located in the Sverdlovsk region, each affiliated with the Pentecostal evangelical tradition. The 12 centers range in size from having a capacity to serve 12 to 50 clients. The information was collected from a brief questionnaire program directors completed, an interview with program participants, literature related to the program (i.e. daily schedule), and direct observation. The study attempts to identify the following: the theory of change or logic model rehabilitation centers use to effect change in program participants; what programs define as outcomes, and how these outcomes are measured; to understand the role of Christian spirituality in the program; and to identify the forms of financial support.

Presenter Bio (s): Professor Emeritus at Calvin College, Grand Rapids, Michigan. Editor of the first three editions of "Social Work and Christianity: Readings on the Integration of Christian Faith and Social Work Practice." I have taught and completed research in Russia for over 15 years. Research interests are in the role of faith in faith-based organizations and programs.

Workshop Title: Help, How Do I Do This? Developing Spiritually Sensitive Social Work

Workshop Presenters: Julie Hunt, MSSW, LCSW Katie Cross BSW Ali Hearon

Workshop Abstract: Students face the challenge of how to ethically and sensitively integrate their faith into their work. A self-guided tool, created by the presenters, seeks to assist in establishing and maintaining these skills. Participants will discuss various ways to self-assess and critically analyze their ethical and professional spiritual engagement with clients.

Workshop Number: 20120333 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Identify the challenges that are present with integrating faith in social work practice
- Provide a tool to assist participants in their own spiritual self-assessment
- Discuss practical ways to ethically integrate faith into their work with clients

Level of Presentation: Basic, Intermediate

Target Audience: Students

Workshop Description and References:

Presenter Bio (s): Julie Hunt is Assistant Professor of Social Work at Belmont University in Nashville, Tennessee where she teaches a range of courses including Spirituality in Social Work and Practice. She has interests in the intersectionality of faith and social work, as well as the subject of Empathy in teaching and parenting. She is married to Dave and they have three children: who fill their home with energy, fun and chaos. Julie loves to read, hike, and cook.

Katie Cross is a recent BSW graduate of Belmont University. She hopes to work in the field with children and families. She is from Nashville and loves calling Tennessee home. She enjoys reading, being outside, learning new things, a good meal, and being self-aware. She has experience working with children and adolescents, and in the field of addictions.

Ali Hearon is a native of Nashville, Tennessee. She is a senior Social Work major at Belmont University, who loves learning about counseling skills, public policy, and painting. Her Christian faith sets the foundation for her work and she is active in her local church, college chapter of International Justice Mission, and prayer ministries on campus. Ali values relationships, traveling and adapting to various countries.

Workshop Title: Abortion: A Matter of Social Justice

Workshop Presenters: D. Lynn Jackson, Ph.D., LCSW, ACSW

Workshop Abstract: Social workers have been actively working within the reproductive justice movement to help women obtain abortions while facing major policy restrictions within their home states. Many of these social workers with religious affiliations and spiritual beliefs have embraced this movement as a matter of social justice.

Workshop Number: 20120341 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Participants will understand what Reproductive Justice is and how this is important to a social justice movement.
- Participants will learn how various religions look at abortion and the ability for a woman to make this decision.
- Participants will learn of pending legislation i.e., fetal personhood amendments and how women will be further impacted by these restrictive policies.

Level of Presentation: Basic, Intermediate, Advanced

Target Audience: Social Workers, Students, General Audience

Workshop Description and References: This presentation will explain reproductive justice and provide the context for how social workers are able to shift away from just the idea of women advocating for control of their bodies to a broader analysis of racial, economic, cultural, and structural constraints on power (Sister Song.net). We will also explore the disconnect between a woman and her relationship to God (as she perceives it) when she is denied the ability to make her own decision and instead someone else's conscience is substituted for hers. Further we will explore Christian perspectives as it relates to abortion and provide further analysis related to the NASW Code of Ethics. Fetal personhood will also be touched on as an issue that continues to be explored as a further restriction to abortion within states. Summary of Key Topics:

1. Explanation of Reproductive Justice
2. Respecting a woman's ability to make her own decision
3. Christian perspectives on abortion
4. Fetal personhood legislation

Presenter Bio (s): Lynn Jackson is an Assistant Professor and Field Coordinator at the University of North Texas. Lynn has been active with abortion funds for the last 19 years and is currently on the board of the Texas Equal Access Fund in Dallas, Texas. Currently, she serves as the President of the Network Board of Directors and was honored in 2010 as a Women's Health Hero by Our Bodies, Our Selves.

Workshop Title: Dialogue Journals: A Supervision Tool

Workshop Presenters: Staci Jensen-Hart, MSW, LCSW Gina Shuttleworth BSW
Jodi Davis

Workshop Abstract: Dialogue journaling is a supervision tool which has potential to transform learning within field and employment settings. Dialogue journals enhance reflective practice, critical thinking, and integration of faith in practice. The impact of dialogue journaling within a field setting will be explored through perspectives of student, field supervisor, and field director.

Workshop Number: 20120317 -

Learning Objectives: As a result of this workshop, participants will be able to:

- 1. Understand the potential of Dialogue Journaling as a supervision tool.
- 2. Incorporate Dialogue Journaling within education and practice settings as a tool to develop reflective practice skills.
- 3. Experience how Dialogue Journaling can assist in integrating faith and practice through participation in a partner activity.

Level of Presentation: Basic, Intermediate, Advanced

Target Audience: Social Workers, Educators, Students

Workshop Description and References: Dialogue journaling is a form of interactive writing in which a student and teacher engage in written conversation on a regular basis over a designated period of time (Peyton, 2000). Dialogue journaling between a field supervisor and student is essentially a forum for shared learning (Bunkers, Berkland & Berkland, 2006). Dialogue journaling facilitates the integration of faith in practice as students have opportunity to articulate issues related to client spirituality and explore their own faith in relationship to practice. The process of committing thoughts to paper facilitates learning (Britton, 1972; Sebranek, Meyer & Kemper, 1997). Writing enables the development of reflective practice as students have opportunity to reflect-on-action and develop the skill to reflect-in-action (Knott & Scragg, 2010). Reflective practice assists students in developing critical thinking skills required for complex decision-making necessary for effective social work practice (Wilson, 2011). In the process of dialogue journaling, the field supervisor serves as a model for reflective practice. The

field supervisor functions as a guide for the student in "searching through uncertainty via reflection" (Neufeldt, 1999 as cited in Skovholt & Trotter-Mathison, 2011, p. 88). The field supervisor's feedback serves as validation, correction, or brings depth to understanding (Van Horn & Freed, 2008). Dialogue journaling offers an opportunity for mentorship in which both student and supervisor embark on a learning journey (Wong et al., 2009). Matters of faith, family, and self-care are at the center of many students' lives (Moore, Bledsoe, Parry & Robinson, 2011). For Christian students the idea of dialogue journaling is analogous to prayer journaling in which a "disciple" engages in written prayer communication with God. In the process of journaling, themes emerge between the practice of social work and spirituality (Moore, Bledsoe, Parry & Robinson, 2011). The journaling of challenges and prayers enables the student to reflect on God's leading in life. Dialogue journaling serves equally important but distinctive purposes for the student, field supervisor, and field director. For the student, dialogue journaling offers a venue in which to express thoughts and integrate personal views with the views of others (Van Horn & Freed, 2008). For the field supervisor, dialogue journals provide a means to be "supportive, positive" and available" (Skovholt & Trotter-Mathison, 2011, p. 88) and also a method to assess student needs and progress. For the field director, excerpts of dialogue journals give insight as to learning and support needs for both student and field supervisor. Dialogue journaling can also be used as a mentoring tool with employees in practice settings and assists in developing reflective practice skills. The importance of mentoring to professional development is well established (Tillman, 2003; Bunkers, Berkland & Berkland, 2006).

Presenter Bio (s): Staci Jensen-Hart, MSW, LCSW, ACSW is an Associate Professor/Field Director at Idaho State University in the Department of Sociology, Social Work, and Criminal Justice. Staci was in direct social work practice with children and families for 20 years prior to her faculty appointment. Staci's research interests include integrating social work theory and practice, spirituality, child welfare, resiliency, and play.

Gina Shuttleworth, BSW, is a recent graduate of Idaho State University. Gina enjoys volunteering in her community. Her practice and research interests include gerontology, homelessness among older adults, spirituality, and immigration reform.

Jodi Davis, LMSW, is a Certified Elder Care Coordinator with Esplin & Packer Law Office in Blackfoot, Idaho. Jodi is a member of NASW, Life Care Planning Law Firms Association and the National Phi Alpha Social Work Society, Rho Gamma Chapter. Jodi enjoys counseling children, adolescents, and families. She hopes to increase the availability of community outreach programs to bridge the generation gap between seniors and adolescents.

Workshop Title: Was Abigail a Social Activist?

Workshop Presenters: Ann-Marie Jones, Ph.D., MSW, LGSW

Workshop Abstract: What does the story of Abigail in the Bible teach us about being social activists? Social workers must recognize that 2013 is the time to take a stand for

what we believe. We must be willing to leave our comfort zone and help the community to reach its full potential.

Workshop Number: 20120250 -

Learning Objectives: As a result of this workshop, participants will be able to:

- 1) To understand which course of action could work to effect change in your community.
- 2) To understand how social activism can be integrated peacefully into faith based communities.

Level of Presentation: Intermediate

Target Audience: Church Leaders, Educators, Students

Workshop Description and References: According to Wikipedia, social activism is "the intentional action to bring about social change, political change, economic justice, or environmental well-being" (wikianswers.com, 2013). Based on this definition, it would seem that the story of Abigail saving her husband, Nabal from being ravaged by King David would qualify as being an activist. Or her saving King David from ruining his future, as Israel's King, by destroying Nabal, his property and whatever would stand in his way, would also qualify as being an activist. All of this would help to bring about social and economic change, environmental well-being, not to mention having serious political ramifications. Abigail states "Please do not let my lord pay attention to this worthless man, Nabal" since the Lord has restrained you from shedding blood, and from avenging yourself by your own hand" (1 Samuel 25, KJV). Abigail became a social activist before the name Christian was penned in the New Testament, which means that this wasn't a new idea and the New Testament Christians were only following their ancestors' promptings. If this is true, then why aren't more Christians in 2013 standing up for what they believe? Yes, we vote, every four years and maybe in some local elections, if we remember, but isn't there more to be done? What are we teaching our social work students? Just write policy; just take care of children through adoptions and foster care; become a professor like me! Where is the action? Where is the social activism? For that matter, what are we as professional doing to be activists to affect change in our community, city, state or Nation? According to Blake & Ooten (2008), "Learning about the historical traditions of social movements is critical for today's students" (p. 63). In 2013, we are looking for our students, as well as the professionals, to take a stand for something. There is an old saying "If you don't stand for something, you'll fall for anything" (Author and date unknown). Let's teach our students and anyone within our sphere, who is willing to listen, to stand up for something. Gentile & Gutwill (2005) stated that they decided to "organize a group of psychotherapists to apply their knowledge toward social justice activism" (p. 122). Social work teaches knowledge, values and skills; if it hasn't been done in your area, let's get together and organize them for "social justice activism". Let's not let Abigail stand alone. Of course, Abigail is

representative for men and women, anyone can be an activist, and you just need to want to make a change badly enough.

Presenter Bio (s): Ann-Marie Jones is Assistant Professor in the Department of Social Work at Lincoln Memorial University. She is a graduate of Oakwood College (now University) with a BSW in Social Work, of the University of Central Florida, with an MSW, and of Capella University with a Ph.D. in Human Services.

Workshop Title: Deep Compassion & Good Practice: Pushing the Praxis of Church & Profession

Workshop Presenters: Donald Jordan, LMSW Mary Anne Poe LAPSW, MDiv
Rhonda E. Hudson, PhD Lisa L. Peoples, BS

Workshop Abstract: Churches serving together toward the mission of a faith-based nonprofit might seem a utopia. As organizations work toward evidenced-based practice, trauma-informed care and strengths-based approaches, the praxis of congregational collaboration offers both opportunity and threat. This workshop explores challenges, successes and practical approaches for organizations and churches striving to work together to address community needs.

Workshop Number: 20120364 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Identify the struggles of merging professional social work values with common congregational personalities and operations.
- Articulate the key concepts that promote organizational integrity and progress as well as congregational satisfaction and insight development.
- Clarify immediate opportunities for their own congregations or organizations to begin practicing in ways that value both deep compassion and good, professional practice.

Level of Presentation: Intermediate, Advanced

Target Audience: Social Workers, Church Leaders, General Audience

Workshop Description and References: Once faith-based nonprofits have churches agreeing to partner with them toward their own organizational mission, what are the struggles and opportunities found in this engagement? What are the implications of putting organizations and congregations together when each have their own unique values and processes? This workshop will provide a brief overview of a medium-sized, faith-based nonprofit whose mission is to "alleviate suffering, promote dignity and foster hope," by operating multiple programs for those who are homeless and for families and children at risk. The workshop will then facilitate dialogue and solution-focused

conversations about the challenges and opportunities found at the praxis of congregational involvement and professional social work practice. Specifically, what happens when an organization pushes toward best-practice training, trauma-informed care standards, and overall strengths-based approaches while working with congregations who intend to "do good" and operate under more traditional church understandings of the integration of faith and charity? How does an organization seek to assist clients in moving toward rehabilitation and development when churches are more comfortable and satisfied serving in relief modes? Practically, the workshop will offer specific examples through case studies of instances where collaboration ultimately threatens programs as miscommunication and crossed understandings of deep compassion and good practice create highly political and tentative situations. Case studies will explore hurdles presented, collaboration achieved, and the ultimate birth of a new kind of reality where church and organization learn together what it means to pair compassion and professionalism for the sake of community development. In working toward a praxis which renders sustainability and strong partnerships between organizations and congregations, while there is potential for great harm to congregations, agencies, and communities alike, there is also potential for clear and hopeful signs of kingdom come.

Presenter Bio (s): Donald teaches as adjunct faculty in the School of Social Work at Union University, and is currently a self-employed social worker serving as a clinician for the local mental health clinic, and as the Director of Education and Development for Area Relief Ministries. He serves on the Board of Directors for both local and international non-profit organizations.

Mary Anne Poe is Professor of Social Work and Director of the Center for Just and Caring Communities at Union University in the School of Social Work. She serves on the board of Area Relief Ministries and chairs the Program Committee.

Rhonda is an Associate Professor of Social Work and Acting BSW Director at Union University. She serves on the Board of Area Relief Ministries and chairs the Governance Committee.

Lisa L. Peoples, BS, is the Executive Director of Area Relief Ministries in Jackson, Tennessee and has overseen the organization's growth to nearly five times its budget when she arrived, and the addition of multiple new programs and staff.

Workshop Title: Healing Black Families from Within: The Case for Black Family Ministries

Workshop Presenters: Sheila Joyner-Pritchard, MSW, CPP

Workshop Abstract: Trending issues of black on black violence, poverty, parenting, emerging affluence, gentrification/homelessness, health/mental health/education disparities have to be addressed with more relevancy. No longer can passivity or "judge and jury" attitudes be the order of the day. Meeting African American families where we are, based on where we've been is a must for intercultural and multicultural ministries, churches and other faith-based settings.

Workshop Number: 20120403 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Understand and integrate applicable and replicative skills in their work with African American families in a variety of faith-based and community-based settings.
- Identify and apply relevancies of efforts in working with African American families in black family ministry work in intercultural and multicultural settings.
- Make use of related research findings, resource materials and experiential efforts of participants and presenter alike in black family ministry work.

Level of Presentation: Intermediate

Target Audience: Social Workers, Church Leaders, General Audience

Workshop Description and References: Presentation Description: The workshop will look at the black family ministry as a form of ministry that is most valuable when it is based on its history-particularly in the African Diaspora, slave quarters, African American church and its relevancy to today's needs of African American families. It takes into account that even though the African American family is not monolithic and one dimensional as is it is often thought, there is a skill base that is needed in addressing these needs in the multitude of present day faith-based settings (i.e. churches, ministries, community-based agencies, etc.) The issues facing African American families do not just face African American families in worldly setting as we would like to think. The issues face African American families while they sit in the pews and the pulpit. The issues impact African American families in improvised families and in affluent families, in African American families of faith and African American families who lack faith!

Summary of Key Topics Covered: (1) Provide a historical perspective of the black family support efforts across the African Diaspora (homeland) (2) Discuss the black church as a helping agent historically; (3) Undertake a review of the literature on black family ministries in black churches/ministries and multiracial faith-based setting; (4) Describe presenters own experiences in black family ministries efforts as relevant and valuable to the workshop focus; (5) Report findings related to sample research on black family ministry efforts conducted in preparation for workshop (looking at local, regional and national sampling); (6) Seek workshop participants' input and dialog on making case for black family ministries; (7) Address perceived workshop participant challenges; (8) Provide examples of some successful black family ministries and resources for replication consideration; (9) Provide resource handouts on above topics, inclusive of bibliography. (10) Questions and answers period as related to workshop focus.

Presenter Bio (s): Soon to be renewed member of NACSW, I am a member of the 2013 NACSW Conference Planning Committee. I am a founder of Village Keepers, Inc., a family resource center in its 16th year. My faith-based experience includes being Ordained Elder in the Presbyterian Church (USA) and formerly Coordinator of Children's

Ministry for 15 years at my local church. A Clinical Social Worker by education, certified in prevention, I am parent of a 19 year old.

Workshop Title: Putting Humpty Together Again: Making Peace Through Conflict Transformation

Workshop Presenters: Kay Julien, M.Ed., Ph.D.

Workshop Abstract: This workshop offers conflict transformation coaching skills for supporting positive personal change in clients struggling with conflict interactions. Through the model presented, participants will be guided in linking theory to practice, and in developing new practical strategies for increasing effectiveness in this arena that are immediately applicable to their work.

Workshop Number: 20120353 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Participants will be able to describe the phases of a conflict transformation coaching model for direct application when faced with a one-on-one conflict intervention situation.
- Participants will be able to describe the components of the social perception model, Correlation of Emotion Regulation and Person Perception, and to discuss its implications for conflict transformation processes.
- Participants will engage in transformative strategies and skills applicable to relational conflict and will be able to formulate a plan for assisting clients in successfully increasing their capacities to affect the transformation of destructive conflict.

Level of Presentation: Intermediate, Advanced

Target Audience: Social Workers, Church Leaders, General Audience

Workshop Description and References: Those who promote the fairer treatment of individuals through social justice understand that positive movement along this continuum cannot be solely based on institutional restructuring, but must include personal transformation, for the seeds of social justice lie in the hearts of individuals. Individual change leads to social change. The Christian faith contributes significantly to this perspective of personal responsibility in social processes, emphasizing our task to deal with our fellow human beings in relationship. Biblical instruction urges us to see equality in one another, and exhorts us to bear each other's burdens, looking not only to our own interests but also to the interests of others (Rms. 15:1, Gal 3:28, Gal. 6:2, Phil. 2:4). Conflict transformation coaching fosters growth in the dimensions of both personal strength and compassion for others. It upholds these Christian values, supports biblical

intentions for peaceful relationships, and contributes to the pursuit of social justice objectives. The purpose of this workshop, presented by an experienced social worker and a conflict transformation specialist, is to enhance professional development by introducing participants to a conflict transformation coaching framework, and to provide strategic skills for immediate application to their practice or ministry. A specific coaching model will be utilized to focus on practical strategies for helping clients change their conflict behaviors and their perceptions of others, thus developing more peaceful responses to employ in their broader social contexts. The content of this session is based largely on the transformative approach to conflict articulated by Bush and Folger (1994, 2005), and is also informed by psychosocial research in emotion regulation and person perception, differentiation of self, and interpersonal conflict in secular and Christian contexts (e.g., Heller & LaPierre, 2012, Forgas & Bower, 1987, Bowen, 1978; Skrowan, 2000; Avnir & Shor, 1998; Griffin & Apostol, 1993; Regina, 2000; Freidman 1985, Leibert, 2000; Boers, 1999). In addition to a brief discussion of transformative theory, there will also be a short presentation of cross-disciplinary connections to this intervention, highlighting a suggested relationship between person-perception and emotion regulation. However, the workshop's focus will be on the specific practical skills and steps that are contained within the phases of the coaching model. The material will be presented through a combination of didactic portions with a/v support, interactive skill building exercises, and/or role-play vignettes. Examples from practice stories will also be referenced throughout the presentation.

Presenter Bio (s): Dr. Kay Julien is a conflict transformation coach in private practice at Orlando, FL. She earned her M.Ed. at the University of GA, and completed her doctoral work in conflict management at Trinity Theological Seminary. Kay is a member of the Assn. for Conflict Resolution, the American Assn. of Christian Counselors, & the Int'l Christian Coaching Assn. She is an experienced speaker on the transformative approach to conflict and its applications.

Workshop Title: Insulated Organizations; Immigrant Congregations

Workshop Presenters: Songmin Kim, M.Ed., M.Div.

Workshop Abstract: This workshop will examine the potential and challenges in connecting Korean American Immigrant Churches (KAIC) as a social service provider for the society at large. The participants will learn about the reasons why KAIC has been disconnected from the social service provision for the wider community as they have been overlooked by various stakeholders. The practical implications for social workers and church leaders will be discussed.

Workshop Number: 20120336 -

Learning Objectives: As a result of this workshop, participants will be able to:

- 1. Identify the great potential of KAIC as a valuable partner by learning the history, characteristics, and socio-economical demographics of KAIC.
- 2. Explain the phenomenon of insulation of KAIC in terms of social service provision for the wider society beyond their own ethnic group.
- 3. Put more efforts into connecting with immigrant congregations for better service provision.

Level of Presentation: Intermediate

Target Audience: Social Workers, Church Leaders, General Audience

Workshop Description and References: Korean American/Immigrant Churches (KAIC) play a central role in Korean American/Immigrant communities, providing social services, job networks, and a place for belonging and meaning, as well as reinforcing ethnic identity and culture (Choi, 2003; Kim, 2010; Min, 1992). Yet, it is notable that KAIC have been insulated in terms of social service provisions for the community beyond their own ethnic group (Jo, Maxwell, Yang, & Bastani, 2010; Min, 1991). There is an escalated trend to partner with local congregations to form a better community to meet various needs in the community. One of the missing groups in this trend is KAIC. Despite the increased visibility and potential in terms of social service provision for the wider society, KAIC have not been fully tapped by various stakeholders (Boddie, Hong, Im, & Chung, 2011). To explain and discuss this phenomenon, first, this presentation will explore the history, characteristics, and socio-economical demographics of KAIC to demonstrate its great potential as an attractive group to partner with for better community service works. Second, both social cohesion theory and bridging social capital theory will be applied to examine the reason why KAIC take an active role in helping their own group members while they do not actively participate in helping meet the needs of the wider society. The theory of social cohesion will be applied to KAIC to examine the impacts of cohesive relationship among the members of KAIC to the social service provisions for both inner group members and the wider society. The theory of bridging social capital will be used to understand the reason why KAIC have not actively participated in helping meet the needs of community beyond their own ethnic group. Finally, through the discussion of practical applications for social workers and church leaders, the presentation will encourage participants to put more efforts into work with immigrant congregations for more effective service provision.

Presenter Bio (s): My name is Songmin Kim from South Korea. I have two master degrees in M.Ed in Counseling Psychology and M.Div (concentration on pastoral counseling). Currently, I am a third year doctoral student at the graduate school of social work at the University of Denver. I am interested in studying about how to enhance the roles of immigrant congregations in terms of social service provisions for the wider society beyond their own ethnic group.

Workshop Title: Girls on the Streets: Church & State Support for Street Girls in Ghana.

Workshop Presenters: Rose Korang-Okrah, Ph.D., MSW

Workshop Abstract: This paper examines the vulnerability and resilience of street girls (Kayayei) in Ghana and the role that churches, government and non-governmental organizations play in helping these girls get out of the streets. Push & pull factors for their moving to the streets, coping strategies, the role of church and state in their well-fare and implications will be discussed.

Workshop Number: 20120381 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Know, understand and learn about some of the impacts of globalization, resulting in "internal migration" of the youth from rural and poor areas to the big cities in many developing countries.
- Understand the coping strategies applied by these vulnerable girls, in particular, to help them remain resilient despite the risks and challenges that confront them on the streets.
- Understand how Church and State collaborate to support the street children and create better live opportunities for them in order to curb the influx of the youth to the big cities.

Level of Presentation: Intermediate, Advanced

Target Audience: Social Workers, Church Leaders, General Audience

Workshop Description and References: This paper examines the vulnerability and resilience of "internal migrant" girls from the rural areas, especially the Northern regions to the streets of big cities in Ghana, especially Accra and Kumasi. Most of these migrant girls from rural areas, especially from the three northern regions to the market centers in these big cities come to serve as "kayayei," girl-head-load porters who carry goods and loads on their heads for negotiated fees. Some of these girls are as young as 8 year old (Agarwal, Memunatu, Apt, Grieco, Kwakye & Turner, 1997) who have moved away from their families and are working under very poor conditions and are vulnerable to both physical and reproductive health risks, especially sexually transmitted infections including HIV/AIDS (Awumbila and Ardayfio-Schandorf, 2008) . Factors of their vulnerabilities and resilience will be discussed. The phenomenon of migration is better understood from the analysis of the "push" and "pull" factors associated with the movement. The pattern of internal migration in Ghana, especially from the north to south, has previously and historically been male-dominated, with females joining their husbands later for economic and social-related reasons (Awumbila and Ardayfio-Schandorf, 2008). Currently, this pattern has changed and now the female youths are moving independently of their families to the cities of Accra and Kumasi in search of livelihood. Apart from the impact of globalization and the inequalities in the distribution of national resources, most of the street girls use the pull of the "economic enticement" of the market centers to get away from abject poverty, unaccepted cultural practices and beliefs (such as, betrothal to

very old men and tedious household chores as a result of gendered socialization) as well as dropping out of school without any employable skills. About two decades ago, in 1990, the Catholic Church in collaboration with the Department of Social Work (specifically, the head of department at that time, Dr. Nana Araba Apt.) conducted the first ever survey of the street children in Ghana. Subsequently, the Catholic Action for Street Children (CAS) in Accra, established in 1992, built the "House of Refuge" for developing many varied programs to provide support and protection to street children. CAS, other churches, (Methodist Church), and a number of state and non-governmental organizations have formed coalition to support these vulnerable children, in order to help minimize the influx of young children to the streets. The main focus of this paper is to explore the impact of various contributions from CAS and the other organizations on the Kayayie and how that has helped to improve the lives of the beneficiaries. I am particularly interested in how the church and state collaborate to help street children, especially the kayeyei and the implications of this help for curbing children, especially girls "flooding" the streets of big cities in Ghana.

Presenter Bio (s): Dr. Rose Korang-Okrah, an Assistant Professor in Social Work, has a BA in Social Work with Psychology from the University of Ghana, MSW from Washington University in St. Louis and Ph.D. from the University of Illinois, Urbana-Champaign. Courses taught include HBSE (I & II); International Social Work; Cultural & Diversity Competency; community org. & devt.; Social Welfare Policy. Research interests focus on gender and development and Christianity & Social Work.

Workshop Title: Roots: NACSW's Decade of Identity, 1950-1959,

Workshop Presenters: Edward Kuhlmann, M.S.W., D.S.W., ACSW

Workshop Abstract: The North American Association of Christians in Social Work was founded in 1950 as a series of annual conferences sponsored by the Wheaton College Sociology Department. This workshop explores the motives, process, and concerns of the founders which shaped NACSW in its first decade, and continue to influence it today.

Workshop Number: 20120292 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Understand the early history of NACSW, within the context of the reemerging movement of Christian social concern in the United States and the larger reemergence of a sectarian perspective in social work and social welfare.
- Understand the theological and logistical issues facing the founders of NACSW and how they continue to confront the association today.

Level of Presentation: Basic, Intermediate

Target Audience: Social Workers, Church Leaders, Educators

Workshop Description and References: Utilizing minutes of the organizing committee, the board of directors, executive committee, and membership meetings, as well as other archival records, recollections of early leaders, and two published histories, this workshop will explore the foundational decade (1950-1959) of what we know today as the North American Association of Christians in Social Work, within the context of the reemerging movement of Christian social concern in the United States, and the larger reemergence of a sectarian perspective in social work and social welfare. Workshop participants will be "introduced" to NACSW's "founding mother" (sociologist Dr. Lamberta Voget) and other early leaders. Foundational issues will be discussed, including the impetus and motives for organizing; the religious, professional, and geographical identity of the organization, and their reflection in its early names; the initial programs and services; and the vision for the future. Particular attention will be given to the questions of why the organization came into existence when it did (i.e., 1950) as a "conference for Christian social workers," the significance of the name changes (1953: Evangelical Social Work Conference; 1956: National Association of Christian Social Work; 1957: National Association of Christians in Social Work), and the implications these questions have for the present and future of NACSW.

Presenter Bio (s): Dr. Kuhlmann holds a B.A. degree in Biblical Studies from Wheaton College, and M.S.W. and D.S.W. degrees from the University of Pennsylvania. He is Professor Emeritus of Social Work at Eastern University, where he chaired the Social Work Department for forty years. He has been a member of NACSW since 1966, having attended his first national conference in 1959. He served as NACSW's first Executive Director from 1980 to 1997.

Workshop Title: Justice, Faith, and Social Work: Lessons from the Social Gospel and Today

Workshop Presenters: Joseph Kuilema, MSW

Workshop Abstract: Justice was at the core of the social gospel movement from which social work emerged. Justice is also an increasing presence in discussions among Christians today. This presentation examines social gospel theologians like Walter Rauschenbusch, as well as contemporary figures like Nicholas Wolterstorff, for insights on the role of justice.

Workshop Number: 20120332 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Understand the role justice played in the Social Gospel movement, and its relation to the founding of social work.

- Appreciate the renewed focus on justice today, especially within Christian culture in the U.S.
- Be able to articulate the role of justice within both Christianity and social work.

Level of Presentation: Basic, Intermediate

Target Audience: General Audience

Workshop Description and References: In a characteristically fiery opening sermon at the 1912 National Conference of Charities and Corrections in Cleveland, Walter Rauschenbusch declared that, "Redeeming men is no flow of perfumed charity. It is dirty work. It means bad smells, filthy sights, and worse. It also means fighting. The causes of misery are never only in the people who are miserable. They are in those who profit by their misery. People are submerged partly because others are riding on them and putting their heads under water. All genuine redemption consists in making the exploiters stop exploiting." □ Rauschenbusch's contemporary Washington Gladden issued a similar call directly to the church, saying, "There can be no justification in these days for any institution calling itself a church which is not pledged with all its resources, with all its convictions, with all its loyalties, with all its enthusiasm to the work of helping the weak, of defending the oppressed, of comforting the sorrowful, of lifting up the lowly. The time has passed for any religion that means less than this." Such statements from Social Gospel theologians were commonplace in the sermons and proceedings of the early social work conferences. The belief in radical vision of Christian justice permeated the profession in its infancy, and is just as clear in the words of some of social work's founders, including Jane Addams, who in her Presidential address to one of the early conferences stated, "Are not the widow and the fatherless the scriptural and traditional objects of Charity?. To refuse relief to the mother of dependent children in order to compel her to support them, is therefore manifestly absurd; to grant her relief not in support of her economic insecurity, but merely in aid of her destitution, is an unending process." The demise of the Social Gospel movement in the world wars, and the revival of a more individual gospel focused on piety and salvation, occurred at the same time as social work moved towards more clinical practice models. Social work's interest in social justice has been rekindled to a certain degree, but there are reasons to believe that justice broadly is also experiencing a renaissance in Christian culture. Examples include the Justice Conference, founded in 2010 (<http://thejusticeconference.com/about.html>) and the ongoing focus on justice within the Christian Community Development Association. One of the intellectual father's of this renewed focus has been Nicholas Wolterstorff, who has written several volumes on the topic. This presentation examines this renewed focus on justice and the theology that is driving it, and makes the case that Christians in social work have much to learn from it, and from the once passionate place that justice played in the dialog between the church and the profession.

Presenter Bio (s): Joseph Kuilema teaches in the social work program at Calvin College in Grand Rapids, MI. He obtained his MSW in 2006 from the University of Michigan

and is currently a doctoral student at Michigan State University. Research interests include global social work, West Africa in particular, and issues of justice in urban America.

Workshop Title: Implicit vs Explicit Memories: Why I Believe It in My Head but Not My Heart

Workshop Presenters: Beth Lamberson, LMSW Elodia Flynn LCSW

Workshop Abstract: The Bible speaks openly and clearly of God's love and acceptance of Christians, but why is it that so many say that they believe it's in their heads, but not their hearts? Jesus said that the "truth will make you free," but what truth? This study on the impact of implicit memories provides a neurobiological basis for why so many find it difficult to embrace the truth of the Father's love and their new role as a child of God.

Workshop Number: 20120318 -

Learning Objectives: As a result of this workshop, participants will be able to:

- To understand the difference between implicit and explicit memories
- To understand the impact of implicit memories on core beliefs
- To understand the application of James 1:8 and John 8:32 in light of the double-mindedness that results from incongruence between implicit and explicit memory systems.

Level of Presentation: Intermediate

Target Audience: Social Workers, Students

Workshop Description and References: Multiple memory systems provide people with the ability to learn and recall life events (LeDoux, 1996). Researchers have found two distinct types of memory: The first, explicit memory, consists of conscious recollections which can be verbalized. The second, implicit memory, is comprised of memories that are not conscious and cannot be verbalized. It contains three types of skill learning: priming, procedural memory, and emotive and affective memory (Mancia, 2006). Siegel (2011) states, "Implicit memory encodes our perceptions, our emotions, our bodily sensations, and, as we get older, such behaviors as learning to crawl or walk or ride a bike" (p. 150). These implicit memories when activated have no "internal sensation that something is being recalled. They merely influence emotions, behaviors, or perceptions directly, in the here and now, without awareness of their connection to some experience from the past" (Siegel D., 2001, p. 74). While a person will more than likely never explicitly remember his or her experiences as a baby, implicit memories become the basis for an individual's internal working model of self, others (Siegel D., 2001) and eventually God (Thompson, 2010). Siegel (2011) further explains that implicit memories feel true and leave the individual believing that his response is based on his current

judgment rather than based on an implicit emotional reaction stemming from explicitly forgotten past events. James 1:8 describes the plight of an individual who has a left-brain belief in the goodness and love of God, but a right-brain, somato-sensory, affective belief in his own worthlessness and incompetence. Often clients will say that they believe God's statements of worth and value for everyone else, but somehow when it comes to them, that belief fails to travel from their "heads" to their "hearts." The double-minded or two-souled individual believes "it" in his head (left-brain explicit memory) but not in his heart (right-brain implicit memory.) Although implicit beliefs may be based on lies taught through early experiences of neglect and abuse, implicit memories feel true and leave the individual believing that his responses are based on his current judgment rather than based on an implicit emotional reaction stemming from explicitly forgotten past events (Siegel D., 2011). An examination of somato-sensory, affective beliefs in comparison to God's word leads to the freedom promised by Jesus in John 8:32, "and you will know the truth, and the truth will set you free" (ESV).

Presenter Bio (s): Beth Lamberson is a therapist in the counseling ministry of Woodland Park Baptist Church. Her practice is with families and individuals, with a special focus on recovery from trauma and long-term childhood abuse. Additionally, she is a board member for Walking Worthy a Journey to Freedom and serves as group facilitator. She is a Licensed Master of Science in Social Work and a recent graduate of the University of Tennessee

Elodia Flynn has served as a practicing therapist for 35 years, serving in the Counseling Ministry at Woodland Park Baptist Church for the last sixteen years. She has her Master of Social Work from the University of Tennessee at Knoxville and did her practicum at The Philadelphia Child Guidance Clinic, under the direction of Dr. Salvador Minuchin. A gifted communicator herself, Flynn trained under Virginia Satir, with a focus on family therapy.

Workshop Title: Creating a Child-Informed Child Welfare Practice

Workshop Presenters: Kenneth Larimore, Ph.D.; LISW-S

Workshop Abstract: The goal of this workshop is to (1) educate child welfare professions about the impact of trauma on the development & behavior of children. (2) To educate child welfare professionals about how to intervene directly in a trauma-sensitive manner & through strategic referral. (3) To ensure that all children in the child welfare system will have access to timely & effective trauma-focused interventions that supports resiliency in long-term healing.

Workshop Number: 20120223 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Participants will be able to recognize the importance of trauma-informed practices in achieving safety, permanency, and well-being.
- Participants will be able to define the Essential Elements of trauma-informed child welfare practices.
- Participants will be able to understand the term "child traumatic stress" and know what types of experiences constitute childhood trauma.

Level of Presentation: Basic

Target Audience: Social Workers

Workshop Description and References: This training begins by making connections between trauma-informed practice and the Department of Health and Human Services' Child and Family Services Review goals of safety, permanency, and well-being. It utilizes a small group discussion and large group report-back activity. Next, participants are given an overview of the essential elements of trauma-informed child welfare practice in the form of a lecture. This presentation is followed by an opportunity for participants to review the Comprehensive Guide and identify ways in which the Essential Elements may be translated into practice. The Child and Family Service Review goals and presentation of the Essential Elements provide the framework for the development of trauma-informed welfare practice. The review of the Comprehensive Guide reinforces the Essential Elements, affirms what participants are already doing, and expose them to new ideas that are already being implemented by others in the field. Trauma-informed child welfare practice does not require more time from child welfare workers, but rather, a reframing, or redirection, of their time.

Presenter Bio (s): I am the Program Coordinator and Assistant Professor at Ohio University - Chillicothe for the Social Work program. I have a Ph.D. from Capella University in Social Work and Community Services. I also have a Doctor of Ministry from Fuller Theological Seminary in Marriage and Family. I am an adjunct at Liberty University, Mt. Vernon Nazarene University and Ohio Christina University. My family & I are active members at Eastpointe Christian Church.

Workshop Title: Exploring Spirituality through Expressive Arts Therapy

Workshop Presenters: Denise Levy, Ph.D., LCSW

Workshop Abstract: This experiential workshop will provide an introduction to expressive arts therapy and highlight how this type of therapy can be used to explore spirituality and develop community. In addition to learning about and experiencing different expressive arts modalities, attendees will examine spiritual components of specific exercises and interventions.

Workshop Number: 20120237 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Summarize the importance of process and community in expressive arts therapy
- Examine how spirituality relates to expressive arts
- Identify specific expressive arts interventions and exercises that they can use to help clients (or groups) explore their spirituality

Level of Presentation: Basic, Intermediate, Advanced

Target Audience: Social Workers, Educators, General Audience

Workshop Description and References: Although many therapists and lay people focus on the "art" in expressive arts therapy, the field of expressive arts is much broader. Expressive arts therapy includes movement, dance, music, sound, sculpture, pottery, painting, therapeutic writing, storytelling, poetry, meditation, and much more. There are several components to expressive arts, and perhaps the two most notable are the focus on process and the development of community. Unlike traditional forms of art, expressive arts therapy focuses on the process of art making rather than the final product. Art making can facilitate healing and self-awareness when participants are encouraged to attend to the creative process. Individuals can also use expressive arts to explore their spirituality. In fact, many of the prompts used in expressive arts exercises ask people to examine their place in the world, their values and beliefs, and their growth and development. The focus is on awareness, reflection, and connection. In addition to individual well-being, expressive arts are often used to develop and promote community well-being. Participants who join together to create or share their art often discover the support inherent in communities. Because of the community focus, expressive arts therapy can easily be utilized with faith groups to promote cohesion and support. The purpose of this experiential workshop is to introduce expressive arts therapy and highlight how this type of therapy can be used to explore spirituality and develop community. Attendees will examine spiritual components of specific exercises and interventions and discuss how these can be used in social work practice, with faith groups, and beyond.

Presenter Bio (s): Dr. Denise Levy is the BSW Program Director at Appalachian State University in Boone, North Carolina. She teaches courses in cultural competency, spirituality and religion, family therapy, and field. Her research focuses on intersections of spirituality and sexuality. She is currently completing a graduate certificate in expressive arts therapy.

Workshop Title: Knowledge of Aging, Job Satisfaction and Patient Morale in Long-Term-Care

Workshop Presenters: Alan Lipps, Ph.D. Kari White LMSW

Workshop Abstract: A MSSW thesis that explored relationships between knowledge about the elderly, job satisfaction of staff members, and patient morale in a long-term-care (LTC) facility is presented. Implications for improving knowledge about, and attitudes toward, elderly persons will be presented. In theory, improving knowledge/attitudes about the elderly will result in changes in several variables that ultimately improve LTC patient outcomes.

Workshop Number: 20120235 -

Learning Objectives: As a result of this workshop, participants will be able to:

- discuss the relationship between knowledge about, and attitudes toward, the elderly and job satisfaction of staff members who work with elderly persons.
- discuss the relationship between job satisfaction of staff members who work with elderly persons and elderly long-term-care patient morale
- discuss methods for improving knowledge about, and attitudes toward, elderly persons

Level of Presentation: Intermediate

Target Audience: Social Workers, Educators, Students

Workshop Description and References: The aging population in the United States, and across the world is increasing rapidly. This increase creates a growing need for long-term-care (LTC) settings and trained professionals to work within these settings (Deckhard, Hicks, & Rountree, 1986). Because this need is increasing daily, it is imperative that these facilities provide the right kind of care for this population (Chou, Boldy, & Lee, 2001; Murphy, 2007). The United States is in need of more caregivers who are willing to work with the elderly population (Castle, Degenholtz, & Rosen, 2006). One of the major areas in healthcare of the elderly population is LTC Facilities. Many elderly people find themselves living in such facilities when they can no longer take care of themselves and their family is no longer able to care for them in the home (Murphy, 2007). Since LTC ends up being home for so many older people, there is a significant need for "attention within these environments to the facilitating and hindering factors of quality" (Murphy, 2007, p. 873). There are two main areas that have been examined to help determine what the facilitating and hindering factors of quality care are in long-term care. The first is the nursing staff because nurses are the frontline caregivers in LTC facilities. Second are the residents, and family members of residents, as they are the consumers of LTC. Some suggest a correlation exists between job satisfaction of LTC staff (e.g., nurses) and patient care satisfaction (Castle et al., 2006; Chou, Boldy, & Lee, 2003; Jimmieson & Griffin, 1998;). This presentation will discuss research that has been done on nurse job satisfaction in LTC facilities and resident care satisfaction in LTC facilities. Specific factors that have been identified as predictors of job satisfaction and specific factors that have been found linked to resident care satisfaction will be discussed. Additionally, specific instruments that have been used

successfully to measure job satisfaction scores and resident care satisfaction scores will be discussed. Results from a cross-sectional survey of nurses and patients in a LTC facility will be presented. The study assessed the relationships between several variables believed to influence patient satisfaction. These variables include: knowledge about, and attitudes toward the elderly using the Facts on Aging Quiz (FAQ) (Harris & Changas, 1994); job satisfaction of nurses in an LTC facility using the Job Satisfaction Survey (Spector, 1985); and, client satisfaction of patients in an LTC facility using the Client Satisfaction Questionnaire-8 (Attikisson & Greenfield, 2004). In theory, when knowledge/attitudes regarding elderly persons improves, job satisfaction of staff members working with elderly persons improves. Improved job satisfaction, then, leads to improved treatment for elderly persons in LTC facilities. Improved treatment, then, leads to improved patient satisfaction (morale). Ultimately, improved morale results.

Presenter Bio (s): Alan J. Lipps earned his Ph.D. from the University of Texas at Arlington in 2002. He is currently a faculty member with Abilene Christian University in Abilene, Texas. He currently teaches psychopathology, spirituality, globalization, advanced practice methods, and thesis. Research interests include mental health, substance abuse, spirituality, and gerontology.

Kari White: I was born in Eugene, Oregon but moved to Texas at age three. I am currently a master of social work student at Abilene Christian University. I am the masters social work intern at Mesa Springs Retirement Community. I hope to continue working in a Long-Term Care facility when after graduation.

Workshop Title: Welcoming the Stranger: Radical Hospitality in Service to the Community

Workshop Presenters: Joyce Litten, EdD, MSSA, LISW Dan Rogers Rev.

Workshop Abstract: This presentation is grounded in hospitality as spiritual practice - not just opening the doors but opening the heart. The work of The Cherry St. Mission in Toledo, Ohio will be examined as a project of radical hospitality in spirit and action. Cherry Street Mission Ministries is the largest organization serving the homeless and poor in Northwest Ohio and Southeast Michigan. The Mission turns no one away ever.

Workshop Number: 20120268 -

Learning Objectives: As a result of this workshop, participants will be able to:

- 1. Identify principles of hospitality as related to the concept and practice of radical hospitality.
- 2. Describe the spiritual foundation and faith traditions that articulate radical hospitality.
- 3. Recognize opportunities for innovative strategies in the integration of radical hospitality into community service(s).

Level of Presentation: Intermediate

Target Audience: Social Workers, Church Leaders, Educators

Workshop Description and References: Hospitality is a word with a spiritual history, grounded in the emergence of monasteries in the 5th century. The tradition of hospitality became the welcome of strangers in need. The most famous of these monasteries was that of St. Benedict. Benedict created a book of rules to live by called The Rule of Benedict, which is used still today by many monasteries. Benedict wrote that the foundation of the rule is listening. "Listen with the ear of your heart". In Benedict's day, hospitality was literally lifesaving. Pilgrims, strangers, and travelers of all sorts needed the hospitality of the monasteries for survival. Radical means "out of the ordinary," "extreme", and "revolutionary". So what would it mean to receive someone—a stranger—with a presence that was not just polite, but to receive him or her with a revolutionary and generous reception? Today, we continue to see the need for this lifesaving and life affirming welcome even as contemporary society offers such abundance to some. Although hospitality remains necessary, it still is not easy to welcome the other, the stranger. The idea or realities of loss or costs associated with service to another can, in most cases, prohibit radical hospitality. We see this in the Book of Mark, Chapter 10, when a person with great wealth learned the high cost associated with eternal life was to sell everything, take up his cross and follow Jesus. Costs associated with radical hospitality aren't necessarily the loss of money or wealth, but mostly loss of personal prejudices, preferences or perspectives and stereotypes. Actually, many folks would rather experience loss of cash than to rescind long held beliefs "admittedly for some, it's easier to write a check in support of hospitable efforts than to expend a pound of one's own flesh for engaged hospitality. The human tendency is to gravitate toward our comfort zone, characterized by those who are attractive, personable, and friendly. The divine tendency is to challenge us to open our hearts to everyone. In business and industry, polite and accommodating hospitable service is expected. But, how do we move from the spirit of hospitality to the act of radical hospitality - a demanding undertaking? As community, as helpers, it is appropriate that we ask ourselves, what is the moral dimension of our hospitality, the moral dimension of our reception of others, of our solidarity with others, who may not look like us or move from the same assumptions or values?

Presenter Bio (s): Joyce Litten is a Professor in the Department of Social Work at Lourdes University, Sylvania, Ohio. Dr. Litten has 35+ years experience in community service, including administration of housing programs. Her scholarship extends to the study of Catholic Social Teachings, and the promotion of social justice within the curriculum and into practice.

Dan Rogers is the President & CEO of Cherry Street Mission Ministries, Toledo, Ohio. Cherry Street has served the homeless and poor in Northwest Ohio and Southeast Michigan"24 hours a day, 7 days a week, 365 days a year since 1947. Rev. Rogers is highly experienced in senior leadership, specializing in identifying, developing, and releasing people into key roles within home, life and community.

Workshop Title: "Can we do this here?" Conservative School and Dialogic Practices

Workshop Presenters: Mayra Lopez, Ph.D.

Workshop Abstract: This narrative examines how changes within the industry of education and the local organization have positioned a BSW program to educate primarily conservative, racially diverse students with dialogic practices that have increased students' levels of social justice activity. A review and assessment of the opportunities, transformations, challenges and risks that resulted from the dialogic innovation will also be examined.

Workshop Number: 20120398 -

Learning Objectives: As a result of this workshop, participants will be able to:

- 1. Identify the internal and external changes that produced opportunities to integrate progressive practices within the social work program's structure and curriculum.
- 2. Examine the challenges, risks and tensions that resulted from departmental changes in structure and curriculum.
- 3. Identify and assess the opportunities and approaches to support progressive practices within conservative academic institutions.

Level of Presentation: Intermediate, Advanced

Target Audience: Church Leaders, Educators, Students

Workshop Description and References: Demographics continue to show dramatic changes and growth within the United States' population. Moreover, the numbers of diverse social and cultural identities are rapidly increasing and studies confirm that they will continue to increase (Sisneros et al, 2008). Along with the expanding diversity of the U.S. population, oppressive relationships and structural injustices against such diverse groups also continues to grow (Reisch, 2007). These changes and growing hostilities generate uncertainty, as well as opportunities for academic institutions to innovate and engage beneficial tensions regarding its beliefs, values and ideals (Inglehart, 2000). The proposed presentation will examine how the recent scope of external changes in the industry of liberal arts colleges and the Council of Social Work Education's mandates for schools of social work have well-positioned the department of social work at Nyack College to educate primarily conservative students to engage in social action and lead changes that address the increasing entrenchment of social inequities within the U.S. and globally. The presentation will also identify how the internal changes and innovations within the institution created opportunities for the department of social work to implement transformative practices within its program's structure and curriculum.

Presenter Bio (s): Dr. Mayra Lopez-Humphreys is an assistant professor of the undergraduate social work department at Nyack College. She has taught undergraduate and graduate courses in diversity, social welfare policy and field practice. Her research interests include critical multicultural social work education and restorative practices. She has 10+ years of practice/organizational leadership experience in both youth development and community organizing.

Workshop Title: Christian Social Workers as Leaders amidst Change

Workshop Presenters: David Lundberg, MSW, LSW

Workshop Abstract: Following the termination of its largest program, one faith-based organization asked two key questions: "How might we deliver services to people where they live, work and worship?" and "What new doors might God open?" The answers were three initiatives that are helping to shape future ministry to new groups.

Workshop Number: 20120280 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Better understand how negative change imposed on faith-based organizations can be transformational in how the future is approached.
- Identify at least three ways a collaborative is used by Social Workers to facilitate meaningful change in organizations.
- Identify at least three roles Social Workers play in serving as leaders in managing change.

Level of Presentation: Intermediate

Target Audience: Social Workers, Students, General Audience

Workshop Description and References: A. Organizational background and recent crisis
The organization was "born" in 1950, in response to the abandonment of a newborn baby at a college dorm. Over the next 60 years, services gradually grew, with an emphasis on serving children and families. In the mid-sixties the agency was asked by the newly created state child welfare agency to provide foster care services. Forty-five years of exemplary services followed. In 2011 the state child welfare system's priorities changed, resulting in the abrupt discontinuation of the foster care program. This presentation describes how the organization is navigating a 70% reduction in its services, and staying true to its Christian mission while identifying new directions consistent with core beliefs and values. B. Key questions posed
As this crisis unfolded, the agency's program and administrative staff considered possible future opportunities, while still grieving the loss of 37 staff, 185 foster families, and 242 children in placement. Two basic questions were asked: "How might we bring services to people, rather than expecting them to come to us?" and "What future ministry / service opportunities might God lead the organization

toward?" C. Three responses This presentation emphasizes three responses to the crisis. Two are mentioned briefly: 1) partnering to equip a congregation to support mentally ill adults; and 2) serving as a local hub in serving families in crisis with short-term placement options with other families. The third initiative, involved the organization approaching a local retirement community about the mental / emotional health needs of its residents. A series of exploratory conversations led to a proposal and plan to address the mental health needs of seniors as they make a major life transition. Literature sources will be cited showing how the mental health needs of older persons are not receiving sufficient attention. Supportive services are being developed in normalized ways. Key elements of the proposal, utilizing a group model, describe how the support offered to prospective and current residents of the retirement community, and their families, can make the transition process more positive and less stressful. The spiritual, mental / emotional and familial aspects of such transitions will be emphasized. D.

Implications for Christians in Social Work Implications for the Christian Social Worker conclude the presentation, emphasizing the following:

- Faith-based organizations are vulnerable to crisis-generated changes;
- Christian Social Workers bring both a faith-sensitive and incarnational perspective to work with populations, recognizing the reality and hope found in God's activity in society;

- Christian Social Workers play a key leadership role in helping organizations navigate change; and

- Christian Social Workers operate "in, but not of" the world, leading them to understand the demands that change makes on people and organizations.

Presenter Bio (s): David Lundberg has worked in services to children and families for 38 years, including marriage and family therapy, adoption, pregnancy support services, and residential treatment. He has been Director of Clinical Services at Evangelical Child and Family Agency in Wheaton, IL for 12 years. He received an MSW from the University of Illinois, Urbana. A grandfather of three, his leisure pursuits include choir singing, Scrabble, biking and kayaking.

Workshop Title: Conducting a Social Welfare Policy Analysis: Are We Having Fun Yet?

Workshop Presenters: Carla MacDonald, Ed.D., ACSW, MSW

Workshop Abstract: This workshop session will share the methods used to teach baccalaureate social work students the steps in conducting a social welfare policy analysis. The EPAS standards of CSWE have a core competency related to policy: Engage in policy practice to advance social and economic well-being and to deliver effective social work services. This workshop will cover the steps needed to teach students how to analysis a social welfare policy.

Workshop Number: 20120399 -

Learning Objectives: As a result of this workshop, participants will be able to:

- 1. Faculty in attendance at this workshop will gain knowledge in the area of "hands-on" class assignments that support acquisition of practice behaviors in the area of social welfare policy analysis.
- 2. Faculty will receive a broad literature review which references the importance of social worker's competency in policy analysis.
- 3. Faculty will have the opportunity to hear student responses to this methodology for teaching courses with a focus upon acquiring practice behaviors in social welfare policy analysis.

Level of Presentation: Intermediate

Target Audience: Educators

Workshop Description and References: The EPAS standard for policy practice has two subcomponents for this core competency: 1. Analyze, formulate, and advocate for policies that advance social well-being 2. Collaborate with colleagues and clients for effective policy action Conducting a policy analysis provides baccalaureate students with the opportunity to look at a current legislative policy, providing an analysis of the policy and then relaying findings to a legislator in an attempt to relay the importance of policy analysis. Two students will participate in this presentation sharing their experience in policy analysis on the following legislative bills in the state of Indiana:

"Future Implications of Indiana and Federal Immigration Policies"

"Drug Testing Welfare Recipients: An Analysis of an Indiana Social Welfare Policy"

This presentation will explore the experiences of faculty and students who have conducted a policy analysis looking at the historic basis for the policy, probable unintended consequences, and impact upon both financial and service delivery factors and outcomes of similar policies enacted in other regions.

Outline

1. Introduction of faculty
 - a. background of faculty
 - b. background of educational institution
 - c. explanation of the course utilizing this analysis
2. Literature Review
 - a. see attached bibliography
3. Explanation of student assignment
 - a. Social welfare policy analysis assignment for junior social work majors enrolled in the policy class
 - b. Reflections from a legislator reviewing the students' assignments
4. Reflections from students
 - a. Junior level social work majors who participated in this class assignment will provide reflections on this learning model
 - b. Students will present a summary of the core competencies, with an emphasis upon which practice behaviors were acquired through the assignment

5. Conclusion

a. faculty and students in this presentation will allow time for questions and comments

References: Bibb, W. R. (2010). *Rose's story*. Long Grove, IL: Waveland Press.
DiNitto, D. M. & Johnson, D. H. (2012). *Essentials of Social Welfare Politics and Public Policy*. Upper Saddle River, NJ: Pearson Education. Fitzgerald, C. S. (2011). Looking back to move forward: Christian social thought, religious traditionalism and welfare theory. *Social Work and Christianity*, 38(3), p. 267-292. Jackson-Elmore, C. (2005). Informing state policy makers: Opportunities for social workers. *Social Work* 50(3), p. 251 " 261. Marx, J. D. & Hopper, F. (2005). Faith-based versus fact-based social policy: The case of teenage pregnancy prevention. *Social Work*, 50(3), p. 280 " 282. Ng, G. T. (2006). Child care in the United States: Who shapes state policies for children? *Social Work Research*, 30(2), p. 71 " 81. Wolfer, T. A. & Huyer, M. (2008). Radical Christian innovations in social work and social welfare: Introduction to the special issue. *Social Work and Christianity*, 35(4), p. 363-373.

Presenter Bio (s): Dr. Carla MacDonald is the Director of the Social Work Program at Huntington University. She brought over 26 years of direct practice experience to higher education when she joined Huntington University in 2005. She continues work in the field by maintaining a private practice. She is a board member for the local Boys & Girls Club, United Way and Parkview Huntington Hospital Foundation.

Workshop Title: Sprinkling Spirituality throughout the Alzheimer's Caregiver's Journey

Workshop Presenters: Sally Moore, MSW, LCSW

Workshop Abstract: Experience firsthand the daily struggles of caregivers. They live a role that transcends the normal familial role of spouse or child. Although anticipatory grief impacts all facets of daily life, professionals downplay the smoldering affects on caregivers. Step into the caregiver role and journey with them through the anticipatory grief wheel.

Workshop Number: 20120211 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Identify three dynamics of the anticipatory grief wheel as it relates to the Alzheimer's caregiver role
- Explore and understand the daily challenges and burdens that this disease forces on caregivers
- Discuss the importance of providing a venue for caregivers to share their spiritual experiences

Level of Presentation: Basic, Intermediate, Advanced

Target Audience: Social Workers, Church Leaders, Students

Workshop Description and References: Caregivers come from all walks of life and span many generations. Many fall into the Sandwich Generation. All assume a role that is aberrant and surpasses the customary relationships of spouses, sibling, or child/parent. Research on caregivers has demonstrated that the experience of caring for chronically ill patients is multidimensional (George & Gwyther, 1986; Pruchno & Resch, 1989; Rubio, Berg-Weger, & Tebb, 1999). Studies suggest that the amount of time, the type of care provided, and the intensity of caregiving places a heavy toll on caregivers in general (Mezey, Miller, & Linton-Nelson, 1999; Rubio et al, 1999). Additionally, the literature suggests that the intensity of caregiving requires the provision of adequate community support and the necessity of concrete coping tasks (Monahan & Hooker, 1997). Anticipatory grief issues are not readily addressed in caregiving literature. If grief is mentioned, it usually refers to grief after death. Anticipatory grief entwines itself around the caregiver and their loved one. It seeps into all aspects of their daily life. To illustrate this phenomenon, an adaptation of the Grief Wheel was developed to show the stages of anticipatory grief. This isomorphic model illustrates that the relationship between the professional and the caregiver reflects that of the caregiver to the loved one. The caregiver had to change because the disease process prohibited the loved one from changing. Therefore, the professional must change because the caregiver's burden disallows the caregiver to change. Experience firsthand the daily struggles of caregivers. Step into their shoes. Understand them. Validate them. Support them through their struggles as they journey through the labyrinth of caregiving.

Presenter Bio (s): Sally Moore brings over 27 years of personal, professional and practical experience to her writings on caring for Alzheimer's patients. She designs and presents Alzheimer's care presentations and hosts caregiver support groups. Sally is the author of two books: "One Word" and "Two Tears" which chronicle her caregiving journey. Sally is also the co-founder/COO of the newly established non-profit agency, perks n moore, Inc, that specializes in care

Workshop Title: Inward Congregational Transitions, As Easy As ABCD.

Workshop Presenters: Heather Mustain, LMSW/ MDiv

Workshop Abstract: This workshop will look at Asset Based Community Development as a way to develop healthy congregations and holistic community ministries. We will discuss the importance of congregations as a context of social work practice.

Workshop Number: 20120272 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Learn how to practically use the ABCD model with a congregation

- Guide a congregation through self-reflective growth as it develops its external mission
- Articulate the unique role social workers can play as community developers in congregations

Level of Presentation: Intermediate

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

Workshop Description and References: Asset Based Community Development is a theoretical approach that focuses on local assets or strengths as the primary building blocks of sustainable community development (The Asset-Based Community Development Institute, Welcome to ABCD, paragraph 1). Kretzman and McKnight in their book, *Building Communities from the Inside Out*, developed a five step process in "mobilizing an entire community's assets around a vision and a plan" (p. 345). In mobilizing an entire community, Kretzman and McKnight's approach is relationally driven, inwardly focused and strengths based. Instead of a traditional needs assessment that asks what is wrong with this community, asset based community development asks what resources exist in our community to solve this problem ourselves (p. 346). ABCD minimizes a community's weaknesses and maximizes strengths. Identifying and mapping assets helps inform and create an environment where empowerment can occur for community residents. Creating an asset map is step one in ABCD. Before implementing an asset map, it is important to define community. The word community has a variety of meanings. Community can refer to a geographic location or neighborhood; one can also refer to a congregation as a community. Defining just what community means will help direct one in how to go about the creation of an asset map. Without establishing these boundaries, asset mapping becomes extremely hard to accomplish. Asset mapping is biblical and can be found woven throughout Christian Scripture. The most glaring example is located in Numbers 13. In Numbers 13:1 (New American Standard Bible), the Lord asks Moses to send out a representative of each tribe of Israel into the Canaan as spies; their mission, to explore the land and report back. They spent 40 days observing, surveying and eating the lands fruits (Numbers 13:1-33 New American Standard Bible). Congregational asset mapping is extremely useful in helping create a congregational identity, mandate and mission. It can become even more beneficial as a church finds itself in transition and a period of redefining. Congregational asset mapping allows a congregation to encounter its gifts, passions, skills and strengths. It also presents an opportunity for congregation members to offer themselves in the development of a healthy and holistic community ministry.

Presenter Bio (s): Heather Mustain is a May 2012 MSW graduate and will be a May of 2013 MDiv graduate from Baylor University and Truett Theological Seminary. Heather and her husband are members of First Baptist Church Waco and work daily with Baylor students serving as resident chaplains.

Workshop Title: Nursing Facility Social Work and Family Behavioral Challenges

Workshop Presenters: Dennis Myers, Ph.D., LCSW

Workshop Abstract: Evidence-based, interactive presentation addressing responses of skilled nursing facility social workers confronted with behavioral challenges of difficult family caregivers. Narratives from twenty social workers document helpful and unhelpful responses. Participants discover practice, facility, and congregational initiatives to engage, educate, and support family members struggling with loved ones in nursing facilities.

Workshop Number: 20120339 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Identify and classify problematic behaviors of family caregivers with loved ones in skilled nursing facilities.
- Pinpoint positive behavioral approaches to prevent and address challenging family caregiver behaviors.
- Discover congregational approaches for educating and supporting families with loved ones in nursing facilities.

Level of Presentation: Intermediate

Target Audience: Social Workers, Church Leaders

Workshop Description and References: Title: Nursing Facility Social Work and Family Behavioral Challenges Benefits: 1) Increase understanding of problematic behaviors of family caregivers with loved ones in skilled nursing facilities. 2) Identify and apply positive behavioral approaches to prevent and address challenging family caregiver behaviors. 3) Examine and create congregational approaches for educating and supporting families with loved ones in nursing facilities. Method: While there is literature available concerning the difficult emotional and behavioral reactions of family caregivers as well as research on the role of social workers with families, the range and complexity of troublesome behaviors and the roles and responses of social workers have not been systematically documented. In addition, the important role that congregations can play in educating and supporting family members has not been highlighted. In this session, participants reflect on an analysis of narratives from in-depth, semi-structured interviews with twenty experienced skilled nursing facility social workers. The sixty minute sessions were recorded and transcribed for qualitative analysis by a four-member research team using Atlas ti software. Respondents reported the nature, frequency, and impact of difficult behavioral responses of family caregivers in their residential care settings. They also reported the lessons learned from their attempts to address family member concerns as well as the interventions that were and were not effective. Findings revealed a wide variety of behavioral responses that included, but were not limited to anger, demandedness, hypervigilance, exploitation, verbal abuse, and passive aggression. Social workers reported that family responses to the residential care environment seemed

to exacerbate long-standing, dysfunctional familial relationship patterns. Respondents also reflected on the effects of dealing with disruptive family members on their personal, spiritual, and professional well-being. The narratives provided a rich array of roles, attempted practices, and responses to family members who were a source of moderate to high stress for the social worker. Emergent themes included the importance of honoring resistance, building trust, avoiding defensiveness, presenting a calm demeanor, and addressing unrealistic expectations. Communication, assessment, active listening, and reframing/redirection skills were emphasized. Based on the evidence provided by the narratives of this sample of skilled nursing facility social workers, participants in the session will have an opportunity to understand the scope and complexity of disruptive family responses as well as consider what professional practices and congregational approaches can be employed to engage them more productively. Participants will also respond to anecdotal situations and case examples of problematic behaviors and consider implications for their own practice and congregational settings.

Presenter Bio (s): Dennis Myers, Ph.D., L.C.S.W. Kronzer Professor of Family Studies. Principle investigator for the Prince Initiative for Quality Long-term Care and co-principal investigator for the Hogg Foundation Bilingual Mental Health Scholarship Program. Between 2002 to the present, he authored 25 journal articles in the areas of social work practice, educational gerontology, adult caregiving, productive aging, and faith-based community services.

Workshop Title: Religious Discrimination in Classroom

Workshop Presenters: Shebby Neely-Goodwin, PhD. MSW

Workshop Abstract: The presentation will identify some of the challenges encountered when a student is religiously discriminated against and what must be done to prevent social injustice from occurring. Specific to the discussion will be issues that often create barriers to having a non-threatening classroom, which would allow for religious diversity.

Workshop Number: 20120356 -

Learning Objectives: As a result of this workshop, participants will be able to:

- 1. Identify the foundational principles and guiding questions of religious diversity in the classroom according to NASW.
- 2. Describe a variety of approaches and strategies currently effective for rectifying social injustice practices
- 3. Decide when and how to appropriately address religious discrimination with faculty according to the NASW professional standards for ethical practice.

Level of Presentation: Intermediate

Target Audience: Educators, Students, General Audience

Workshop Description and References: Religious Discrimination: Injustice Practices in the Classroom Religious discrimination is valuing or treating a person or group differently because of what they do or do not believe. Undoubtedly, some Christian social work students are religiously discriminated against within the BSW and MSW programs. Respect for religious diversity of social work students, colleagues and clients is seen as fundamental to professional education, equated to being respectful of other dimensions of differences such as race, gender, and sexual orientation. It is imperative, that Social Work faculty model social justice to students, in regards to allowing diversity among religious beliefs. Highlighted throughout this presentation will be opportunities for creative use of concrete social work knowledge and skills to promote social justice for all students' religious belief. The presentation will identify some of the challenges encountered when a student is religiously discriminated against and what must be done to prevent social injustice from occurring in these programs. Specific to the discussion will be issues that often create barriers to having a non-threatening classroom, which would allow for religious diversity. Importantly, the presentation will offer practical methods and examples for addressing these barriers, additionally; methods for articulating religious diversity in the classroom will be identified and discussed. The benefits of demonstrating religious diversity to students, as future practitioners, will be explored. Issues, such as sexual orientation and prolife issues, will be discussed, only in the content that these issues are usually controversial and create division. Finally, the presentation will encourage social workers to examine their own faith and practice implications when teaching Christian students. The personal challenges, to include practical examples, to integrate religious diversity among beliefs in social work programs will be discussed. Several articles that address religious discrimination, student spirituality are Stewart and Koeske (2006); Bethel (2004); Hodge (2006) and Thyer and Myers (2008).

Presenter Bio (s): Shebby is an Assistant Professor/Field Director at South Carolina State University. She believes religious diversity should be respected and not just tolerated. She has been a minister since 2004 and a Christian since childhood. During her first job as a social worker she has desired to tell others about spirituality and believes that people should not be discriminate against those who have religious beliefs.

Workshop Title: LaunchPoint-Restoration and Awakening Hope for the Homeless

Workshop Presenters: Deborah Nichols, LMSW

Workshop Abstract: This workshop is about a program called LaunchPoint which is about restoring hope - reconnecting the individual experiencing homelessness to the dreams that he or she once had but were lost when the individual's life path went off track. It is about a team approach designed to support the individuals' journey from hopelessness to rescue and towards a restored life in the community.

Workshop Number: 20120295 -

Learning Objectives: As a result of this workshop, participants will be able to:

- More fully understand one program approach for walking with those living with homelessness guiding them from rescue towards a restored life in the community.
- Learn the importance of a "transformed mind" a change in what one believes- in order to experience positive desire to approach a resource opportunity towards a restored life.
- Identify key challenges of those experiencing homelessness as they seek to move forward to a restored life in the community.

Level of Presentation: Intermediate

Target Audience: Social Workers, Church Leaders, Educators

Workshop Description and References: The stark reality of homelessness has been equated with a living death in which one's identity is lost in all arenas of life. The person experiencing homelessness feels invisible and has lost hope for restoration. This workshop will give a general overview of LaunchPoint, a four week program designed to reignite hope for those experiencing homelessness and determine readiness for change resulting in a new life journey. LaunchPoint is about restoring hope-reconnecting the individual with dreams that were lost when the individual spiraled into the cycle of homelessness. LaunchPoint covers a four week period in which a class of 30 participants discover God's plan and purpose for their lives, develop a new vision for their life and make life plans and action steps with realistic goals and learn how to implement their life plan into manageable steps. The program is divided into three phases which include Discovery, Life Planning and Action in the Community. These phases will be explained along with the roles of community and church volunteers. Program objectives and information about the structure, processes and tools used will be explained.

Presenter Bio (s): Deborah Nichols is currently employed at Knox Area Rescue Ministry in Knoxville, Tennessee as a care coordinator for LaunchPoint, a program for restoration and life recovery for those affected by homelessness. She earned her Master of Social Work from Southern Seminary. Her life experiences include serving as a missionary in Uruguay for 12 years with her family and upon returning to the states working as a Hospice and Oncology social worker.

Workshop Title: Preventative Ideas to Curb School Suicide and Violence

Workshop Presenters: Linda Openshaw, DSW, LCSW

Workshop Abstract: The number of acts of school violence and suicides are increasing. This workshop will discuss preventative ideas to help social workers who work with

children and adolescents become aware of warning signs of suicide and potential acts of violence.

Workshop Number: 20120338 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Participants will learn about the warning signs of suicide in children and adolescents
- Participants will discuss issues related to school violence
- Participants will review ideas and actions that assist social workers in public schools to develop a suicide prevention and response to suicide and violence in schools

Level of Presentation: Basic, Intermediate, Advanced

Target Audience: Social Workers, Students, General Audience

Workshop Description and References: Millions of students in the United States and worldwide face violence at school on a daily basis. The National Crime Victimization Survey (2007) showed that students ages 12-18 were victims of 1.5 million non-fatal crimes (theft and violent crime) while they were at school. School violence not only places students in direct harm, but also causes a decrease in students' sense of safety and well-being, and disrupts the learning environment. School violence occurs through all age groups and extends into colleges and universities. Violence in schools appears in many forms ranging from non physical to physical aggression to suicide. Some examples of non physical aggression are name calling, threats, spreading rumors, and harassment. Examples of physical aggression are pushing, tripping, spitting, hitting, stealing, and property destruction. More extreme cases of physical violence such as sexual assault, rape, homicide and suicide are also present in schools. Bullying and cyber-bullying also occur and are recognized as a form of violence within schools. Gang activity is also present in many school systems. Children who have a positive relationship with their school are also seen as being at reduced risk of school violence. School social workers and social workers who work with school systems and in communities can play a crucial role in providing counseling and other support services to the victims of violence so that healthy coping strategies and healthy self-esteem can be developed. This will enable schools to be a place where positive growth, learning, and a sense of belonging is fostered. Given that depression, feelings of isolation, and worthlessness have been issues for many assailants of recent school shootings as well as suicide once the violence is completed, providing more school social work services along with other support services in school is one way to prevent further tragedies (Office of Juvenile Justice and Delinquency Prevention, 1999). When children and adolescents feel isolated many turn to violence either at school, the community or on themselves in the form of suicide. School social workers with clinical training are uniquely trained to identify students and families at risk, to provide diagnostic assessments, to understand both risk and protective factors for individuals and families, to intervene appropriately with students and families, and to

arrange for referrals to appropriate community resources. References Office of Juvenile Justice and Delinquency Prevention and the Communities in Schools. (1999, Fall). Facts you can use: Recognizing and preventing school violence

Presenter Bio (s): Linda Openshaw has a doctorate in social work from the University of Utah. She has taught at Texas A&M University-Commerce since 2001 and is currently a professor and MSW program director. She has 17 years of clinical social work experience in schools and community mental health.

Workshop Title: How to Run an Effective Social Work Club

Workshop Presenters: Lauren Owsley, Student Maria McKinny

Workshop Abstract: How to run an effective Social Work Student Association based on the experience gained from Evangel University's Social Work Club and its 15 years of existence. Introduces new ways to attract members, become involved in the community, and how to prepare the individual for future field experience while providing contacts for networking. As well as providing time to discuss and share ideas and/or past events victories and failures.

Workshop Number: 20120218 -

Learning Objectives: As a result of this workshop, participants will learn:

- Structures for Student Associations and club meetings
- How to fundraise to provide the most opportunities for students to grow in their professional field of study.
- Ways to get involved in the community and the importance behind such

Level of Presentation: Basic

Target Audience: Educators, Students

Workshop Description and References: Topics: -Possible Structures for Student Associations -Ways to build a stronger and larger Student Association club meetings-how often, when, and what do you cover? fundraising options importance of sponsors -How to balance community involvement and personal/professional growth -Ways to get involved in the community and its importance for students While we as presenters will share our view points, we recognize that what works for one university may not work for all. Thus, we want to be sure to provide time for questions and group discussion where NACSW members can network with Christian social workers and students for ideas and new perspectives.

Presenter Bio (s): Lauren: Social Work senior and Leadership Minor, from Lexington Kentucky. Social Work Student Association President. Has completed over 400 hours of

community involvement through organizations like Community Project of the Ozarks, Project Rescue, Harmony House (DV shelter), Boys and Girls Club, Marantha Nursing Home, Aids Project of the Ozarks, and The Kitchen (homeless shelter). Wishes to lead a student association to even more community involvement.

Maria: Senior Social Work Student and SWK Student Association Vice President, completed over 400 hours of community involvement in a vast variety of organizations targeting different populations.

Workshop Title: The Virtue of Gratitude: Research, Barriers, and Practices in Social Work

Workshop Presenters: Holly Oxhandler, MSW

Workshop Abstract: Gratitude has been identified as a positive psychological trait that is associated with better mental health. This workshop will discuss the research on gratitude and health/mental health, what God's word says about gratitude, identify obstacles or barriers to gratitude, and discuss Emmons' (2007) top ten ways of practicing gratitude.

Workshop Number: 20120371 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Understand the relationship between gratitude and health/mental health
- Identify obstacles or barriers to gratitude
- Utilize tangible techniques for practicing gratitude in his/her self-care plan or for offering to clients in their treatment, including empirically-supported interventions that integrate gratitude into treatment

Level of Presentation: Basic, Intermediate, Advanced

Target Audience: Social Workers, Students, General Audience

Workshop Description and References: Over the past decade, an emergence on the relationship between the practice of gratitude and health/mental health outcomes has shown "gratitude has the power to heal, to energize, and to change lives" (Emmons, 2012). Gratitude has been identified as one of three positive psychological traits, or "human virtues," that are emphasized in the teachings of all major world religions, and are known to be associated with better mental health (Koenig, King, & Carson, 2012). For Christians, the Bible is full of messages and instruction on giving thanks (e.g., 1 Thess. 5:18, "give thanks in all circumstances"; Colossians 3:17 "And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him"; and Phil. 4:6-7, presenting prayers and petitions with "thanksgiving to God"). The practice of gratitude is two-fold, in that it acknowledges goodness in one's life, and then recognizes that the source of goodness is at least partially outside of oneself

(Emmons, 2007). In recent years, gratitude has begun being integrated into empirically-supported treatments (Emmons, 2012), and is also being found in discussion with professional self-care (specifically with regards to personal accomplishment, Lanham, Rye, Rimsky & Weill, 2012), and in its role with relationships (Algoe, 2012). In addition, recent efforts are also reaching out to school-aged children (Nelson, et al., 2013), as we know that adults who often express and experience gratitude have lower levels of depression, are happier, and engage in more prosocial behaviors (McCullough, Kilpatrick, Emmons & Larson, 2001; McCullough, Tsang, & Emmons, 2004) The purpose of this workshop will be to first discuss the relationship between gratitude and health/mental health, what God's word says about the practice of gratitude, identify obstacles or barriers to gratitude, and discuss Emmons' (2007) top ten ways of practicing gratitude. They will also introduce the audience to Emmons' (2013) "Gratitude Works! A 21 Day Program for Creating Emotional Prosperity" workbook for use in personal or clinical practice. In addition, the presenters will open up a dialogue with the audience on ways of practicing gratitude and will provide resources to learn more and dig deeper.

Presenter Bio (s): Holly K. Oxhandler is a PhD Candidate at the University of Houston Graduate College of Social Work. Her research interests include integrating clients' religion/spirituality into behavioral health treatment, evidence-based practice, and mentoring. For her dissertation, she developed an instrument to measure a national sample of LCSWs' orientation toward integrating their clients' religion/spirituality into practice.

Workshop Title: Low Wage Women's Spirituality: Finding Meaning in the Margins

Workshop Presenters: Susan Parlier, Ph.D, LMSW, ACSW, MAR

Workshop Abstract: Low wage and low-income women struggled with the social and economic consequences of the Great Recession. In a qualitative study, using grounded theory, the facilitator examined how low-wage women made sense of bill-paying hardship experiences. She will present the theme of women's spirituality and discuss methods for justice and transformational ministries.

Workshop Number: 20120358 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Discuss low wage and low income women's spirituality and its influence on their lives
- Assess methods of integrating the conceptual framework about low wage and low-income women's experiences with bill-paying hardship into social work practice with foci on mission and ministry
- Describe best practices that dispel myths and misconceptions about low wage and low-income women for Christian social workers to implement in

their faith communities as ministries and secular agencies that serve working and low-income women

Level of Presentation: Basic, Intermediate, Advanced

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

Workshop Description and References: Inherent in the tradition of the social work profession is the principle that practitioners "enhance the social and economic well-being of all people, especially those considered vulnerable, oppressed, and living in poverty" (NASW Code of Ethics, par 1). Social work practitioners are to demonstrate "attention to the environmental forces that create, contribute to, and address problems in living" (NASW Code of Ethics, par 1). Christian social workers are to embody Christ's compassion to care and provide for "the least of these who are members of my family" (NRSV, Matthew 25:45) as well as to right the injustices formed in our social interactions. One population that is a member of "the least of these" is low wage and low-income women. They often live on the margins of communities experiencing exclusion from many spiritual, social, and economic interactions. Using grounded theory in a qualitative study, the investigator examined the narratives of 19 low wage and low-income working women to discern the subjective meanings of their lives as they experience bill-paying hardship. One of the themes, spirituality, with subthemes and corresponding meaning making processes emerged. Through this meaning-making framework, low wage and low-income women reveal the importance of faith and prayer in their lives. This framework dispels many myths and misconceptions used to ministers to low wage and low-income women and opens communities to opportunities for justice and mercy by righting our relationships with low wage and low-income women. Key Words: Low Wage, Low-Income, Women, Spirituality, Justice, Ministries

Presenter Bio (s): Susan T. Parlier, PhD, LMSW, ACSW, MAR is a deacon in The Episcopal Church and the BSW Coordinator at USC College of Social Work. Her interests are poverty, social work education and practice. Her extensive social work practice includes being executive director of a faith based non-profit agency. She is active in her communities and is a board member of The American Foundation for Suicide Prevention and SC Christian Action Council.

Workshop Title: How Can International Practicums Benefit Social Workers?

Workshop Presenters: Elizabeth Patterson, MSW, ABD

Workshop Abstract: International practicums have gained popularity over the last several years, but little empirical research has explored the outcomes of such experiences. This workshop will share the results of a qualitative study exploring the impact of such experiences on social workers who completed practicums abroad in a variety of locations.

Workshop Number: 20120283 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Understand the qualitative research methodology of this study
- Identify the results of the study, including components and perceived outcomes of practicum abroad experiences amongst participants
- Develop ideas on how these experiences can influence future study abroad experiences, in order to maximize positive outcomes and minimize negative outcomes

Level of Presentation: Basic, Intermediate, Advanced

Target Audience: Social Workers, Educators, Students

Workshop Description and References: There is much anecdotal evidence that explores the value of study abroad and international practicums, however there has been little empirical research looking at the diverse experiences of semester long international practicums and the participants' perceived outcomes of their experiences. This workshop will describe an exploratory qualitative study based on interviews with eighteen social workers from both faith based and secular programs who participated in a wide variety of semester long international practicums in different regions of the world. Results of the study will be presented, based on participants' experiences and their perceived outcomes of such experiences. This presentation will begin with a review of the literature, social work and faith values that relate to international study abroad and justify the need for further research on this topic. Next, the methodology of the study will be described, including the process of recruitment, demographics of participants, interview process and results of the study. The results of the study will be presented based on the experiences of the participants during their international practicum and their perceived impact of the study abroad experience, including the impact on participants' worldviews, personal and professional development, understanding of social work, and career choices and practice approaches. Both positive and negative experiences shared by participants will be discussed and conclusions will be drawn based on their experiences and the impact of their experiences. Next, implications for those interested in either studying abroad or developing study abroad experiences for their students will be discussed, with the goal of maximizing positive experiences and minimizing negative experiences in semester abroad practicums. Finally, opportunities for future research will be explored based on the results of this study.

Presenter Bio (s): Elizabeth Patterson is an associate professor at Malone University in Canton, OH. She is also nearly finished with her PhD dissertation at Memorial University of Newfoundland, Canada. Previous to full-time teaching and PhD studies, Elizabeth served as an international social worker and supervisor of students doing practicums overseas in Romania.

Workshop Title: The Challenges and Opportunities for Online Social Work Graduate Education

Workshop Presenters: Tracey Phillips, PhD, LMSW

Workshop Abstract: In the Social Work field, online Graduate programs offer a unique opportunity, particularly for the non-traditional student. This presentation will identify key factors that can contribute to the success of non-traditional online students in Graduate education and how the application of Universal instructional Design (UID) can promote learning for online Social Work Graduate education.

Workshop Number: 20120215 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Participants will be able to identify and articulate the unique characteristics of the Non-Traditional student/Adult Learner
- Participants will learn and be able to articulate the strengths of online Social Work educational programs
- Participants will learn and be able to articulate the efficacy of Universal Instructional Design with their students.

Level of Presentation: Intermediate, Advanced

Target Audience: Educators

Workshop Description and References: Online students are the fastest growing population of Graduate students in the United States. Non-traditional students (Adult Learners) make up a large percentage of the online community. In the Social Work field, online Graduate programs offer a unique opportunity, particularly for the non-traditional student. This presentation will identify key factors that can contribute to the success of non-traditional online students in Graduate education, and explore the use of Universal Instructional Design (UID) in an online environment to promote learning and offer integrated training to online Graduate Students. Key Topics: 1. Statistics of Online Learners 2. Definition and Statistics of Adult learners 3. Strengths and Concerns of the Adult Learner 4. Strengths of Online Social Work Education programs 5. History/Purpose of Universal Instructional Design (UID) 6. How online Social Work programs can benefit from the use of UID 7. How the use of UID in an online environment can promote learning

Presenter Bio (s): Dr. Tracey M. Phillips is a Contributing Faculty Member at Walden University in the School of Social and Behavioral Sciences. She is also an Assistant Professor at Springfield College School of Human Services. Dr. Phillips holds a PhD in Counselor Education and Supervision and a BS and MS in Social Work. As a Licensed Social Worker, Dr. Phillips has worked in a variety of practice settings including Federal, Hospital, School-based and Community Crisis Intervention for over 15 years. Her special

areas of interest include utilizing counseling techniques to assist in the academic success of non-traditional students, individual/group and family Therapy, Youth Development/Special Needs Populations, Community Organizing and Policy, Ethics, Health Psychology, Multicultural Competency, Qualitative Research, and Social Advocacy.

Dr. Phillips has been teaching in Higher Education utilizing online, grounded and blended platforms for over 8 years.

Workshop Title: The Impact of Licensing on Macro Social Work Practice and Education

Workshop Presenters: Linda Plitt Donaldson, MSW, PhD

Workshop Abstract: Understanding the impact of state licensing on interest in macro social work practice remains a critical concern for social work academics and professionals. This workshop will present the state of social work licensing in the United States, and its impact on macro social work education and practice with particular attention to Christian social work programs.

Workshop Number: 20120241 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Participants will understand the trends in social work licensing across the United States.
- Participants will be aware of the potential impact social work licensing trends could have on macro social work education and practice, particularly in a Christian context.
- Participants will be invited to share their perspectives on 1) the role of licensing on macro social work education, and 2) the role of advanced-level licensing on macro social work practice.

Level of Presentation: Advanced

Target Audience: Social Workers, Educators, General Audience

Workshop Description and References: The social work profession is rooted in macro practice, and macro-oriented social workers continue to work in management, policy, and community practice arenas. However, the presence of social workers in such fields may be threatened as state licensing regulations are beginning to define social work more narrowly as a clinical profession. Such actions by state licensing boards may be having the unintended consequence of eroding macro social work education, and, by extension,

the presence of macro social workers in arenas whose primary focus is structural change. Because there are no federal mandates on social work licensure, the licensing of social work practitioners has grown unevenly from state to state and developed with unequal structures in each state, creating levels of licensure that have inadvertently developed a kind of hierarchy within the profession. For example, each state licenses master's level clinical social workers but may not license master's level social workers in non-clinical practice arenas. This diversity in licensing structures across the United States has complicated the possibilities of examining the dynamic interplay between licensure and practice (Bibus & Bouttee-Queen). This workshop will talk about the variation in licensing across the United States, discuss the implications this has for macro social work education and practice, and give attention to the implications for Christian social work programs using Catholic programs as an example. Catholic Social Teaching has a rich tradition of calling for both service and justice forms of action. Schools of social work in Catholic universities and colleges are institutional expressions of both of these dimensions. The effect of licensing may cause some programs to abandon the focus on the structural dimensions of poverty and other social ills.

Presenter Bio (s): Dr. Donaldson is an Associate Professor and Chair of the Social Change Concentration at the National Catholic School of Social Service. Prior to teaching at NCSSS, Dr. Donaldson worked for ten years in a community-based homeless services agency in Washington, D.C, providing direct service, directing programs in advocacy, social justice, family services, and developing affordable housing.

Workshop Title: An Exploration of Pneumacentric Practice: Opportunity and Application

Workshop Presenters: David Pooler, Ph.D.

Workshop Abstract: This workshop explores the strengths and ideas that social workers who are Pentecostal bring to practice. Participants in this workshop will be engaged in an in depth conversation about how spirit centered or "pneumacentric" practice can be used to enhance therapeutic relationships in clinical and community practice. Pneumacentric practice provides an innovative look at client strengths and empowerment.

Workshop Number: 20120309 -

Learning Objectives: As a result of this workshop, participants will be able to:

- describe several aspects of pneumacentric practice that enhance social work practice
- apply insights of pneumacentric practice to one's vocation (e.g. teaching, social work practice)
- justify one's own perspective on the value of pneumacentric practice

Level of Presentation: Intermediate

Target Audience: Social Workers, Church Leaders, Educators

Workshop Description and References: This workshop explores the strengths and ideas that social workers who are Pentecostal bring to practice. Participants in this workshop will be engaged in an in depth conversation about how spirit centered or "pneumacentric" practice can be used to enhance therapeutic relationships in clinical and community practice. Social workers are relationship experts who understand motivation and processes of change and growth in people. Pentecostal praxis centers on the work of the Holy Spirit in self and others. In their communities of faith Pentecostals are immersed in spiritual environments in which they are taught to be mindful of and sensitive to the work the spirit. The amalgamation of Pentecostal praxis and social work practice result in pneumacentric practice. This type of practice brings all social work knowledge and skills to the table and adds a deep awareness of the presence and work of God (Holy Spirit) in relationships. This amalgamation may enhance outcomes for both social worker and client. This present workshop builds on the workshop I presented at NACSW in Fall of 2012 which introduced the concept of Pneumacentric Practice entitled "A Pentecostal Perspective on Social Work: Pneumacentric Practice". We will further examine aspects of Pneumacentric practice and how they can be practiced and applied to the helping process. We will cover and discuss:

- A. similarities and differences between "mindfulness" and pneumacentric practice.
- B. what spiritual gifts might operate in a social worker in a therapeutic environment
- C. engagement and rapport building
- D. assessment
- E. work phase
- F. termination and endings
- G. social justice and vulnerable clients
- H. community practice

Pneumacentric practice provides an innovative look at client strengths and empowerment. In addition, the benefits of pneumacentric practice for the social worker will be illuminated such as peace, confidence, clarity, and joy. A significant portion of the workshop will be devoted small group discussion and interaction. Time will be allowed at the end to share insights with all participants. In order to maximize the small group discussion we will identify the strengths, knowledge and background of participants.

Presenter Bio (s): David Pooler is Assistant Professor of Social Work at Baylor University (Ph.D. and MSSW University of Louisville). He has more than 15 years of experience working with people with addictions and mental health problems. Dr. Pooler studies the personal and occupational factors related to professional flourishing in social work. He is the editor of the "Healthy Congregations" section of the Journal of Family and Community Ministries.

Workshop Title: Cultural Competence, Faith & Afro Caribbean Educators: Our Narratives

Workshop Presenters: Kathy Purnell, MSW Sylvester Carrington Ed.D. Kesslyn Brade Stennis, PhD Helen Fischle, MSW

Workshop Abstract: Stories from Afro-Caribbean immigrants reveal the unique and oppressive obstacles that they have encountered, and tools that have helped them succeed against the odds. This presentation will present story-telling as a culturally competent means of collecting data and intervening with Afro-Caribbean educators and clients of faith.

Workshop Number: 20120386 -

Learning Objectives: As a result of this workshop, participants will be able to:

- 1. Explain the importance of cultural competence
- 2. Articulate the relevance of the personal narrative and story-telling with special populations, specifically with African Caribbean individuals of faith.
- 3. Identify some correlations between faith, success and story-telling

Level of Presentation: Intermediate

Target Audience: Social Workers, Church Leaders, Educators

Workshop Description and References: Afro- Caribbean immigrants have undoubtedly pursued divergent avenues to attain personal and professional success in diverse disciplines. Professions such as Social Work and the field of Education are but a few where their successes are evident. Hanniford (2012) asserts that Afro-Caribbean immigrants are "disproportionately more represented than native Blacks in the most selective U.S colleges and universities" (2012, p.1). Such a highly regarded ratio of success suggests that this specific population may possess import information regarding best practices associated with minority success (Bennet & Lutz, 2009; Massey et.al., 2007). Additionally, within this specific cultural group, it is known that faith is a foundational element that plays an intricate part in the success, motivation and resilience of Afro-Caribbean immigrant professionals. According to Rhem & Allison (2009) who examined the relationship of faith and resilience, faith, prayer, and other religious practices provided meaning and resilience, which ultimately led to success. While stories of faith are shared among group members, there is a scarcity of literature supporting the interconnectedness of faith and success among the Afro Caribbean immigrant professionals. Documented knowledge of these narratives could provide beneficial information regarding factors that correlate with success. Recognizing the importance of understanding factors associated with success and faith of Afro-Caribbeans, culturally competent practices to utilize with people from the African diaspora are those closely connected to the oral tradition such as storytelling and personal narrative (Martin & Martin, 2002). Storytelling is a skill that is used to transmit stories of faith and resilience while providing a form of culturally relevant intervention. Researchers and practitioners

who use these and other culturally competent mechanisms acknowledge the values and experiences of people from the African diaspora while providing a viable opportunities to explore and learn some of the nuances that have impacted levels of success. This didactic presentation seeks to share examples of faith and resilience via the personal narrative and the storytelling approach. Highlighted throughout the presentation will be opportunities for the creative use of concrete social work knowledge and skills to promote the integration of faith and practice in a secular setting. More specifically, this didactic presentation will seek to 1) provide a brief overview of CSWE and NASW expectations surrounding the ability to integrate diversity or cultural competence, 2) discuss the interconnectedness of faith and other key themes pertinent to the African Caribbean immigrant's faith experience through story telling, and 3) present an innovative practice model that, when implemented across disciplines will ensure the overall preparation of culturally sensitive practitioners and educators.

Presenter Bio (s): Kathy Goodridge Purnell originates from London, England, via Barbados, W.I. She is currently the Field Education Coordinator & Instructor of Social Work at the University of Tennessee, Chattanooga. She is an experienced Social Work Educator, Practitioner & Educational Consultant.

Dr. Sylvester Carrington originates from Barbados, West Indies. He is currently the Assistant Principal for the Hamilton County Department of Education, and spent many years as a Principal in both public and private education systems. In addition to this, he is an experienced Author, who has successfully documented concepts relevant to education, diversity, parental and community engagement.

Kesslyn Brade Stennis is an Assistant Professor of Social Work at Bowie State University, Chaplain at Georgetown University and President of The PhD Consultants. She has been a social work educator for almost 15 years and enjoys engaging in research that benefits communities of color, women and faith communities. She is also a published author, public speaker, NACSW board member, wife and mother of 4 children.

Helen Fischle, MSW-Helen Fischle serves as the Interim Chair of Social Work at Oakwood University, Alabama. She originates from Reading, England, via Jamaica, West Indies.

Workshop Title: Spirituality with Postpartum Asian and Hispanic Women: Fear to Strength

Workshop Presenters: Lynn Raine, MSW, LCSW Regina Trammel MSW, LCSW

Workshop Abstract: This workshop will provide an overview of Postpartum Mood and Anxiety disorders (PMAD). It will address the impact of faith in the treatment of PMAD and address special clinical consideration in providing culturally competent services to Asian and Hispanic women. A tool for cultural beliefs and rituals assessment will be provided for workshop participants to utilize in practice.

Workshop Number: 20120376 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Identify PMAD symptoms
- Assess the impact of cultural beliefs and rituals in PMAD and utilize best practices in treating Asian and Hispanic women with PMAD
- Implement faith integrated treatment

Level of Presentation: Intermediate

Target Audience: Social Workers, Church Leaders, General Audience

Workshop Description and References: The workshop will provide an overview of symptoms, real case examples, and overview of psychotropic medications commonly prescribed in treatment of Postpartum Mood and Anxiety Disorders (PMAD). It will identify Evidenced Based treatment and best practices in the management of PMAD in clinical settings. The importance of cultural competent practice, particularly in working with Asian and Hispanic women, will be explored. In reviewing the Hispanic community, we find high incidence of PMAD symptoms. According to a study by Lucero, Beckstrand, Callister and Sanchez Birkhead (2012), 54% of Hispanic women experience depression either during pregnancy or after giving birth; this was one out of every two women in their sample. These authors explained that Hispanic women tend to not follow up with their postpartum medical appointments, so there is no opportunity for screening (Lucero et. al, 2012). They suggested the importance of ongoing screening during pregnancy and postpartum recovery (Lucero et. al., 2012). Given that this population does not follow through with medical appointments, we will explore the importance of appropriate screening and culturally sensitive assessments in this workshop. Since family support plays such an important role in this community, we will provide strategies to help women cope and overcome PMAD. Hassert and Kurpius (2011) found that marital conflict increased the postpartum depression symptoms in Hispanic women; therefore, these authors recommended screening the relationships between postpartum women and their partners. Hispanic women in low income homes reported higher conflict in their relationship, leading to more postpartum depression symptoms (Hassert and Kurpius, 2011). Low incidence of diagnosed PMAD symptoms in Asian women as reported by Goyal, Wang, Shen, Wong & Palaniappan (2012) will be discussed in the context of possible protective cultural factors as well as how educational attainment may lead to better access to healthcare. However, Goyal, Murphy & Cohen (2005) identify immigrant Asian Indian women as possibly underreporting symptoms and how cultural issues in the Asian community may lead to women "suffering in silence". According to Downe, Butler & Hinder (2007), current screening tools used in the UK, which are also widely used in the U.S. may be inadequate in capturing the cultural nuances in assessing women who may have PMAD symptoms. However, it is important to note that their study identifies issues of the screening tools that may complicate the picture. One common myth of the Chinese practice of confinement in the postpartum period is addressed and challenged by Wong & Fisher (2008). Hayes, Ta, Hurwitz, Mitchell-Box & Fuddy (2010), highlights the disparities in self-reports of PMAD within

Asian and Pacific-Islander women. Therefore, many of these studies highlight the diverse range and nuances of the Asian experience in regards to PMAD.

Presenter Bio (s): Lynn Raine, MSW, LCSW, is an assistant professor in the Department of Social Work at Azusa Pacific University. She has worked in the fields of domestic violence, teen pregnancy, child and family counseling, and postpartum depression. Her research interests are in women's issues. She also maintains a private practice in Brea, CA.

Regina Chow Trammel, MSW, LCSW, is an assistant professor at Azusa Pacific University Social Work Dept. Prior to her academic role, she was in private practice in the Chicago area for over 12 years specializing in Postpartum issues while providing training to others and facilitating family groups for women suffering from Postpartum depression and anxiety. She is affiliated with the North American Association of Christian Social Workers.

Workshop Title: Imago Dei and Family Therapy: A Communications Framework

Workshop Presenters: Mikal Rasheed, PhD, LCSW Janice Matthews Rasheed PhD, LCSW

Workshop Abstract: This workshop will present the communications model of family therapy and its potential of being integrated into a Christian world view. The concept "Imago Dei" will be presented as the integrating concept between a Christian world view and communications theory.

Workshop Number: 20120273 -

Learning Objectives: As a result of this workshop, participants will be able to:

- 1. Understand the principle tenets of the communication family therapy approach and the implications for a Christian perspective on family therapy.
- 2. Understand some of the tools and techniques in conducting communications family therapy from a Christian perspective.

Level of Presentation: Intermediate

Target Audience: Social Workers, Students

Workshop Description and References: Christian social workers who practice family therapy are faced with the challenge of integrating a variety of practice models with their faith. This workshop will present the communications model of family therapy and its potential of being integrated into a Christian world view. The key integrating concept between a Christian world view and communications theory is "Imago Dei" which addresses how God imputed His image in all persons thus giving all persons worth and

dignity. Through the act of creation all were created in God's image. God's image which resides in all persons represents the common denominator for all of humanity. It is the Imago Dei that represents our "sameness", that connects us with our Creator, and that identifies all people as members of the same human family. Where there is the mutual recognition that all family members possess the image of God, there is the corresponding recognition that all family members are systemically and inseparably bonded together at the deepest level. It is also through this systemic family "connection" that God can mend the broken relationship within families and restore a sense of self worth to family members. This understanding of God's intent and purpose for man and the worthiness and value of all persons is congruent with one of the basic tenets of communication theory. This tenet is that the result of dysfunctional family systems is low self-esteem and self worth as the basic drive of all human beings is to enhance self worth and to defend against threats to it. Incorporating Imago Dei as an integrating concept, this workshop will explore the principle tenets of the communication family therapy approach; elements of the therapeutic process in communications theory and; some of the tools and techniques in conducting family therapy from a communications perspective.

Presenter Bio (s): Mikal Rasheed is a Professor of Social Work, and Director of the Social Work Program at Chicago State University. He has a PhD from Loyola Chicago School of Social Work. He also maintains a private clinical practice in Oak Park Ill. He along with his wife, Dr. Janice Rasheed have written and published several books in the area of family therapy.

Janice M. Rasheed is a Professor of Social Work at Loyola Chicago School of Social Work. She is also the Director of the Institute for Innovative Research, Practice and Training at the Loyola School of Social Work. She maintains a private practice in Oak Park Illinois and is a co-author with her husband, Dr. Mikal Rasheed of several books on family therapy

Workshop Title: The Importance of Engaging Fathers in Social Work Practice

Workshop Presenters: Mark Robinson, MSW

Workshop Abstract: The research is clear. Children do better in every measure of development when there is a responsibly involved father in their lives. This workshop will examine the unique contributions of fathers to the health and productive development of their children. In addition, this presentation will address the challenges that practitioners face in engaging fathers in effective service-delivery.

Workshop Number: 20120252 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Review existing research on trends in father absence and consequences of father absence for children.

- Identify barriers and challenges to responsible father involvement in the life of children.
- Identify strategies for engaging fathers in child welfare agencies and social work practice.

Level of Presentation: Intermediate

Target Audience: Social Workers, Church Leaders, Students

Workshop Description and References: This workshop will present relevant research and significant data that indicates the importance of fathers' involvement in the lives of their children. In addition, special attention will be focused on the challenges, reluctance, and in many cases, the resistance to engaging fathers in service provision. "The single biggest social problem in our society may be the growing absence of fathers from their children's homes because it contributes to so many other social problems" (Bill Clinton, 1995). When children are falling into the river faster than you can save them, you go upstream and discover that the bridge is broken, putting children at risk of falling into a dangerous situation. If you repair the bridge (fathers), you are working to prevent children from danger ahead. According to 2009 U.S. Census Bureau data, over 24 million children live apart from their biological fathers. That is 1 out of every 3 (33%) children in America. Nearly 2 in 3 (64%) African American children live in father-absent homes. One in three (34%) Hispanic children, and 1 in 4 (25%) white children live in father-absent homes. In 1960, only 11% of children lived in father-absent homes. Children who live absent of their biological fathers are, on average, at least two to three times more than their peers who live with their married, biological (or adoptive) parents to: Live in poverty Use drugs Experience educational problems Experience health problems Experience emotional problems Experience behavioral problems Be victims of child abuse Engage in criminal behavior Fathers have had an adversarial relationship with many social service institutions, therefore creating reluctance on the part of fathers to engage in services. According to the NASW code of ethics, "The mission of the social work profession is rooted in a set of core values. These core values, embraced by social workers throughout the profession's history, are the foundation of social work's unique purpose and perspective:" service "social justice" dignity and worth of the person " importance of human relationships " integrity " competence." These are the same values that should guide child welfare workers and fatherhood practitioners in their efforts to engage fathers and provide them with the appropriate service they need to become, and maintain active and responsible involvement in the lives of their children. Therefore, since the core values of social work support building skills in working with fathers and the research indicates that fathers play a unique and vital role toward successful outcomes in the lives of their children, it is essential that social work practitioners are aware of and educated on how to engage fathers within a variety of practice settings.

Presenter Bio (s): Mark Robinson graduated from Syracuse University with a MSW. He designed and implemented a fatherhood program in Syracuse, N.Y. He established RESTORE Inc., a non-profit organization for restoring fathers back to the head of the family through the Gospel of Jesus Christ. He is currently the Director of Field Education

at Lourdes University Department of Social Work in Sylvania, Ohio. He has authored a curriculum titled, Restoration of Fathers.

Workshop Title: Intersections of Spirituality, Culture, and Health

Workshop Presenters: Ratonia Runnels, PhD, LMSW

Workshop Abstract: A theoretical framework is introduced to support integration of spirituality into interventions for co-morbid African American women. Historical and sociocultural factors influencing spiritual coping will be explored. Necessary components for integrating spirituality into culturally competent service delivery are also discussed.

Workshop Number: 20120392 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Identify at least two ways spirituality can be integrated in practice interventions with marginalized populations.
- Be able to apply at least two social theories in developing spiritual interventions
- Gain increased knowledge of issues and available interventions for ethnic minorities with chronic illness.

Level of Presentation: Intermediate

Target Audience: Social Workers, Educators, Students

Workshop Description and References: This session will promote the conference theme by highlighting a spiritually-sensitive approach in clinical practice with the vulnerable population of HIV positive African American women. The intersection of spirituality and culture is explored to identify conceptual and theoretical frameworks that provide foundational support for integrating spirituality into practice interventions for HIV positive women, with particular focus on African American women living with HIV. Attention to the mental health status of African American women who are HIV positive and the services available to them is warranted due to the associations between higher levels of psychological distress, lower quality of life, HIV disease progression, and poor treatment. Research findings also support the importance of spiritual coping for women trauma survivors with co-occurring disorders and stress the value of increased attention to spirituality in behavioral health services, especially in assessment and therapeutic relationships. This session will present relevant theory within the context of an integrated modified version of the Health Belief Model and Lazarus and Folkman's transactional theory of stress, appraisal, and coping. A spirit-oriented approach to Maslow's hierarchy of needs is also introduced.

Presenter Bio (s): Ratonia C. Runnels, PhD is a Licensed Master Social Worker and faculty at Baylor University. Her research focuses on the intersection of spirituality and culture and its impact on social work research, education, and practice. Areas of practice and publication include HIV/AIDS services and substance abuse prevention, community outreach, church-based mental health services, disproportionality, and health disparities among minority populations.

Workshop Title: Going Beyond Basic Needs: A Faith Based Pathway to Self Sufficiency

Workshop Presenters: Eric Saunders, MSW, LCSW

Workshop Abstract: This workshop will explore how churches, agencies, and communities can work together to help those in poverty move from subsistence to self sufficiency. Come to explore strategies such as adult education, employment programs, financial literacy, and how to involve the faith community in caring for neighbors. We will explore innovative programming and best practices and hope participants will bring their ideas and success experiences to share.

Workshop Number: 20120222 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Increase understanding of challenges of moving from poverty to self sufficiency.
- Learn new strategies that integrate with traditional hunger prevention and basic needs assistance programs to promote self sufficiency.
- Help clients set goals and become motivated to do the hard work of achieving self sufficiency.

Level of Presentation: Basic, Intermediate

Target Audience: Social Workers, Church Leaders, General Audience

Workshop Description and References: As director of a Christian Social Service Agency, the presenter has undertaken a mini-revolution in the area of compassion ministry in his own agency and community. In the past 5 years, he has instituted broad based financial literacy education, employment programs, GED classes, post secondary and job training scholarships, nutrition education, and is in the process of developing English as a Second Language programming. Areas of presentation will include: an overview of the challenges of moving from poverty to self sufficiency, empowerment strategies with participants, the importance of community partnerships, and program development and evaluation methods. Specific strategies for developing outcomes based programs using best practices will be presented as well as strategies for implementing

programming changes in challenging fiscal environments. The Poverty trap: In the presenter's home community the self sufficiency standard for a family of four to live without depending on any public services is around \$54,000 annual income. Minimum wage for someone working full time is only \$15,000 per year. There is an unfortunate disincentive for those who increase their household because it can mean losing benefits and subsidies in excess of the increased income. Agencies and ministries whose mission is to provide basic needs assistance provide valuable help but often inadvertently contribute to the subsistence treadmill as recipients come to depend on those services without increasing their self sufficiency. In the workshop we will explore what self sufficiency requires and discuss strategies for helping those we serve take charge of their own journey. The faith community, particularly the Christian community, has a wealth of energy and resources that when properly directed can produce life change. There are low cost programs with proven results that can give low income families new skills. The presenter offers a strategy for intervention that includes: 1) stabilization and response to crisis needs, 2) helping clients set priorities and make best use of existing resources, 3) increasing household income through employment, and 4) helping families set goals and develop a strategy for moving toward long term educational and employment goals. One of the biggest challenges to achieving self sufficiency is motivation and belief that change is possible. While we cannot make someone change their attitudes and behaviors, we can be encouragers, and provide a pathway to success for those who are ready to do the work. In this workshop, participants will be given specific examples of programs that can take existing work to the next level, strategies for creating a pathway to self sufficiency, and given the opportunity to receive resources and share successful strategies.

Presenter Bio (s): I am a Christian Social Worker with a calling to serve hurting people. I am continually convicted by Christ's words in Matthew 25:40, "Whatever you did for one of the least of these brothers and sisters of mine, you did for me." God has called me to serve as leader of a Christian ministry to those living in poverty in Pennsylvania. I am currently a nominee for our region's Non Profit Innovation Award for Excellence in Leadership.

Workshop Title: Dual Relationships, Sexual Misconduct and Boundary Crossing

Workshop Presenters: Greg Scott, LMSW

Workshop Abstract: Observing healthy boundaries in professional social work practice provides safety and care in our relationships with clients. Using the NASW Code of Ethics and Christian values a social worker can protect their client as well as them self from harm and liability. How does one fall into a dual relationship or sexual misconduct? How can your Christian faith keep you disciplined and professional?

Workshop Number: 20120234 -

Learning Objectives: As a result of this workshop, participants will be able to:

- To learn what the NASW Code of Ethics says on boundary violations and boundary crossing.
- To explore how your Christian faith can be a helpful tool in maintaining healthy boundaries.
- To develop a risk management model to protect the social worker and the client system.

Level of Presentation: Basic, Intermediate, Advanced

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

Workshop Description and References: Workshop Description: Observing healthy boundaries in professional social work practice provides safety and care in our relationships with clients. Using the NASW Code of Ethics and Christian values this didactic and interactive workshop will define dual relationships, boundary violations and boundary bending and explore the psychological affect to clients. Course Objectives:

- Define the problem
- Explore how to negotiate boundaries
- Explore the difference between boundary violations and boundary bending
- Understand what the NASW Code of Ethics says on the subject
- How does research profile the psychological make-up of someone who engages in sexual misconduct
- Review the distinction between impropriety and the appearance of impropriety
- How to reduce the risk of client exploitation
- Develop a risk management model to protect clients and practitioners

Method of Presentation: Didactic, case study, discussion, power point, handouts, question & answer

Presenter Bio (s): Social work program director at Kuyper College. 35 years as a clinical social worker and educator. Main areas of specialty include psychotherapy, social policy and international social work. I helped to start the first school of social work in Liberia and have been a guest lecturer at the University of Santo Domingo. I take students to the Dominican Republic every other year to experience cultural immersion. My passion is to teach social work.

Workshop Title: A Grandparent Empowerment Intervention Program: The Focus of a Local Church

Workshop Presenters: Cathy Scott, Ph.D.

Workshop Abstract: This workshop demonstrates the effectiveness of a community partnership with a church congregation, social work faculty and a service agency in addressing the needs of grandparent caregivers. Participants will learn about the

collaborative partnership and how grandparent caregivers' lives were changed when they became the focus of this triadic partnership.

Workshop Number: 20120352 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Understand various aspects of grandparent caregiving (i.e. prevalence, predicting factors) and the social/family issues that result in this alternative family unit and the prevalence of grandparent caregiving. Articulate the innovative strategies implemented to build the collaborative relationship between the church congregation, the university faculty and the community service organization
- Describe the collaborative partnership and the intervention strategies used to improve the well-being of grandparent caregivers. Also, discuss the mutual benefits of institution/agency and congregation partnerships
- More fully understand the implications and dynamics of community partnerships involving social work, a local congregation and a community service agency.

Level of Presentation: Intermediate

Target Audience: Social Workers, Church Leaders, Educators

Workshop Description and References: The incidence of grandparent caregiving is growing. Approximately 5.8 million children live in the home with their grandparents (AAPR, 2009). Grandparent caregiving is particularly salient in the African American community. While grandparent caregiving is rewarding, their responsibilities are associated with a host of negative outcomes. For instance, African American caregivers are reported to be in poorer health than non-caregiving peers and are at risk for depression, social isolation and poverty (Minkler & Fuller-Thomson, 2000). The incidence of grandparent caregiving varies across gender, racial and socioeconomic lines (Collins, 2011). Custodial grandparents dwell in all geographic regions, cultures and are represented in all socioeconomic levels (Fuller-Thomson & Minkler, 2003); however, most grandparent headed households live in inner city, urban areas and are near or below the poverty line (Fuller-Thomson, Minkler & Driver, 1997; Hayslip & Kaminiski, 2005) The mission of the church is to spread the Good News of the Gospel; however, the church recognizes that an individual cannot reach full spiritual potential if their basic needs are unmet. For this reason, it is important that the church meet both the physical needs and the spiritual needs of individuals. The church has been and is a pillar in the African American community. Church congregations have served as a hub of information, support and guidance on many social issues, particularly in inner-city, urban areas; however, limited support has been directed toward the needs of grandparent caregivers, support is particularly scarce where the needs of grandparents were the focus on the entire church congregation. To bridge this gap, the Grandparent Empowerment Intervention Program was developed. This program is a collaborative intervention of a

community agency, social work faculty, and a local church congregation designed to assess and address the needs of grandparent caregivers in a metropolitan city in the southeast. This presentation will highlight grandparent caregiving in a manner that brings awareness to this growing phenomenon as well as the gains and strains associated with grandparent caregiving. Issues that lead to grandparent caregiving and a theoretical perspective that helps understand the dynamics of this alternative family unit will also be discussed. Next, the presentation will offer discussion of the methods used in the Grandparent Caregiver Empowerment program to engage grandparent caregivers and assess their specific needs. Various aspects of the intervention strategies will be discussed including the use of focus groups, specifically-tailored psycho-educational, support groups and other support services that were developed to improve the well-being of grandparent caregivers. Finally, the presentation will conclude with a discussion of how the lives of grandparent caregivers changed, strength and limitations of the intervention and future implications.

Presenter Bio (s): Cathy Scott is an Assistant Professor at the University of Tennessee, Chattanooga, Social Work Department. She has extensive experience working with diverse populations, and teaching a variety of practice classes. Her most rewarding work is in gerontological social work. Dr. Scott is excited to have the opportunity to mentor rising social workers but continues to collaborate with community organizations educating and supporting older adults.

Workshop Title: Using Biblical Principles in Working with Victims of Sex Trafficking

Workshop Presenters: David Sedlacek, Ph.D, LCSW, CFLE

Workshop Abstract: Victims of Sex Trafficking present with symptoms of trauma as the result of various experiences to which they have been exposed including slavery, physical abuse, deprivation, sexual abuse and emotional subjugation. Addressing the affective, behavioral, cognitive, and relational aspects of treatment, this presentation discusses the use of biblical interventions when working with victims who are seeking a Christian approach to treatment.

Workshop Number: 20120267 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Participants will learn the clinical issues common to survivors of sex trafficking.
- Participants will learn biblical intervention to use with victims of sex trafficking.
- Participants will be able to integrate these skills into future work with trauma survivors including survivors of sex trafficking.

Level of Presentation: Intermediate

Target Audience: Social Workers, Educators, Students

Workshop Description and References: This presentation focuses on integrating clinical social work skills and Christian intervention when working with survivors of sex trafficking. Not all victims of sex trafficking are open to a Christian approach. However, there are many that find God through in the midst of their trauma, and want to draw closer to Him in a therapeutic experience. Stotts and Ramey (2009) present the following summary of the psychological symptoms presented by victims of sex trafficking related to the daily mental abuse and torture they suffer. "These can include depression, stress-related disorders, disorientation, confusion, phobias, and panic attacks. Victims may be in shock, denial, or disbelief about their present situation. Feelings of helplessness and shame may also be present. Numerous social consequences are experienced by trafficking victims. Victims experience social isolation, which serves as a strategy for their trafficker to control them. While enslaved, children are usually deprived of educational and socialization opportunities." They develop a distorted sense of sexuality, and see it either as a tool for manipulation, a sense of identity, or a source of shame instead of the sacred gift that God has given to mankind. Their spirit is often broken through abuse, and their sense of self is poorly differentiated. They live in survival mode never learning to rest in the security of a safe and loving environment. They are either hyper vigilant or have given up on life and simply exist to serve their "owner" much as did the plantation slaves. Collins and Collins (2005) have developed a framework they call the ABCDE (affect stability, behavioral adjustments, cognitive mastery, developmental mastery, ecosystem healthy and intact) model. This model of treatment will be explored in the context of healing survivors of sex trafficking. Integrated into the model will be Christian interventions. Affect stability refers to the need to assist the client in expressing and processing memories and their associated emotions related to the trauma thereby lessening the power that the memories and emotions have over the client. Behavioral adjustments for sex trafficking victims involve daily living skills that many of them have not learned to live in freedom. Cognitive mastery refers to the negative belief systems that trauma survivors learn as victims. Their core beliefs, the meaning of their life and their negative expectations need to be reframed in light of the truth about them found in God's Work (John 8:32 and 36). Developmental needs will vary depending on the client's life stage. Finally, Christian social workers will want to explore the client's ecosystem. Issues of safety and support are paramount. In summary, Christian social workers can offer a unique set of interventions that can be of immense benefit to survivors of sex trafficking.

Presenter Bio (s): David Sedlacek is Professor of Family Ministry and Discipleship at the SDA Theological Seminary at Andrews University. In addition to his teaching assignment, he has maintained a clinical practice for many years that integrates biblical principles and practices into the therapy. He has been working with victims of abuse for many years. Dr. Sedlacek is a Licensed Clinical Social Worker and a Certified Family Life Educator.

Workshop Title: Ethical Practice when Personal Faith Beliefs Conflict with Client Values

Workshop Presenters: Charles Seitz, Ph.D., M.S.W., LCSW Michelle George M.S.W.

Workshop Abstract: This discussion based workshop will challenge participants to address the ethical handling of client issues that conflict with the social worker's personal faith or beliefs. The LGBT population, abortion, and other current issues and emerging trends related to referring clients based on personal faith beliefs will be explored.

Workshop Number: 20120360 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Articulate current issues and emerging trends related to determining when personal beliefs and client issues conflict to the extent that ethical issues override the helping relationship.
- Apply various ethical decision making frameworks to inform the resolution of potential ethical dilemmas related to referring clients.
- Assist with the development of a framework for future discussions and exploration of the issues with interested constituents such as the NASW, NACSW and CSWE

Level of Presentation: Advanced

Target Audience: Social Workers, Educators, Students

Workshop Description and References: The professional literature recognizes inherent difficulties social workers face when working with diverse client populations (Spano and Klenig, 2007). A potentially challenging issue for the Christian social worker is to be able to resolve conflicts between personal faith beliefs and specific client issues. For example, what is an ethical response for the social worker who disagrees with client positions on homosexual behavior, divorce, abortion or euthanasia? Sustaining or supporting certain client behaviors may create an ethical dilemma for the social worker since within the worldview of the social worker certain behavior may be seen as harmful, wrong, and sinful, or may even be perceived as having eternal consequences for the client and potentially the social worker (Ezekiel 3:18-19). Koenig and Spano present that the Social Work Code of Ethics (2008) provides a framework for how to respond to these types of ethical dilemmas through supporting self-determination, informed consent and cultural competency when working with clients. However, Buila (2010) presents that the Code goes beyond providing a framework for ethical practice by having social and political action expectations. These expectations tend to support more progressive positions on issues like homosexuality and abortion, and therefore may create ethical issues for conservative viewpoints. To complicate the issue, there are differing views as to what may be ethical for a social worker to do when faced with these challenges. Hodge (2011) addresses the need to foster frameworks that respect differing viewpoints, including more

conservative faith perspectives. These frameworks allow for more conservative perspectives on how to handle ethical situations to be considered. Dessel, Bolen, and Shepardson (2011) present that certain evangelical Christian beliefs may be oppressive and therefore potentially in violation of ethical codes. If certain beliefs are seen as oppressive, referring clients instead of providing services could be construed as violating ethical responsibilities to client interests and well-being, and the social worker's responsibility to society. Additionally, it is uncertain how state legalization of gay marriage, health care legislation requiring payment for birth control or abortion services, or even the change in the military's position on homosexuality impacts a Christian social worker's options for resolving ethical dilemmas related to faith conflicts. This workshop will be discussion focused and will provide participants a forum to engage in civil dialogue related to diverse viewpoints on the issues within a learning environment. The goal of the workshop is to provide a framework for engagement in ongoing dialog of difficult issues for Christian social workers, to assist in developing ethical frameworks for handling these dilemmas and to facilitate proactive involvement by the Christian community and the NACSW in these discussions.

Presenter Bio (s): Dr. Charles Seitz is an associate professor of social work at Messiah College. He also serves as the Chair for the Social Work Department and teaches courses in human behavior, group work and community social work, policy and addictions. He is a certified site visitor for the 2008 EPAS through the CSWE. Research interests include Faith and spirituality in social work and social work education.

Michelle Dixon George is an assistant professor of social work at Messiah College. She also serves as the Field Coordinator for the Social Work Department. As the social work field coordinator she develops and facilitates social work field placements. She teaches and advises social work students throughout all four years of their education.

Workshop Title: Secular or Theological Education and Pastors' Views on Treating Depression

Workshop Presenters: Jennifer Shepard Payne, Ph.D., LCSW

Workshop Abstract: Will a pastor refer to a mental health center? If they feel qualified to intervene themselves, they may not. This presentation presents data from the Clergy Depressive Counseling Survey to discuss how theological and secular education affects pastors' choices in treating depressed individuals.

Workshop Number: 20120277 -

Learning Objectives: As a result of this workshop, participants will be able to:

- More fully understand details about the diverse secular and theological experiences that pastors already have.

- Understand which treatment decisions about depression are associated with a pastor's educational experiences and which treatment decisions are not.
- Initiate a dialogue about the constellation of training that pastors may need for them to feel both confident and effective when interacting with and referring depressed individuals

Level of Presentation: Basic, Intermediate, Advanced

Target Audience: Social Workers, Church Leaders, Educators

Workshop Description and References: As gatekeepers, pastors are often the first to come in contact with depressed individuals. Although they come in contact with depressed individuals frequently (through conducting funerals and congregational leadership), prior literature consistently states that pastors are not trained to handle mental health situations like depression. Will a pastor refer to a mental health center? If they feel that they are qualified to work with an individual themselves, they may not. This presentation explores data from the Clergy Depressive Counseling Survey (2008) to discuss if a pastor's theological and/or secular education affects their decisions about treating and referring depressed individuals. Statement 1: "The pastor is the best person to treat depression". There was a statistically significant difference in how many pastors agreed with this statement based on level of secular education (Fisher's exact=0.03). Interestingly, more pastors with some college but no degree (92%) felt that they were the best person to treat depression. Pastors with other secular education levels (no college or at least a BA and above) agreed less with this statement. There was also a statistically significant difference in how many pastors agreed with the statement based on area of secular education (Fisher's exact=0.02). Pastors who had no secular degree were the most hesitant to agree with the statement (72%). In contrast, those pastors who had some type of applied science or health degree agreed to this statement most often (92%). Surprisingly, pastors who had some type of counseling degree (psychology, social work, etc.) did not agree to the statement as much as those with health related degrees (75%). However, there was no statistical difference in agreement about this statement based on a pastor's level of theological education (from none to Theological doctorate). Also, there was no difference in agreement about this statement based on the type of theological education pastors had, even if they had counseling-related theological training or if they had specifically engaged in pastoral counseling training. Statement 2: "The best treatment is to refer to a mental health center" There was no statistical difference in agreement on this statement, regardless of secular or theological education level. There was also no difference between pastoral agreement based upon the type of secular or theological education a pastor had. Thus, agreement about referral was not influenced by secular or theological education. The implications for this presentation are important. High levels of theological or secular education don't necessarily correlate with referring depressed individuals to mental health treatment, even if that education was counseling related. As practitioners, we need to think more deeply about the exact constellation of training that pastor's need for them to feel both confident and effective when interacting with and referring depressed individuals.

Presenter Bio (s): Jennifer Shepard Payne, PhD, LCSW is an Assistant Professor in the Jane Addams College of Social Work, University of Illinois at Chicago. She is a consultant for pastors on mental health issues; she provides trainings at various churches on recognizing signs and symptoms of mental illness. She and her husband are ordained ministers, and they assist churches in a variety of service capacities. The theme scripture for her life is Jude 22-23.

Workshop Title: Beyond Prayer and Devotion: Rethinking IFL in the Social Work Intro Course

Workshop Presenters: Michael Sherr, PhD, LCSW Johnny Jones PhD

Workshop Abstract: The presentation reexamines the purpose of the social work introduction course to align with preparing students for competent practice. Combining the use of case-based learning and contemplative reflection methods, instructors can "flip" the classroom into an action-based lab to help students explore if social work may be their vocation.

Workshop Number: 20120236 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Turn the social work intro course into an active learning experience.
- Use Case-Based Learning and guided contemplative reflection to introduce students to the profession, develop a foundation for professional identity, and make informed decisions about social work as their vocation.

Level of Presentation: Basic, Intermediate, Advanced

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

Workshop Description and References: The social work profession has evolved significantly in the last decade. One change in particular has sparked a paradigm shift in how educators prepare students to become social workers. Instead of calling attention to what students learn through their courses, social work education now emphasizes what students should be able to do upon graduation. The transition to competence-based social work changes the purpose of the introduction course. Instead of presenting students with a lot of summarized material, a first course in social work has four primary objectives: 1) Expose students to the many facets of the profession; 2) Provide students with a conceptual framework for thinking about competence-based social work; 3) help students develop a foundation for their professional identities; and 4) help them make an informed decision about whether social work maybe their vocation. This presentation examines two strategies to help instructors create a learning environment conducive to addressing the four primary objectives. When combined, Case-Based Learning (CBL) and guided

Contemplative Reflection (CR) can create an active-learning experience where students gain an enthusiastic introduction to the profession, while being challenged to think deeply as to whether they are prepared to develop the professional identity needed for competent social work practice. Using both strategies allows instructors to "flip" the classroom from an abstract lecture experience to a lab where students take ownership of their learning.

Presenter Bio (s): Michael Sherr is the Social Work Department Head at UTC. He is a nationally recognized educator and scholar. He currently serves as a Commissioner on the Commission for Education Policy for CSWE, co-editor of the CSWE Religion and Spirituality Clearinghouse, and Associate editor of the Journal Social Work and Christianity

Johnny M. Jones, Ph.D. is an Assistant Professor at the Baylor University School of Social Work. His Ph.D. is from Florida State University and his scholarly interests include: the role of faith-based agencies in child welfare; implementation research; community-engaged and derived research; and, the organization and management of human services.

Workshop Title: Addressing the 2008 EPAS and Getting the Short Letter from the COA

Workshop Presenters: David Sherwood, Ph.D., LICSW, ACSW

Workshop Abstract: Explore the key issues of CSWE accreditation for BSW and MSW programs with a two-term member of the COA. Address the development and assessment of curriculum that supports the core social work competencies and related practice behaviors required by the 2008 EPAS as well as the implications of integrating Christian faith and competent professional social work education.

Workshop Number: 20120249 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Identify and understand key components of the 2008 EPAS and the CSWE accreditation process and prepare accreditation documents with confidence.
- Engage in curriculum audits and develop course-level materials to teach and assess competencies and their related practice behaviors and develop field learning agreements and evaluation materials that credibly assess the competencies and practice behaviors.
- Integrate ethically Christian faith and competent professional social work education.

Level of Presentation: Intermediate, Advanced

Target Audience: Educators

Workshop Description and References: The 2008 EPAS of the Council on Social Work Education represents a significant shift in emphasis in defining curriculum from content areas to the development and assessment of core competencies and the related practice behaviors that operationalize them. Even experienced social work educators who have developed initial accreditation or reaffirmation of accreditation materials under previous versions of the CSWE accreditation standards need to re-think how their programs teach these competencies and behaviors and how student achievement is assessed developmentally at the course level and summatively in the field practicum. The workshop is designed to particularly meet the needs of program directors and faculty of programs in the process of preparing materials for initial accreditation or reaffirmation of accreditation. It will also benefit those who are in between accreditation cycles, but who wish to adapt their programs to the competency and practice behavior approach. This workshop is informed by the experience and perspectives shaped by the presenter's extensive work in developing and accrediting BSW and MSW programs, six years of service as a member of the Commission on Accreditation and continuing service as a visiting commissioner for new BSW and MSW programs in the process of candidacy for accreditation. The workshop will:

- Review key components of the 2008 EPAS and the CSWE accreditation process.
- Discuss how to write effective accreditation documents.
- Explore ways to develop course-level support for teaching and assessing competencies and their related practice behaviors.
- Examine the building of field learning agreements and evaluation materials that credibly assess the competencies and practice behaviors of students of graduating students.
- Address the implications of ethically integrating Christian faith and competent professional social work education.
- Encourage participants to share their questions, challenges, and successes with each other.

Presenter Bio (s): Ph.D. in Social Work, University of Texas, MSW from Bryn Mawr. Editor, *Social Work & Christianity*. Served two terms on the CSWE Commission on Accreditation. Retired after 35 years in social work education at Christian Colleges and Universities; started and led to accreditation BSW programs at Oral Roberts University and Gordon College; helped start and lead to accreditation MSW programs at Roberts Wesleyan College and Baylor University.

Workshop Title: Positive Youth Development: What Is It and How Can We Measure It?

Workshop Presenters: Hiie Silmere, Ph.D., MSW

Workshop Abstract: This presentation provides an overview of what constitutes positive youth development. Fifteen outcome categories for positive youth development programs will be reviewed. The authors also present their findings from a systematic review of

recent literature on what outcomes have been measured in studies focusing on positive youth development programs.

Workshop Number: 20120279 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Understand the similarities and differences between positive youth development programs and problem prevention programs.
- Identify key outcomes that can be used to evaluate the effectiveness of positive youth development programs, activities, and initiatives.
- Understand the complexities in measuring positive youth development outcomes.

Level of Presentation: Basic, Intermediate, Advanced

Target Audience: Social Workers, Church Leaders, General Audience

Workshop Description and References: Positive youth development has emerged as a new line of research inquiry in social work and allied disciplines. Most research on youth development to date has focused on how to prevent problem behaviors in young people, but there is an increased recognition that "problem-free" does not mean that youth are fully prepared to be active and successful members of the society. Whereas there is strong agreement on the behaviors that we do not want our youth to engage in, there is less agreement on what constitutes positive development in young people, or in other words, what are the positive outcomes we expect young people to exhibit and achieve? In addition, researchers, practitioners, and those working with youth groups in church-settings are presented with a challenge of how to measure outcomes related to positive youth development. This presentation will consist of three parts. First, the authors will provide a conceptual overview of positive youth development. We will delineate the similarities and differences between positive youth development and prevention of problem behaviors, and discuss how these two approaches can be used together when working with youth. We will also introduce the audience to the fifteen constructs or broad outcome categories proposed by Catalano et al. (2004) to operationally define positive youth development programs. In the second part of the presentation, the authors will present their findings from the systematic review of the literature focusing on recent evaluation studies of positive youth development programs. Specifically, we will review what positive outcomes have been measured by studies utilizing experimental, quasi-experimental, and pre-experimental designs, and how these outcomes have been measured. One of our findings is that "fostering spirituality" as one of the outcomes proposed by Catalano et al. (2004) is rarely measured in recent studies evaluating positive youth development programs. This is one of the areas where Christians in the social work field could make a stronger contribution. Finally, we invite the audience to engage in collective discussion and brainstorming on what they think constitutes positive youth development. We encourage the audience to evaluate the outcome categories proposed by Catalano et al. (2004) and discuss if these categories capture adequately the positive

outcomes we expect our young people to exhibit and achieve. Reference Catalano, R. F., Berglund, M., Ryan, J. M., Lonczak, H. S., & Hawkins, J. (2004). Positive youth development in the United States: Research findings on evaluations of positive youth development programs. *Annals of the American Academy of Political and Social Science*, 591, 98-124.

Presenter Bio (s): Hiie Silmere earned her MSW and Ph.D. in Social Work from Washington University in St. Louis. She is currently teaching in the MSW program at Roberts Wesleyan College. Her areas of interest include positive youth development, intervention research, sustainability, and global social work.

Workshop Title: Good Grief: Interventions for Supporting Bereaved Children and Adolescents

Workshop Presenters: Erica Serrine, PhD Candidate, LCSW

Workshop Abstract: A child's cognitive, behavioral, spiritual, and psychosocial functioning is greatly impacted by the illness or death of a loved one. Examples of developmentally appropriate grief reactions, clinical interventions, memorialization techniques, and methods for explaining sensitive topics such as suicide and remarriage following the death of a parent will be explored.

Workshop Number: 20120266 -

Learning Objectives: As a result of this workshop, participants will be able to:

- identify developmentally appropriate grief reactions throughout childhood and adolescence.
- demonstrate effective methods of intervening with bereaved children, adolescents, and families.
- identify memorialization and support group activities to be utilized with bereaved children and adolescents.

Level of Presentation: Intermediate

Target Audience: Social Workers, Church Leaders, Students

Workshop Description and References: Death is a universal experience that impacts a tremendous number of lives each day. However, the physical, emotional, and spiritual consequences that follow the death of a loved one are often neglected in traditional American society, especially for children. Adults often rely on prior experiences and established coping mechanisms when processing the complexity of emotions that encompass bereavement. Such emotions may include sadness, anxiety, somatic symptoms, fears, depression, guilt, and behavioral disturbances. However, for many children and adolescents, the death of a parent, sibling, or friend may be their first

encounter with intense feelings of grief and loss. Often referred to as "forgotten mourners," (Wolfelt, 1996, p. 321) children's emotions and grief reactions are sometimes dismissed by even the most well-intentioned adults. This dismissal might occur when a surviving caregiver's feelings of loss overshadow those of the surviving child or teen. Unfortunately, such misunderstanding has left many children feeling isolated in their grief and forced to process the diversity of their emotions in solitude. Social workers frequently encounter children and adolescents experiencing the death of a loved one in a variety of practice settings (e.g., child welfare agencies, hospitals, schools, mental health centers, hospices, child bereavement centers, etc.). However, very few social workers receive formal training on effective ways to intervene with this vulnerable population. A majority of the existing knowledge about childhood mourning behaviors is consistent with theories of lifespan development. Specifically, Jean Piaget's theory of cognitive development is essential when determining a child's ability to comprehend and process certain aspects of a death (Schoen, Burgoyne, & Schoen, 2004). A thorough discussion of developmentally appropriate mourning behaviors will be included in this interactive workshop. Further, clinical interventions and suggested memorialization activities for use with children at each developmental stage will be provided. Concrete examples and illustrations including artwork, video clips, games, and activities will be provided to ensure participants are equipped to employ such interventions with their clients. Examples of using artwork to explain sensitive topics such as cancer diagnosis, suicide, and remarriage following the death of a parent will also be provided. Finally, suggestions for bereavement support group format, topics, and activities will be shared.

Presenter Bio (s): Erica is a licensed clinical social worker completing a PhD in Social Work. She is currently conducting dissertation research bereaved adolescents and families. Erica has over eleven years of clinical experience working in the field of death and dying and she is the former manager of The Bethany Center of Good Shepherd Hospice, where she provided individual and support group therapy to bereaved children, adolescents, and adults.

Workshop Title: Cross Disciplinary Emergency Room Trauma Simulation Lab

Workshop Presenters: David Skiff, PhD, LMSW, MDIV.

Workshop Abstract: This electronic poster will outline in detail project conception, development and implementation from start to finish. Student quantitative and qualitative discipline specific evaluation results will be presented. Faculty insights and suggestion for improvement will also be shared.

Workshop Number: 20120240 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Learn how to develop and implement a cross disciplinary crisis intervention simulation lab between an undergraduate nursing and social work program as part of the Social Work Practice with Families course.
- Gain insights into the skills and roles of other healthcare professionals.
- Learn to embrace collaboration as an important way to optimize patient/client outcomes.

Level of Presentation: Basic, Intermediate

Target Audience: Educators, Students

Workshop Description and References: Cross disciplinary education is essential to prepare healthcare team members who are ready for effective collaboration and communication. This project used simulation as the strategy for bringing nursing and social work students together to develop inter-professional competence. Application of theory to practice and the development of critical thinking and clinical judgment make this one day simulation laboratory experience a powerful educational tool for practice professions such as nursing and social work.

Presenter Bio (s): He started teaching at Roberts Wesleyan College as an adjunct professor in 1994 and has served fulltime since 1996. He completed his PhD. (2009) at the University of Rochester in Human Development at the Warner Graduate School of Education. He currently serves the Department of Social Work as Chair and as the BSW Program Director.

Workshop Title: Social Research in Action: Forming Community Partners

Workshop Presenters: Katti Sneed, PhD, LCSW, MSW, LCAC Students

Workshop Abstract: Undergraduate social work students tend to view research methods as a daunting course. However, one instructor has discovered that through students partnering with community agencies they gain a hands on learning experience that cannot be duplicated in the classroom. Attendees of this workshop will learn the techniques of teaching a social research course where undergrad students complete a five chapter original research project.

Workshop Number: 20120348 -

Learning Objectives: As a result of this workshop, participants will be able to:

Learning Objectives:

- 1. Gain practical lay out of an undergrad Social Work Research Methods course utilizing community collaboration
- 2. Learn from the students their experiences with completing a 5 chapter research project

Level of Presentation: Advanced

Target Audience: Educators, Students

Workshop Description and References: Proposal: Undergraduate social work students tend to view research methods as a daunting course. However, one instructor has discovered that through students partnering with community agencies they gain a hands on learning experience that cannot be duplicated in the classroom. Attendees of this workshop will learn the techniques of teaching a social research course where undergrad students complete a five chapter original research project with a community agency of their choice. It is hoped that students will also be able to present their projects and provide their insight on completing this course.

Presenter Bio (s): Dr. Katti Sneed is currently the program director of the Social Work Program at Indiana Wesleyan University. Her recent research interests have surrounded Spirituality and Chemical Dependency, Career Sustaining Behaviors in Addiction Professionals, and the Self-Help population. Dr. Sneed has over ten years of experience as a psychotherapist. She teaches several research courses and both the graduate and undergraduate levels.

Workshop Title: Visualizing Summer Camp: Faith & Photography

Workshop Presenters: Peter Szto, MA, MAR, MSW, PhD Sandy Cook-Fong MSW, PhD

Workshop Abstract: "Now we see but a poor reflection as in a mirror; then we shall see face to face." This Pauline verse is telling about photography and self-understanding. Photography is used to bolster the identity of foster children at summer camp. The visual evidence provides feedback on faith, others and themselves.

Workshop Number: 20120335 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Workshop attendees will identify 2-3 practical ways to use photography as a tool of social work.
- Workshop attendees will be able to explain how photographs (visual evidence) can be used as a therapeutic instrument help foster children increase their self-understanding.

Level of Presentation: Basic

Target Audience: Church Leaders, General Audience

Workshop Description and References: "Now we see but a poor reflection as in a mirror; then we shall see face to face." This Pauline verse is telling us to the relationship between photography and self-understanding. Photography for long has been used to capture the essence of an era, event or emotion. Can photography also be used to promote inner security, personal awareness and self-definition? Children in foster care unfortunately lack these psychic qualities necessary for healthy psychosocial development. They also often do not have photographs to remember early childhood experiences of joyous moments with friends and family. Royal Family Kids' Camp is a faith-based summer camp designed to provide a week of positive experiences for foster children ages 7-11. The camp activities are planned to give each camper a lifetime of lasting memories to cherish. A special photo album is produced and given to each camper of the children at play and prayer. The workshop introduces the audience to the social ministry of Royal Family Kids' Camp and presents findings on how visual evidence (photography) helped the children gain confidence and deepen self-understanding. It will demonstrate creative ways to use photography as a mirror for foster children to identify their feelings and reflect on experiences. For example, how photographs record emotional states for future reflection and to reminisce. The process of documenting camp activities and how the children respond to the photo albums will also be discussed. Attention is given to the reflective nature of looking and how images in particular affect self-understanding.

Presenter Bio (s): Peter Szto has had a long interest in photography and the well-being of children. Recently he has begun to discover ways to use photography as a tool of social research. Dr. Szto is an Associate Professor in the Grace Abbott School of Social Work at the University of Nebraska at Omaha. He has degrees from Calvin College, Michigan State University, Westminster Theological Seminary and the University of Pennsylvania.

Dr. Cook-Fong is a faculty member at the University of Nebraska - Omaha. She has been involved in social work education for over 20 years. She is currently the distance education coordinator for the Grace Abbott School of Social Work. She and her husband co-direct a Royal Family Kids' Camp in Kearney, Ne.

Workshop Title: Understanding the Tension: Christian Practitioners and LGBT Clients

Workshop Presenters: Allison Tan, MSSA, PhD

Workshop Abstract: This chapter presents the findings from a survey of Christian practitioners regarding their attitudes toward and practice behaviors with LGBT clients. The data and comments from participating social workers illustrate challenges associated with this population of clients. However, more significantly, Christian social workers demonstrate insightful ways to navigate these difficult waters.

Workshop Number: 20120409

Learning Objectives: As a result of this workshop, participants will be able to:

- Learn of two new scales to measure attitudes toward and behaviors with LGBT clients.
- Dialogue about their own struggles and/or promising practices with LGBT clients.
- Gain valuable insight into the attitudes, behaviors, and practices of their fellow Christian colleagues working with LGBT clients.

Level of Presentation: Advanced

Target Audience: Social Workers

Workshop Description and References: In the professional literature on religious faith and social work practice (Gotterer, 2001; Hoyt, 2008; Tan, 2011), five scenarios of discordant beliefs between social worker and client are described: 1) A non-religious, non-spiritual social worker who may be negative or dismissive toward a client's religion or spirituality, 2) A non-religious, non-spiritual social worker who may be open to a client's religion or spirituality as a strength in his or her life, 3) A social worker who is uncertain about his or her own religious beliefs and is, therefore, wary of discussing religion and spirituality with clients, 4) A religious or spiritual social worker who is able to acknowledge and respect those clients with different beliefs, and 5) A highly-religious, spiritual social worker who becomes destructive in working with clients of different beliefs. The research presented in this poster is based on a survey of Christian social work practitioners which aimed to capture the experiences, attitudes, and beliefs of social workers in the last two of these discordant belief scenarios, specifically related to their practice with LGBT clients. The key findings from this survey are presented in three subsections. First, the respondents' ratings on each of the six statements regarding their attitudes toward and beliefs about LGBT issues are presented. These six statements comprise the Attitudes Scale. Second, the respondents' ratings on each of the seven statements regarding their level of comfort interacting with LGBT individuals in a number of different settings are presented. These seven statements comprise the Comfort Scale. Lastly, we turn our attention to a number of interesting and insightful findings in looking at the relationships between some of the key variables in the study, most notably, how both Attitudes and Comfort appear to be correlated with an individual's personal and professional exposure to the LGBT population. This workshop, and the research upon which it is based, aims to provide a level of understanding about the tension that exists for some Christian social work practitioners who engage in practice with LGBT clients. But, more importantly, it aims to provide a practitioner-focused response to the question of how this type of practice can be done effectively and compassionately. While the data collected offer even more interesting insights than can be discussed in this one chapter, there are perhaps three overarching implications worthy of discussion: 1) exposure to LGBT individuals is related to the social worker's beliefs and actions, 2) there can be a marked difference between a Christian social worker's personal convictions and his or her practice strategies, and 3) that difference is related to the development of competent social work practice skills for working with LGBT clients.

Presenter Bio (s): Allison Tan holds a BSW from Taylor University, an MSSA from Case Western Reserve University, and a PhD in Social Work from Loyola University. She is currently an Assistant Professor at the University of St. Francis in Joliet, Illinois. Her experience has been in the field of HIV and substance abuse. Lately, she has begun a research agenda aimed at understanding the connection between the LGBT community and the Christian faith community.

Workshop Title: Pastor/Social Worker's Ministry to Those Who Have Lost Loved Ones.

Workshop Presenters: William R. Tarr Jr., MSW/LSW

Workshop Abstract: This presentation will focus on helping congregants deal with the loss of loved ones and looking at the impact loss has on the Pastor/Social Worker using a suburban church outside of Philadelphia as the setting. Theories of loss and grief will be briefly explored but the bulk of the presentation will be looking at ministering to those who have lost loved ones and the issue of self-care for the Pastor/Social Worker.

Workshop Number: 20120330 -

Learning Objectives: As a result of this workshop, participants will be able to:

- 1. Understand the work being done by a suburban church to meet the physical, emotional and spiritual needs of the congregation and their community with a focus on helping those who experience the death of a loved one.
- 2. Identify and discuss key grief and loss issues for those who have lost a loved one.
- 3. Explore self-care for the Pastor/Social Worker who is ministering to those who have lost loved ones.

Level of Presentation: Intermediate

Target Audience: Social Workers, Church Leaders, General Audience

Workshop Description and References: Churches have been involved in helping people in need since the founding of the church as reported in the book of Acts. The book of Acts shares with us how believers shared possession to meet needs and resolved a controversy on the distribution of food to the widows of their congregation (Acts 6). Helping others was taken for granted in the early church. Congregations today have a variety of responses to the physical and emotional needs of congregants and the community. Most churches are involved in some form of helping ministry (Unruh & Sider, 2005). In the New Testament church the Apostles Paul and John speak clearly about end of life issues and of the after-life (Heaven) as they echo many of the ideas Jesus taught during His earthly ministry. The Apostle Paul in I Thessalonians 4 tells followers of Christ not "to grieve like the rest of men, who have no hope." This

presentation will look at one churches effort to help those who have lost a loved one and the role the Pastor/Social Worker in this church has played in ministering to these individuals and families as they grieve. The presentation will also examine the impact of this grief work on the Pastor/Social Worker. Church social work is now being discussed as a new field of service for the social work community and the Pastor/Social Worker is one role or model that is being explored. The area of self-care is significant no matter what work the Social Worker is engaged in doing but in the church role the worker is engaged in some new areas of emotional expenditure that workers may not have dealt with in their past experiences. A discussion format will hopefully help both the presenter and participants think about the Pastor/Social Worker role in grief work and the opportunities for helping congregants as well as the challenges of self-care.

Presenter Bio (s): Bill Tarr is currently serving as Pastor of Care Ministries and Director of the Counseling Center at Calvary Church in Souderton, Pa. He is a licensed Social Worker who has worked for 40 years in social services. He worked in child welfare and social work education before joining the church staff. He is married to Jill and has 3 children and 7 grandchildren.

Workshop Title: Generational Attitudes and Behaviors toward Philanthropy

Workshop Presenters: Houston Thompson, Ed.D., MSW

Workshop Abstract: This presentation looks at the generational attitudes and behaviors toward philanthropy. It will consider why and how people give to organizations and causes as well as how this differs between the generations. Examples of what organizations must do today to appeal to donors across generations will be explored.

Workshop Number: 20120284 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Participants will develop a basic working knowledge of generational attitudes and behaviors toward philanthropy.
- Participants will understand how the approaches of appealing and soliciting donors are different between generations.
- Participants will develop a basic working knowledge of how their organization must employ different techniques to reach different generations

Level of Presentation: Intermediate

Target Audience: General Audience

Workshop Description and References: Through the ages, people have generously supported causes and organizations in which they are interested. Many not-for-profits

today exist due to the faithfulness of their donors. While we celebrate the generosity of those who believe in what we do, we also recognize that the times are changing. The way we used to raise money may not be as effective. In some cases, it seems harder to raise the monies we need. We are finding that we have to develop new ways of appealing to and soliciting donors. This shift is due to many things including, economics, legislative decisions, technology, globalization, and more. Yet, at the root of it is the diversity of the attitudes and behaviors of individuals, primarily centered in the paradigm of their generational cohort. Traditionalists view life and philanthropy through a different lens than a Millennial. Boomers respond differently than their children; Generation X. While some techniques and approaches may cross generational boundaries, the fact of the matter is we must have much more tailored approaches to appealing to each of the generations. This presentation will look at the characteristics and general attitudes of each generation; Traditionalists, Boomers, Generation X, and Millennials. We will consider the general behaviors employed as individuals between generations consider philanthropy. We will look at approaches organizations and agencies should take to reach donors in all generations.

Presenter Bio (s): A licensed social worker in the state of Indiana and an ordained elder in the Church of the Nazarene, his service history includes pastor; school social worker; and an executive director of a faith-based community ministry. He holds a Certificate in Fund Raising Management from The Fund Raising School, which is a program of The School of Philanthropy at Indiana University.

Workshop Title: Safe Families for Children: Helping the Church find "True North" □

Workshop Presenters: Suzanna Toews, LICSW

Workshop Abstract: Safe Families for Children presents a unique challenge to the church. It not only potentially changes the lives of the people in poverty gain stability, but it allows the church to critically examine itself in light of scripture directives to reach out to the poor and disenfranchised. Through SFFC, children are diverted from the Child Welfare system and the Church grows in spiritual depth.

Workshop Number: 20120393 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Identify the five barriers to incorporating Safe Families for Children, and other missional outreach ministries, in churches
- Explore tools in helping churches honestly evaluate their readiness for missional work with Safe Families for Children
- Gain more knowledge about the Safe Families for Children movement

Level of Presentation: Intermediate

Target Audience: Social Workers, Church Leaders, General Audience

Workshop Description and References: Not a church program, nor a para-church organization, Safe Families for Children (www.safe-families.org/) is an initiative gaining momentum across the United States. SFFC is unique in that it allows the best in child welfare and strengths perspective weave its way into the fabric of local churches as they are missional in purpose with their communities. As churches engage with Safe Families for Children, it is faced with multiple challenges which include engaging with families and children in distress. More difficult appears to be encouraging the church to critically examine its own concepts of showing grace and mercy to people disenfranchised by the community. In a paper titled, "Unleashing the Church", Dave Anderson, founder of Safe Families for Children identifies several challenges the "unleashing" brings to the church. Taking the topics Dr. Anderson has identified, this presentation will look at the challenges SFFC has encountered as the initiative has gained momentum in local churches: **Barriers to Hospitality** Castle Mentality " the current view of "home" can be based on a system that identifies home as a place where things are amassed and our stuff is protected. From the pulpit and from the church community as a whole, Christians must examine their own needs and wants and make difficult decisions as to how to live lives of piety and generosity. **Fortress Mentality** " many homes see their homes as a place where their family and they can be protected from the "ways of the world." This comes into direct opposition to the missional purpose of hospitality. Families must be able to move away from a stance of self-protection toward one of faith. **Haven Mentality** " Like the fortress mentality, homes become solely a place of peace and rebuilding. Of course these aspects are necessary but families must move to an understanding that a haven is needed as we rest from our missional work; the work and the rest from work are not at odds with each other. **Time** " most all families are over-scheduled and over-whelmed. Churches can be so programmatically obese that the people within are exhausted and unable to conceive of reaching out to the poor on a consistent manner. Churches must be willing to take critical appraisal of how time is actually missionally invested in people. **Role of the Family in Ministry** " Some families show anxiety about bringing their family face to face with the problems of poverty, mental illness, child abuse etc. SFFC families see the value of allowing their families, work alongside each other to help alleviate pain of "the world." Churches must look at their approach to ministry and make certain opportunities are welcomed for entire families to serve together. SFFC gives "the church" a vehicle to deliver love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. These Spirit gifts can oftentimes be threatening as they change from theoretical to the concrete.

Presenter Bio (s): I am licensed as a clinical social worker in Washington State. Have worked in the area of child welfare and children's mental health for 24 years. Special interest in social justice, the faith communities and the processes of and between both. Also in the area of childhood trauma and how the healing love of Jesus can be the healing agent for children and families injured by traumatic experiences.

Workshop Title: Resiliency and Spirituality: A Framework for Assessing and Helping

Workshop Presenters: Mary Van Hook, Ph.D.

Workshop Abstract: Resiliency research identifies risk and protective factors, including aspects of spirituality. Assessment of these aspects can help identify interventions that can help individuals and families cope with difficult life events. The presentation includes examples.

Workshop Number: 20120275 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Identify the meaning of risk and protective factors related to resiliency
- Identify specific risk and protective factors for individuals and families, including those in the area of spirituality.
- Connect the assessment process to the selection of appropriate intervention strategies generally and specifically in the area of spirituality.

Level of Presentation: Intermediate

Target Audience: Social Workers, Students

Workshop Description and References: This presentation will discuss the research literature in terms of resiliency as it relates to risk and protective factors that influence how individuals and families are able to cope. It will also include resiliency research in the area of spirituality. The resiliency literature recognizes that people can grow through adversity but certain individual, family, and contextual issues play a role in this process. Spirituality emerges at all of these levels. The presentation will demonstrate how this assessment framework can help in the selection of intervention models and strategies. It will include and emphasize resiliency in the area of spirituality and ways in which the social worker can serve as a partner in the individual/family's journey toward resiliency. Clinical examples will be used to illustrate this process and ways in which social workers can play a role through their work with individual clients and their community. Participants will have the opportunity to explore this issue in terms of their own practice issues.

Presenter Bio (s): Mary P. VanHook, Ph.D., LMSW., Professor Emeritus of University of Central Florida School of Social Work. She taught social work at the University of Central Florida, U of Michigan, Grand Valley State University and has extensive experience as a clinical social worker. She has published in the areas of families, rural mental health, women's issues, and spirituality.

Workshop Title: Does Anti-Oppressive Practice Belong in Christian Social Work Education?

Workshop Presenters: James R Vanderwoerd, MSW, PhD

Workshop Abstract: Anti-oppressive practice (AOP) promises to realize the historic social justice aims of the social work profession. However, some principles of AOP present serious challenges to a Christian worldview. Some AOP proponents have even been antagonistic towards Christianity. This session presents a framework for and invites discussion on how Christian social work educators can critically engage AOP within a Christian social work curriculum.

Workshop Number: 20120321 -

Learning Objectives: As a result of this workshop, participants will be able to:

- learn about anti-oppressive practice (AOP), its general principles and values, and how AOP is posited as an approach that can deliver on the promises of the social work profession to achieve social justice
- understand the ways in which AOP is consistent with a Christian worldview, but also how AOP presents significant challenges for Christians in social work
- critically engage with other Christian social work educators on whether and how AOP can be incorporated into a Christian social work education curriculum

Level of Presentation: Intermediate

Target Audience: Educators

Workshop Description and References: Anti-oppressive practice (AOP) has emerged, particularly within the British commonwealth countries, as one of the primary approaches to realizing social work's historic commitment to social justice (Baines, 2011). The link between challenging oppression and the profession's commitment to social justice is confirmed in the profession's educational policy statements, codes of ethics, and professional policy standards in the USA, Canada, and Great Britain, and internationally (individual references not supplied due to space restrictions but see www.basw.co.uk, www.caswe-acfts.ca, www.casw-acts.ca, www.cswe.org, www.ifsw.org, www.socialworkers.org). Core themes of AOP include a focus on multiple and intersecting aspects of oppression beyond simply race, class, or gender; an explicit analysis of structural and political contexts that produce and reproduce oppression and privilege; and an expectation that social workers cannot remain neutral, but must intentionally work to challenge oppression both personally and professionally (Mullaly, 2010). Despite the promise of AOP to advance the profession's capacity to advocate on behalf of societies' most vulnerable groups, it poses a serious challenge to social workers who hold orthodox religious beliefs, including Christians (Todd & Coholic, 2007; Vanderwoerd, 2010). AOP proponents have been critical of the worldviews of religiously orthodox persons and have even questioned whether such persons should be excluded from the social work profession (Buila, 2010). Further, some authors have

argued that the social work profession should solidify its commitment to specific progressive causes, such as abortion, by requiring acceptance of these causes by social work students (Ely et al 2012). What principles of AOP can be affirmed and taught, and what principles should be rejected? How can Christian social work educators sort out the contradictory claims of AOP with a Christian worldview? This session will provide a framework and a forum to explore the apparent mutually exclusive claims of AOP within a Christian social work curriculum.

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Presenter Bio (s): James R. Vanderwoerd is Professor of Social Work at Redeemer University College in Hamilton, Ontario, Canada. He received a BA from Calvin College, a MSW from Wilfrid Laurier University, and a PhD from Case Western Reserve University. His research and teaching interests are in prevention of violence against women on college campuses, religion and non-profit organizations in social welfare, and social welfare policy and history.

Workshop Title: An Unlikely Collaboration: The Black Church and the Juvenile Sex Offender

Workshop Presenters: Victoria Venable, PhD, MSW,

Workshop Abstract: This presentation discusses a study of Black church members' attitudes toward juvenile sex offenders. Participants will learn about an opportunity for promising work between social workers and the Black church with this challenging population. Participants will also be able to explore pathways to faith based collaborations.

Workshop Number: 20120325 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Participants should expect to identify cultural factors, such as religion, impacting African American juvenile sex offenders
- Participants will be able to gain insight into survey research with African American church members

- Participants will identify several possible strategies that encourage faith based collaborations in practice with juvenile sex offenders.

Level of Presentation: Intermediate, Advanced

Target Audience: Social Workers, Church Leaders

Workshop Description and References: Much of the research concerning juvenile sexual offenders has failed to focus on the systems and environments that influence treatment compliance and recidivism. Instead the focus has almost singularly targeted the impact of treatment on sexual aggression and long term recidivism outcomes (Letourneau et al., 2009, Parks & Bard, 2006; Reitzel & Carbonell, 2006). One factor, race, continues to receive only limited attention in the literature. Studies have found that African American juvenile sex offenders differ from their Caucasian peers on several factors, including childhood victimization (Burton & Meezan, 2007; Ikomi, Rodney, & McCoy, 2009) and deviant sexual arousal (Murphy, DiLillo, Haynes, & Steere 2001). It is likely that these youth also differ in which factors encourage engagement in treatment and compliance. The influence of systemic factors, such as the Black church, has yet to be investigated. Due to the strong historical role that the African American church has held within the Black community, there is a naturally enduring relationship between the families and individuals who make up these communities. Billingsley and Caldwell (1991) found that 84% of African American adults identify as being religious and almost 70% of these adults disclosed that they are members of a church body. Evidence suggests that African Americans rely on their pastors or church members heavily to address many emotional and personal needs. For African Americans, it is likely much more attractive to go to their local pastor, minister, elder, or deacon versus a traditional mental health worker. An initial step toward involving the Black church in the rehabilitative process with these youth is to assess the church's willingness to be engaging these youth and their families. This presentation will discuss a study that examined the attitudes of Black church members towards juvenile sex offenders. In this presentation participants will be able to learn about the challenges that are present with conducting research with a group of church members. In addition, the presentation will examine the attitudes of Black church members towards juvenile sex offenders and explore church members' views on the effectiveness of treatment for the juvenile sex offender. This presentation will also explore the role of faith based collaborations in developing culturally competent treatment models for African American juvenile sex offenders, and possibly other populations. It is likely that acknowledging the relationship between the Black church and members of the African American community could be useful in encouraging treatment compliance and engagement for African American juvenile sex offenders. Finally, this presentation will encourage social work practitioners and researchers to explore their beliefs around incorporating the faith community, specifically the Black church, into practice situations. Models that illustrate similar collaborations will be shared.

Presenter Bio (s): Dr. Venable is an Assistant Professor in the Department of Social Work at Salisbury University in Maryland. She received her PhD from The Ohio State

University and her research interests focus on understanding the influence of ecological variables on the rehabilitation of juvenile sex offenders. Dr. Venable is an independently licensed clinical social worker in Ohio and has spent several years working with juvenile sex offenders.

Workshop Title: Increasing Congregational Competency in Missional practices

Workshop Presenters: Patty Villarreal, LMSW

Workshop Abstract: This workshop will examine how use of self as a social worker congregant introduced church leadership to a self-awareness of paternalistic ministry methods and assisted in discovering and developing healthy holistic practices in church and community engagement. Participants will learn about practical methods that can be used in introducing best practices such as client self-determination, strength based perspectives, cultural competency, etc.

Workshop Number: 20120366 -

Learning Objectives: As a result of this workshop, participants will be able to:

- 1. Articulate several innovative strategies designed to help social workers in congregations assist missions or community ministry committee's move from a benevolence mentality to empowering strategies.
- 2. Identify key challenges faced in working with congregational committees and learn how to address obstacles
- 3. Increase skills in cross-cultural communications

Level of Presentation: Basic, Intermediate

Target Audience: Social Workers, Church Leaders

Workshop Description and References: Social ministry has ancient and historical Biblical roots. The social work profession has congregational roots for its best practices of its profession. The church has a long history of practicing benevolent acts of charity and ministry with its local community and beyond. Dr. Albert Reyes, CEO and President of Buckner International states that "the church is an agent to the world, an untapped missionary force for God's Kingdom. The people in the pews are untrained, non-seminarians called to missions." As social workers in congregations, we "help the church have eyes to see the unseen." (Dec. 2010) Highlighted throughout the presentation will be opportunities for the creative use of concrete social work knowledge and skills to promote the integration of holistic ministry practice in a congregational setting. This presentation will present experiences from a social work congregant and member of a local church that introduced strength based perspectives to the church's ministry and missions committee. In particular to this setting, this presentation will explore the unique opportunities and challenges as a Latina church member within a dominant Anglo

congregation. The presentation will identify some of the challenges encountered with introducing empowerment-based initiatives and strategies to traditional community ministry committees. Included in the discussion will be issues that create barriers in traditional forms of church benevolent practices (i.e. sending money & once a year VBS based mission trips) to embrace strength-based missional strategies. Importantly, the presentation will offer some practical methods and examples for addressing these barriers. Finally, the presentation will encourage social workers to explore ways to influence their own congregational settings by engaging different ethnic members within their home church.

Presenter Bio (s): Patty has been in the field of social work since 1977. Fresh out of college, she began her SW training as a houseparent with teen girls in group foster care and in a maternity dorm! She began with Buckner Children and Family services in San Antonio and remained there until 1990 when she began her MSW studies at the Carver School of SW in Louisville, KY. Patty currently works as the National Director of Church and Community Initiatives with BCFS.

Workshop Title: When "Just Say No" is not Enough: Strategies for Teaching Harm Reduction

Workshop Presenters: Cayce Watson, MSW, LAPSW

Workshop Abstract: Students from a variety of faith traditions often struggle with how to balance personal morality with professional responsibility. This presentation identifies strategies for helping students explore harm reduction and its consistency with core social work values. Additionally, the presentation includes experiential learning exercises that focus students' concerns on effectively reaching clients, rather than on condoning harmful behaviors.

Workshop Number: 20120293 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Identify and define harm reduction strategies utilized by professional social workers.
- Articulate the moral dilemmas faced by students in a faith-based setting regarding harm reduction strategies.
- Describe specific experiential learning strategies for helping students relate harm reduction strategies to social work values, including the impact of these experiences upon one's personal thoughts and feelings toward harm reduction as a viable service.

Level of Presentation: Basic, Intermediate

Target Audience: Social Workers, Educators, Students

Workshop Description and References: Social work education is designed to prepare eclectic practitioners and critical thinkers, who utilize social work ethical principles to guide professional practice (CSWE, 2008 EPAS). The CSWE identifies three practice behaviors related to ethical decision making. These include: recognizing and managing personal values; making ethical decisions by applying the standards of the National Association of Social Workers; and tolerating ambiguity in resolving ethical conflicts. The NASW's 2009 policy statement for improving services to clients suffering from problems related to alcohol, tobacco, and other drugs lists harm reduction among reasonable avenues which must be considered (p.33). Additionally, the recent 2013 NASW Standards for Social Work Practice with Clients with Substance Use Disorders affirms, "The harm reduction approach is consistent with the social work value of self-determination and 'meeting the client where the client is'"(pg. 7-8). Social work students often embrace the core values of integrity, relationships, competence, and individual dignity and worth as consistent with scriptural and personal reference points. However, the value of self-determination presents more challenge when potential client choices collide with students' personal morality and faith traditions. One such collision may occur when discussing harm reduction. Harm Reduction is a perspective that challenges social work students in evaluating personal and professional values, redefining successful outcomes for clients, and exploring the social and political stigma of at-risk client populations. Teaching harm reduction as a viable service option in a faith-based university creates unique challenges among educators willing to explore complex issues related to faith and social work practice. These issues may include moving students beyond a moral model of understanding issues related to clients' substance use, exploring "zero tolerance" campus rules and regulations unique to faith-based universities, and facilitating successful experiential learning geared at providing classroom opportunities to develop empathy and examine social stigma. This workshop will identify and define harm reduction strategies utilized by professional social workers, including the emphasis on harm reduction as a strengths-based approach and its consistency with the core values of social work. The presenter will address both strengths and challenges of teaching harm reduction to students in a faith-based setting. The task of supporting students as they navigate a flurry of moral and ethical dilemmas and apply social work principles to guide professional practice will be discussed. Experiential exercises used to facilitate students' exploring beliefs about at-risk client populations, gaining a deeper understanding of the impact of shame and guilt on client behavior, and building safe community in the classroom will be demonstrated.

Presenter Bio (s): Cayce Watson is currently Assistant Professor of Social Work and Field Coordinator at Lipscomb University in Nashville, TN. She has ten years of practice experience prior to teaching. This includes working in inpatient addictions and mental health treatment. She also served Vanderbilt's Addiction Medicine Clinic as Research Coordinator of a multi-site study concerning opiate dependence among pregnant women.

Workshop Title: Culturally Sensitive Practice in Child Welfare: An Ethical Obligation

Workshop Presenters: Kiana Webb-Robinson, LMSW Raymond Adams MSW

Workshop Abstract: African-American, biracial or multiracial children eligible for adoption are aging out of the system, rather than finding permanency with a caring and loving family. The Multiethnic Placement Act of 1994 was enacted to encourage timely decision-making in the adoption and foster care systems, addressing discrimination of race or ethnicity.

Workshop Number: 20120298 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Social workers and other professionals will gain a better understanding of the importance of being culturally competent and aware when working with people of color.
- For agencies and other organizations to include culturally competency activities or material in their training courses for future foster care parents and future adoptive parents.
- To understand that the Multiethnic Act is a requirement of all child welfare agencies and registered foster homes receiving federal funds and that there is a penalty for not being in compliance, including fine and repayment of monies received.

Level of Presentation: Intermediate

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

Workshop Description and References: The social work profession recently began critically investigating and analyzing the complex issues surrounding African-American, biracial, and multiracial children in foster care awaiting adoption. Child welfare agencies across the nation have reported a reduction of children entering foster care; however, those same agencies reported non-ethnic children being adopted far more often than those of racial minority group. African-American, biracial or multiracial children who are eligible for adoption are aging out of the system, rather than finding permanency with a caring and loving family. The Multiethnic Placement Act of 1994 was enacted to encourage timely decision-making in the adoption and foster care systems, including addressing the problem of discrimination on the basis of race or ethnicity. In particular, this law requires states to develop plans for the recruitment of foster and adoptive families that reflect the ethnic and racial diversity of children for whom families are needed. In the professional practice of social work in child welfare, the concept of providing culturally relevant services to clients, families and children is part of our ethical obligation as social workers. The National Association of Social Workers (NASW) Code of Ethics is the guiding body on how we practice and is designed to protect the clients and the social worker by forming a framework in which to practice our skills. It is our responsibility as a profession to educate and employ social workers who are culturally sensitive and able to locate and train potential adoptive parents to be

culturally aware of the dynamic issues surrounding minority youth. The same concept should be employed when seeking other professionals who retain specific knowledge, skills, and values in regards to matching children from marginalized groups with appropriate adoptive parents. Significant population growth and increasing visibility of multiracial groups demands that child welfare practitioners be equipped with skill sets to address the economic, political, and social shifts in the United States. As we continue to reach toward multiculturalism within the professional practice of social work, child welfare workers can better inform their practice through attaining better knowledge of cultural awareness and cultural sensitivity when working with marginalized groups. Special training modules and workshops geared toward providing the necessary knowledge and skills could have a positive effect on what is usually viewed as a contentious issue in our present polarized society. This paper will explore possible methods for infusing cultural awareness in child welfare agencies, both public and contractual, as well as integrating key concepts within the training courses for future foster parents and potential adoptive parents. By encouraging ethno cultural competencies in child welfare agencies, an increase in minority youth gaining permanency might be possible.

Presenter Bio (s): Kiana Webb-Robinson: I am from Birmingham, Alabama. I received my BSW degree from Alabama State University. Later, I received my license while working in the area of child welfare. I received my MSW degree from the University of Alabama after which I moved to South Arkansas for work in community mental health as a school social worker providing therapy to students and their families
Raymond Adams has worked in services to children and families for 6 years, including marriage and family therapy, mental health rehabilitation, and school counseling. He earned his MSW from Baylor University in Waco, Texas and his B.A. in Psychology from the University of Louisiana-Monroe. Currently, he is a doctoral student at the University of Missouri-Columbia School of Social Work where he works as Program Manager for the CATCH Planning Grant. His research interests include the role of religion as a protective factor for physical and mental health and social support systems within the African American and Louisiana Creole communities. A particular emphasis of this work will investigate how cultural competence impacts social work practice and research.

Workshop Title: Interventions to Prevent Human Trafficking with Youth

Workshop Presenters: Elizabeth E. Wilson, Ph.D, LCSW Jamie Blurton BSW Abi McFerron, LBSW

Workshop Abstract: At-risk youth, particularly youth in DCS custody or "throwaway" children (source), are vulnerable to the specific ploys used to entice them into sex trafficking. This workshop will explore some prevention models used with youth to educate them about the nature of human trafficking, the common ploys used by

traffickers and how to get help. Many of the models discussed were developed by faith based organizations.

Workshop Number: 20120397 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Recognize how at-risk youth have particular vulnerabilities and the methods traffickers and pimps use to exploit vulnerabilities.
- Identify some prevention models used with high risk youth.
- Experience aspects of the teen prevention model as a participant

Level of Presentation: Basic, Intermediate

Target Audience: Social Workers, Church Leaders

Workshop Description and References: Some children are at particular risk for being enticed in sex trafficking or prostitution. Those at greatest risk are the over 400,000 children (U.S. Dept. of Health and Human Services, 2011) in state custody and placed in foster homes or other non-parental custody arrangements and the 1.7 children who runaway or are classified as "throwaway children." Throwaway children are defined as children who are told to leave their parental homes without any other custodial arrangement made or who are refused reentry into their parental homes after running away (Flores, 2002). Only 21% of these children are reported missing. These children are often in real danger and conflict prior to their exit from their homes by parental physical and sexual abuse, and personal substance abuse (Flores, 2002). Of great concern is the estimation that within 48 hours a runaway will be approached by a pimp who is looking for these types of children (Center Against Rape and Domestic Violence, n.d.). Interventions to prevent entry into human trafficking situations and prostitution need to be directed towards low-risk and higher risk youth. The presenters will highlight several prevention models, but will particularly focus on two models they have implemented: My Life, My Choice a copyrighted 10-week small group intervention model (Justice Resource Institute, Needham, MA) and Be the Jam video series (End Slavery-TN, Nashville TN). The My Life, My Choice curriculum defines exploitive behaviors with several case scenarios and case studies from girls in recovery from sexual exploitation/human trafficking and prostitution situations. Using art, poetry, journaling, and self expression, the groups explore with teen women issues related to self esteem, sexual behavior, substance use, and how to get help when necessary. Ideally delivery of the curriculum is with a survivor. The presenters have facilitated these groups in a residential behavior treatment program. Be the Jam is a series of five short video clips highlighting common strategies used to entice individuals into exploitive human trafficking situations. Be the Jam Sessions are delivered in a 30-90 group setting with a trained facilitator and have been used in schools, Boys & Girls Clubs, Salvation Army youth groups, summer camps, and in church youth groups.

Presenter Bio (s): Beth Wilson is an LCSW and social work professor at Union University. Her social work experiences include clinical work with persons with mental illnesses, substance abuse, and senior citizens; community development in low-income communities and various research projects. She graduated from Philadelphia Biblical University with a BS-Bible and BSW; University of Wisconsin with a MSW; and the University of Tennessee.

Abi McFerron, LBSW graduated summa cum laude in 2010 from Union University with a Bachelor of Social Work and a Bachelor of Arts in Intercultural Studies. She first learned about human trafficking, social justice, and the power of a prayerful community growing up in Kenya with her missionary family. Abi is pursuing her Masters in Social Work from Union University while working as a social worker at AseraCare Hospice in Jackson, TN.

Workshop Title: Love Applied to the Care Giver

Workshop Presenters: Julie Woodley, MA

Workshop Abstract: We will help come alongside the Care Givers as we offer practical, emotional and Spiritual insights from 1 John 4:10 into the importance of rest and peace while you minister and love the wounded. As a Counselor, Writer and wounded healer herself she sees the incredible need of self care at many levels. She will offer clinical as well as Spiritual insights in the importance of peace and rest from hectic and emotional schedules before burnout.

Workshop Number: 20120221 -

Learning Objectives: As a result of this workshop, participants will be able to:

- God's love applied to the CareGiver in the middle of their own emotional struggles in the storms of life.
- God's love applied to the CareGiver in the holy place of their own Spiritual journey.
- How to bring the heartbeat of Christ that has ministered to you-the wounded healer into the broken and wounded.

Level of Presentation: Intermediate

Target Audience: General Audience

Workshop Description and References: I believe that we are in a visual culture as well as a culture that strongly relates to visual story telling--with my use of DVD as well as Visual Storytelling I help the Participant understand first hand and in a beautiful the heart of the weary and how to bring the heart of Christ into their weary hearts. I will bring an understanding to the Participant that to enter into the wounds and fatigue of their own hearts and bodies secondary trauma is first and foremost a Holy calling and a sacred trust.

Prayer unites us with the heart of God who is in touch with our exhaustion and as we enter into the ache of our Brothers and Sisters deep wounds us sensitively hears the heartbeat and pulse of God in their trauma and the journey of their healing. The talk I am writing this year is fresh with Spiritual, practical and emotional insights that I have adapted to the great calling of Social Work.

Presenter Bio (s): Julie Woodley, MA is the founder director of Restoring the Heart Ministries, she is also the Division Head of the AACC's "Crisis Pregnancy and Abortion Recovery Network" as well as ministry outreach representative for Timberline Knolls. Julie is a trauma counselor, writer, speaker and film maker that brings the glory and healing of Christ into the deepest of trauma.

Workshop Title: Social Justice, Social Media and Paul?: COACH Live! Infrastructure

Workshop Presenters: Michael Wright, PhD

Workshop Abstract: The conversion of Saul on the road to Damascus is a well-known New Testament story. Many may not know the depth of the social justice lesson presented in the story. This session highlights the lesson and offers an example social media intervention participants can use to respond to the call for advocacy and enhanced access for all. Participants will learn to outline a blog and social media advocacy project, and maintain content and motivation.

Workshop Number: 20120291 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Articulate what the conversion of the Apostle Paul has to do with social justice and social media.
- Identify 4 key access factors denied through oppression and the mechanisms of denial.
- Conceptualize a blog and social media advocacy intervention to address oppression including FB, Twitter, and Google+.

Level of Presentation: Basic, Intermediate

Target Audience: Social Workers, General Audience

Workshop Description and References: This presentation details a pattern of social media usage that can be adapted for use with congregations, students, or employees. At its core, it is about access as a method to overcome oppression. The presentation will explore methods of oppression, the intervention, and it will also lead participants to create an outline for implementing the intervention in their own sphere of influence. CONTEXT A story is told about a man who believed so strongly in what he had been taught that he set out to kill anyone who represented an opposing worldview. He

dismissed convincing information that suggested that he rethink his beliefs. He was not alone. He was sent as an emissary with all the powers and authority of his government. On the road to a city named Damascus, Saul was: 1) Asked to explain himself, "Why kick against the pricks?" You hurt yourself (endure dissonance) when your actions are in opposition to your beliefs. The challenge was leveled at his knowledge base. 2) Blinded by a light from heaven. Saul was forced to rely on the people he disliked. The challenge was to his relationships. 3) Knocked from his horse. He was "knocked off his high horse," a challenge to his status. 4) Asked to learn a new way. **INTERVENTION** About a decade ago, the founder of COACH Live! began to wonder if the Saul-to-Paul conversion could be replicated through technology. Sure, there would be no blinding light from heaven, but surely the message of "status quo disruption," democratization, and social justice is more needed today. COACH Live! was launched in Spring 2012 to begin a movement in the pattern of Saul's revelation: increase access to knowledge, relationships, markets, and mechanisms. Today, COACH Live! presents knowledge through an electronic magazine focused in 5 areas of institutional interest motivating and informing individual success. **FAITH** discusses the use of faith as credibility for the composition of a future that is not bound by the experiences or predictions of the past. **FAMILY** provides tools and techniques for relationships, raising children, and communicating a productivity focus creating a family unity that increases the potential for larger community success. **EDUCATION** offers insights into the process and mechanics of teaching, learning, and self-development integrating a new culture of creativity as an institutional innovation. **ENTREPRENEURSHIP** suggests the habits, perspective, and discipline that will convert ideas into capital by creating products, connecting to markets, and packaging expertise while exhibiting justice, progress, and altruism. **HEALTH** explores the impact of environment, stress, nutrition, beauty, and perceptions of self on physical and mental development and holistic well-being. **WORKSHOP** Participants will be instructed in methods to develop blog series, outline individual blog posts, and utilize social media tools like Facebook, Twitter, and Google+ to market their work.

Presenter Bio (s): Michael is currently Associate Professor of Social Work at Tennessee State University in Nashville, TN. He leads the research sequence in the social work program, and chairs its committee charged with curriculum renewal and program assessment. A former MSW program director, Wright has taught a diverse population of students at both the baccalaureate and master degree levels.

Workshop Title: Social Work Ethics and the Challenge of Biotechnology

Workshop Presenters: Robert Zylstra, EdD, LCSW

Workshop Abstract: Advances in biotechnology have led to increasingly technical, and controversial, issues in health care. From DNR decisions to assisted suicide, Christian social workers need to be familiar with the ethical concerns, challenges and opportunities associated with medical ethics in order to assist their clients in making reasoned, morally grounded decisions.

Workshop Number: 20120225 -

Learning Objectives: As a result of this workshop, participants will be able to:

- Become familiar with commonly used terms and frequently encountered situations
- Increase awareness of both challenges and opportunities related to emerging biotechnologies
- Work to improve integration and evaluation skills by considering actual case histories

Level of Presentation: Intermediate, Advanced

Target Audience: Social Workers

Workshop Description and References: As the number of seniors in our society increases, so will the conversations and religious concerns regarding end of life issues. Regardless of your practice population, involvement with older adults in the coming years will increase: as clients, as the parents of your sandwich generation clients, or perhaps as the grandparents who are raising your clients. The field of medical ethics is not limited to end of life issues, however. While moral controversies regarding the use of end of life technologies continue, we are now faced with the prospect of genetic therapies, genetic modification, and their associated pragmatic as well as ethical concerns. Although medical ethics is a relatively recent area of study, with historic roots extending back only 40 years or so, the changes in technology which created its formation show no sign of resolving and indeed may be accelerating over time. This presentation will explore historic as well as current trends in medical ethics using the presenter's 25+ years of experience in medical social work to review the medical and legal as well as counseling literature. Terms and concepts will be explained, with ample time given for exploration of case histories and examples. The goal is for the audience to become sufficiently familiar with the moral implications of medical ethics issues to serve as resources for their clients.

Presenter Bio (s): Dr. Bob Zylstra, EdD, LCSW, is Associate Professor and Director of Behavioral Medicine at the University of Tennessee College of Medicine Campus in Chattanooga and Adjunct Instructor for the University of Tennessee at Chattanooga BSW program. Dr. Zylstra grew up in Michigan where he earned his Master of Social Work degree from the University of Michigan. He earned his Doctorate degree in educational psychology from the University of Memphis.