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About the Journal

The University of Illinois at Urbana-Champaign School of Social Work's annual publication, *Journal of Undergraduate Social Work Research (JUSWR)*, showcases peer reviewed undergraduate research from social work and related disciplines that contribute to the advancement of social and economic justice.

Acknowledgements

We would like to express our gratitude to Dean Steven Anderson for his support of our efforts to continue publishing the original work of undergraduate students in the Journal of Undergraduate Social Work Research (JUSWR).

We also thank the School of Social Work faculty for the encouragement they extended to the authors of the JUSWR 2nd issue. We further wish to acknowledge and extend a very special thanks to Dr. Karen Tabb-Dina, Emily Athena Lux, Dr. Kevin Tan, and Carol Wilson-Smith for their extraordinary mentoring, guidance, and support on behalf of the student authors.

Our sincere thanks go out to Becky Ponder for her graphic design expertise and consultation. We further extend our gratitude to Kelsey Barnett, whose skilled and dependable assistance greatly facilitated the editorial board in achieving our goal of producing the *Journal of Undergraduate Social Work Research, 2nd issue*.

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Dear Reader,

Welcome to the *Journal of Undergraduate Social Work Research (JUSWR)*, 2nd Issue. This journal is a collaborative effort between students, faculty and staff. Undergraduate student editors were highly involved and instrumental in the selection, editing process, and making recommendations for articles to be included in this publication volume. As Senior Editor, Rebecca Dohleman Hawley continues to do a fantastic job of working closely with the editorial board to provide expert guidance through the publication process. Faculty members generously gave of their time to mentor students on research and writing. Dr. Janet D. Carter Black played a crucial role as Undergraduate Research Program Coordinator for the School of Social Work. The team worked together to bring the second issue of the *JUSWR* to fruition.

The *Journal of Undergraduate Social Work Research* is a crucial initiative for the School of Social Work and the University of Illinois at Urbana-Champaign, aimed at supporting undergraduate research and scholarly activities. Student opportunities range from serving as a member of a faculty-directed research team or pursuit of their own line of inquiry. Some students elect to submit original creative works that reflect aspects of their richly textured and varied cultural backgrounds, or experiences viewed through their own particular cultural lens. Additionally, students may choose from options to author a manuscript for publication, serve as a peer editor, or present their work at the annual Undergraduate Research Symposium. Others elect to receive credit toward the Undergraduate Research Certificate Program offered by the Office of Undergraduate Research. All of them make scholarly contributions that strengthen vulnerable populations and provide needed support, as well as further advance the awareness and appreciation of our highly diverse and ever evolving social world.

The second issue of the *Journal of Undergraduate Social Work Research* provides abundant proof of the high quality of undergraduate social work research and the creative reflections that contribute to expanding knowledge on the University of Illinois at Urbana-Champaign campus.

Sincerely,
Brenda Lindsey, EdD
BSW Program Director
School of Social Work



Creative Expressions



Critical Thinking Forum Creative Expressions

From the editor:

Critical Thinking Forums give students the opportunity to consider and process rather dense course content through creative expression. Family trees, collages, analysis of existing or creating original song lyrics, poetry, videos, and various other art forms are welcomed. The one caveat is the creative piece must reflect some aspect of the student's lived experience as a member of a particular or combination of their multiple intersecting identities. Students are also required to submit a written description or reflection that addresses the relationship between their chosen creative piece and topics covered in a specific course. Some descriptions discuss the evolution of a student's thought processes, factors that have influenced their core beliefs, and values about how the world *should* be and what they *should* expect from said world, as well as issues they are still striving to reconcile that are related to the specific issues conveyed in their creative work.

Note to the reader: Expletives associated with a particular identity group are included. However, such words must have an expressive and substantive purpose. The inclusion of potentially offensive words for entertainment or mere shock value is forbidden.

Dia de los Muertos

Scarlett Davalos

University of Illinois at Urbana Champaign

Dia de los Muertos is a traditional holiday celebrated in the Mexican culture. Catholicism forms an underlying foundation for this cultural tradition. Culture is defined as, “an invisible, share, implicit, design that governs our daily lives and shapes how we think, feel, and behave” (Carter-Black, personal communication, 2017). Within my culture, Dia de los Muertos, a tradition shared across all of Mexico, helps us cope with the death of loved ones. This holiday is a celebration of the memories we have of those who have passed, and helps us keep the deceased family or friends’ spirit alive. November 1st marks the beginning of Dia de los Muertos, and the celebration ends on November 2nd. There are several traditions associated with this celebration, but it begins with the passing away of a loved one.

In the Mexican culture, when someone you love passes away there is a time of pain and grief, but there is also a time of celebration. Because of the religious foundation, prayer is an important element in this cultural tradition. During the first nine days following the death of a loved one, there is a nine-day prayer, which begins the day that person dies. This nine-day prayer is a time for close family and friends to come together to mourn and pray the rosary for the deceased. The reason family and friends pray the rosary is to help the soul of the individual who has passed to reach heaven. The offering of these prayers also ensures their loved one’s body rests in peace.

This traditional nine-day prayer also contributes to the forgiveness of any sins the deceased may have committed. Further, the period of prayer helps the soul gain peace in situations where the deceased may have had unfinished business here on earth. These prayers serve to help the bodies and souls of the deceased to achieve tranquility. It also indicates it is time to prepare for Dia de los Muertos.

Inevitably, the passing of a loved one is a time of deep sorrow. However, for many of those who share my cultural identity, we try to lift our spirits by keeping the spirit of our loved one with us as much as we can. The preparation for the Dia de los Muertos celebration begins by building an altar for the deceased ones at the home of their immediate family. This act reassures the spirits of those who have passed the surviving members of their family still remember them. We place a lighted candle by the altar. By following the light, the soul is able to find its way back to us and then back to heaven when the visit is over.

In the Mexican culture, individual families continue these traditions and celebrate on their own at home. However, the entire country of Mexico comes together on Dia de los Muertos to remember all of the souls of our loved ones who have passed. This two-day festival requires weeks of preparation. Most of the celebration takes place at the graveyards where loved ones are buried. Friends and families bring flowers (typically marigolds), the deceased’s favorite food, and live music to the graves of their loved ones. At the grave sites family and friends proceed to eat and celebrate the memories of those

they loved. I hope to portray this message love and remembering through the photographs I have compiled. These images represent my deceased grandparents.

The definition of a dominant paradigm is “the most widely held societal values, or system of thought at a given time shaped...by the community's cultural background within the existing historical context”. Dominant paradigms differ across the wide and ever changing communities of people. Therefore, the way in which my community views and copes with death certainly differs from that of other cultural contexts (Carter-Black, personal communication, 2017). However, though there may be differences, there is also the “paradox of cultural diversity”. This paradox conveys the intersection of universal social phenomenon versus distinct social phenomenon. For example, all social groups must cope with death (universal), but how social groups cope with death differs (distinct) (Carter-Black, personal communication, 2017).

In the Mexican culture...my culture, Dia de los Muertos is a time to keep the spirits of our deceased loved ones alive by remembering and celebrating with them.











Flowers

Alexandra Kontos

University of Illinois at Urbana Champaign

Reflections from the Author

We live in a society which begs us to fit neatly into boxes. We are taught there is one “right” way to be pretty, smart, and successful. When we fall outside of those perceived norms, we often face prejudice. I find that, as a woman, these expectations are specific to my sexuality. As a future social work practitioner, it is my goal to stand up stronger and speak up louder against the slut-shaming, body-shaming, and sexualizing that women are constantly fighting to escape on a daily basis. “Flowers” is a poem I wrote in response to the realization that the words we speak and the judgments we make quickly turn into the culture we create for ourselves. I not only wrote about the issues faced by a woman, like myself, living in a rape culture, but I also discuss the pain and stigmatization faced by anyone who does not “live up” to society’s expectations of them. My hope is “Flowers” and the video that goes along with it will help people to recognize the impact a rape culture has, and they will be inspired to stand up against it with love and kindness.

Video Link: <https://www.youtube.com/watch?v=YNkPmyOFreU&feature=youtu.be>

Flowers by Alexandra Kontos

I live in a rape culture

I live in a body-shaming culture

I live in a stigmatizing, idolizing, patronizing culture

I live in a sexist culture

I live in a racist culture

I live in a pressure filled, dreams-are- killed, hateful culture

I come from a place where I am told to be one thing

But for that same thing, what pain it will bring

Be skinny, but curvy

Be outgoing, but “lady like”

Show some skin, cover up

Be seductive but not a slut

Just be natural but without imperfections

Be intelligent but less than a man

It’s been this way ever since I began

What were you wearing? Had you been drinking?

Don’t walk alone without a man by your side

Know how to run, know how to fight and hide

Pain gets called PMS

It’s your body but you’re a murderer

Just honest, sign away your rights

You know you can trust me, but betray you they might

He’s black and I’m white, oh is that not alright?

Don’t tell a soul, they won’t understand

Cover the scars just above your hand

There are more guns in the streets than love in our hearts
 “They’re all junkies they deserve it”
 “We have enough problems in our own country”
 “It’s a choice they made”, as if you know better
 Oh when will it stop? Will it ever get better?

I live in a rape culture
 I live in a body-shaming culture
 I live in a stigmatizing, idolizing, patronizing culture

I live in a sexist culture
 I live in a racist culture
 I live in a pressure filled, dreams are killed, hateful culture
 But...

I also live in a loving culture
 I live in a hopeful culture
 I live in a forgiving, faithful, and future-oriented culture

I live in a growing culture
 I live in an accepting culture
 I live in a beautiful, wonderful, diverse culture

I can reach out my hand and around me I will find,
 People more than willing to spend the time
 To help me, love, and never leave me
 To have me and hold me

We are all just like flowers

Some old,
 Some new,
 Some gold,
 And some blue

Each so special, so beautiful, so one-of-a-kind
 Take a look inside, so much more you will find

But we cut each other down,
 Until we are nothing more than flowers on the ground
 To be lost but never found
 Into the wind no where bound

But a smile received in time,
 Can plant a small seed in the mind
 Such a simple act you will find
 Can turn into something oh so kind

Teach me from the start, that I am more than meant to be torn apart
 By the words and the lies that roll off of your tongue like fire

Teach me to be loved and embraced for all that I am
 So I can teach them, teach them just that

Love them like He does for *who* they are not *in spite* of who they are

Love harder, faster and stronger,
For they live in a rape culture
They live in a body-shaming culture
They live in a stigmatizing, idolizing, patronizing culture

They live in a sexist culture
They live in a racist culture
They live in a pressure filled, dreams are killed, hateful culture

Show them that they can create a loving culture
a hopeful culture
a forgiving, faithful, and future-oriented culture

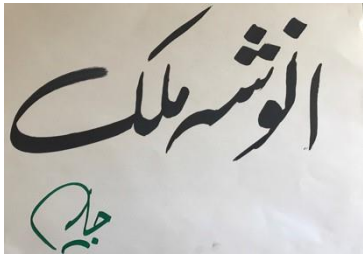
I live in a rape culture... but *never* will that rape culture live in me.

Culture

Anushah Malik

University of Illinois at Urbana Champaign

Merriam-Webster defines the term *culture* as ‘the customary beliefs, social forms, and material traits of a racial, religious, or social group’. At first glance, these complex definitions make the term seem challenging, or perplexing, but when I zoom in on words like "racial" or "customary", I connect them to the habits and norms that I embrace as a Pakistani woman. My collage encompasses the unique aspects of my Pakistani heritage that have shaped my identity and given me something to define as "my culture".



Language. Being the diverse country it is, Pakistan has a few specific languages that are spoken depending on the region you come from, but Urdu is the common language, understood in most parts of Pakistan. I was privileged enough to learn how to read and write in my adolescent years, and it continues to run through my vocal chords to this day. Being bilingual is an important aspect of my identity, entailing a sense of uniqueness in a sea of typical norms and ideas.

Food. The Pakistani palate has evolved to incorporate all the different cuisines from the numerous provinces within the nation. My personal favorite is *naan*, (pictured on the right) the warm crisp bread baked in a clay oven sprinkled with garlic and butter, something I have been eating all my life. Not only do I appreciate it for its mouthwatering aroma, but it is a reminder of the city I was brought up in. Every time I take a bite of the soft bread, it is a reminder of the traditions that I am deprived of in the western culture. It's a taste of home.





Clothing. The traditional attire worn in Pakistani culture usually changes as trends come and go. The national, most well-known dress of Pakistan, worn by both men and women of all ages is known as the *salwar kameez*. The picture on the left displays my younger cousin in a full *salwar kameez* outfit. A *salwar* usually refers to loose pants and *kameez* refers to a shirt of any design. Clothing serves as a platform to express the rich cultural history that exists within our country and some of the creative styles are based on the living conditions in each respective region. A feeling of liberation comes over me every time I wear my *salwar kameez*. From clothing with chiffon based material to silk, there lies several fabrics that go into the tedious makings of our traditional clothing. Culture usually serves as a hidden entity behind the barrier of your personality, but clothing allows you to express your culture at the public eye's first glance.

I feel very privileged to be a part of a culture as rich as Pakistan's. From vibrant clothing, to alluring aromas of food, Pakistan has given me a reason to appreciate its wondrous culture. Being a Social Work student, I tend to push myself to be more aware of not only the strengths that exist within my own culture, but as well as all other cultures. I want to expand my knowledge base in order to connect on a more personal level with my future clients that may come from socially diverse backgrounds. I encourage everyone to go back and explore their cultural roots because you never know what's in store.



I Am Woman. I Am Human

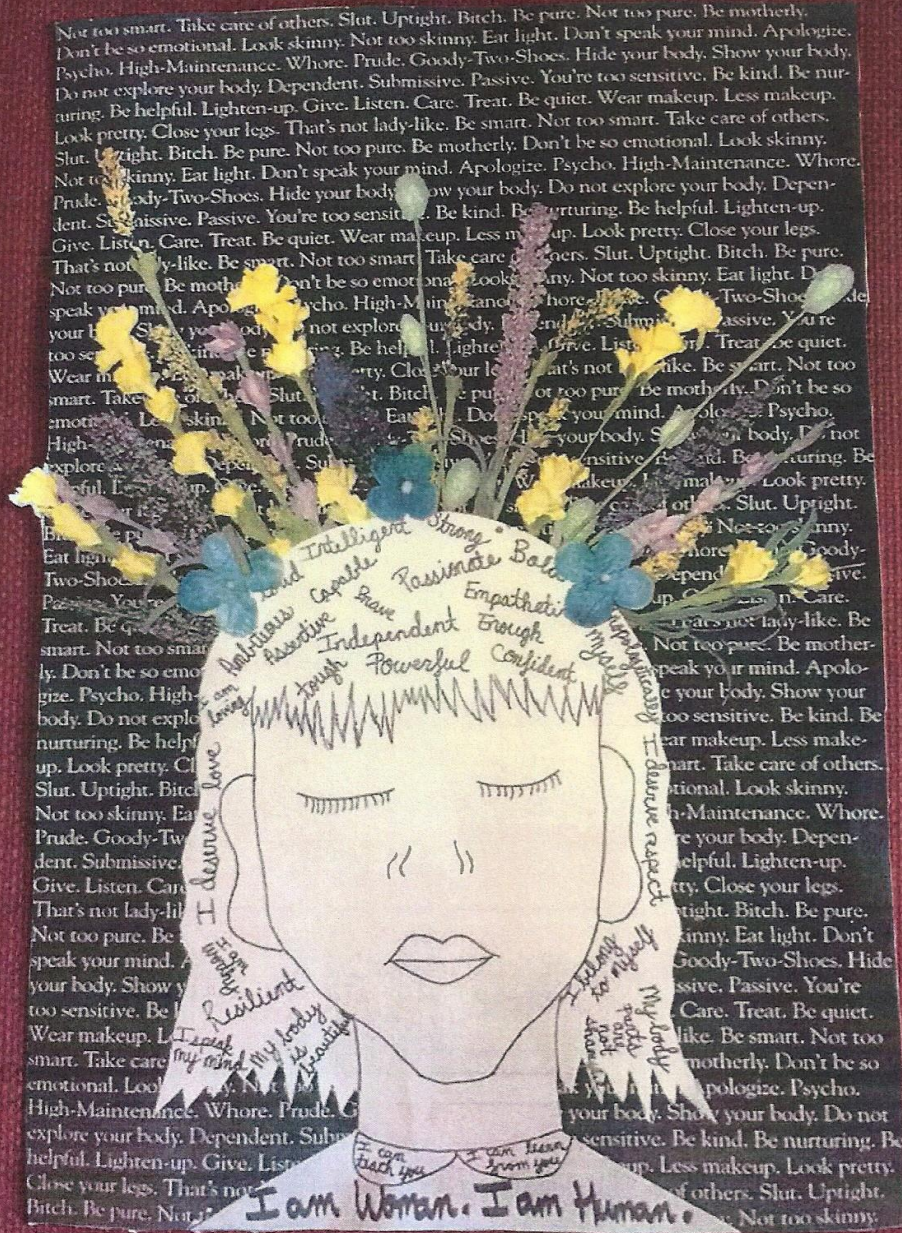
Mallory Rose Tamillo

University of Illinois at Urbana Champaign

Reflections from the author

This piece addresses the many stereotypes and expectations that society forces onto women, along with the true strengths I believe all women possess.

On the black background, the statements in white font are the many expectations society forces onto women. The figure in the foreground is a woman. In her hair lies strengths, along with statements that exemplify what I believe all women across the globe personify. Additionally, I added flowers growing out of her head because women have the power to create and to give the world something beautiful. The flowers portray the growth and the potential of all women. Furthermore, I added statements in the piece such as “I can teach you” and “I can learn from you” because I believe men and women can combine their strengths and realize these traits are not “masculine” or “feminine” traits, but rather characteristics that all human beings can and should possess. By listening to each other, we can learn from one another and shape the path to a better future for both men and women.



Journal of Undergraduate Social Work Research (May 2018)

#BlackGirlMagic

Coltrane Zerai-Che

University of Illinois at Urbana Champaign

Culture is the shared beliefs and practices that influence how we think, feel, and behave. In this video, Geraldine Dagher explains what comes to her mind when she thinks about the term, “#BlackGirlMagic,” based on her cultural background. Dagher responds she thinks of empowerment, sunflowers, and freedom.

This video was made for Social Work 300 Diversity: Identity and Issues. I decided to do this video while going through the process of enculturation, which is a concept and term that our class defines as reconnecting to one’s culture of origin (Carter-Black, personal communication, 2017). “#BlackGirlMagic” reflects enculturation journeys for young women who identify as Black.

As I have grown older, I have encountered many young Black women who are searching to “find themselves” by discovering their passions through exploring traditions and practices of Black culture. I was raised in a predominantly white and Asian neighborhood and school. Due to my class and educational upbringings, I grew up feeling disconnected from people of my own racial and ethnic group. As a college student, I joined many different Black Student Organizations, such as Delta Sigma Theta Sorority, Inc., 100 Strong and the Central Black Student Union. I created this video because I wanted to explore a popular hashtag that holds a cultural meaning to me. I could not be happier with my experience in creating this video, and I am very thankful to have learned more about my culture and about my own identity.

Youtube video: <https://www.youtube.com/watch?v=BOYCtTWXvkY>



Research-Based Poster Presentations

Postpartum Suicidal Ideation Among a Sample of Racially/Ethnically Diverse Women: Need for Socio-Cultural Competency in the Public Health Care System

Kelsey W. Barnett

University of Illinois at Urbana Champaign

Background: Postpartum suicidal ideation is a major public health concern. Several states have passed legislation mandating their health care providers screen for depression symptoms, including suicidal ideation, during the perinatal period. However, few studies report the prevalence of postpartum suicidal ideation among women from racially/ethnically diverse backgrounds.

Methods: Between 2012 and 2016, a sample of 10,401 women completed the Edinburgh Postnatal Depression Screen (EPDS) as part of standard postpartum care in a Midwestern delivery hospital. Suicidal ideation was captured using item 10 of the EPDS, which directly asks if the women had thoughts of self-harm. A depression registry was created, which collected all depression screens along with risk factors. Logistic regression models were used to measure the association between suicidal ideation and race/ethnicity.

Results: The overall prevalence of immediate postpartum suicidal ideation in this sample was 2.31%. Among racial and ethnic groups, the prevalence of suicidal ideation was 1.29% for White women, 3.48% for Black women, 1.76% for Hispanic/Latina women, and 8.25% for Asian American women. After adjusting for age and clinical risk factors, Asian American women remained 8.61 times as likely to report suicidal ideation compared to their Caucasian counterparts.

Implications: This study has unveiled a significantly high prevalence of immediate postpartum suicidal ideation among Asian American women. Literature suggests vast differences in cultural values between Eastern and Western societies and lack of training for medical providers in socio-cultural competence have contributed to this disproportionate result. Thus, education in socio-cultural competence for health care providers is encouraged in order to provide appropriate mental health support for mothers in need.

Postpartum Suicidal Ideation Among a Sample of Racially/Ethnically Diverse Women: Need for Socio-Cultural Competency in the Public Health Care System

Kelsey W. Barnett

School of Social Work, University of Illinois at Urbana-Champaign

INTRODUCTION

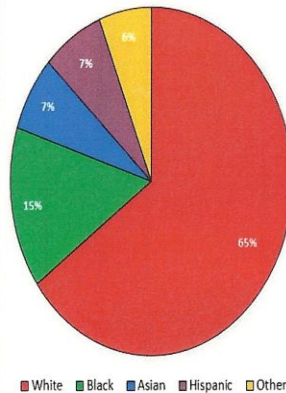
- Postpartum suicidal ideation (SI) is a major public health concern.
- Signs/symptoms of postpartum SI are easily overlooked.
- Few studies report the prevalence of postpartum SI among women from diverse racial/ethnic backgrounds.

AIM

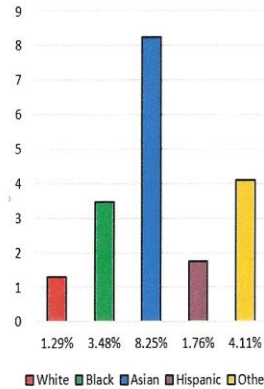
- To determine if lack of socio-cultural competence from medical providers affects perinatal mental health of minority women.



TOTAL POPULATION



SI PREVALENCE



DISCUSSION

- Differences in cultural values has led to disparities in appropriate delivery of mental health care services.
- Studies indicate health care providers lack training in diverse social-cultural needs of women during the perinatal period.

IMPLICATIONS

- This study unveiled a significantly high prevalence of immediate postpartum SI among minority women.
- Training for health care providers in social-cultural competence is strongly encouraged to provide appropriate mental health support for mothers in need.

METHODS

- Sample population contained 10,401 women from racially/ethnically diverse backgrounds who gave birth between 2012-2016 in a Midwestern delivery hospital.
- Sample population completed Edinburgh Postnatal Depression Screen (EPDS).
- Suicidal ideation was captured using item 10 of the EPDS, which directly asks if the woman had thoughts of self-harm.
- Logistic regression models were used to measure the association between suicidal ideation and race/ethnicity.

ACKNOWLEDGEMENTS

Identifying Depression through Early Assessment (IDEA) Research Team

I ILLINOIS
School of Social Work

Forensic Interviewing and Age: Is it Time for a Change?

Brianna Boynton
Makaila Lozano

Department of Global Studies • Division of General Studies
University of Illinois at Urbana Champaign

Introduction: Forensic interviewing protocol is constantly being updated and changed. New research has begun to identify the glaring blind spots in forensic interviewing protocol, particularly concerning the age of the child being interviewed. While interviewing protocol is modified every year, it is time to reevaluate forensic interviewing protocol and its effectiveness. Can forensic interviewing protocol be improved when focusing on younger aged children versus adolescents?

Methods: Through the analysis of interviews graduate student Emily Lux conducted with forensic interviewers, a pattern of disregard for age within forensic interviewing protocol was found. Lux's research is based in grounded theory, a method of research where theory development occurs after one analyzes his or her data. The first step of the process included transcribing, or writing out the interviews after they were completed. Next was coding the transcriptions. This method included examining the content and looking for patterns relevant toward the research. This also involved identifying any questions that arose while coding. Once the pattern of age in protocol was discovered, it became a process of searching specifically for instances where age and disclosure rates were mentioned.

Results: After the analyzation of eight interviews, a pattern found was how forensic interviewers ignored protocol with adolescents, or children 13 years or older. Ignoring protocol was often times observed as asking more direct questions instead of the open-ended questions that forensic interviewing protocol calls for. Forensic interviewers asked more direct questions which lead to higher disclosure rates. One possible explanation for this is adolescents want to be treated less like children. Often times when interviewers tried the standard protocol with adolescents, the adolescents were aggressive and uncooperative. It is believed adolescents were uncooperative because they would much rather be asked directly than to have the interviewer tip toe around them while questioning, (Lippman). Once interviewers were direct, disclosure came much easier. It was also found many forensic interviewers were female, and that male and female interviewers ask questions differently. For example, a male forensic interviewer may ask, "Were you assaulted in your house?" and a female forensic interviewer may say, "Tell me more about the place where the bad things happened." Both male and female forensic interviewers said they would use direct language when interviewing to obtain a disclosure. While it was more common to find female forensic interviewers, male interviewers were also interviewed. However, the male forensic interviewers often had a background in law enforcement. It is believed this could contribute to how male forensic interviewers ask questions as well. Most training that law enforcement goes through is to interview convicts, which could also lead them to ask more direct questions. When interviewing, forensic interviewers are told to ask open-ended questions. This is to give the child free range to answer the question, as well as to avoid problems of suggestibility

if the case goes to court. Forensic Interviewers who used direct language would ask questions like, “Did this happen to you?” This was often used as a last resort for forensic interviewers.

Implications: While current interviewing protocol is a solid foundation of rules and suggestions, it is not perfect. Many children still struggle to disclose about instances of sexual assault because protocol is not tailored to them. If protocol were changed to accommodate age, or even gender, forensic interviewing could be a less traumatizing process for the child. Accommodating for age in protocol could greatly improve disclosure rates to ensure the child’s welfare. Although the research suggests these conclusions, it is vital to note the limitations of this study. The research conducted was limited to forensic interviewers and advocacy centers in the Illinois area; therefore, these findings may not be generalizable in all states. It is also relevant to note the sample size utilized was relatively small due to time constraint. The hope is this study will push places like Child Advocacy Centers to reevaluate protocol and meet the needs of children of different ages.

FORENSIC INTERVIEWING AND AGE: IS IT TIME FOR A CHANGE?

¹Brianna Boyton and Makaila Lozano

¹Department of Global Studies – ²Division of General Studies
Graduate Mentor Emily Lux – School of Social Work
University of Illinois Urbana – Champaign

INTRODUCTION

Forensic interviewing protocol is always being improved and changed, but never to accommodate a child's age. Forensic interviewing is a carefully constructed interviewing process used to obtain information about suspected abuse from a child. By analyzing data collected from interviews of forensic interviewers a trend of protocol disregard was observed when interviewers worked with adolescents (Children 13 years and up). The pattern of protocol differences among age groups then became inspiration of this research.

QUESTION

Can forensic interviewing protocol be improved when focusing on young aged children versus adolescents?

PRESENT-DAY PROTOCOL

- ✓ State interview instructions to the child
- ✓ Build rapport
- ✓ Select a topic
- ✓ Practice eliciting narrative
- ✓ Explore details
- ✓ Episodic Memory
- ✓ Question on sensory details
- ✓ Ask open ended questions



Age Specific Rapport 11 and older
Introduction of self and setting
Include camera and observers
Interview Instructions
Conversational instructions
Intentional discussion instructions – no practice needed
TLD / Promise as needed
Getting to know child
No face drawing
Family drawings – interviewer preference
Obtain family information
Narrative Practice – Elicit narrative responses

Age Specific Rapport 5 and under
Introduction of self and setting
Interview Instructions
Conversational instructions
Intentional discussion of instructions – must include practice
TLD / Promise as needed
Getting to know child
Ask child about himself
Draw face
Family drawings
Obtain family information
Narrative Practice – Elicit narrative responses

OUR METHODS: WHAT GROUNDED THEORY IS



Grounded Theory

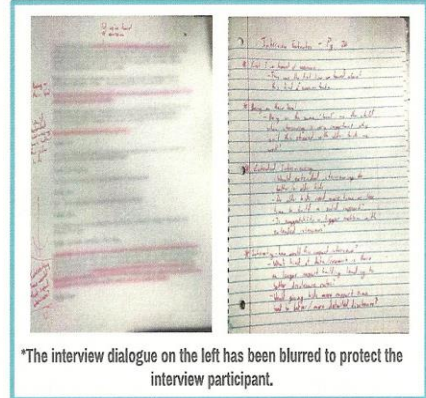
Method of hypothesis development occurring after collection and analysis of interview data based around transcribing and coding.

Transcribing

The first part of data analysis. It is the process of creating written copies of the audio from participant interviews

Coding

The second part of data analysis. It is the process of analyzing transcripts to find specific patterns, concepts, and questions.

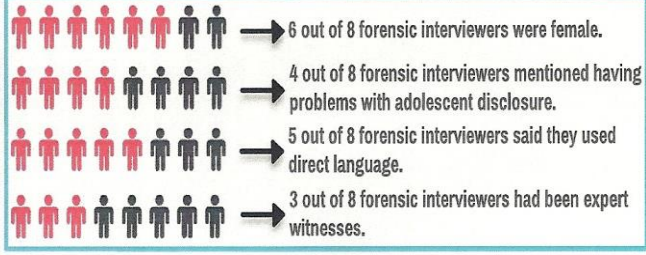


*The interview dialogue on the left has been blurred to protect the interview participant.

“...don't use “yes” or “no” questions. Try your best to open endedly get them to tell you about themselves.”
-Anonymous Participant

RESULTS

- When interviewing adolescents, interviewers deviated from protocol due to difficult disclosure.
- The leading causes of delayed disclosure among children include fear of or threats from the abuser, embarrassment, or the relationship the child has with the abuser. ²
- The leading causes of delayed disclosure among adolescents include fear of punishment, guilt, or not identifying as a victim. ²



- Men interview with direct questions and women interview with subjective questions. ¹
- Even when interviewers worked with young children, they would use direct questioning as a last resort
- When interviewers use direct questioning, the disclosure is not always discredited in court due to suggestibility.
 - Much of the protocol argues against close ended questioning due to possible suggestibility from the interviewer. However, children 12 years or older are no more suggestible than the average adult. In court cases, children aged 13 years or older are also the primary testifier in their court case.

PROTOCOL, LANGUAGE, AND AGE ALL MATTER!

CONCLUSION

It's time for a protocol that accommodates to the findings established through this research. One suggestion may be a more direct form of questioning when interviewing adolescents. This would create a space where the adolescent feels they are being recognized as an equal which may lead to a successful disclosure.

To bring about most the effective disclosure rates, men and women can specialize in certain age groups. Men, who use direct questioning, can work with adolescents. Women, who are inclined to subjective questioning, can work with young children.

Through training, interviewers should be specialized by age. The implications of language within protocol and how different language and conversational cues can be utilized depending on age should also be studied.

By implementing these changes to forensic interviewing protocol, disclosure rates could improve and children can experience a less emotionally and psychologically taxing interview.



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The Effect of Home-Visiting on Perinatal Depression

Michele A. Conforti

University of Illinois at Urbana Champaign

Objective: While seemingly few interventions are in place to adequately treat maternal mental health disorders, women experiencing perinatal depression may benefit from the intervention of home visiting. The intent of home visiting is to alleviate stressors of new motherhood. Thus, the aim of this scoping review is to investigate existing literature of home visiting and its effects on perinatal depression, in an attempt to determine the relationship between these two factors. The presentation shares the results from the scoping review and describes the use of home visiting to improve perinatal mental health.

Methods: A scoping review of existing literature relevant to perinatal depression and home visiting was conducted. More than 50 keywords were entered in five search databases: PubMed, PsycInfo, Cinahl, Social Work Abstracts, and Google Scholar. All relevant literature was reviewed within the relevant time frame of 1997- 2018. Duplicates, books, and errata were discarded from the study. Ninety- nine records underwent further analysis in abstract searching and 33 full- text articles were reviewed for eligibility. All applicable studies were included in this analysis.

Results: There were 12,646 records identified through database searching. After duplicates were discarded, the titles of 2,134 articles were assessed for applicability Results concluded home visiting is a low-cost, highly transferable intervention that yields merit as a treatment plan for maternal mental health globally.

The Effect of Home-Visiting on Perinatal Depression: A Scoping Review

Michele Conforti

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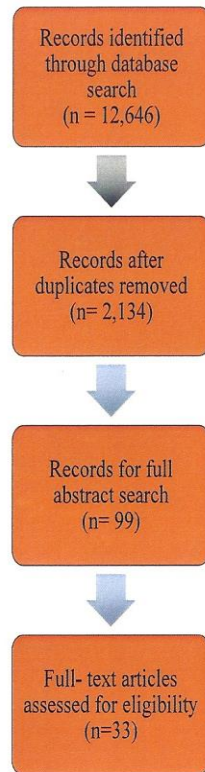
BACKGROUND

Moms experiencing perinatal depression may benefit from the intervention of home visiting. A scoping review was begun by searching keywords and gathering relevant literature that lends to the relationship between home- visiting and perinatal depression. The results concluded that home- visiting can have a positive effect on maternal mental health.

METHODS

- A scoping review was conducted utilizing five search tools: PubMed, PsycInfo, Cinahl, Social Work Abstracts, and Google Scholar.
- All relevant literature was reviewed that was published on or prior to February 8th, 2018.
- Duplicates, books, and erratum's were discarded from the study.
- Literature was reviewed and synthesized to determine the intervention's effect.

PRELIMINARY FINDINGS



CONCLUSIONS

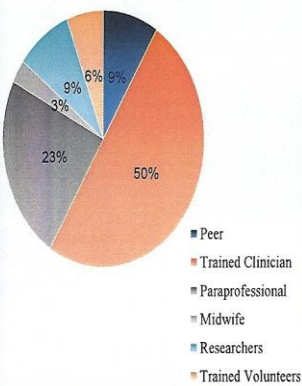
Home- visiting:

- has a positive effect on maternal mental health.
- could enhance usual care.
- may be a protective factor for maternal mental health disorders.
- is emerging as a treatment plan for maternal mental health globally.
- can be conducted by peers, global health workers, nurses, etc.
- is a low cost intervention that is transferable across settings.

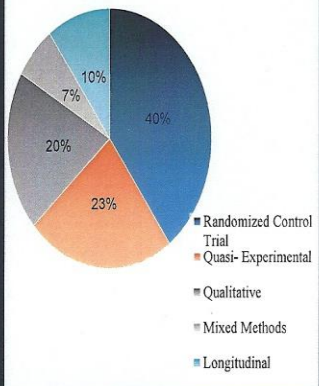
STUDY AIM

To investigate existing literature of home- visiting and its effects on perinatal depression in an attempt to determine the relationship between these two factors.

TYPES OF HOME-VISITORS



STUDY DESIGN



ACKNOWLEDGMENTS

Identifying Depression through Early Assessment (IDEA) Research Team

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Hazing in K-12 Education

Rachel Lisitza

Introduction

ABSTRACT

This poster presentation describes the presence of hazing behaviors in the K-12 school environment, its prevalence, the impact on students and strategies to address it. Various authors suggest zero-tolerance policies as an approach to confront hazing practices, however, such policies in schools have been eliminated by multiple states, including Illinois. The arguments in favor and against zero tolerance policies are outlined. This project seeks to encapsulate current hazing concerns in K-12 education and provide recommendations to consider in future interventions and research.

PROJECT SIGNIFICANCE

Hazing is frequently associated and portrayed as an issue impacting college-aged individuals, typically within a fraternity or sports team environment.

This notion may overshadow or erase the stories of students in K-12 schools who also experience hazing and deserve to have them recognized as such.

Definition, Prevalence & Impact

HAZING DEFINED

"Hazing is often viewed as ritualistic harassment, abuse, or humiliation requiring individuals to perform meaningless tasks as a way of initiating them into some type of social group"

(Essex, 2014)

"Hazing is any activity expected of someone joining or participating in a group that humiliates, degrades, abuses, or endangers them regardless of a person's willingness to participate"

(StopHazing.org)

"Subtle hazing involves behavior that emphasizes a power imbalance between new members and other members of the group. It typically involves activities or attitudes that breach reasonable standards of mutual respect"

(Essex, 2014)



KEY ASPECTS OF HAZING:

- Expected and often ritualized activity to obtain group membership
- Power imbalance between new and existing members
- Components of embarrassment and humiliation

Hazing extends beyond athletics and can occur in any organization (i.e. band, choir, etc.)



PREVALENCE

- **25%** of young people were hazed before age 13
- **47%** of students were hazed before they entered college
- **22%** of students report that a coach or advisor was involved in hazing activities

(Essex, 2014, p.236-237)

Gershel et al. (2003) surveyed over 1,000 adolescent athletes in 6-12 grade within three suburban New York City school districts and found...

- 17.4% experienced hazing practices
- No difference in frequency by gender
- Experienced across sports and grade levels
- 13.3% of 6th graders reported hazing
- Boys more likely to experience a physical act

IMPACT OF HAZING

- Bodily injury (i.e. alcohol poisoning from binge drinking, bruising, bleeding); *possibility that severe injuries could result in death*
- Psychological and/or emotional harm
- Lawsuits and liability for those involved
- Distrust among group members (*the exact opposite of hazing's supposed intention*)

(StopHazing.org)

Explore
The Illinois
Hazing
Statute

720 ILCS
Sec. 12C-50.
Hazing



How to Address Hazing?

Awareness & Education

- Further training and education for school personnel to recognize hazing behaviors and intervene
- Educate students about hazing and teach them bystander intervention skills to address their peers



Community & Culture

- Joint effort and ownership of the problem among members of the school community (school administration, parents, teachers)
- "we must engage in deep and hard conversations both in school and in the larger community about the meanings of masculinity and the ways in which it is expressed" (Stein, 1999, p. 51)



Policy

- Clearly define what hazing is and how school districts will address incidents
- There is discussion whether zero tolerance policies are effective and should be implemented to address hazing concerns





Recommendations

- More studies and scholars should weigh in on strategies to address hazing in the K-12 school environment and clarify what is best practice
- Upcoming studies should reflect current laws eliminating zero-tolerance policies in schools and present alternative strategies to combat hazing
- The potential role of teachers, faculty and other school staff in challenging and changing the cultural narrative surrounding initiation rituals and hazing should be considered

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Hazing in K-12 Education: Academic Poster Reflection

Rachel Lisitza

University of Illinois at Urbana Champaign

When news broke about a hazing investigation at my high school, like most parents, students, and community members, I was shocked at the possibility of something of that nature occurring where I grew up and went to school. My perception was hazing was mostly an issue among male college student athletes or fraternity members, and this possible incident at Niles North was shocking because of its rarity. When discussing potential topics for my James Scholar Project with Carol Wilson-Smith, it surprised me when she mentioned hazing at the K-12 level happens all the time. This piqued my interest in researching hazing experiences and prevention efforts at elementary, middle and high schools.

Initially, it was difficult finding sources related to hazing occurring during an individual's K-12 education; most of the scholarly articles focused on hazing among college-aged students. The Essex (2014) piece provided a brief overview of hazing, focusing heavily on the necessity of school officials to prevent and intervene with hazing because of a school's potential liability when these incidents occur. Furthermore, the article discussed solutions to hazing. The solutions included the school community taking responsibility to address hazing, zero-tolerance policies, and mandating student reports when a hazing incident occurs. In order to best implement the student reporting system, Essex (2014) recommends school administrators create and promote a channel for students to communicate concerns. The major goal of these strategies is to ensure student safety. A school environment should promote a safe atmosphere where students mutually respect one another's worth and dignity. This sentiment was almost perfectly echoed by Niles North's superintendent, "[what] we want everyone to take away from this is to reinforce how critical it is that each member of our school community treats each other with the respect and dignity that we all deserve" (Isaacs, 2017). Considering respect and dignity of others is a core value of social work, I appreciate this being highlighted as something important and something that should be present across institutions, and I believe most people would agree that mutual respect and dignity among students or any group of people is desirable. It is one thing to make a public statement about these community standards; however, I wonder how Niles North plans to reinforce respect and dignity on a day-to-day basis and what adjustments will be made. It is one thing to say these were the takeaways of this event, but what will change in the school environment or with student interactions? I believe to practically employ respect and dignity in the school environment the school as a whole—students, teachers and administration—will need to be on the same page about the definitions of these terms, when these standards are being violated and how to address such instances. Without a structure in place, everyone in the school environment will be acting on their own personal definitions and values about respect and dignity, leaving the actual expectations unclear.

During the course of my research, the studies I could find in my desired age-group, K-12 students, explored hazing and team sports. In one study, Gershel et al. (2003) conducted a survey among approximately 1,000 middle school and high school-aged athletes regarding their experience with team hazing. Beyond the amount of student athletes they found to have experienced hazing across age, gender and sport-type, one especially interesting finding was the

lack of students who would identify their experiences as hazing. Gershel et al. highlighted one major reason why the teenagers in their study did not identify their experiences as hazing—not knowing what hazing was (2003, p. 335). If an individual does not have a clear definition of hazing in mind, it will be difficult for them to identify that as their experience. Stein's (1999) article also seemed to focus on the sports arena for this age group, and mainly discussed the impact gender and masculinity has on the continued practice of hazing within athletics. Additionally, she took a strong stance against zero-tolerance policies and the modern tendency to couple hazing with "bullying." These studies did not offer insight into the hazing which occurs within other group/organization settings during middle or high school. Something I tried to emphasize throughout my poster presentation, even though I included this athletic article, was hazing occurs across groups and is not strictly tied to the athletic environment.

One thing I found a bit difficult during this process was deciding what I wanted to highlight on the presentation. I felt as though I had to restrain myself to not put absolutely everything on the e-poster and focus on the core information. In addition to what I have on my e-poster, I would have liked to have provided a space specifically dedicated to news story links about hazing incidents in K-12 schools to further illustrate its prevalence. I believe it was very powerful when Essex (2014) devoted a part of his paper to demonstrate this point; however, in that particular paper, the focus was on incidents where lawsuits were filed against educators. I think it would provide the same powerful message to my audience to have included this and to emphasize the frequency and nature of the hazing incidents among high school and middle school students. I would also want to delve more into Stein's (1999) emphasis on gender and the role masculinity plays in these behaviors. I believe a topic of this nature may be more suited for a dialogue than an informative poster.

In the future, I hope there are more studies and articles published regarding the hazing experience of younger adolescents, and these studies can help inform schools and communities about the best practice to address hazing. Future studies should take into account the movement of multiple states to ban zero tolerance policies in schools when it comes to their recommendations for best practice. School faculty, parents, students and community members need to gain a greater awareness of this problem within this age group. Hazing should be discussed, defined, and assistance for students clarified at Niles North High School and across all schools.

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How Do Social Skills, School Factors, and Problem Domains Differ Between Urban and Non-Urban High School Freshmen Students?

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Addressing students' social-emotional learning needs is critical for their success, particularly during their transition into high school. This paper examines the associations among social skills (e.g., communication, assertion), problem areas (bullying, hyperactivity, externalizing and internalizing problems), and school factors (sense of school membership, commitment to school) between urban and non-urban freshmen students during their first semester in high school. Ninth grade students in one urban New Jersey high school (63.9% Hispanic, 31.2% Black; n=285) and another non-urban high school in Central Illinois (44.4% White, 41.1% Black; n=270) completed the Social Skills Improvement System (SSIS) survey. Composite measures of social skills and problem domains were used for the analysis. Independent sample t-tests revealed urban students reported significantly lower levels of social skills and sense of school membership, and higher levels of problem domains as compared to non-urban students. Additionally, correlation analyses found among urban students, higher levels of social skills were positively associated with higher commitment to school and sense of school membership, and lower problem areas. However, for non-urban students, only social skills were significantly negatively correlated with problem areas. Findings suggest greater attention on the school context is needed for urban students when they enter high school. The discussion highlights areas for future research, including longitudinally understanding the social-emotional learning needs of students through high school, and examining for gender and race/ethnicity differences with other outcomes (e.g., grades, attendance, disciplinary referrals).

How Do Social Skills, School Factors, and Problem Domains Differ Between Urban and Non-Urban High School Freshmen Students?

Jenna Mathews; Kevin Tan, PhD; Yang Wang, Doctoral Student; Esther Shin, Doctoral Student
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INTRODUCTION

Social skills (SS) are important in understanding problem behaviors (PB). Yet, little is known how the relations among SS, PB, and the school context differ across urban and non-urban high school freshmen students.

SS such as assertion are important during the transition to high school, because students are at a higher risk of encountering difficult social situations. Urban students may experience different challenges as compared to their non-urban counterparts. Schools play an important role in addressing the link between poor SS and PB.

RESEARCH QUESTION:

What associations can be derived from the correlation between social skills, problem domains, and school factors amongst urban and non-urban freshmen students?

DATA

Two cohorts of 9th grade students in one urban high school in New Jersey and another in non-urban Central Illinois. Data is collected in Semester 1.

Demographics (Class of 2021)	Urban High School (N=271)	Non-Urban High School (N=271)
Gender		
Male	50.20%	51.50%
Female	49.80%	48.50%
Race/Ethnicity		
White	6.02%	44.02%
African American	31.20%	41.10%
Hispanic	63.90%	N/A
Asian	0.49%	11.30%
Other	4.39%	1.09%

MEASURES

Social Skills: Based on the Social Skills Improvement System (SSIS). Mean of 7 domains: communication, cooperation, assertion, responsibility, empathy, engagement, and self-control ($\alpha = .95$)

Problem Domains: From the SSIS and Mean of 4 domains: Externalizing, Bullying, Hyperactivity, Internalizing ($\alpha = .91$)

Commitment to School: 9 questions: Homework is a waste of time, Getting good grades is important ($\alpha = .81$)

Sense of School Membership: 18 questions: People at school are friendly to me, I can really be myself at this school, People are friendly to me ($\alpha = .80$)

METHOD

Compared Mean Scores of SS, PB, and School Context:

→ t-tests

Identified Relations Among SS, PB, and School Context:

→ Correlation Analysis

RESULTS

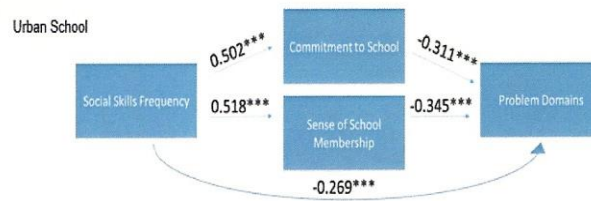
Mean Scores of Social Skills, School Factors, Problem Domains Between Urban and Non-Urban School

	Urban	Non-Urban
Social Skills Frequencies †	1.86 (0.50)	1.93 (0.44)
Commitment to School	2.95 (0.47)	2.99 (0.46)
Sense of School Membership***	3.37 (0.50)	3.55 (0.46)
Problem Domains *	0.76 (0.53)	0.66 (0.40)

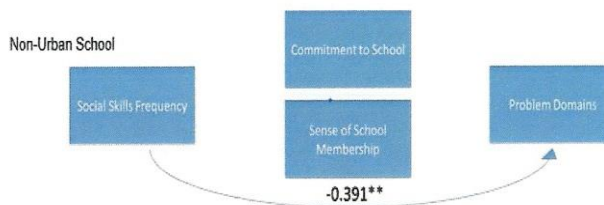
$p \leq 0.001$ ***; $p \leq 0.01$ **; $p \leq 0.05$ *; $p \leq 0.10$ †

Findings highlight that urban students, when compared to non-urban students, reported statistically significant lower scores on social skills ($p \leq 0.10$), sense of school membership ($p \leq 0.001$) and problem domains ($p \leq 0.05$).

Correlations Among Social Skills, School Factors, Problem Domains For Urban and Non-Urban School



For the urban school, all hypothesized relationships were significantly correlated



For the non-urban school, only social skills were significantly correlated with problem domains.

LIMITATIONS

Student self-reports could reflect socially driven answers

Cross-sectional correlation study does not allow for longitudinal inferences to be made

Results are based on Semester 1

Did not account for gender/racial differences

Study conducted in one urban and one non-urban location. The results were collected in two different states. They are not necessarily generalizable to other school contexts.

CONCLUSIONS

Preliminary Finding: Highlights the differential role of school in the relation between SS and PB amongst urban and non-urban context

Findings may suggest: Although urban students reported lower scores than non-urban students, school may be more important among urban students as they enter high school. Why? Maybe related to population density. School may be a safe haven for students.

Why school may not be related to SS and PB in non-urban setting? Maybe students already have better school supports in this non-urban school.

AREA FOR FUTURE RESEARCH

Continued testing: Mediation analysis using structural equation modeling to understand the direct effects of SS and PB and the indirect effects through school context

Looking at other outcomes: Grades, Attendance, Disciplinary Referrals and differences in gender, Race/ethnicity

Longitudinal study: Understand how the relations among SS, PB, school context evolve through 12th grade

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