JOURNAL OF UNDERGRADUATE SOCIAL WORK RESEARCH

Volume 3, Issue 2 • 2019

150
ILLINOIS
1867-2017

UNIVERSITY OF
ILLINOIS
SOCIAL WORK
URBANA-CHAMPAIGN

I

Table of Contents

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.

Acknowledgments

Staff

Dear Reader,

I am pleased to welcome you to the third volume of the Journal of Undergraduate Social Work Research (JUSWR). This journal is a collaborative effort involving students, faculty and staff. Undergraduate peer editors were highly involved and instrumental in selecting, editing, and submitting recommendations for articles to be accepted for publication. As Senior Editor, Rebecca Dohleman Hawley once again did a remarkable job of working closely with the editorial board to provide expert guidance through the publication process. Faculty members generously gave their time and effort to mentor students on research and writing. As Undergraduate Research Program Coordinator for the School of Social Work, I continued to approach my role as Advisory Board Member with excitement and a genuine commitment to the JUSWR's success. The entire team worked energetically and with determination to bring the third volume of the JUSWR to fruition.

The Journal of Undergraduate Social Work Research was published for the first time in the spring of 2017. The journal is now in the third year of publication, and for the first time since our inaugural issue, there will be two issues published this year. Volume 3, issue no.1 will be available in October. Volume 3, issue no.2 will be published in November.

The JUSWR, the School of Social Work, and the University of Illinois at Urbana-Champaign maintain the original aim to support undergraduate research and scholarly activities. Student opportunities range from serving as a member of a faculty directed research team to the 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 the students 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.

I am pleased to announce the third volume of the Journal of Undergraduate Social Work Research. The JUSWR provides clear and convincing evidence of the high quality of undergraduate social work research and various other formats contributing to the shared knowledge which permeates the School of Social Work as well as the University of Illinois at Urbana-Champaign.

Sincerely,

Janet D. Carter-Black, PhD
Teaching Professor
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.

Bystander=Oppressor

Ra'Von M. Bonner

University of Illinois at Urbana-Champaign

Reflections from the author

I will begin by discussing who my audience is. My audience consists of white people who do not agree with racism but who choose not to stand up for African Americans. The topic of oppression is very heavy on my heart, and I am sure that every other African American would say the same thing. I am tired of my fellow brothers and sisters feeling as though they are "less than". I know oppression bothers all of the white people who I am close to. I am asking for white people to stand up and do more than just be upset. It is essential to do more than to just talk about how bad oppression is. A change won't be made until someone stands up and makes a difference. I know when white people stand up and use their voice in order to defend, not just African Americans, but all minority groups, then it will have a big effect and create change. In this poem, I talk about how people try to justify oppression or ignore it. Some people act as though oppression does not happen. There are people who choose to be ignorant about the issues and oppression in society, but will believe their perspectives are correct. One must have the willpower in order to cause a change of heart on serious issues such as this one. I am showing white people they have an opportunity to be heroes and to be forever remembered for their acts of love and compassion.

What if I told you that oppressing isn't the way to be living?

What if I told you that being a bystander wasn't really your mission?

What if I told you that bystander means oppressor, and you could let go of fear and allow your

voice to be this nation's treasure?

I mean if oppressing is so bad, then why do you choose to remain silent? Why do you sit back

and refuse to bring social justice to its highest? It tells young black men that they don't have the

same rights as the old white lady in the store, but that would only mean that there was no point

of the Constitution ever being born.

Oppressors might preach racism, but another thing they practice. Tend to kill innocent black people, it's even led by the police captain. The privileged won't continue to feel comfortable with no other whites to uphold them, opening their eyes because someone who looks the same has opposed them.

See the problem with the justice system is that it never brings justice; then they look at the black folks as if we're the ones who can't be trusted. Let's take a walk to the store, it should be nice and safe, nevermind cuz it isn't a guarantee that our kids will return from going outside just to play.

No I'm not mad at you, I'm just saying quit sitting on the sideline. Go on the football field to take a knee and give my guy Kaepernick a high five. We know that in this "free" country, liberty is like a frown. It's running to home plate with no one there and the umpire still declaring you out.

See this used to be me as well. I was afraid of other people's opinion. Then I got to the point where I had gotten tired of the white man's dominion. Every day you get on Twitter and state Trump is wrong while thinking that hidden emails are any worse than putting up a wall.

You spent your whole lives watching your peers be hectic, and now you can change this country no matter who takes the credit. If oppression is water, then America should be an ocean. It's not a country for free people, but for white terrorists who are broken.

You don't have to hide your feelings; you don't have to hide your compassion. It doesn't require a war, but it does require your consistent action. When you grow old and your grandchildren find out about your empathetic plan, then they'll continue the legacy of lending any race a hand.

They will learn to hate oppression and do anything to bring it to an end. MLK's dream will fully be complete when they call all black folks a friend. Let me be clear, I love this country, I love all people, but it just isn't reciprocated, and that is why we need white people to stop this insurmountable amount of hatred.

Remember we were enslaved and hung by white men; but can you tell me there's really that much of a difference between now and then? Now let's get back to the point, cuz there's something that's vital to mention. Bystanders and oppressors stand on the same spectrum. One is based on hatred, and one is based on fear. One makes all the noise, while the other turns a deaf ear.

Bystanding says "stay", oppression says "hate". Bystanding says "wait", oppression says "fun". Bystanding makes you useless while oppression makes someone bleed. Bystanding makes you cry, but oppression makes you scream.

Bystanding and oppression are one in the same. Oppression is about hurting a different colored man, and bystanding is standing idly by instead of lending a helping hand. This is why I choose to wake all of you up, because in the end our pain spills from the same cup. I know it's not all the same, but I remember we all rode on the same bus.

That is why our civil rights leaders chose to make a difference even knowing the price they would have to pay. I am not asking you to hate in return, but if anything, I am asking for you to show grace.

While being persecuted on the march to Selma, Dr. King chose not to be cruel. He wasn't just thinking about "us", but he was also thinking of "you". He took all of the worldly views of how to handle hate and threw them away in the trash. If he were alive today, he would be putting black and white together on his hashtag.

So for bystanding and oppression, I hate it. In fact, I literally resent it. Because when you finally understand Dr. King's "I have a dream" vision, I hope it will stir up some urgency in you to take a knee and to finish his mission.

Representation of Asian American Identity in Contemporary Sports Culture: A Reflection

Brandon Jiang

University of Illinois at Urbana-Champaign

It was 2012. The NBA's New York Knicks were having a rough season. It was looking like another disappointing year out of the playoffs. The fans and players were equally disinterested. On February 4th, out of options, Knicks coach Mike D'antoni, threw in third-stringer Jeremy Lin. Little did coach know, Lin would spark a much needed victory on that day, leading the team in points and assists. The performance was an aberration; an outlier. Plenty of random players have the game of their lives and completely fall off the radar right after. But the next game, he did the exact same thing. People started to believe. The Knicks went on a seven-game winning streak led by the man who seeming came out of nowhere. This phenomenon launched Lin into the spotlight and forever changed his life. It was known as Linsanity.

This sounds like a feel-good, underdog sports story. What does this have to do with me? Well, the other side of the story was Lin's race. In a league with extremely little Asian representation, he was the first big Asian NBA star since Yao Ming. When Linsanity blew up, Lin was the inspiration for Asians worldwide to pursue basketball. His upbringing was as average and stereotypical as they come for an Asian American family. Unlike Yao who was born to professional basketball players and trained from birth to play basketball at an elite level, Lin's parents were immigrants who had attended school in the United States, and neither were taller than 5'6". He was raised to be a studious Christian who would go on to attend Harvard. He was taught basketball by his father, who was simply an avid basketball fan and had never played at a competitive level.

For a lot of people, myself included, Lin was someone in the professional scene with whom I could easily identify. He was someone who was raised with the same values and traditions as me, but who overcame the adversity I struggled with, from both inside and outside the Asian community, to achieve success in the NBA. Inside, he faced backlash against pursuit of a non-scholarly career, and outside, he fought the negative perception of Asian athleticism. He was showing the world Asians could play basketball. Yao was passed off due to the circumstances of his birth. Lin was the average Asian kid who was conditioned in the US to be a hardworking office worker. As an avid basketball player and NBA fan, I understood and looked up to him. He often spoke about the racial obstacles he had faced, such as when people were too quick to call him "chink" during his college games. He was described as "deceptively quick" – a phrase that carries harsh undertones as Lin was not in fact "deceptive". He was respectful and courteous, on and off the court, and a hard worker. When he was called out by former player Kenyon Martin for cultural appropriation for having dreadlocks, Lin pointed out the Chinese tattoos Martin had and said he hoped they could both appreciate each other's cultures. He easily could have shot back by mocking the hypocrisy of Martin's statement, but he chose not to.

For non-Asians, he was someone who made people think twice about making fun of or doubting Asians' athletic abilities. For the Asian community, he was an example of how one could be smart, successful, and a good person without needing to focus exclusively on school to become a doctor, for example (a profession that is often expected to be occupied by the Asian community). He bridged both worlds together in a way only he could have done. The world isn't perfect, and subtle things like calling the good Asian player at a pickup game "Jeremy Lin" by lumping them together simply because they're Asian and play basketball, still demonstrates there is more work to do regarding Asian stereotypes in sports.

But for me, for the young fans during the time of Linsanity, and for generations ahead, Jeremy Lin is both a role model and an inspiration. He helped negate the Asian stereotype of being unathletic. There is a noticeable decrease in inherent bias when playing basketball, and a noticeable increase in the number of Asians playing basketball (worldwide, too!). Lin could have been any other NBA player who came out of nowhere, but because of his identity, he helped change so much for the Asian community, and in more ways than just basketball.

The Stem (Original)

Jennifer Villanueva

University of Illinois at Urbana-Champaign

Reflections from the author

This piece, "The Stem," covers the idea of being Latina, but mainly identifying Mexican-American. The main idea is not being able to fit in with Americans and Mexicans because of the distinction from being part of both identities. I write about the idea of these two places being so unfamiliar because of wanting to fit in where I was born, and still trying to catch up with my roots. The part that talks about, "Who do you stand with?" is the point in which I feel people will make you choose one identity over another. In this piece, I use the petals to demonstrate my American identity and the roots to identify my Mexican identity.

I use the element of Spanglish, which is a mix of both English and Spanish, to demonstrate the confusion of having to choose who to identify more with, and to show how I normally would speak and jump from one language to another. Having blood from another country through my parents still makes me unable to be fully American. I also try to reach my Mexican roots, again unable to, because of the life style I currently live. There is a division between both my identities, like in the video I saw in Social Work 300, "The Hyphen." Being inspired by the video, I decided to choose to use the stem of a flower that holds both the petals and grows from the roots to show my intersecting identity of Mexican-American and still identifying as Latina. The video explains being part of two different identities and refusing to choose one over the other. This idea of being the thing that is in between the two, demonstrates understanding belonging to both identities.

The Stem (Original Version)

Not Black, not white. I'm in between, I am brown.

But many say, "But de verdad eres?"

See yo vengo de two different sides,

Dos diferente lados that seem unfamiliar.

While I grow my raizes to catch up to my parents,

Yo assimilo and try to grow my petals en la manera

In which my country,

My home will not accept me.

Not a struggle people say and that's fine.

Many of my people are struggling to remain in the home they currently live in.

"Your people," ellos dicen!

And I recognize that, I have privilege.

"You finally said it!" ellos dicen!

The privilege of being asked, "Weren't you born in the U.S?" and "Aren't you a U.S citizen?"

"You got that right," ellos dicen!

Si, soy Latina. Si, soy Mexicana. Yes, I am American.

It's who I am.

"But who do you stand with?"

And although I don't personally suffer with being granted opportunities to grow and succeed.

Yo vivo la historia of not being wanted and accepted into these identities.

"But who do you stand with?"

You don't belong here!

You're American for us, says my Mexican roots

You're Mexican for us, says my American petals.

My mind starts to conceptualize,

"But where do I stand?"

Constantly the place I have called home for so long has rejected the idea of me.

I do not have the requirements,

The standards to fulfill the role.

Esta Latina no es la "vision de la prosperidad."

Y ahora un dictador demands for me to leave this country. NO!

Y ahora me dice que no valgo nothing por tener sangre de mi tierra.

Oh, I'm sorry, de la tierra de mis padres.

Thoughts like this restricts my petals from continuing to grow.

Porque I live in a place full of luxuries and have the latest iPhone 8 Plus

And live amongst Gucci, Chanel, and Prada.

Entonces "ya me creo la muy muy"… Whatever I guess,

Thoughts like this restricts my roots from continuing to grow.

I stand between the two,

Panicking fear of not being good enough or enough.

I had enough of standing in the middle of all these expectations surrounding me.

I am not just the roots and not just the petals,

"Then Who are you?!?!"

I am the stem!

The stem that allows for the petals and roots to intersect into one.

I am the stem!

The one that branches out, it starts from the ground and reached out to the sky.

I am the stem!

The one in between you and you.

I am a part of you.

I am the stem.

The Stem (English Translated Version)

Not Black, not white. I'm in between, I am brown.

But many say, but are you really?

I come from two different sides,

Two different sides that seem unfamiliar.

While I grow my roots to catch up to my parents,

I assimilate and try to grow my petals in the matter

In which my country,

My home will not accept me.

Not a struggle people say and that's fine.

Many of my people are struggling to remain in the home they currently live in.

"Your people," they say!

And I recognize that, I have privilege.

"You finally said it!" they say!

The privilege of being asked, "Weren't you born in the U.S?" and "Aren't you a U.S citizen?"

"You got that right," they say!

Yes, I am Latina. Yes, I am Mexican. Yes, I am American.

It's who I am.

"But who do you stand with?"

And although I don't personally suffer with being granted opportunities to grow and succeed.

I live the story of not being wanted and accepted into these identities.

"But who do you stand with?"

You don't belong here!

You're American for us, says my Mexican roots

You're Mexican for us, says my American petals.

My mind starts to conceptualize,

"But where do I stand?"

Constantly the place I have called home for so long has rejected the idea of me.

I do not have the requirements,

The standards to fulfill the role.

This Latina is not the "vision of prosperity"

Now a dictator demands for me to leave this country. NO!

Now they tell me I am nothing for having blood of my land

Oh, I'm sorry, from the lands of my parents

Thoughts like this restricts my petals from continuing to grow.

Because I live in a place full of luxuries and have the latest iPhone 8 Plus

And live amongst Gucci, Chanel, and Prada.

Then, "I believe I'm all that…" Whatever I guess,

Thoughts like this restricts my roots from continuing to grow.

I stand between the two,

Panicking fear of not being good enough or enough.

I had enough of standing in the middle of all these expectations surrounding me.

I am not just the roots and not just the petals,

"Then Who are you?!?!"

I am the stem!

The stem that allows for the petals and roots to intersect into one.

I am the stem!

The one that branches out, it starts from the ground and reached out to the sky.

I am the stem!

The one in between you and you.

I am a part of you.

I am the stem.

The Stem (Spanish Translated Version)

No soy negra, ni blanca, Soy entre los dos, Soy marron.

Pero muchos me dicen, pero de verdad eres?

Mira vengo de dos diferentes lados,

Dos lados diferentes que se sienten desconocidas.

Mientras que yo crezco mis raizes para alcanzar a mis padres,

Yo asimilo y trato de crecer mis pétalos por el cual

En que mi país,

Mi hogar no me acepta.

No es mucho esfuerzo, dice la gente, y sabe que está bien

Mucha de mi gente está luchando para permanecer en el hogar en donde viven.

"Tu gente," ellos dicen!

Yo reconozco que yo tengo priviligio.

"Al fin lo dijiste!" ellos dicen!

El privilegio de que pregunten, "Que no eres nacida de los E.E.U.U?" y "Que no eres ciudadana?"

"Y tienes razón," ellos dicen!

Si, soy Latina. Si, soy Mexicana. Si, soy Americana.

Es quien soy.

"Pero de lado que lado estas?"

Y aunque yo personalmente no sufro de ser concedida con oportunidades de crecer y tener éxito.

Yo vivo la historia de no ser querida y aceptada en esta identidades.

"Pero con quien te paras tu?"

No perteneces aqui!

Tu eres Americana dice mis raizes Mexicanas

Tu eres Mexicana para nosotros dice mis pétalos Americanos

Mi mente empieza conceptualizar

"Pero de que lado estas tu?"

Constantemente el lugar donde yo ha llamado hogar por tanto tiempo me ha rechazado la idea de

mi.

No, yo no tengo las requisitos,

El estandar para complir el papel.

Esta Latina no es la "visión de la prosperidad."

Y ahora un dictador demanda que me vaya de mi país. NO!

Y ahora me dice que no valgo nada por tener sangre de mi tierra.

O, perdon, de la tierra de mis padres.

Pensamientos como estos restringe mis pétalos de seguir creciendo.

Porque yo vivo en un lugar lleno de lujos y tengo el iPhone 8 Plus

Y vivo entre el Gucci, Chanel, y Prada.

Entonces "ya me creo la muy muy"... Pero lo que sea... supongo,

Ideas como esto restringe mis raizes de seguir creciendo.

Yo me paro entre las dos,

Con miedo en pánico de no ser suficientemente buena o suficiente.

Yo me e cansado de estar parada en el medio de la expectaciones de todo que me rodean.

Yo no soy no más la raizes y no más los pétalos,

"Entonces Quien eres tu?!?!"

Yo soy la rama!
La rama que permite que los pétalos y las raizes cruzarse para ser uno.

Yo soy la rama!

La que se extiende por fuera, empieza de la tierra hasta llegar al cielo.

Yo soy la rama!

La que está entre tu y tu.

Yo soy una parte de ti.

Yo soy la rama!

References

Chicas, H. [Herrison Chicas]. (2017, Sep 15). *The hphen* [Video file]. Retrieved from https://www.youtube.com/watch?v=sx0vS13UDnQ

Blinded by the White

Sophie Woolard

University of Illinois at Urbana-Champaign

Reflections from the author

If I am being honest, I have never written a poem in my life or even tried to do a creative piece like this. Taking Social Work 300, Diversity, evoked emotions I had never felt before. "Blinded by the White" is my attempt at showing how I have been raised as a European American. I want to explain how I was raised to see the world - color blind - and how I was taught to not acknowledge my privileges. This reflection serves the purpose to give insight on how "Blinded by the White" came to be.

The poem started with me describing how I was raised and what I grew up around. I was taught from a very young age I should not see color because that would help end racism - you can't talk about something that doesn't exist. This was the philosophy of my surrounding community. As I have grown and learned from this class, I no longer know this to be a true solution. By not accepting that races exist, we are not accepting and learning from the hurt and pain that racism has caused. The beginning of the poem reflects how I was expected to be color blind because my European American community taught me "it (racism) is not our fault."

As I continued to develop the poem, I tried to show how through opening our eyes and accepting our blindness, we can grow. If we accept what we have done, we can work to move forward in society to become actual equals and to make reparations for the damage that has been done. I think being held accountable for our actions is such an important concept in our current society. When you consider our current political climate, you see many in our society deny racism is still very much alive. We need to open our eyes and realize color is real, and people are still facing discrimination because of it. My poem is an example of how people's mindsets can change given the right community. By changing my community and utilizing the power of education, I am no longer living blinded by white.

Colors are kind of a funny thing.

They are used to define actual human beings.

See vivid and see bright,

But when it comes to race…see black and white.

Because I am young and white,

I was taught that to see no race would be right.

If I remained color blind,

Me and my ancestors could try and put our past of tormenting behind.

But see those things are not things that are able to be pushed to the side

They are moments of hurt and pain,

People the same color as I have pushed others down in vain.

I am more privileged, and I have more power,

But I have been taught to see everyone with eyes of a coward.

If I can break past the idea of being color blind,

I can help myself push towards being genuinely kind.

I will acknowledge the wrong that has been done,

And look forward to the bonds that could be to come.

It is time for me to push back against the idea of seeing everything in just black and white.

Color is real

People can feel.

And I have been living blinded by white.

Research Based Presentations

Understanding the Intersection of Race and Sexuality through Shame and Pride:
A Qualitative Study with Sexual Minority Adolescents

Ariana Flores
Scarlett Davalos

University of Illinois at Urbana-Champaign

BACKGROUND: Shame and pride are the primary emotions experienced due to salient social identities (Tracy, 2016). Previous research suggests shame is associated with negative well-being among sexual minority adolescents (SMAs); while pride is associated with positive well-being (McDermott, 2015; Woodford et al., 2014). However, no research has studied how feelings of shame and pride emerge from the intersection of having a sexual and racial minority identity.

METHODS: Life history interviews were conducted with a racially diverse sample of 36 SMAs to understand experiences of stigma related to their sexual minority identities. Interviews were analyzed using thematic analysis (Braun & Clarke, 2006) to inductively understand how the intersections of race and sexuality contribute to feelings of shame and pride. Five researchers independently open coded the transcripts and then met to collapse codes into themes and subthemes.

RESULTS: Three major themes, each with subthemes, emerged as methods to reduce shame and increase pride: disconnecting, balancing, and connecting. Disconnecting occurred to avoid feelings of shame stemming from racial community rejection and stigmatization. Balancing sexual and racial minority identities were used to reduce shame and increase pride. Connecting helped increase self-esteem and reconnection to their racial community.

CONCLUSION: Sexual minority adolescents of color filter perceptions of their sexual identity through their racial lens, which may contribute to feelings of shame. Participants engaged in strategies to protect against feelings of shame by disconnecting from their racial identity, balancing their racial identity with their sexual minority identity, and cultivating deeper connections to their sexual minority identity.

ILLINOIS
School of Social Work

Understanding the Intersection of Race and Sexuality through Feelings of Shame and Pride: A Qualitative Study with Sexual Minority Adolescents (SMA)

Scarlett Davalos, Senior SSW

Ariana Flores, Senior SSW

BACKGROUND

- Moore (2011) argues gender and sexuality norms are also shaped by the historical oppression and marginalization of racial/ethnic minorities in America by influencing **respectability** among people of color.

- **Respectability**: Individuals who hold an ethnic or racial minority status feel responsible for uplifting their communities by strongly adhering to social norms (Moore, 2011).

- **Borderland Theory** (Anzaldúa, 1987): Racial and ethnic minority individuals have to negotiate conflicting realities; i.e., their actual identity vs. society's perceptions of their identity. Society's perception of minority individuals can be limiting, inaccurate, and stigmatizing.

- Sexual minority people of color negotiate the visibility or invisibility of their sexuality based on the perceived repercussions.

BACKGROUND

- Shame and pride are the primary emotions people feel about their social identities (Tracy, 2016).

- <u>Shame</u> is a profoundly painful emotion that causes the bearer to feel wholly flawed, unwillingly exposed, and unworthy of connection to others (Lewis, 1992; Tangney & Dearing, 2002).

- <u>Pride</u> is a beneficially uplifting emotion that causes the bearer to feel successful, socially valued, and motivated to cultivate further feelings of pride (Tracy, 2016).

- Shame and pride are associated with negative and positive well-being, respectively (Fredrickson, 2013; Lewis, 1992; Tangney & Dearing, 2002).

AIMS/QUESTIONS

Aim: To understand how sexual minority adolescents of color experience shame and pride in relation to their sexuality.

Question: What social and psychological experiences contribute to feelings of shame and pride among sexual minority adolescents of color?

Demographics

Table 1 Sample Characteristics	n or M	% or SD
Age	16.27	1.38
14	4	8.33
15	12	25.00
16	11	22.92
17	13	27.08
18	4	8.33
19	4	8.33
Gender		
Male	19	52.78
Female	17	47.22
Sexual Orientation		
Gay	12	25.00
Lesbian	7	14.58
Bisexual	13	27.08
Pansexual	8	16.67
Asexual	1	2.08
Other	7	14.58
Race/Ethnicity		
Latinx	19	39.58
African American	7	14.58
White	12	25.00
Asian	10	20.83
Mixed or other	13	27.08

METHODS

- Life History interviews
  - One location
  - Lasted approximately 90 minutes
  - 36 interviews; 13-19 years old
  - Participants compensated with gift card for their time

- Secondary Thematic Analysis (Braun & Clarke, 2006)
  - Open coding
  - Multiple coders; iterative process
  - Theme development and refinement

Connecting

Identity Development

"I just use it [hispanic identity] as a firm ground for myself. That has helped bring me to realize how to accept people no matter who they are… It just helped me realize that all this hatred wouldn't do anything. So I just learned to love everybody. I learned to love myself."

Resourcing

"And now the connection is straight to me and coming here is very therapeutic and I feel very at home; like, the center is my home away from home."

Socializing

"I feel like there's going to be a few people in that community [queer POCs] that understand what I'm going through and they're going to be there for me"

Cultural Immersion

"I'm Pima…I've learned that most Native-Americans believe that if someone is…not heterosexual, they are born with two souls, two spirits; a male spirit and a female spirit. And I realized when I found that, I was just like oh my God, we are accepted as someone who is honored in their tribe… [they are] being shunned by some people because of who I man; because I was born with two spirits or something like that"

Negotiating

Balancing

"so you weren't really ashamed about being bisexual. But only when you're around your mom. Umhum (affirmative) … like a disgrace to her. Like I feel like I'm not making her proud."

Conforming

"I knew it would be bad if I would be different. I did understand that. I did understand that I would probably be treated very differently than I was how I was living."

Neutral with Identity

"You're still a human. Everyone's just the same… I feel like even though I'm bisexual, I feel like in the community that I'm in, I still feel normal… I feel like there's nothing different. Nobody has treated me differently."

Cultural Maintenance

"So, I'm still religious. But, I don't like church… because I know in Mexico people are very religious. If you go something against the book or anything, it's bad."

Disconnecting

Conceal

"My parents are highly religious, so I didn't really accept myself at all. I kind of tried to play that role of straight boy."

Social Isolation

"I really wanted to keep everything into myself. It was really hard to trust these people who I said were my best friends or like friends. I really just shut all of that off and I did a lot on my own."

Cultural Isolation

"more people are more willing to accept, it seems Caucasian homosexuality than any other race"

DISCUSSION

- Our participants negotiated the visibility or invisibility of their identities within their social environments (e.g., family or school) to reduce experiences of shame and maximize ones of pride.

- Participants of color described their racial/ethnic cultures as presenting additional layers to their social environments that could reduce or increase the threat of shame, as well as additional social environments to navigate (i.e., racial/ethnic community).

- Racial/ethnic cultures and communities were commonly influenced by religion.

LIMITATIONS

- Secondary Data
- Qualitative
  - Limited generalizability

IMPLICATIONS

Implications for Practice

- Validating Experience
- Visible vs Invisible Identities

Implications for Research

- Complex Narratives
- Examination of themes in relation to Shame and Pride

THANK YOU!

Support from: Emily Borland, Chris Steinger, and Jacob Goffnett

Dr. Jan Carter-Black, University of Illinois at Urbana-Champaign
Dr. Jeremy Goldbach, University of Southern California

References

Anzaldúa, G. (1987). *Borderlands: The new mestiza = La frontera*, San Francisco: Spinsters/Aunt Lute.

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology, 3*, 77-101.

Fredrickson, B. L. (2013). Positive emotions broaden and build. *Advances in Experimental Social Psychology, 47*, 1-53. http://dx.doi.org/10.1016B978-0-
12-407236-7.00001-2

Lewis, M. (1992). *Shame: The exposed self*. New York, NY: Simon and Schuster.

Moore, M. (2011). *Invisible families: Gay identities, relationships, and motherhood among Black women*. Univ of California Press.

Tangney, J. P., & Dearing. R. L. (2002). *Shame and guilt*. New York, NY: Guilford Publications.

Tracy, T. (2016). *Take pride: Why the deadliest sin holds the secret to human success*. Boston, MA: Houghton Mifflin Harcourt.

References

Anzaldúa, G. (1987). *Borderlands: The new mestiza = La frontera*, San Francisco: Spinsters/Aunt Lute.

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology, 3*, 77-101.

Fredrickson, B. L. (2013). Positive emotions broaden and build. *Advances in Experimental Social Psychology, 47*, 1-53. http://dx.doi.org/10.1016B978-0-12-40736-7.00001-2

Lewis, M. (1992). *Shame: The exposed self*. New York, NY: Simon and Schuster.

Moore, M. (2011). *Invisible families: Gay identities, relationships, and motherhood among Black women*. Univ of California Press.

Tangney, J. P., & Dearing. R. L. (2002). *Shame and guilt*. New York, NY: Guilford Publications.

Tracy, T. (2016). *Take pride: Why the deadliest sin holds the secret to human success.* Boston, MA: Houghton Mifflin Harcourt.

Community Wise: Evaluating Treatment Fidelity

Rashmi Ghonasgi, Joyce Park, Madisyn Welsh, Liliane Windsor, Ph.D., MSW

University of Illinois at Urbana-Champaign

This study focuses on evaluating the treatment fidelity of Community Wise, a multi-level intervention aiming to reduce substance use among formerly incarcerated individuals in Newark, New Jersey. These individuals had a substance abuse history. Community Wise seeks to promote critical thinking and dialogue among these individuals. Additionally, they strive to empower them to examine ecological inequalities and community level action to combat social issues.

As a group, we analyzed 16 sessions, 1-2 hours in length, between the Community Wise facilitators and participants. We then used a standardized fidelity measure to rate each session depending on the facilitator and group performances. Preliminary results showed an adherence of 70.6 percent, acceptable facilitator competence, and participants' critical consciousness of 47 percent.
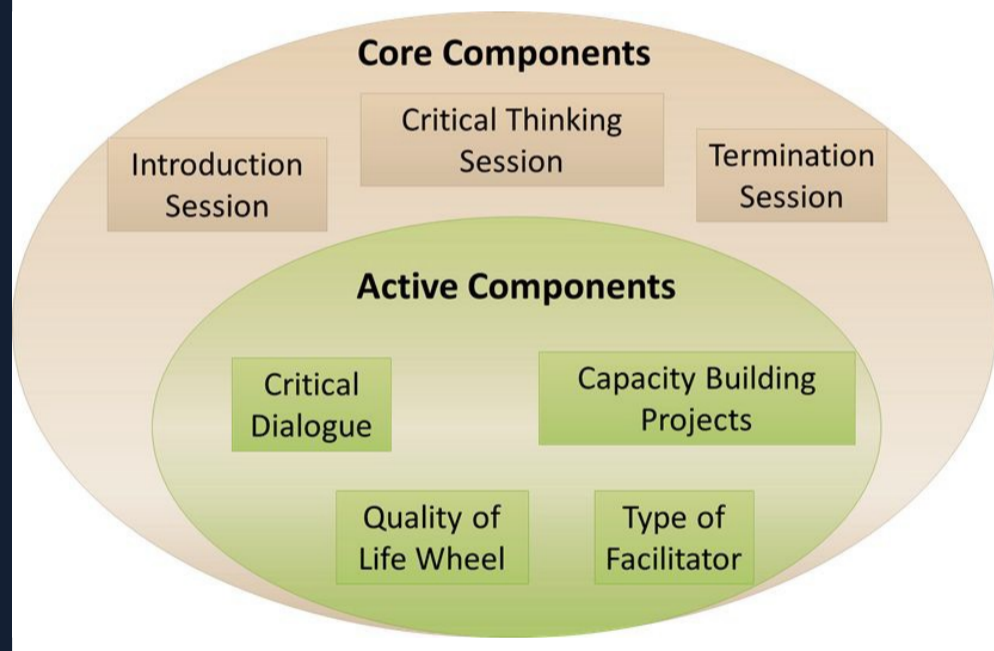
Over the course of this project, we learned many different skills such as time management, critical thinking, and how to increase inter-rater reliability. This project was a great step toward learning more about research, and researching our own interests in the future.

Community Wise: Evaluating Treatment Fidelity

Rashmi Ghonasgi, Joyce Park, Madisyn Welsh, Liliane Windsor, Ph.D., MSW
School of Social Work, University of Illinois at Urbana-Champaign

INTRODUCTION

This study focuses on evaluating the treatment fidelity of Community Wise, a multi-level intervention aiming to reduce substance use among formerly incarcerated individuals with a history of substance abuse in Newark, NJ.

Community Wise seeks to promote critical thinking and dialogue among these individuals and empower them to examine ecological inequalities and community level action to combat social issues.

Core Components
- Introduction Session
- Critical Thinking Session
- Termination Session

Active Components
- Critical Dialogue
- Capacity Building Projects
- Quality of Life Wheel
- Type of Facilitator

TREATMENT FIDELITY

- In intervention research, **treatment fidelity** is defined as the methods that check the accuracy and consistency of the intervention to ensure that each part is implemented and completed in a similar manner across all participants over time.
- This process is important to improve the validity of the results.

METHODS

- ❖ Training with study principal investigator
- ❖ Individually listening to audio recordings of clinical groups sessions

- ❖ Used the Community Wise manual and a standardized fidelity measure in Qualitrix to individually rate the same group session recording
- ❖ Met to establish inter-rater reliability

What is Inter-Rater Reliability?

IRR can be defined as the degree of agreement among raters. Numerous statistics can be calculated to provide a score of how much consensus exists between raters.

Why does it matter in educational research?: In IRR we trust
> The quality of a coding scheme and the ability to replicate results is connected with the overall 'believability' of the results. To publish results, we must demonstrate that our coding scheme is reliable.

- ❖ Continued to rate the same recording until inter-rater reliability reached over .90. Once this was achieved, raters were able to rate sessions on their own

This process ensured that the raters used the same system of judgments in order to measure the effectiveness of the facilitators, the engagement of the participants, and the overall progress of the intervention from session to session.

RESULTS

1. Undergraduate students rated a total of 16 sessions, four of which were rated by all three raters
2. Sessions ranged from 1 to 2 hours
3. Session ratings took approximately four hours to complete
4. Students and principal investigator met weekly or bi-weekly to discuss project and review ratings.

Fidelity Preliminary Findings

FIDELITY MEASURE	PERCENTAGE/MEAN (SD)
ADHERENCE	70.6%
FACILITATOR COMPETENCE	ACCEPTABLE
PARTICIPANTS CRITICAL CONSCIOUSNESS	47%

- ❖ Preliminary results
  - ➢ We only processed 16 out of 450 recordings
- ❖ We obtained 70% fidelity
  - ➢ Good, but has room for improvement
- ❖ 47% critical consciousness among participants
  - ➢ Critical consciousness: "The ability to intervene with reality in order to change it"

CONCLUSIONS

- ❖ What we learned:
  - ➢ How to communicate and collaborate well within group settings
  - ➢ Time management skills
  - ➢ How to acknowledge our own biases
  - ➢ How to identifying ecological inequalities
    - ■ Micro-level
    - ■ Meso-level
    - ■ Macro-level
  - ➢ How to define and identify belief debating, critical consciousness, critical dialogue and other key terms
  - ➢ How to evaluate and interpret qualitative data
  - ➢ Methods of qualitative research and how community level interventions operate to achieve their goals

ACKNOWLEDGEMENTS

NEWARK COMMUNITY COLLABORATIVE BOARD

ILLINOIS

Community-Based Participatory Research: Valuable and Versatile

Rina Ravisundar, Amalia Loiseau, Mau Mwachande

University of Illinois at Urbana-Champaign

Abstract:

Community Based Participatory Research—CBPR—is a unique research approach that involves community members alongside qualified professional and academic researchers to pinpoint issues and to actively find solutions to mutual problems (Ward 2018).

CBPR has two critical aspects: integrating local, scientific knowledge and employing community capacity building strategies. These aspects are specific to the community problem at hand and are tested by CBPR participating researchers. Communities are encouraged to create and to implement problem-solving tools without the help of experts. Both aspects pave the way for hands-on involvement from community members; from formulating research questions to developing and testing interventions (Windsor et al, 2014).

CBPR research is vital because academic and community partners learn from each other, which fosters the key research principle of community capacity building research (Israel et al. 2003). On one end, community members teach researchers about local health disparities, issues, and community priorities. These can range from HIV-prevention in New Jersey, to improving air quality in Southwest Baltimore, to creating pathways to trauma stabilization in Pakistan. CBPR research has proven to be successful in multiple regions and fields.

Conversely, researchers take this information and use research methods to not only create tools to solve local problems, but to also teach community members how to use these tools (Wallerstein & Duran 2006). The goal is to find pertinent solutions to current problems, and the best way to test solutions is to gain feedback from those who are directly affected.

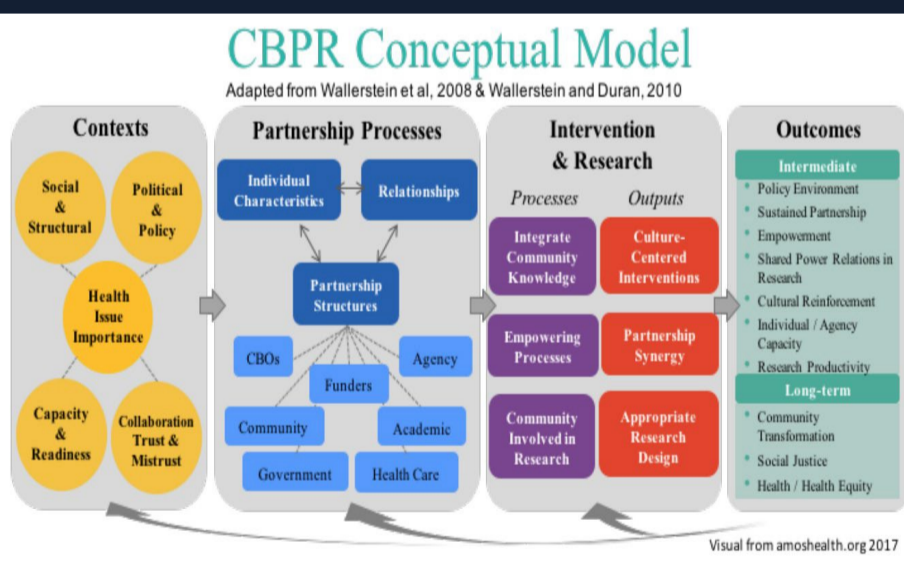# Community-Based Participatory Research: Valuable and Versatile

Rina Ravisundar, Amalia Loiseau, Mau Mwachande
School of Social Work, College of Liberal Arts & Sciences, University of Illinois at Urbana-Champaign

INTRODUCTION

Community Based Participatory Research—CBPR—is a unique research approach that involves community members alongside qualified professional and academic researchers to pinpoint issues and to actively find solutions to mutual problems (Ward 2018). A collaborative and symmetrical relationship between community members and professionals ensures the research conducted is accurately representative of the priorities and needs of the community members themselves (Minkler & Wallerstein, 2003). CBPR's two critical aspects of integrating local and scientific knowledge and employing community capacity building strategies are what paves the way for community members to be involved hands-on from formulating research questions to developing and testing interventions (Windsor et al, 2014).

CBPR research is vital because academic and community partners learn from each other which fosters a **key research principle:** community capacity building research (Israel et al. 2003). On one end, community members teach researchers about local health disparities, issues, and priorities; and, on the other end, researchers take this information and use research methods to create solutions which they teach to community members (Wallerstein & Duran 2006). This exchange of expertise benefits research professionals and the community, and aids collaborative efforts by giving community members responsibilities such as recruiting participants, collecting data, conducting interviews, supervising staff, analyzing data, and writing and presenting research results (Pinto 2009). The goal is to find pertinent solutions to current problems, and the best way to test solutions is to gain feedback from those who are directly affected.

AIM

The following are the three aims of our poster presentation:

Aim 1 to introduce and explain the concept of Community-Based Participatory Research (CBPR).

Aim 2 to disseminate our literature review findings on CBPR examples to raise awareness on different types of CBPR.

Aim 3 to provoke discussion around CBPR and to highlight implications of CBPR in action with the *Community Wise Project* being one such example.

CBPR AROUND THE WORLD

Communities Engaged and Advocating for a Smoke-Free Environment (CEASE)

Location: Southwest Baltimore
Goal: To share the work of the participants with community leaders and policy makers, and to present them for public exhibition at City Hall.
Focus: To discover ways to lower the excessive smoking rates specifically affecting youth. CEASE provided the youth with cameras and were instructed to take unguided photos with the project theme titled, "Youth Perspectives on the Tobacco Environment and Community Health".
Discussions were led with the following guiding questions through the acronym **SHOWED**: 1) What do you **See** in this photograph? 2) What is really **Happening** in the photograph? 3) How does this relate to **Our** lives? 4) **Why** do these issues exist? 5) How can we become **Empowered** by our social understanding? 6) What can we **Do** to address these issues? There was an additional question set with the acronym **PHOTO**: 1) Describe your **Photo**? 2) What is **Happening** in your picture? 3) Why did you take a picture **Of** this? 4) What does this picture **Tell** us about life in your community? 5) How does this picture provide **Opportunities** to improve life in your community?

Image adapted from The Detroit Community-Academic Urban Research Center

Developing Culturally Relevant Intervention Plan For Psychological Trauma: An Application of Community Based Participatory Research Approach For Mental Health

Location: Peshawar, Pakistan
Goal: To develop a culturally sensitive intervention plan for trauma stabilization with community collaboration.
Focus: To develop an intervention for psychological trauma in Peshawar, Pakistan in response to Army Public School attack on Dec. 16, 2014.
Four Common Themes:
1) Sense of insecurity and fear;
2) Need to mourn and grieve according to cultural/religious norms;
3) Need for a separate place away from a hospital setting—to access psychosocial care;
4) Reconnection with everyday life.
Intervention Goals:
1) Restoring sense of safety through the provision of a safe space to express distress;
2) Facilitating grieving and mourning in communal meetings according to cultural norms;
3) Provision of psychosocial support by establishing a center at a physically convenient place;
4) Facilitating grief work and resumption of sense of control by becoming a part of the decision-making process such as consultation for the school reopening date or the building's reconstruction.
3-Phase Participatory Process Trauma Intervention Plan:
1) Reaching Out and Engagement;
2) Mourning and Grief Work;
3) Reconnection, the School Reopens.

Bringing Healthy Retail to Urban "Food Swamps": a Case Study of CBPR-Informed Policy and Neighborhood Change in San Francisco

Location: Tenderloin, San Francisco, California
Goal: To enact and influence policy change in Tenderloin.
Focus: Food swamps—areas within a community where healthy food options are unavailable—are evident, therefore the Tenderloin Healthy Corner Store Coalition worked with health departments, along with academic partners and the community to target this issue; this can also be described as, "food desert".
Research Components: The research included interviews of 17 corner store owners or managers, policy makers and other stakeholders in the area. Surveys of the community regarding the food choices available to them were taken, proving the majority of residents find issues with the products being sold.

COMMUNITY WISE

Location: Essex Country in Newark, NJ.
Goal: To foster community involvement in developing a substance abuse treatment and HIV-prevention program, which supports local, low-income African Americans to reduce substance use frequency and lower recidivism rates.
Focus: Use this manualized, multi-level, community-based, intervention program as a tool to reduce substance use frequency among individuals with histories of incarceration and substance use disorders.
The project developed into the *Community Wise Optimization Project*, which surveyed and sorted 528 randomly assigned men with histories of substance use disorders and incarceration into 16 experimental conditions.
Research Components: Community Preparation, Community Brainstorming, Community Sorting and Rating, Multivariate Statistical Analysis, and Community Interpretation.
3-Level Project Component:
(1) Critical Dialogue
(2) Quality-of-Life-Wheel
(3) Capacity Building Projects

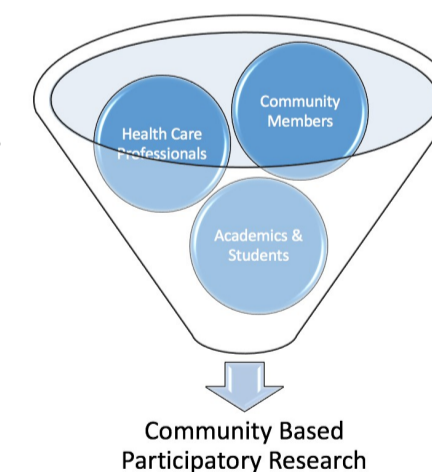Image adapted from East Coast Community Healthcare

Community Based Participatory Research

IMPLICATIONS

CBPR is beneficial because it allows for the collaboration between community members and professional researchers in studies and interventions. Yet, with most successful techniques come setbacks. The **first setback** is while most CBPR studies give way for community members to assist, there may be limits to the degree of their involvement in the research. The **second setback** is, in many cases, it takes empathy for researchers to fully understand a community member's problem, but this immersion might be difficult if researchers are emotionally detached from the problem. Lastly, the **third setback** is data retrieved from surveys can be incredibly beneficial, but if subjects don't answer questions honestly and thoroughly, the data might be skewed.

CONCLUSION

Community Based Participatory Research (CBPR) has proven to be a critical approach to gathering data and providing collaboration between researchers and community members in order to identify solutions to current issues. It is used to gain a mutual understanding of solutions to local issues and to help tend to community member's needs. In addition, gaining feedback from community members allows researchers to streamline and to formulate questions better, and thus contribute to better solutions and inventions to problems. Intervention methods applied to issues such as substance misuse, food stamps, psychological trauma, and public health in impoverished neighborhoods, display CBPR is a critical approach to understanding these topics. CBPR is a collaborative research application that is essential to the field of Social Science.

REFERENCES

Freire, P. (1976). *Pedagogy of the Oppressed*. New York, NY: The Continuum Publishing Company

Fröding, K., Elander, I., & Eriksson, C. (2015). A Community-Based Participatory Research Process in a Poor Swedish Neighbourhood. *Systemic Practice & Action Research*, 28(1), 19–36. https://doi.org/10.1007/s11213-014-9319-y

Israel, B.A., Schulz, A.J., Parker, E.A., Becker, A.B., Allen, A.J. & Guzman, R. (2003). Critical issues in developing and following community based participatory research principles. In M. Minkler & N. Wallerstein (Eds.), *Community based participatory research for health* (pp. 53-76). San Francisco: Jossey-Bass.

Minkler, M. & Wallerstein, N. (2003). *Community based participatory research for health* (pp. 53-76). San Francisco: Jossey-Bass.

Minkler, M., Estrada, J., Thayer, R., Juachon, L., Wakimoto, P., & Falbe, J. (2018). Bringing Healthy Retail to Urban "Food Swamps": a Case Study of CBPR-Informed Policy and Neighborhood Change in San Francisco. *Journal of Urban Health*, 95(6), 850–858. https://doi.org/10.1007/s11524-018-0234-x

Petteway, R. J., Sheikhattari, P., & Wagner, F. (2019). Toward an Intergenerational Model for Tobacco-Focused CBPR: Integrating Youth Perspectives via Photovoice. *Health Promotion Practice*, 20(1), 67–77. https://doi.org/10.1177/1524839918759526

Pinto, R. M., Spector, A. Y., & Valera, P. A. (2011). Exploring group dynamics for integrating scientific and experiential knowledge in Community Advisory Boards for HIV research. *AIDS Care*, 23, 1006-1013.

Siddiqui, S., & Qayyum, M. (2017). Developing Culturally Relevant Intervention Plan for Psychological Trauma: An Application of Community Based Participatory Research Approach for Mental Health. *Pakistan Armed Forces Medical Journal*, 67(5), 868–874. Retrieved from http://search.ebscohost.com/login.aspx?direct=true&db=asn&AN=126504827

Wallerstein, N.B. & Duran, B. 2006. Using community-based participatory research to address health disparities. *Health Promotion Practice*, 7(3), 312-323.

Ward, M., Schulz, A. J., Israel, B. A., Rice, K., Martenies, S. E., & Markarian, E. (2018). A conceptual framework for evaluating health equity promotion within community-based participatory research partnerships. *Evaluation and Program Planning*, 70, 25-34. doi:10.1016/j.evalprogplan.2018.04.014

Windsor, L.; Pinto, R.; Benoit, E.; Jessell, L., & Jemal, A. (2014). Community Wise: Addressing oppression to promote individual and community health. *Journal of Social Work Practice in the Addictions*, 14(4), 402-420.

ACKNOWLEDGEMENTS

ILLINOIS

References

Freire, P. (1976). *Pedagogy of the Oppressed*. New York, NY: The Continuum Publishing Company

Fröding, K., Elander, I., & Eriksson, C. (2015). A Community-Based Participatory Research Process in a Poor Swedish Neighbourhood. *Systemic Practice & Action Research*, *28*(1), 19–36. https://doi.org/10.1007/s11213-014-9319-y

Israel, B.A., Schulz, A.J., Parker, E.A., Becker, A.B., Allen, A.J. & Guzman, R. (2003). Critical issues in developing and following community based participatory research principles. In M. Minkler & N. Wallerstein (Eds.), *Community based participatory research for health* (pp. 53-76). San Francisco: Jossey-Bass

Minkler, M. & Wallerstein, N. (2003). *Community based participatory research for health* (pp. 53-76). San Francisco: Jossey-Bass

Minkler, M., Estrada, J., Thayer, R., Juachon, L., Wakimoto, P., & Falbe, J. (2018). Bringing Healthy Retail to Urban "Food Swamps": a Case Study of CBPR-Informed Policy and Neighborhood Change in San Francisco. *Journal of Urban Health*, *95*(6), 850–858. https://doi.org/10.1007/s11524-018-0234-x

Petteway, R. J., Sheikhattari, P., & Wagner, F. (2019). Toward an Intergenerational Model for Tobacco-Focused CBPR: Integrating Youth Perspectives via Photovoice. *Health Promotion Practice*, *20*(1), 67–77. https://doi.org/10.1177/1524839918759526

Pinto, R. M., Spector, A. Y., & Valera, P. A. (2011). Exploring group dynamics for integrating scientific and experiential knowledge in Community Advisory Boards for HIV research. *AIDS Care, 23*, 1006-1013

Siddiqui, S., & Qayyum, R. (2017). Developing Culturally Relevant Intervention Plan for Psychological Trauma: An Application of Community Based Participatory Research Approach for Mental Health. *Pakistan Armed Forces Medical Journal*, *67*(5), 868–874. Retrieved from http://search.ebscohost.com/login.aspx?direct=true&db=asn&AN=126504827

Wallerstein, N.B. & Duran, B. 2006. Using community-based participatory research to address health disparities. *Health Promotion Practice, 7*(3), 312-323

Ward, M., Schulz, A. J., Israel, B. A., Rice, K., Martenies, S. E., & Markarian, E. (2018). A conceptual framework for evaluating health equity promotion within community-based participatory research partnerships. *Evaluation and Program Planning*, 70, 25-34. doi:10.1016/j.evalprogplan.2018.04.014

Windsor, L.; Pinto, R.; Benoit, E.; Jessell, L., & Jemal, A. (2014). Community Wise: Addressing oppression to promote individual and community health. *Journal of Social Work Practice in the Addictions, 14(4)*, 402-420

Policy Proposal

Federal Policy Proposal:

Youth Expungements

Leyda M. Garcia-Greenawalt

University of Illinois at Champaign-Urbana

Introduction

Rehabilitating youths is one of the largest struggles we face as a nation. Do we treat them as minors or do we treat them as adults? How is this decision made? It is so easy for youths to get into either system – the child welfare or the juvenile justice system – but nearly impossible for them to exit either system and achieve success. Youths who are involved in the child welfare system are more likely to have a higher Adverse Childhood Experiences (ACE) score, meaning they are more likely to have been exposed to multiple traumatic events. The fact of the matter is the traumatic events in their lives (such as physical abuse, witness to violent crimes, etc.) are often what push youths to "act out" and thus get introduced to the juvenile justice system. An estimated 30 percent of children under the child welfare system's jurisdiction become involved in the juvenile justice system (Smith, Ireland, & Thornberry, 2005). A dual jurisdiction study done in Arizona found youths involved in the child welfare system are more likely to be detained or sent to a group home (rather than being given probation) compared to youths who had no involvement in the child welfare system (Halemba, Siegel, Lord, Zawacki, 2004). As shown in other studies, people of color are also disproportionately overrepresented in both systems, putting them at an even greater disadvantage – African American youths in particular are at a greater risk of juvenile justice involvement (Herz, 2010; Herz et al., 2010).

Although there have been several federal and state-based initiatives focused on helping dually involved youths, more can be done. Potential legislative initiatives to be implemented should focus on clearing the name and record of the youth – youths who have been arrested after being involved in the child welfare system need to be able to have their record expunged from years prior and have the associated fees waived. Youths must not face limited employment or education prospects because of something they did years ago "just to get by" (such as theft due to poverty or loitering/trespassing due to homelessness). This proposal mandates the federal government must provide funding for those involved in both the criminal justice system and the child welfare system to get their criminal records expunged and to have the associated fees waived.

Personal Reflection

Growing up, I was rooted in my family. I was responsible for taking care of my siblings while my mother went out and did whatever was necessary for us to get by. A variety of men came into our lives throughout this time. All of them were just as bad as the last – they continuously physically abused my mom until they tore our family apart and we became victims of the child welfare system. Georgetown University reports a significant portion of dually involved youths "have witnessed domestic violence and have parents who have a history of criminal justice system involvement, mental health problems" (Herz et al., 2012). Stories circulate around my family about how I never smiled as a baby until I was about two years old – when my biological father went to prison. He was convicted of two armed robberies. Unfortunately, this wasn't the first, or last time he would encounter the criminal justice system. Similarly, my mother had some run ins with law enforcement and was incarcerated for parts of my childhood and adolescence.

Statistically, I should have fallen into the justice system. I was by no means unfamiliar with what it means to be an addict, or an abuser, or a delinquent. In reality, I've never been even remotely close to delinquency. I've never had issues in school, nor have I ever been arrested. In my first two years in care, I had eight placements. A study done in Pennsylvania reported 90 percent of youths with five or more foster placements will enter the justice system (Krisky 2010). The numbers say I should have been arrested at least once by now. As a foster care alumnus looking back, I refuse to let any youths fall through the cracks in the systems due to the trauma they experienced during their childhood.

The Problem

A large percentage of our nation's foster youths are going to prison. According to research conducted at Georgetown University, "a majority of these [dually involved] youths have special education issues, problems at school, and mental health and/or drug use problems" (Herz et al., 2012). The lack of mental health resources, and the fact that both the foster care system and the juvenile justice system are made up disproportionately of people of color, is what contributes to what we know today as the school-to-prison pipeline, and foster youths are at a much higher risk. A study examining the dually involved populations in Chicago, Cleveland, and New York City found "crossover rates ranged from 7 to 24%. African American males, and children who experienced congregate care[1] were at highest risk for juvenile justice involvement" (Cutuli, et al., 2016). There are four generalized ways a youth becomes dually involved; these will be referred to as pathways (Krinsky, 2010). The figure below exhibits how encounters with the child welfare and justice systems occur.

---

[1] Congregate care is a placement that consists of 24-hour supervision, such as a group home or residential treatment facility.

	Starting Point		Occurrence		Result
Pathway 1	Youth has an open child welfare case	→	Youth is arrested	→	Youth enters the delinquency system
Pathway 2	Youth is arrested	→	Youth has a previously closed child welfare case	→	Referral is made to child welfare
Pathway 3	Youth is arrested— no previous contact with child welfare	→	Upon investigation, maltreatment is discovered	→	Referral is made to child welfare
Pathway 4	Youth is arrested, adjudicated, and placed in a correctional placement	→	Time in correctional placement ends, but there is no safe home to return to	→	Referral to child welfare

As the chart shows, the only pathway that leads into the delinquency system, is when the youth already has an open child welfare case. Otherwise, in all other cases, the youth is referred to the child welfare system to receive services, rather than entering the justice system.

Most states in the United States allow for juvenile expungements to occur at age 18. It is crucial for a youth, particularly a foster youth, to have their record expunged because failing to do so can lead to a variety of missed opportunities in the workforce. Sequoya Griffin, now an author and founder of Key Purpose Books, LLC, experienced incarceration twice in her adolescence. Now in her late twenties, she has yet to get her record cleared because of the costs associated with doing so. She hired a lawyer for nearly $2,000 to get the cases dismissed and was told it would take 6 months to remove them completely. On top of the $1,700 Griffin had already paid out-of-pocket, the courts required an additional $1,000 to expunge the record completely. Griffin shared when she was 23, she was hired at a new job and later fired after a month because her employer discovered a prior arrest. She also has an interest in becoming a Court Appointed Special Advocate (CASA) but is afraid her criminal record will prohibit her from doing so.

To further matters, fees for expungement range by state. Some states, like Colorado for instance, pretend as if the crime never occurred once the youth turns 18 – the record will never

be found on background checks and the youth is not required to disclose that there ever was a case to anyone. In most states though, this is not the case. The fees associated with a record expungement are typically what keep youths from getting their record expunged, thus limiting their job opportunities and higher education prospects.

Unique Challenges

Dually involved youths face unique challenges in that they receive different treatment in the juvenile justice system, compared to those who have no child welfare involvement. Child welfare-involved youths are less likely to be diverted from the juvenile justice system (Halemba, Siegel, Lord, Zawacki, 2004). A bias presents itself in the juvenile justice system against youths who have a child welfare history (Ryan, Herz, Hernandez, Marshall, 2007). Additionally, as previously stated, these youths experience more trauma than the general population – more "exposure to multiple traumatic events, often of an invasive, interpersonal nature, with the potential to have more wide-ranging and long-term impact" (Grisso & Vincent, 2014).

Current Initiatives/Policies

Acknowledgement is due for the initiatives that are currently in place to protect the rights of dually involved youths. Georgetown University's McCourt School of Public Policy has founded the Center for Juvenile Justice Reform (CJJR). The center, according to the National Juvenile Justice Network, "trains public and private agency leaders focused on effective policies and practices in working across systems".

As previously mentioned, looking at state policies, Colorado has the least restrictive policies surrounding record expungement. Taking a look at the state of Iowa, however, a juvenile record can be accessed at any time by the general public. In most cases, though, the record gets automatically expunged at the age of 21. Looking at my home state, Illinois (the fifth largest

child welfare system in the country), juvenile records are kept confidential, although they could be disclosed depending on the circumstance (i.e. if an employer orders a background check). Even in Illinois, this is the type of policy that hinders youths from becoming successful.

Our society prides itself on the ability to pay one's own debts in restitutions. How is a former foster youth/former juvenile delinquent supposed to be able to pay restitutions or give back to the community after they were discriminated against because of their juvenile criminal record? Instead, the youth is forced to fall back into a lifestyle that breeds crime because they have no other (legal) means of earning money. The barriers to employment are particularly serious for youths of color for whom institutional racism becomes an additional challenge to employment.

Policy Recommendations

Everyone should have the opportunity to have their records reviewed for expungement regardless of their crime. After all, if we all were judged by the actions of our youth, we probably wouldn't be where we are today. Congress shall pass legislation requiring states to include expungement processes in their state plan under Title VI-E.

- Expungement of juvenile records of current and former foster youths and the fees associated with the expungement shall be paid for by the state child welfare system, respectfully. Funding is also to be used for adults who started in the juvenile justice system while child welfare involved and then moved to an adult penitentiary.
- 8 percent of Title IV-E funding shall be appropriated for fees associated with expungement.
- The state plan should allow for youths to be notified of such a process prior to exiting care, as well as provide rehabilitation/re-entry resources and funding for research.

As a condition of their state plan for Title VI-E funding, states need to:

- make dually involved youths aware of their ability in accordance with state law to expunge their juvenile record
  - connect them with appropriate legal assistance to expunge the records;

- establish a pool of funding for a federal demonstration project that allows states to establish a program that assists dually involved youths in expunging their criminal records in accordance with state law (including connecting them to legal assistance, explaining their options under state law);
  - training dollars could be used to train states how to support youths.

References

Cutuli, J., Goerge, R. M., Coulton, C., Schretzman, M., Crampton, D., Charvat, B. J., . . . Lee, E. L. (2016). From foster care to juvenile justice: Exploring characteristics of youth in three cities. *Children and Youth Services Review, 67*, 84-94. doi:10.1016/j.childyouth.2016.06.001

Griffin, S. (2018, June 8). Juvenile Delinquency Interview [Online interview]

Grisso, T., & Vincent, G. (2014). *Trauma in Dual Status Youth: Putting Things In Perspective* (pp. 1-9, Rep.). Robert F. Kennedy National Resource Center for Juvenile Justice

Halemba, G. J., Siegel, G. C., Lord, R. D., & Zawacki, S. (2004). *Arizona Dual Jurisdiction Study Final Report* (pp. 1-151, Rep.). Pittsburgh, PA: National Center for Juvenile Justice

Herz, D. (2010). Crossover youth practice model: Research summary. (Retrieved from Washington, DC:)

Herz, D., & Kennedy, R.F. (2012). Addressing the Needs of Multi-System Youth: Strengthening the Connection between Child Welfare and Juvenile Justice

Herz, D., Ryan, J. P., & Bilchik, S. (2010). Challenges facing crossover youth: An examination of juvenile-justice decision making and recidivism. Family Court Review, 48(2), 305–321. http://dx.doi.org/10.1111/j.1744-1617.2010.01312.x

Krinsky, M. A. (2010). Disrupting The Pathway From Foster Care To The Justice System-A Former Prosecutors Perspectives On Reform. Family Court Review, 48(2), 322-337. doi:10.1111/j.1744-1617.2010.01313.x

National Juvenile Justice Network. (2016). Dual-Status Youth and Federal Initiatives: A Snapshot. Retrieved from http://www.njjn.org/our-work/dual-status-youth-and-federal-initiatives-snapshot

Ryan, J. P., Herz, D., Hernandez, P. M., & Marshall, J. M. (2007). Maltreatment and delinquency: Investigating child welfare bias in juvenile justice processing. *Children and Youth Services Review,29*(8), 1035-1050. doi:10.1016/j.childyouth.2007.04.002

Smith, C. A., Ireland, T. O., & Thornberry, T. P. (2005). Adolescent maltreatment and its impact on young adult antisocial behavior. *Child Abuse & Neglect, 29*(10), 1099-1119. doi:10.1016/j.chiabu.2005.02.011