Abstracts Presented at the 14th Annual Muslim Mental Health Conference
March 25-26, 2022

THEME: *Fragilities Unmasked: Emerging from Social Isolation,*
Social Inequalities and COVID

In-Person at Yale University and ONLINE

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1 The relationship between psychological stress in context of Corona pandemic and quality of professional performance of the school social worker

ORAL PRESENTATION

Presenter(s): Kaltam Jabor Alkuwari

ABSTRACT: Study Summary

The relationship between psychological stress in context of Corona pandemic and quality of professional performance of the school social worker

Prepared by

Kaltam Jabr Al-Kuwari

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(Specialization in Social Casework - Medical social work)

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1- The problem of the study:

It has recently been found that there are several psychological pressures facing the school social worker because of Covid 19, and these pressures may have different negative effects on the various personal and professional aspects of the school social worker, including his professional performance with students.

The current study attempts to answer the following question: What is the relationship between psychological stress in context of Corona pandemic and quality of professional performance of the school social worker?

2- Purposes of the study:

A.	Identifying the level of psychological stress facing the social worker in context of Corona pandemic.

B.	Identifying quality level of professional performance of the school social worker in context of Corona pandemic.

C.	Identifying the relationship between the level of psychological stress and quality of professional performance of the school social worker in context of Corona pandemic.

3- Concepts of the study:

The study used the following concepts:

1)	Psychological Stress.

2)	Corona Pandemic.

3)	Quality of Professional Performance.

4- Type of the study: The study is considered a descriptive study.

5- the Study tools: The study used online questionnaire on the relationship between the psychological stress of Corona and professional performance of the school social worker.

6- Study methodology:

A - Human field: The study is applied to (45) social workers.

B - Spatial field: educational schools in Qatar.

C - Time range: during the period from   to   .

The data collection stage is now taking place, as online questionnaire has been applied to (28) social workers, and the research procedures are being completed.

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3 Increase of somatization and depression among Arab Americans and southeast Asian population as we emerged from social isolation ORAL PRESENTATION	
Presenter(s): Rabia Latif	
ABSTRACT: COVID-19 has significant physiological impact while noticeably amplifying mental health issues such as anxiety, depression, and panic attacks. The social isolation also contributed to increasing vulnerability among already fragile communities while intensifying the mental health crisis which was imposed to contain the widespread of COVID-19. These effects were even more prevalent among immigrants such as Arab Americans and southeast Asian communities as these communities were already predisposed to social isolations and mental health disparities. Somatization often masks the psychopathological conditions among immigrant ethnic groups. This paper is to help understand the effects of social isolation and reaction to the pandemic causing negative psycho-social-economical effect and somatization from the multicultural background. A cross-sectional study was carried out with questionnaires on 500 individuals who were surveyed at the iAMERICA medical, behavioral, and mental health offices located in the Metro Detroit area with questionnaires administered by trained multilingual interviewers. The instruments used were the Demographic Psychosocial Inventory (DPSI), Patient Health Questionnaire and General Anxiety Disorder. (PHQ-9 and GAD-7) and the Somatic Symptom Inventory (SSI). While both male and female were struggling with higher levels of psychological distress, females were identified as a higher risk father for somatization. Based upon the results, the recommendations are made on how to utilize the integrated and multidisciplinary assessments and importance of tailored culturally sensitive coordination of care.	
4 Psychometric Properties of the Fear of COVID-19 Scale (FCV-19S) in a Palestinian Context ORAL PRESENTATION	
Presenter(s): Fayez Azez Mahamid	Dr. Denise Berte Dana Bdier
ABSTRACT: In the current study the Fear of COVID-19 Scale (FCV-19S), a newly emerging internationally standardized measure of anxiety related to being exposed to or contracting COVID-19, was translated and validated for a Palestinian context to insure that it can be used as a measure of COVID-19 fear and to begin to identify factors that affect this phenomenon including gender (with females having more fear than males), education (individuals without college degree demonstrating higher levels of fear) and smoking status (with smokers demonstrating higher levels of fear than non-smokers). The FCV-19 confirmed a one factor structure in assessing fear of COVID-19 in the Palestinian context. Moreover, the measure demonstrated high level of validity and reliability in a Palestinian context and therefor can be considered for future studies as the COVID-19 pandemic persists. Further investigations using the Arabic Language of FCV-19S may have far reaching implications for measuring and combating the fear of COVID-19 at a personal and societal level for uniquely at risk populations such as in the occupied territories of Palestine.	
5 Acceptance and Commitment Therapy with Muslim American Clients ORAL PRESENTATION	
Presenter(s): Nasreen S. Shah	

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ABSTRACT: This is a presentation on the book: Toward a Positive Psychology of Islam and Muslims, specifically, the chapter: Incorporating ACT into therapy with Muslim American clients. Few therapies are designed to be used with clients from non-western cultures, adding to the misperception by clinicians that different methods of intervention must be used with clients who do not fit the Christian, White, European, identities for which western models of therapy were constructed (Abu-Raiya & Pargament, 2011; Ali et al., 2004). As clinicians receive limited instruction in working with diverse populations, they may feel ill prepared to serve Muslim clients, leading to fewer opportunities for Muslim clients to access care. Many tenants of Acceptance and Commitment Therapy (ACT) align with values, cognitions, and practices of the Muslim client. This presentation aims to support the integration of the western therapeutic modality, Acceptance and Commitment Therapy, with Muslim clients. The first goal of this presentation is to support clinicians in gaining confidence and knowledge in their work with Muslim clients through use of Acceptance and Commitment Therapy. The second goal is to show applied interventions that clinicians can use with Muslim clients. Introducing ACT techniques can improve the quality of care for Muslim American clients seeking mental health services. The benefits of connecting Muslims to Islamic principles and practices in therapy will be discussed, as well as the inclusion of religion and spirituality in treatment.

6 Searching for Belonging: Sense of belonging as a protective factor against depression, PTSD, and distress amongst Uyghur refugees

ORAL PRESENTATION

Presenter(s): Shahd Fulath Khan	Hala Bucheeri

ABSTRACT: Uyghurs (or Uighurs) are a majority Muslim, Turkic ethnic group native to the Xinjiang region of Northwest China, who are facing persecution and genocide from the Chinese Communist Party. The tension between Uyghurs and Beijing authorities has escalated in recent years, leading to the largest forced incarceration of an ethno-religious minority in the world since WWII. Sense of belonging in a new host country may be a protective factor against the development of mental health issues for refugees. To investigate the correlation between sense of belonging and depression, Post-Traumatic Stress Disorder (PTSD), and distress, a mixed-method study of questionnaires (n=109) and interviews (n=10) was carried out. The questionnaire consisted of demographic questions, the General Belongingness Scale (GBS), the Centre of Epidemiological Studies Depression Scale (CES-D), PTSD Symptoms Scale (PSS), and Kessler's Psychological Distress Scale (K10). The semi-structured interview questions focused on belongingness and wellbeing. Higher scores on the GBS were associated with lower scores on the CES-D scale (r=-.653), PSS (r=-.508), and K10 scale (r=-.565), demonstrating a moderate negative relationship. Participant interviews revealed that absence of political and cultural support, uncertainty about loved ones', language barriers, and cyber-attacks by China's Communist Party while they are abroad decrease sense of belonging. In order to promote the mental health and well-being of Uyghur refugee populations, stakeholders and institutions should focus their efforts on providing culturally-safe services for families and address post-settlement needs to improve sense of belonging and wellbeing.

8 Islamic Feminist Liberation Psychology and Waging Peace: Case Studies of Muslim Women in Community Organizing

ORAL PRESENTATION

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Presenter(s): Sarah Mohr	

ABSTRACT: Waging peace is one possible response of Islamic feminist liberation psychology to the Islamophobic weaponization of sexual and feminist politics against Muslim communities and Muslim majority countries. Case studies of Muslim women in community organizing around parenting and restorative justice show how Muslim women are transforming society through the praxis of peacebuilding.

Beginning with defining feminisms, liberation psychology, and gendered Islamophobia, or weaponized feminism, the research then goes on to argue for the idea of jihad as a paradigm of critical resistance as expressed by major Islamic liberation theologians such as Farid Esack and Amina Wadud suggest that the idea of waging peace, or peacebuilding, oriented around the construction of an ethics or relationality. Explicitly decolonial in its orientation, this research draws on decolonial work around epistemic violence in working towards a relational episteme. The research is inspired by participatory action research as it is outside of the power structures of the academy, as well as elevating the voices and perspectives of Muslim women as key informants and experts in their fields. Three case studies of Muslim women, which follow ethical guidelines for case series, explore lived experiences of peacebuilding in parenting and restorative justice. A discussion of how this research and community building can contribute to healing the trauma of the pandemic will form the basis for the conclusions and ideas for future research, particularly around the ideas of relationality and healing.

9 Depression and Posttraumatic Stress Disorder in Corona Affected Families

ORAL PRESENTATION

Presenter(s): Anam Bibi	

ABSTRACT: Abstract

The havoc of recent pandemic of coronavirus (COVID-19) disease is swiftly impacting the whole world, bringing forth several reactions, such as increment stress, uncertainty, sadness, anxiety, and grief. The present study intended to examine the presence and risk factors of two of the most prevailing psychological conditions in response to any pandemic i.e. post-traumatic stress disorder (PTSD) and depression within three groups i.e. Survivors of COVID-19, Family Members of CIVID-19 Survivors, and Family Members of Deceased due to corona. The study included 52 participants which were selected through purposive sampling technique. Social Media source was used for the recruitment of the sample. Google Forms were used to collect data. The Symptom Checklist-R depression scale and PHQ-9 were used to measure depressive symptoms while PTSD symptoms were assessed through PTSD Checklist-Civilian Version (PCL-C). One-Way Analysis of Variance was run to know the differences between three groups while Pearson Product Moment Correlation was used to identify the relationship between variables. Results revealed significant difference between three groups on depression. Sleep duration, symptom duration, treatment satisfaction, fear of dying/losing family member, and corona related media consumption were identified as potent risk factors. The difference between three groups of affected population including survivors, family members of survivors, and family members of deceased will help identify the most vulnerable population to focus on for early interventions.

Keywords: Depression, PTSD, Corona Affected Families, Risk Factors

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10 Public Stigma Towards Substance Use in the Arab American Community
ORAL PRESENTATION

Presenter(s): Hala Mallah	Mona Hijazi

ABSTRACT: Substance use is a costly public health burden; however, there is insufficient knowledge among Arab Americans. Substance use is present and has increased among the local Arab American community since the COVID-19 pandemic. Stigma towards people who misuse substances is a barrier to community activities to address substance use among Arab Americans.

To address this barrier, we want to validate a reliable public stigma measure that can guide and monitor the impact of interventions. We are leveraging an ongoing federally funded Arab American Substance Use Program Community Coalition by a social service agency and the experience of an academic researcher who has published on alcohol and drug use among Arab Americans. We began with 50 items for our scale using existing validated scales. We then had an expert panel of diverse Arab Americans reduce the number of items to 19. After obtaining responses from community members, the number of items was reduced to 11 items. The next step is assess and replicate responses across demographic groups, including gender, age, nativity and religion. Finally, we intend to use the scale with Arab American and nonArab Americans parents at a local school.

This work advances practice in the mental health and substance use field of Arab Americans and Muslims with the goal of culturally sensitive prevention interventions to address substance use stigma. e.. Our vision for the future of the behavioral health field realizes prevention interventions designed for Muslim and Christian Arab Americans, addresses stigma, and strengthens protective factors by upholding their culture.

11 Revision, Construct, Discriminant, Convergent, Concurrent Validity and Test-Retest Reliability of Multidimentional Measure of Islamic Spirituality
ORAL PRESENTATION

Presenter(s): Aliya Akram	Ms. Rabia Dasti and Dr. Aisha Sitwat

ABSTRACT: Covid pandemic has increased susceptibility to psychological issues. While it is evident from the literature review, that spirituality acts as a protective factor and helps to boost resilience. In the light of current issue, the present research was conducted to revise the original Multidimensional Measure of Islamic Spirituality (Dasti & Sitwat, 2014) according to the need of present time and to use the tool in clinical setting for assessing individuals strengths and resources. In the phase 1, after the revision of the original items of MMIS, the questionnaire was evaluated by two research supervisors. The final questionnaire consisted of 76 items. Phase two included three studies. Data was collected online by Google Form. Questionnaire was administered on student population of age range 18-30 years. In the 1st study, three researchers collectively did data collection for factor analysis (n=384). EFA was done through PCA with Promax oblique rotation method, which placed 66 items into 6 factors named as Feeling of Connectedness, Moral Ills, Moral Virtues, Quest and Search for Divinity, Self-Discipline and Islamic Practices. In 2nd study, discriminant validity, concurrent validity and convergent validity were established by using PHQ-9, ROS, and WHOQOL-BREF scales respectively. Results for discriminant validity showed significant negative correlation coefficient (-.067 to -.33) and concurrent validity showed statistically significant positive correlation (.19 to .40). Results of convergent validity showed positive correlation of all subscales of WHOQOL-BREF with MMIS-R

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subscales except Islamic Practices. In the 3rd study, test-retest reliability was established on 50 students. Results showed statistically significant high positive correlation (.738 to .941), suggesting reliability of the questionnaire over time. Therefore, the revised version, MMIS-R is a valid and reliable scale to assess spirituality. In future studies, MMIS-R can be used to investigate the relationship between Islamic Spirituality and psychological constructs, and to developed religion based interventions.

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12 Gender and IPV: Moving beyond the East/ West Dichotomy in Palestine

ORAL PRESENTATION

Presenter(s): Dr Denise Ziya Berte	Dr. Fayez Mahamid

ABSTRACT: Common misperceptions and a lack of deep knowledge about the Islamic understanding of gender and IPV have permeated culture, law and international dialogue for decades related to human rights, gender equality and domestic violence from both "traditionalist" and "progressive " perspectives politicizing and polarizing the issues . The resulting constructed conflict has resulted in creating multifaceted obstacles for actual conversation and action designed to strengthen and develop Muslim communities in the areas of social justice and pragmatic programs to address domestic violence leaving both vulnerable populations and developing Muslim nations at a disadvantage internally and in the eyes of foreign donors and program evaluators. The state of Palestine has been at the epicenter of this dilemma as due to the results of occupation a majority of services are designed and implemented by external stakeholders / international NGO's and as such rejected by the general population resulting in an under-developed system of internal analysis and social change. This study addresses a recent failed attempt to enact a "Family Protection Law" in the West Bank of Palestine and includes a new model of professional and community training that has been successful in offering an Islamic model to confront IPV and motivate communities to engage in preventative and protective measure from their unique Palestinian cultural experience and perspective based on a series of activities conducted in August of 2021. The model provides a culturally/ religiously congruent internally cohesive view of gender, positive family functioning, and domestic violence that is reflective of community values and can foster a true internalized paradigm shift that results in needed social change.

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13 The Impact of Islamic Religiosity on Perceived Discrimination, Coping, and Psychological Outcomes

POSTER SESSION

Presenter(s): Ramy Bassioni	

ABSTRACT: The purpose of this study is to explore the impact that Islamic religiosity has on ethnic and religious discrimination, positive and negative coping, well-being, and perceived stress. Islamic religiosity is an important socializing agency in the lives of Muslims and provides comprehensive guidelines and a code of life for individuals' beliefs, motivations, practices, and coping strategies (Maududi, 2000). Since 9/11 in particular, Islam has faced a large amount of scrutiny that has lent to an increase in prejudice, discrimination, and hate crimes against Muslims and individuals perceived to be Muslim (Cainkar, 2002; Rubenstein, 2004; Singh, 2002). Past studies suggest that much of the discrimination and racism faced by Muslims are in the form of verbal abuse, physical assault, property damage, and in some cases stalking and harassment (Noble & Poynting, 2007).

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This project examined religious coping as a mediator, as it is a tool used to minimize events that cause distress. Religious coping refers to the use of cognitive –behavioral techniques that help manage stressful situations and are in line with an individual's religious beliefs (Pargament, 1997). Religiosity is utilized as a moderator, and in previous studies has been shown to positively correlate with well-being among American samples (Bodogai et al., 2020). Religiosity has also been known to correlate with religious coping, whereas individuals reporting higher levels of religiosity also reported higher religious coping and lower negative coping (French et al., 2020).This study utilized a minority stress framework, which historically has been used to focus on the experiences among sexual minorities, but can be used to inform ways of supporting other minority groups (Carr & Friedman, 2005). The current sample consists of 875 self-identified Muslims from around the United States. All data has been collected and results are being analyzed.

14 Beliefs and Behaviors of Muslim Adults and Youth in COVID-19
ORAL PRESENTATION

Presenter(s): Rania Awaad	

ABSTRACT: Objectives: For Muslim communities across the globe, the impact of COVID-19 has been multifaceted: from initial social isolation policies that changed how Muslims prayed, to anticipating and experiencing Ramadan without community. Muslims, in particular, have experienced layered challenges in the aftermath of COVID-19. The objectives of this presentation are to help participants be able to: 1) understand the unique needs of Muslims in the COVID-19 era; 2) develop an appreciation for the religious coping mechanisms used by Muslims; 3) explain how the religious views of Muslim adults and youth directly impact levels of depression and anxiety; and 4) demonstrate an understanding of the impact that a religious framework plays in the treatment of Muslims.
Methods: This original study was conducted in partnership between the Yaqeen Institute for Islamic Research and the Stanford Muslim Mental Health & Islamic Psychology Lab. Large-scale surveys were conducted in 3 stages between mid-March and early July 2020 to capture and describe the beliefs and behaviors of thousands of Muslims; 600 of them being transitional-aged youth (ages 18-24 years). The surveys included questions on mental health, religious patterns, coping behaviors, and theological beliefs related to COVID-19. Cutting-edge statistical techniques (eg, structural equation modeling, cluster analyses) were utilized to analyze quantitative data, and rich open-ended qualitative data were interpreted.
Results: The results highlighted the overwhelming use of religious coping mechanisms and the impact of a religious framework on mental health among Muslims (including youth). Three clinical takeaways emerged: how theological beliefs can predispose someone to specific coping behaviors, how one's view of God directly impacts anxiety, and the impact of uncertainty tolerance on depression.
Conclusions: With this timely and original data in mind, religious-congruent and culturally sensitive treatments can be custom-tailored to fit their needs. It is imperative to understand the unique therapeutic needs of Muslims and not assume that standard treatments, as is, will translate effectively.

15 Wellbeing in Lockdown: Role of Muslim Religiosity to overcome the Corona Virus Anxiety in Pakistan
ORAL PRESENTATION

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Presenter(s): Hafiza Ufra Alauddin
Co-Authors: Afifa Anjum, PhD, Fariha Anjum, PhD, Rafia Rafiq, PhD

ABSTRACT: Wellbeing in Lockdown: Role of Muslim Religiosity to overcome the Corona Virus Anxiety in Pakistan
Hafiza Ufrah Aladdin, Afifa Anjum, Fariha Anjum, Rafia Rafia
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2 Department of Islamic Studies, Lahore College for Women University, Lahore, Pakistan
Abstract
The outbreaks of fatal infectious diseases negatively impact people's mental health and well-being. In uncertain and fearful situations like COVID outbreak, people may turn towards religion for comfort. We conducted a study to find an association between coronavirus anxiety, religious coping and involvement in religious activities and its impact on psychological well-being. It was hypothesized that experience of anxiety is likely to impact wellbeing and consequently might trigger the use of religious coping. Higher level of involvement in religious practices was expected to predict higher psychological wellbeing. A sample of 325 Adults (18 to 50 years) was recruited from different colleges and universities of Lahore through online platforms. Coronavirus Anxiety Scale (Sherman,2020), Brief Religious Coping Scale (Kenneth & Pargament, 2000) Inner Satisfaction with Religious Practice Scale (Bashir & Anjum , 2018) and Psychological Well-being Scale (Ryff,1995) was administered. The finding of the study revealed that coronavirus anxiety had significant positive association with religious negative coping and negative association with all other study variables. After controlling for demographic variables, coronavirus anxiety and religious negative coping negatively predicted psychological wellbeing, while religious positive coping and involvement with religious practices significantly positively predicted psychological wellbeing. People who performed the rituals of Namaz (prayer) and Roza (fasting) with greater involvement had better psychological wellbeing. The study helps to understand psychological complications during covid-19 and role of religious values to maintain mental health.
Keywords: , corona anxiety, religious coping, religious practice, Muslims

16 Islamic Contemplation: Making the Case for an Indigenous Islamic Alternative to Mindfulness
ORAL PRESENTATION

Presenter(s): Danah Elsayed
Co-Authors: Dr. Rasjid Skinner (Consultant Clinical Psychologist), Belal Zia (PhD Candidate) and Dr. Rania Awaad (MD).

ABSTRACT: Mindfulness and meditation exercises have become synonymous with well-being and self-care in contemporary psychology circles and clinical practice. Although secularized, these exercises are based on Buddhist philosophies that can be at odds with an Islamic worldview, which may inhibit or restrict Muslim clients' spiritual well-being and holistic healing. Given the success of spiritually congruent clinical practices in reducing stigma and increasing adherence to treatment, it is vital that where possible, opportunities to minimize incongruence are taken. To do this, some have attempted to Islamicize mindfulness practices by invoking and concentrating on religious imagery or phrases. However, in addition to the spiritual risk that this may pose to Muslim clients, adapting such a practice

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from other traditions can lead to neglecting the existing self-regulatory and contemplative exercises that are indigenous to Islam (e.g., istighfaar, khalwa, Quran, athkaar, i'tikaaf, qiyaam, tafakkur, fasting, etc.). In the proposed presentation, we begin with an examination of the origins and philosophical roots of mindfulness and meditation, illustrating some tensions between the worldviews, goals, and self-regulatory contemplative practices of Buddhism and Islam and discussing the potential for an Islamic alternative to mindfulness that surpasses the goal of quieting the mind in its pursuit to awaken the heart. We then describe mindfulness and meditation in secular clinical practice and discuss practical implications of mindfulness exercises and the ways in which some have attempted to Islamicize them. Next, we present several indigenous Islamic contemplation practices, such as tadabbur, i'tikaaf, and salah. Finally, we list some future directions for what could become a subfield in Islamic Psychology focusing on Islamic contemplation.

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17 Evaluating Muslim American College Students' Experiences with their University-based Counseling Centers--A Case Study
Poster Session

Presenter(s): Zeynep Cakmak	

ABSTRACT: The Muslim-American college student community is in dire need of clinical and research-informed focus. There is minimal research on the importance of counselor multicultural competence in regard to working with this population and the negative impact of discrimination on their mental health as well as the relationship between Muslim-American students and clinical professionals with whom they are in professional contact. The purpose of this session is to share a proposed research study to understand the Muslim American college students' experiences with their university-based counseling centers and how their diverse religious and spiritual needs are addressed through counseling services. As a novice researcher, the presenter hopes to seek feedback and guidance from scholars and professionals in the counseling field about next steps to inform the research methodology and findings in order to enhance the multicultural competence of the professional counselors who serve Muslim-American college students.

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18 Meaning in Life among Doctoral Students
Oral Presentation

Presenter(s): Humera Mishal Khan	Ayesha Aziz

ABSTRACT: Meaning in life is a fundamental phenomenon for people belonging from different forms of life. The literature states that presence of meaning at high levels show lower levels of psychological distress. The aim of the study was to investigate the perceptions and experiences of doctoral students regarding their meaning in life. For this study, transcendental phenomenology was employed as a framework of inquiry on a sample of (N = 10) doctoral students enrolled in disciplines of Political Sciences, Islamic Studies, Clinical Psychology, Urdu and Education, recruited through purposive sampling technique. A semi-structured in-depth interview guide was developed deductively on the basis of theoretical domains. After the collection and transcription of data, Colaizzi's Data Analysis method was employed for the analysis of the data followed through the steps such as familiarization, identification of significant statements, meaning formulation, clusters of themes, developing an exhaustive description, producing the fundamental structure and seeking verification of the fundamental structure. The findings indicated four major themes that were organized to represent

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perceptions and experiences of doctoral students regarding their meaning in life. The highlighted major themes included were Perception about Self, Religiosity & Societal Influence, Educational Experience and Experiential Realization. Participants on personal level gained meaning from relationships, personal growth and religion/spirituality while on professional level they gained meaning from their work and achievements. Implications of the study for the future researches are discussed.

Keywords: Meaning in life; qualitative phenomenological research; development of meaning;

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20 Scrupulosity: At crossroads with Religion and Psychopathology
ORAL PRESENTATION

Presenter(s): Javeria Arshad	Rabia Dasti

ABSTRACT: People with obsessive compulsive disorder (OCD) have become even more susceptible to the exacerbation of their symptoms in wake of COVID-19. Religious obsessions or scrupulosity are found to be one of the most common manifestations of OCD that is relatively predominant among Muslims. The present research focused on the manifestations of this disorder among the Muslims of Pakistan. The study was conducted with a sample of eight senior clinical psychologists, all women, who had at least ten years of clinical experience, with expertise in treatment of Obsessive Compulsive Disorder, especially scrupulosity. Snowball sampling was used to identify potential participants and semi-structured interviews were conducted to gather in-depth data. Reflexive thematic analysis was used to identify codes, sub-themes and overarching themes which revealed the depth of data. Results of the study elicited three overarching themes, namely; waswasa al-qahri, predisposing scrupulosity, essence of treatment, and thirteen main themes with several sub-themes. The study highlighted the indigenous experience of Muslims having this disorder and also indicate a dire need of developing culturally adapted intervention plans and protocols, especially integrating the religio-cultural aspects explicated from this study to help clinicians and religious scholars to deal effectively with the phenomenon.

Keywords: scrupulosity, obsessive compulsive disorder, covid-19

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22 Mental Health and Religiosity: Building a New Paradigm for Muslim Well-Being
ORAL PRESENTATION

Presenter(s): Osman Umarji	Farah Islam

ABSTRACT: There is a dearth of research on Muslim mental health. This study set out to further elucidate Muslim mental health and determine if spiritual factors are correlated with Muslim mental health, with the aim of creating a holistic conceptualization of mental health that can be more meaningful for Muslim populations. Using the BASIC religiosity survey developed and validated by the Yaqeen Institute for Islamic Research, Muslims were surveyed worldwide on religious beliefs, religious attitudes, spirituality, institutional connection, and contribution. Sociodemographic and additional survey measures such as uncertainty intolerance and religious doubt were also included. From our global sample of 3551 Muslims surveyed, it was found that 23% of respondents were flagged for depressive disorders and 27% were flagged for anxiety disorders based on the PHQ-2 and GAD-2, respectively. Positive mental health and well-being was measured through the Life Engagement Test, Satisfaction with Life Scale, and Warwick-Edinburgh mental well-being scale and religious factors were

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surveyed through the Intolerance of Uncertainty Scale and doubt subscale from the Religious and Spiritual Struggles Scale. Multiple regression analyses revealed that age and marital status were generally associated with better mental health and gender was associated with higher rates of depression, anxiety, and lower levels of well-being. Additionally, religiosity was predictive of less depressive and anxiety symptomatology and higher levels of purpose in life, life satisfaction, and well-being. Religious doubts were associated with higher levels of depressive and anxiety symptomatology and lower levels of purpose in life and life satisfaction. Uncertainty intolerance was related to depression and anxiety and lower levels of purpose, life satisfaction, and well-being. Religious and spiritual factors were more strongly predictive of measures of positive mental health and well-being than measures of psychopathology. Out of all the variables, religiosity was the best predictor of life purpose, life satisfaction, and well-being, whereas uncertainty intolerance was most predictive of depression and anxiety. Based on these analyses, "Muslim mental health" may be re-conceptualized more holistically to include religious factors. Holistic definitions of mental health, which include spiritual health and religious factors, may be more relevant for Muslim populations and have important implications for mental health interventions and clinical practice.

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23 Effect of Love, Qona'ah and Pride on Working Mothers
ORAL PRESENTATION

Presenter(s): Liany Luzvinda	Syukma

ABSTRACT: Purpose: This research is based on the increasing cases of violence against mothers and children caused by economic factors and the increasing burden on mothers. With regard to the existing problems, this study tries to examine the factors that affect women's happiness in terms of intimacy, spirituality and female ego by testing the effect of love, qana'ah, and pride on working mom happiness. In this study, from the side of intimacy, love is predicted as the strongest predictor in predicting the happiness of working mothers. True happiness can be felt when someone loves and is loved by their loved ones as the best feeling in return. From the spiritual side, the results of the search for qana'ah research (accept what is), if a mother instills the quality of qana'ah in living her daily life, it will make it easier to achieve happiness. While, from the ego side, pride is felt if it is recognized by the environment. Feeling self-actualization can create happiness within yourself. Pride is the main indicator of happiness in workers (Pryce-Jones, 2010)

Methodology: The respondents of this study were 370 mothers who worked in Jakarta using accidental non-probability sampling technique. Hypothesis using multiple regression analysis technique with the help of SPSS 23 software.

Finding: There is a significant influence of love, qana'ah, pride (authentic pride and hubristic pride) and demographic factors (income, age, and number of children) on working mom happiness by 41.8%. Four variables that significantly affect working mom happiness are love, qana'ah, authentic pride and hubristic pride.

Practical Implication: Because mothers have a central role in the family, the results of this study can be input to the government in making community education programs in increasing family happiness during a pandemic

Keywords: working mom happiness, love, qana'ah, pride

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24 Understanding the mental health needs of Muslim college students in the US,
ORAL PRESENTATION

Presenter(s): Mahnoor Hyat & Aneeqa Abid	Rania Awaad (senior)

ABSTRACT: As university students and religious minorities living in the US, Muslim students face several layers of mental health stress, often related to discrimination, (Samari et al., 2018), and inaccessibility due to lack of specialized clinical accommodations (Padela, et al., 2011). A recent survey of Muslim American college students shows that the COVID-19 has intensified anxieties and notes that spiritual practices play an important role in coping (Duric, Sinanovic, & Turdiev, 2020). While multiple institutions have conducted research on Muslim college student mental health and have generally recommended additional investment in resources, there seems to be no current research on how these students view university psychological services. There is also a gap in the literature about Muslim students' specific mental health needs, both generally and concerning COVID-19. Given that Muslim college students often do not receive sufficient mental health treatment, this project examined Muslims students' mental health struggles in relation to their faith and cultural identity, both generally and with COVID-19, at an elite US college. Through focus group discussions, students reflected on their mental health struggles, experiences with psychological services, and specific mental health needs. Along with general struggles such as academic hurdles and financial concerns, students reported stressors related to their Muslim identity, including microaggressions and lack of representation. Additionally, while COVID-19 had certain negative impacts on mental health, many students also reported improvements to their wellbeing. They attributed this to greater spiritual connection, especially during Ramadan, which was conducive to their mental health and coping during a stressful time. This suggests that previously, students were struggling to practice their religion in a productive way on campus. Finally, students proposed improvements to mental health care on campus based on their attitudes towards and experiences with campus resources. We believe these suggestions can be implemented throughout college campuses in the US.

25 Within and Beyond A Global Pandemic: What FACE Learned Investigating Abuse During The Fallout of COVID-19
ORAL PRESENTATION

Presenter(s): Alia Salem	Sara Bawany, LCSW, CCM

ABSTRACT: Two years after lockdown and we are still feeling and coping with the effects of a global pandemic, the shutdown, the political turmoil, and the lasting effects like variants and long-term health challenges. Through our work investigating and educating on the topic of abusive religious/community leaders, the FACE team witnessed firsthand the impact the pandemic had on victims attempting to hold their abusers accountable. FACE team members also grappled with extraordinary pressures resulting from the unique challenges posed by the pandemic and struggled to overcome life-changing obstacles that deeply affected the long-term trajectory of what FACE would look like in a post-pandemic environment. Through the analysis of statistics, both internal and external, coupled with the documentation and review of our experiential knowledge resulting from this lasting communal experience, FACE representatives will work to convey the ways in which this information will be used to inform our work going forward, regarding the mental health of those we seek to serve, as well as our own processes and approaches.

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26 Suicide Attempts of Muslims Compared With Other Religious Groups in the US
ORAL PRESENTATION

Presenter(s): Rania Awaad	Osama El-Gabalawy

ABSTRACT: Suicide is one of the leading causes of death and has steadily increased throughout the past 2 decades. Religious affiliation may be associated with a lower risk for both suicide attempt and death through multiple mechanisms, including the promotion of social support, personal empowerment, healthy lifestyle, and commitment to religious life-preserving morals. In the US, Muslim individuals represent a religious minority group who are vulnerable to religious discrimination but may access mental health services more infrequently than other groups. We compare the prevalence of suicide attempts among Muslim adults compared with adults of other faith communities in the US. Our findings published in JAMA Psychiatry showed that 8% of US Muslims report a lifetime history of suicide attempts, in some cases twice as much as other faith groups. We outline next steps and solutions for the Muslim communities and suicide awareness and prevention.

27 A Narrative Review of Substance Use and Abuse Research in Muslim Populations From 1979 to 2021
ORAL PRESENTATION

Presenter(s): Mona Midani	Taimur Kouser

ABSTRACT: Substance use is a global phenomenon, with studies estimating that 60.2% of the United States population aged 12 and older report using a substance in the last month and 5.5% of the world population aged 15 to 64 in the past year. Commonly used substances include tobacco, alcohol, and marijuana, though illicit drugs like cocaine and heroin are also used at lower rates. Despite its prevalence, substance use can lead to substance misuse and substance use disorders, both of which have been linked with poor health and social consequences and various comorbidities like depression and anxiety. Therefore, substance use and abuse research is paramount for identifying patterns of use and outlining prevention and treatment options at the individual and community level. Though these topics have received significant attention in the academic literature, research on Muslim populations remains scarce and significantly unexplored. Limited evidence does show that Muslims struggle with substance use and abuse. Moreover, in the wake of the COVID-19 pandemic, there was an increase in substance use rates– it is likely that Muslim populations also saw an increase in use. In addition to common challenges associated with substance use and abuse research and treatment, Muslims must also contend with the fact that all substance use is morally forbidden in Islam, leading to feelings of guilt, social stigma, and avoidance of seeking treatment or engaging with research studies. To take stock of the state of substance use and abuse research in Muslim communities, we review published articles on the subject from 1979 to 2021. We identify recurring themes, discuss study limitations, and propose future directions for the field. To our knowledge, this review is the first of its kind on Muslim populations and substance use and abuse. We hope it can help inform community interventions in the future.

28 Impact of Trauma on Environmental Behaviors
ORAL PRESENTATION

Presenter(s): Sanah Ahmed	

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ABSTRACT: The violence from the Syrian War left many physically and mentally affected. Many offspring of those who experienced the war were affected biologically and psychologically in future generations. Previous research has shown that witnessing the destruction of your home can cause a negative response in a person and deter someone from helping the environment. A Qualtrics survey was conducted where the impact of trauma from the Syrian War on Muslim refugees' environmental behavior and attitudes was studied. A higher level of trauma has not been found to increase environmentally friendly behaviors in the respondents tested. In contrast, a higher rate of environmentally friendly behaviors has been observed in refugees before the Syrian War. My findings indicate that the reason for adverse environmental behaviors is Maslow's Hierarchy of Needs. Using this theory, someone who experiences trauma will not want to actively help the environment until they satisfy their basic needs. The Covid-19 pandemic exacerbates this environmental sustainability and trauma gap. The pandemic has held traumatic triggers and reminders to the Syrian War; Although the negative mental health stressors during Covid-19 have been universal, with refugees, in particular, it has been a traumatic reminder that they are unable to control the situation, similar to their feelings during the war. The pandemic has left people secluded in their homes and as a result, they have less environmental access/relationships. As much as a refugee would want to have a positive contribution to the environment, they are often incapable of doing so because they need to prioritize their daily tasks of living first. This research sheds light on the psychological impacts of trauma that can rewire the brain and the importance of destigmatizing mental health issues and improving programs to help motivate individuals who experience trauma to help the environment.

29 How Knowledge of Systemic Racism and Lived Discrimination Experiences Mediate the Relationship between Racial Identity and Police Perspectives in Muslims
ORAL PRESENTATION

Presenter(s): Alizah Iqbal Ali

ABSTRACT: There is growing evidence on the police's disproportionate targeting of minority individuals, causing those individuals to view law enforcement authorities more negatively. However, there is a lack of research on the relationship between racial identity and police perspectives among non-Black individuals and American Muslim individuals. The present study explores potential mechanisms behind the relationship between racial identity and police perspectives by investigating an individual's knowledge of Black history and systemic racism, along with experiences of unnecessary police stops, as potential mediators. Data for this study were derived from the Racial and Muslim Identity Survey, administered by the Yaqeen Institute for Islamic Research. Participants included a racially diverse sample of 1425 Muslim American adults. The findings demonstrate a partial mediating role of unnecessary police stops and knowledge of Black history and systemic racism on the relationship between each respective racial identity variable and an individual's perspective of the police. Consistent with existing literature, increased knowledge of systemic racism and Black History lowers confidence in the police. Interpretation of historical events as well as the sheer amount of knowledge on racial history, depends on an individual's racial identity. Further, increased frequency of stops has a suppression mediating effect on racial identity and their association with police perspectives. Previous literature has shown that those who were stopped by the police more frequently endorse lower racial identity variables and could be at an increased risk for depressive

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symptoms. In general, increased racial police profiling towards minority populations, especially racial minorities, has been seen with poor mental health outcomes and increased anxiety and PTSD.

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30 Study of How Covid-19 Impact on Health in Iran

ORAL PRESENTATION

Presenter(s): Farzaneh Ejazi

ABSTRACT: These days due to the spread of Covid-19, everything is going to change. In Iran, people can not visit each other face to face and the relationship and communication have changed. Covid-19 makes a new life for communities and researchers, professors and professionals try to explore dimensions of the effect of covid-19 on people's life. This research tries to understand what kind of difficulties will happen for mental health in Iran. People have connected to friends, families, cousins ,and colleagues on WhatsApp and Skype. All meetings hold on online and students study online by Skyroom platforms or skype. This kind of situation makes social Isolation and depressing for everyone. Therefore, after covid-19 making parties will be difficult for people or they be lazy be ready for birthday parties or wedding parties. On the other hand, due to covid-19 funerals in Iran are limited to families. The process of the funeral has happened through WhatsApp and Telegram due to social distance. Social distance makes people separated. According to Durkheim's point of view, there are two kinds of solidarity in societies: mechanical solidarity and organic solidarity. In a society with mechanical solidarity people are really close together and do not have lots of mental difficulties. But in a society with organic solidarity people have less connection to each other and have lots of mental difficulties. The research question is how coronavirus impacts health in Iran? The methodology is a case study and using observation and documents in Iran. Findings show virtual connection will be a terrible effect on elderly people and adults, and they cannot adapt to them so easily. Virtual connection makes depress and virtual connection has less emotional sense. In Iran appointments with a psychiatrist are going a lot.
Keywords: Iran, Communication, Health, Connection, Covid-19

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31 Imam training for effective response to domestic violence in Muslim communities: evaluation of a virtual national training in the time of COVID

ORAL PRESENTATION

Presenter(s): Tahani Chaudhry

ABSTRACT: Help-seeking in survivors of domestic violence (DV) is a thoughtful process that consists of defining the problem, deciding to seek help, and selecting a source of support (Liang et al., 2005). Religious leaders are an important component of this experience, with approximately 25% of women experiencing DV confiding in them (Neergaard et al., 2007). However, there is mixed evidence about how helpful these interactions are: They can either support or degrade survivors' wellbeing. During the time of COVID, the social isolation and limited ability to leave the home has unmasked and exacerbated the hidden pandemic of domestic violence within the homes. The COVID pandemic has thus made the effective response of religious leaders even more crucial for the wellbeing, both physical and emotional, of survivors. This presentation reports findings from a national virtual domestic violence training project hosted by Peaceful Families Project. Due to the COVID-19 pandemic, this training took place virtually in which 7 imams and chaplains from across the United States received a 2-day training in learning about domestic violence (DV) in the context of the Islamic

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framework, responding effectively to DV disclosure and preventing DV occurrence in their communities. The training targeted multiple areas of improvement in religious leaders understanding of DV: (a) developing a clearer understanding of roles & boundaries, (b) increasing understanding of domestic violence & other forms of abuse, (c) increasing effectiveness in responding to & preventing domestic violence, (d) improving counseling & risk assessment skills, and (e) beginning to develop a strategy for coordinated community response to domestic violence. Pretest and posttest data measure changes in knowledge, attitudes and behaviors regarding DV in the Muslim community. These findings have implications on the immediate effectiveness of virtual trainings in DV for religious leaders and areas of improvement.

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32 Religion, Faith, and Psychology during Pandemics: Evidence from Muslim Histories of Plague
ORAL PRESENTATION

Presenter(s): Rania Awaad	Rania Awaad

ABSTRACT: This study seeks to analyze Muslim experiences of communicative diseases with a focus on the psychosocial impacts on both the individual and community level of Muslim populations throughout history. This perspective provides valuable insights for modeling the psychological and social aspects of pandemics and especially for the role played by faith and spirituality in the Muslim community's understanding and responses. By examining a selection of plague outbreaks between the 8th-19th centuries across the lands broadly defined as the Islamic Mediterranean, from the Iberian Peninsula and North Africa to the Levant region and Anatolia (Varlık, 2017), the guidelines and coping mechanisms that Muslims extracted from their traditional sources is highlighted in an effort to provide insight for similar contemporary challenges regarding the pandemic of COVID-19. Through analyzing the responses of previous generations in the Islamic tradition, modern Muslims can construct an adaptive response to endure through the challenges of the modern COVID-19 pandemic.

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33 The Psychological Impact of Discrimination on Muslim Healthcare Workers During COVID-19
ORAL PRESENTATION

Presenter(s): Kamal Suleiman	Lana Abdole, MD

ABSTRACT: The COVID-19 pandemic has had a detrimental psychological impact on healthcare workers (HCWs) across the globe. Increased anxiety, depression, and stress have been reported among HCWs in the US and abroad. Research also reports that marginalized groups have faced compounded distress due to discrimination, both in the general population and among HCWs. The present study examines the particular psychological impact of discrimination on a sample of Muslim HCWs during COVID-19. A cross-sectional survey fielded in early 2021 (n= 692) among Muslims currently working in the healthcare field assessed psychological distress, four types of discrimination, pandemic related stress, and coping strategies. The Patient Health Questionnaire-4 was used to measure psychological distress, anxiety, and depression. Logistic regressions were used to analyze associations between the above variables, controlling for covariates. 46.7% of HCWs reported experiencing at least one type of discrimination. HCWs experiencing occasional or regular islamophobia outside of the workplace in addition to racial discrimination within the workplace had 5 times higher risk of mild psychological distress, and 6.6 times higher risk of moderate or severe psychological distress. HCWs experiencing occasional or regular discrimination of mixed forms (racial, gender, or religious) had 5 times higher risk of mild distress, and 9 times higher risk of moderate or severe distress. HCWs facing racial

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discrimination adopted fewer healthy coping strategies, and more unhealthy coping strategies. Paradoxically, HCWs reporting islamophobia adopted more healthy coping strategies, especially religious strategies. These findings indicate that discrimination had a demonstrably deleterious impact on the mental health of Muslim HCWs during the pandemic, on top of COVID-related stressors. To ameliorate this, health systems should provide easily accessible mental health support to healthcare professionals, including space and time for the practice of healthy religious and non-religious coping strategies. Diversity and inclusion training should also incorporate islamophobia prevention.

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34 Incorporating Religious Content into CBT with Muslims Diagnosed with Depressive Symptoms
ORAL PRESENTATION

Presenter(s): Zainab Suara	

ABSTRACT: It is estimated there are over three (3) million Muslims currently living in the U.S. (Pew Research, 2017). Muslims within the U.S. have been subjected to interpersonal and structural discrimination, as well as prejudice in the form of racism, Islamophobia, and/or xenophobia (Cifti, Jones, & Corrigan, 2013). Even so, research focused on incorporating clients' religious beliefs into psychotherapy is often conducted through a Western, Judeo-Christian lens (Huguelet & Koenig, 2009; Koenig, 2009; Post & Wade, 2009; Worthington & Sandage, 2011). Additionally, mental health clinicians who work with Muslim clients may not have the knowledge or skills needed to integrate Islamic religious issues into culturally appropriate therapeutic practice. I intend to investigate how cognitive behavioral therapy (CBT), a commonly used treatment modality for individuals with depression, can be adapted to incorporate Islamic teachings and beliefs. By reaching out to CBT practitioners who have worked with members of marginalized communities who identify as Muslim, this exploratory effort could provide information on practitioner experiences which may greatly assist other therapists by expanding practitioner competency in delivering religiously modified psychotherapy for those who adhere to Islamic beliefs.

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35 Empowering Refugee Women and Children's Health During COVID-19
ORAL PRESENTATION

Presenter(s): Fereshteh Ganjavi	Rachel Schaffer

ABSTRACT: In addition to the debilitating impacts of COVID-19, migrants are at risk of cultural stress, social marginalization, and other stressors that can lead to negative social, economic, and health outcomes. During this time of isolation and visible disparities, Elena's Light has focused on empowering Muslim refugee women by providing access to a range of services. Our programming has prioritized health education taught by professionals at the YNHHS where refugees learned how to overcome the barriers to healthcare, solidified their health literacy, and developed patient autonomy. In addition, Elena's Light recently implemented a Child Wellness Program to address the needs of secondary school children resettled from Afghanistan and Iraq. The program incorporates an evidence-based, trauma-informed curriculum to support the social-emotional-cognitive well-being and mental health of this cohort of children. Elena's Light adapted to the difficulties of the pandemic by partnering with Yale medical professionals to implement a virtual curriculum on parenting and nutrition aimed at increasing childhood health knowledge among refugee women. A Yale study revealed that 100% of the responding refugee women found that this program increased their understanding of both topics. Overall, Elena's Light has actively promoted cultural competency, health

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awareness and aimed to decrease immigration-related stressors that adversely affect the mental health of Muslim migrants.

Following recent events in Afghanistan, Elena's Light has intensified our advocacy efforts in the health and wellness sector, higher education access, and the legal realm. A model of service that is paramount to our vision is facilitating resources that promote migrants' well-being economically, socially, culturally, and mentally. Our future work will prioritize building community networks with other organizations to increase access to different kinds of services for our clients. By ensuring Muslim migrants' overall security in multiple dimensions of life, we hope to maximize their quality of life and mental health.

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36 Interdisciplinary Understanding of Islam-Inspired Resilience to Suicide
ORAL PRESENTATION

Presenter(s): Yasmeen Quadri	

ABSTRACT: For over 200 years, experts have conducted research in order to better understand and predict individuals who are at risk for suicide. Despite these efforts, rates of suicide continue to climb worldwide. While the existing literature points to religion as a protective factor against suicide, few studies have investigated the specific resiliency factors that Islam confers to its adherents. Moreover, no research, to our knowledge, investigates the association between religion and suicide through a collaborative interdisciplinary approach. The challenges associated with operationalizing both religion and suicide variables in research has led to inconsistent findings in this line of study.

We address these limitations by conducting an interdisciplinary literature review that integrates suicide theories from academic theology, psychology and psychiatry and sociology. This paper identifies valid and reliable tools through which we can operationalize variables such as religiosity, suicide ideation, behavior as they apply to Islam. In doing so, the result is a cohesive narrative on the association between religion and suicide and a pathway for more effective strategies to understand and address suicide.

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37 Learning From Ibn-Sina: The Brick-Layer of Our Modern Understanding of Psychosis to Better Help Muslim Patients with the Mental Health Issue
ORAL PRESENTATION

Presenter(s): Leena Abdelmoity	Hany El-Adle

ABSTRACT: German physician Karl Friedrich Canstatt is often credited for introducing the idea of psychosis to the psychiatric community with his work "Handbook of Clinical Medicine" (1841). In this paper, we assert that the 11th-century scholar, Ibn-Sina (Avicena) should be credited for being one of the first people to describe and diagnose psychosis. Employing Ibn-Sina's "Canon of Medicine" (1025) and other written works, we analyze the psychosis symptoms, signs, and treatment options presented by Ibn-Sina to further understand the research that laid the foundation for our modern day understanding of psychosis, as outlined in the DSM-5. By analyzing Ibn-Sina's contributions to the field of psychiatry, especially in the context of his society, religion, and culture, we hope to develop a cultural and religious framework that is sensitive and more clinically impactful for modern day patients who share a similar background to Ibn-Sina's psychotic patients.

Senior: Dr. Rania Awaad

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38 Isolation in Covid-19: An Impact on Childhood and its Consequences

POSTER SESSION

Presenter(s): Hajira Chaudhry	Raheel Memon

ABSTRACT: Background:

Among young adults in the United States (US) 43% had high levels of depression, 45.4% had high anxiety in the current COVID-19 pandemic. Most communities in the US imposed isolation measures to mitigate the spread of COVID-19. Studies have shown the importance of peer interactions, socialization in childhood. Access to digital social interaction may mitigate risks of social isolation. Per a British study, Muslims were 2.5 times more likely to die from COVID-19. There is no data with regards to COVID-19 outcomes for North American Muslims. We conducted a literature review to synthesize the current understanding of consequences of isolation due to COVID-19 on childhood development.

Methods:

We used search engines Pubmed, Scopus, and Web of Science using the key words and search strategy {(isolation + childhood development + COVID-19), (social isolation + childhood development +COVID-19), (social + development + COVID-19), (isolation + development + COVID-19)}

Results:

35 articles met the inclusion criterion of discussing social isolation, involving ages 0-18, and involving the COVID-19 era. Articles were included regardless of country, method, duration, or outcome measured. The articles were as follows: 3 expert opinion, 3 policy changes, 4 literature reviews, 10 retrospective cohort studies, 14 cross-sectional studies, and 1 study protocol. 5 studies were qualitative.

There was an increase in loneliness, depression, anxiety, PTSD, malnutrition, and over-nutrition, though rates varied. There were possible increases in substance use and eating disorders, general decline in school performance, and increases in negative coping strategies when compared to pre-pandemic literature.

Discussion/Conclusion:

Different communities have different rates of infections, complications, duration of lock-downs, access to technology, and access to health care. Heterogeneity of the data limits the ability to extrapolate the data to the US. Limited follow-up and ever-evolving policies complicate the data. More research is needed to understand the effects of social isolation due to COVID-19 on childhood development.

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39 An Integrative Solution to Mindfulness for Muslims

ORAL PRESENTATION

Presenter(s): Humeyra Nur Celebi	Chaplain Yasin Dwyer,

ABSTRACT: The COVID-19 pandemic has reshaped the lives of many around the world. With an increased risk of isolation, anxiety and stress associated with public health measures, there has never been a greater demand for mindfulness training. Mindfulness training has been shown to reduce symptoms of subclinical depression, anxiety and stress, all while improving cognitive flexibility and immune functioning. Today, there are a host of mindfulness-based smartphone apps that are dedicated to improving the mental health and well-being of individuals. However, very few target Muslim populations who may be susceptible to poor mental health outcomes. This is largely due to

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Islamophobia, mental health stigma, and a lack of culturally competent and Islamically integrated mental health resources. Hence, the significance of Ruh, a mindfulness-based smartphone app based on the Islamic model of the Soul. It uses an inherently Islamic framework to integrate Islamic teachings with mindfulness techniques to promote positive mental health and well-being. With over 300 early access users, Ruh has provided a platform for its users to connect the mind, body and ruh (the soul) into one.

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40 When a Mental Health Epidemic Meets a Global Health Pandemic: Loneliness and Isolation in the Age of COVID-19 within Muslim American Communities

ORAL PRESENTATION

| Presenter(s): Yusif Salaam Conn | |

ABSTRACT: As the COVID-19 Pandemic changed the lives of millions across the United States in 2020, a pre-existing health crisis continued its growth. The "loneliness epidemic" received much news attention throughout the 2010's as research emerged regarding the ill-effects of our socially isolated lives (HRSA, 2019). However, with the advent of state-enforced lockdowns, work-from-home mandates, and online school, all resulting from the dangers of the pandemic, the social sphere for millions has drastically changed. As with millions of other Americans, Muslim centers of social interaction have had to adapt. It remains unclear what long-term effects these adaptations will have and whether or not they will be adequate to serve the social needs of the Muslim American community. In this study, the conception of loneliness and the need for social interaction are analyzed according to traditional Islamic models as well as modern implementation in Muslim American communities. The effects of the COVID-19 Pandemic on these communities is then analyzed, with suggestions as to how adaptations may be made to protect the mental health of individuals.

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41 Fragilities of COVID-19 on Human mind: Psychosis and COVID-19

POSTER SESSION

| Presenter(s): Sundas Saboor | Nabiha Batool Musavi |

ABSTRACT: Background
Coronavirus disease 2019 (COVID-19) has affected millions of lives worldwide. Although the COVID-19 virus has little expression on the brain cells, neuropsychiatric symptoms, particularly psychosis, have been found in many patients. We reviewed the literature on the onset or exacerbation of clinically stable psychosis in COVID-19 patients.
Methods
A systematic review was performed to gain insight into psychosis in patients with COVID-19. Six electronic databases were searched to identify relevant articles with a focus on COVID-19, SARS-CoV-2, Severe Acute Respiratory Syndrome Coronavirus 2, Coronavirus Disease 2019, Psychosis, Psychotic delusion, hallucination, paranoia, and schizophrenia. Title and abstract screening were followed by a full-text screening of the articles. Data were extracted for demographics, clinical, laboratory, radiographic, treatment, and outcome.
Results
Thirty-five studies including 44 unique cases with COVID-19 were included. About 63.6% were men and 33.7% were women. Substance use was the most commonly reported psychiatric disorder. Eight patients had a past history of psychiatric disorders. 11 patients presented with classic COVID-19

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symptoms while five patients had a complicated COVID-19 course. 51 patients presented with delusions and 32 patients with hallucinations. Other frequent clinical features included disorganized behaviors, catatonia, incoherent speech, insomnia, and responding to internal stimuli. Patients were medically treated with antibiotics for COVID-19 pneumonia while psychotic symptoms were treated with but not limited to antipsychotics, benzodiazepines, valproic acid, and electroconvulsive treatment. In 29 cases, psychotic symptoms improved significantly or resolved completely. 10 cases had partial improvement with residual psychotic symptoms and one case died due to cardiac arrest.
Conclusion
Most infected patients had a milder course of psychosis and had better outcomes. Physicians should monitor the COVID-19 patients for psychosis development, worsening of psychosis, and side effects of antipsychotic medications as the COVID-19 pandemic is predicted to continue.

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42 #ServicesNotSurveillance: COVID, TeleHealth, & National Security
ORAL PRESENTATION

Presenter(s): Yazan Za3za3	Traci Ishigo

ABSTRACT: In the US, Countering Violent Extremism is an Obama-era surveillance program pioneered by President Joe Biden many years ago. It utilizes soft surveillance tactics that provide conditional grants to organizations working in primarily refugee Muslim communities. Through funding non-profits, mental health agencies, universities, and social scientists, CVE is able to create direct connections between the DHS, trusted community leaders, and community members. CVE has generated many questions regarding its supposed efficacy, let alone its reliance on Islamophobic ideology and ultimate investment in political repression. In the last two years, the COVID-19 pandemic has proved to be the ideal platform through which these types of genial policing initiatives have been able to grow undetected, in turn expanding the pressure on Muslim communities across the US.
This workshop will explore the impact of Countering Violent Extremism (CVE) and adjacent programming from the Department of Homeland Security (DHS) on the ability of service providers to care for Muslim mental health patients. We will examine the pseudo-science used to justify CVE, the loopholes national security laws have used to gut HIPAA and, most recently, how the COVID-19 virtualization of the health industry has further endangered already vulnerable community members. We will discuss the inherently racist frameworks CVE employs, the problematic social science it draws on to legitimize itself, and finally go over techniques we have developed to support service providers in being most accountable to their Muslim patients.
The information and analysis for this workshop comes from policy analyses, grassroots collaboration, and formal listening sessions done with critical service providers invested in understanding the relationship between policing, surveillance, and re-traumatization of vulnerable community members. Its presenters are long time organizers, researchers, and providers who have been at the forefront of an ongoing campaign examining the intersection of national security and mental health.

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44 Suicide Prevention in the Muslim Community
ORAL PRESENTATION

Presenter(s): Yasmin Irfani	Dr. Rukhsana Chaudhry

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ABSTRACT: Research indicates that American Muslims are reluctant to seek mental health services for a variety of reasons including stigmatized beliefs about mental illness, distrusting the field of mental health and cultural barriers that preclude individuals from reaching out to mental health professionals in the first place. In a study published in the Journal of the American Medical Association, "U.S. Muslims are two times more likely to have attempted suicide compared with other religious groups" and "Nearly 8% of Muslims in the survey reported a suicide attempt in their lifetime compared with 6% of Catholics, 5% of Protestants and 3.6% of Jewish respondents" (Awaad, 2021). These statistics are alarming and emphasize the need to create capacity for adequate and timely responses to mental health crises when they occur. American Muslim Health Professionals (AMHP) is aiming to fill that gap by providing Mental Health First Aid (MHFA) Trainings and QPR Suicide Prevention Trainings for Muslim communities throughout the country. In response to COVID-19 and the social isolation and mental health symptoms that resulted from the pandemic, AMHP expanded its program through its virtual MHFA Training Program and has certified over 1,200 people in Mental Health First Aid. AMHP's team of MHFA Instructors are experienced and well versed in the cultural and religious barriers that might preclude individuals and families from seeking help and therefore make our program a particularly effective one. It is clear from the study cited above that suicide prevention is extremely important for the Muslim community. By learning the QPR method and expanding the number of Tranings we offer, more individuals and families will be able to recognize the warning signs, clues and suicidal communications of people in trouble and gain the skills necessary to act immediately to prevent a possible tragedy.

45 Building an Alliance: Caring for the Muslim Youth during the Pandemic
ORAL PRESENTATION

Presenter(s): Balkozar Adam	

ABSTRACT: Objectives:
Clinicians will gain understanding of the impact of COVID-19 on the Muslim youth as a result of isolation, anxiety, and trauma and lose.
The effects of COVID-19 on the practice of Psychiatry and on clinicians, especially International Medical Gradates (IMGs) would be explored.

Background:
Much over a year ago, COVID-19 was declared a pandemic. Every life was affected including the lives of Muslim youth. Muslim communities had struggled with the impact of the deadly disease on their everyday practices. From school closer, to social isolation to the ability to engage in religious activities and celebrate holidays had negatively impacted Muslim youth. They became vulnerable to the increased anxiety and sadness related to their forced isolation, loneliness and losses. COVID-19 also affected Muslim Mental Health providers in a variety of ways.
Methods:
The presenter will review the available literature on how COVID-19 had affected the mental health of the Muslim youth, their academic achievements and their approaches to mental health care.
In addition, the struggle of the IMGs during the pandemic, learning to master the Telehealth technology and completely readjust their practice style, while dealing with personal and professional changes, would be explored.

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Results:
With the unprecedented challenges while facing the pandemic, it appears that the Muslim youth and their providers were able to make adjustment to meet the mental health needs of the Muslim youth.

Conclusions:
We are still in the middle of the pandemic and are not able to predict what else to expect. Providing the Muslim youth with culturally informed, linguistically and spiritually aware care, while continuing to study the impact of the pandemic would prove beneficial for future challenges.

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46 A Mixed-Method Study Examining the Present and Past Belonging Needs of American Muslim Young Adults

ORAL PRESENTATION

Presenter(s): Minha Ghani	Alaa Mohammad Shareef

ABSTRACT: The Institute for Social Policy and Understanding found a decrease in mosque attendees, especially among young and new members (ISPU 1, 2). To ensure the sustainability of American mosques, ISPU recommends focusing on the belonging needs of young adults. Unfortunately, the COVID-19 pandemic has had a detrimental impact on the social connection of communities across the world, resulting in a "second pandemic" (Hagerty & Williams, 2020; Bowe, et al., 2021), further weakening the sense of belonging of young adults to their mosques. Psychologically meaningful sources of social connection within communities can provide support, solidarity, and buffer against trauma, which is especially critical for marginalized communities (Bowe, et al., 2021).
The current study analyzed survey and open-ended responses from 335 American Muslim young adults between 18 and 29 (Mage=23.73, 61.8% female) reflecting on their belonging experiences to their mosques as emerging adults and as adolescents. The study 1) explored the role of current and past belonging in predicting their mental health outcomes, 2) identified their current and past opportunities and barriers to belonging at their mosques, and 3) investigated developmental differences in their needs as adolescents and emerging adults. Employing a snowball-sampling strategy, participants completed an online Qualtrics survey. Utilizing structural equation modeling, results showed that endorsing a stronger sense of belonging as an adolescent was a greater predictor of better mental health outcomes in early adulthood compared to their current sense of belonging to their mosques. An analysis of the open-ended responses uncovered eight prevalent factors that impact their belonging, as well as distinct developmental differences. As we build our communities through this "second pandemic", this study provides nuanced insight into the ways that community leaders within our mosques can appropriately serve these distinct groups through positive and meaningful social connections.

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47 Adolescent Mosque Belonging: A Qualitative Study

ORAL PRESENTATION

Presenter(s): Hanan Hashem	Zara Khan

ABSTRACT: American Muslim adolescents must survive a socio-political context that stigmatizes their identity and ostracizes them, resulting in poor mental health outcomes. The social isolation resulting from pandemic restrictions has made it more difficult for Muslim adolescents to find support and community, exacerbating these negative impacts. Researchers have yet to examine the specific ways

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mosques can provide support for Muslim American adolescents. Using a phenomenological and grounded theory approach, the proposed study will explore the sense of belonging of Muslim adolescents within their mosques and provide practical suggestions for mosques and other community spaces to meet their needs. Preliminary data exploring factors influencing Muslim adolescent belonging at their mosques identified four of the eight features of positive youth development programs that must be examined: supportive relationships, physical and psychological safety, opportunities to belong, and appropriate structure.

In partnership with six diverse mosques across the nation, 48 semi-structured interviews will be conducted in the upcoming months with adolescents, mentors, parents, and mosque leadership. Community partners, gatekeepers, and thought leaders were involved in finalizing the interview questions. In order to maximize generalizability, the general demography of the communities includes ethnic/racial diversity (Arab, South Asian, Black), socioeconomic diversity, geographic diversity (East Coast, Midwest, West Coast), and sectarian diversity (Shia and Sunni mosques).

This presentation will review results from the thematic analysis and highlight practical ways community leaders can support Muslim adolescents both individually and systematically in their local mosques. An increased sense of belonging for adolescence is linked to better academic, mental health, and physical health outcomes, and serves as a protective factor against the detrimental health impacts of stress for minority adolescents. In the context of existing stressors exacerbated by post-COVID-19 issues, focusing on the sense of belonging for Muslim adolescents in their mosques is critical to improving their well-being.

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48 Collaborative approaches to mental health care; the intersection of chaplaincy with psychological services

ORAL PRESENTATION

Presenter(s): Rahmanara Chowdhury

ABSTRACT: The role of chaplains during the pandemic has been paramount. Students of pastoral care at the Markfield Institute of Higher Education (UK), have juggled their studies in between attending copious hospital visits to Covid stricken patients. At a time when relatives were not permitted to visit dying loved ones, it was the chaplain who was tasked with last visits. It was the chaplain who was required to ensure final Wills were signed. It was the chaplain who took a lead on the funeral arrangements in accordance with cultural customs and in a faith sensitive manner. Given the complexities involved as a result of both Covid and lockdowns, this proved exceptionally challenging. The role of chaplains therefore cannot be overstated. In parallel to this, within psychological services across numerous sectors where interventions take place with client's, psychologists are increasingly finding the critical need to work with the core identity of an individual in relation to their identity and cultural parameters. Without this, the relevance and potential impact of such interventions are called into account. Particularly given the collective movement towards living more deep and meaningful lives in a post-Covid world. This paper will draw upon several case studies to demonstrate why there is a need for collaborative approaches between chaplaincy and psychological services relating to mental health care across different sectors. Theoretical underpinnings including how the human being is understood according to Islamic psychology and the role of secular psychological interventions will be explored. The relevance of the rich Islamic heritage in relation to health and wellbeing will be drawn upon. The potential strengths and weaknesses within such collaborative approaches will be

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considered. Participants will be requested to deliberate upon where else such collaborations may take place and what potential they hold for supporting mental health and wellbeing.

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49 The Abeer Child Dental Anxiety Scale (ACDAS) Cross-Cultural Adaptation and Validity of Self-Report Measures in A Malaysian Children Context.
ORAL PRESENTATION

Presenter(s): Nor Malina Manan	

ABSTRACT: ABSTRACT: This study assessed the validity of the Abeer Child Dental Anxiety Scale (ACDAS) for use in the Malaysian children context. The ACDAS was developed and validated in English country to measure 3 parts including feedback from parents and Dental Health Professionals (DHPs). Moreover, no study on the validation of a Malaysian national language, Malay or Bahasa of the ACDAS for children 6 years old and above has been reported till to the present time. The English version of the ACDAS was translated into Malaysian national language; the Malay in a rigorous process included back-translation (BT) and then administered for reliability and validity process of final cross-cultural adaptation with 112 participants attended Pediatric Dental Clinic Faculty of Dentistry, University of Malaya at least for once and interviewed for self-report feedback. Furthermore, the translated ACDAS will allow the DHPs to assess dental anxiety during this COVID-19 era. Semantic and conceptual equivalence indicated as a good construct validity between the child, parents and DHPs among the multicultural Malaysian population. Hence, Malaysian-ACDAS is a valid scale to measure dental anxiety for Malaysian children aged 6 years old and above.
KEYWORDS: Dental Anxiety, Dental Anxiety Scale in Children, Malay translation, Dental anxiety Self-Report Measure, Cross-cultural adaptation.

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51 Unmasking Intersectionality: How Ethics, Trust, and Culture Influence Societal Mental Health: Engaging Hearts and Minds for a Healthier World
ORAL PRESENTATION

Presenter(s): Imam Wahyuddeen Shareef; Dr. Hameed El-Amin; Imam Earl S. El-Amin; Dr. Panagis Galiatsatos; Daniel Hale, Ph.D. Karim Ali	Conversation Navigators (Moderators) Latifa Muhammad Turner, MA; Omar Ibn Abdul-Malik, D.H.Ed., M.P.A.S., PA-C,

ABSTRACT: Engaging Hearts and Minds for a Healthier World

"To overcome the challenge of special interests that work against the conditions that create health, we need to extend the sphere of what we talk about when we talk about health so that our conversation includes factors like money, power, love, hate, culture, the environment, and politics." "Well" Sandro Galea, MD.
In the wake of the Ahmaud Arbery verdict America has been shown that there is possibility to douse the flames of insanity and inequity. In the face of circumstances seemingly stacked against justice, right minded people would do well to use this and other opportunities to reset, and work towards recreating the cultures which support human health, human progress.
The occurrences at our Nation's Capital on January 6th 2021 have left us in a suspended quandary. The nation and the world try to project a society moving forward, while in reality, we are sorting out how

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to admit to being in this dark hole we have been plunged into, and how we got here.

We believe that is the nexus of this year's theme … Fragilities Unmasked: Emerging from Social Isolation, Social Inequalities and COVID …

However, we further believe it is the Cultural Insanity Driven Fragilities, which have fostered the false understanding of human nature … that lies at the foundation of our fall from which we seem not able to stand back up.

Those cultures which determine the outcomes in public health, both from within institutions and within the broader context of the delivery of care to patients at every level.

Our research has affirmed that: 1) Lack of trust creates inconsistency in the delivery of care and influences patient family choices and outcomes; 2) Including ethics as an essential ingredient at the foundation of our developments in science, governance, and economics ensures that we begin our endeavors in the right place.

There is a critical need to develop therapeutic models mapping targeted, evaluative measures which create upward spirals in health outcomes and possibilities. Building healthy communities through medical religious partnerships has become essential to our human progress imperatives.

Based upon this articulated premise we seek to explore specific barriers and inequities, which define the level of care patients receive based upon socio-economic status, and privilege. Our conversations have affirmed that *policies which foster inequities in organizations at all levels, are critical drivers of structural inequities. The social, environmental, economic, and cultural determinants of health are the terrain on which structural inequities produce health inequities.1.

All of which impacts societal mental health.

How do we 're-imagine trust' such that we effectively engage the hearts and minds in communities throughout America? What is our responsibility as professionals within Public Health? What are the things the we need to talk about when we talk about mental wellness in the 21st century?

Our efforts to re-imagine trust by engaging hearts and minds in communities throughout America must create practical and effective solutions, drawing on the listening and contribution of diverse thought leaders. These efforts will improve citizens' knowledge and health through immersive conversation, and through initiatives which help to shape policies which support these lofty outcomes. We must continue to explore new ways to empower and integrate people from different backgrounds, as we seek to understand the interpersonal barriers which contribute to societal mental destabilization. We must also remember and speak into the critical role of ethics in policy, medicine and community care. We must increase the likelihood that initiatives address true challenges; challenges which often remain hidden in blindspots.

1 Tanjala S. Purnell1,2,3 | L. Ebony Boulware | Dismantling structural racism as a root cause of racial disparities in COVID-19 and transplantation Dinee C. Simpson, Clive O. Callender, MD
Department of Surgery, Howard University College of Medicine, Washington, DC
Authors - Abdul Karim Ali, Dr. Hameed El-Amin, Imam Yahya H. Furqan, Samuel A. Shareef, Dr. Jon Yasin

53 Poverty and Income-Inequality's Impact on Mental Health	
ORAL PRESENTATION	
Presenter(s): Waleed Sami	

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ABSTRACT: Individuals with low-income and families that live in poverty, or poverty-stricken areas within the United States (U.S.), face a number of challenges to their well-being and mental health (U.S. Census Bureau, 2020). Income is a significant predictor of several mental health issues (Patel et al. 2018); yet, the relationship between income and a person's well-being is situated within the social and systemic contextual factors. Systemic challenges often associated with poverty include poor housing, high crime neighborhoods, and difficulty in accessing healthy food, water, and quality healthcare (U.S. Census Bureau, 2020). Social factors include the loss of unions to globalization and subjective status evaluations within one's referent group. Poverty rates reached a high from 2010-2015, where it accounted for around 15% of the population, and steadily decreased to around 13.4% between the periods of 2015-2019 (U.S. Census Bureau, 2020). The increase in poverty between the 2010-2015 period, from 12.5% in 2007 (Bitler & Hoynes, 2016), was likely due to the after-shocks of the Great Recession (Shierholz, 2009). The economic impact of the Great Recession exerted large costs, as real income loss was reported by all classes of individuals, and particularly impacted the wealth of racial minorities and marginalized individuals (Shierholz, 2009). Relatedly, childhood poverty in the United States accounts for over 10 million children and teenagers, some of the highest rates of child poverty in the industrialized world (OECD, 2021). The contemporary COVID-19 pandemic increased many markers of poverty and insecurity as well. The ISPU reports Muslims are more likely to report low-income than other faith groups, therefore making Muslims especially vulnerable to deleterious mental health outcomes associated with inequality. This presentation will review the literature on the political economy of poverty and inequality, and discuss the role that Muslim mental health providers play in terms of social justice advocacy.

54 Developing a framework for Muslim mental health in South Africa
ORAL PRESENTATION

Presenter(s): Mariam Salie	Nuhaa Holland

ABSTRACT: Muslims rely on Islam as their framework to navigate life, including mental health. However, several factors may additionally influence how they understand and respond to life's challenges. In South Africa, Muslims hold a unique identity, influenced by a history of slavery, colonization and apartheid.

Muslim mental health is an under researched topic in SA, and while there are a few studies which have been published, it is dated and focussed on the understanding of Muslim professionals in this field. However, findings indicated that many Muslims see mental illness as tests/punishment from Allah, as a result of weak faith, how the person was created by Allah, or as an affliction of jinn or witchcraft. These studies also highlighted the lack of education and awareness of mental health amongst Muslims in South Africa, stigma around mental illness and a reluctance to disclose and seek professional treatment. As a Muslim clinical psychologist, I have in-group knowledge on how Muslims navigate mental health and that few utilize professional treatment. Several factors have recently contributed to a shift in this. The onset of the Covid19 pandemic and the challenges it brought, an increase in awareness and discussions around mental health and two cases of completed suicide which shocked the Muslim community.

This presentation will present a reflection of Muslim mental healthcare during COVID-19 as well as preliminary findings on my current PhD study which aims to explore the explanatory models of mental health amongst Muslims by including four stakeholder groups. A further aim of this study is to

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understand whether religion plays a role in seeking professional treatment. This study is in line with a global drive towards developing treatment practices that are inclusive, culturally relevant, and sensitive to the specific needs and beliefs of different cultural and religious groups.

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55 Are Muslim Americans immune to pornography use? Community-based research on a stigmatized struggle

ORAL PRESENTATION

Presenter(s): Madiha Tahseen	Omar Husain

ABSTRACT: Amidst the Covid-19 pandemic, there were fears that risky behavior would rise as individuals cope with isolation and other mental health issues. There was an initial increase in porn usage among Americans at the height of the pandemic (Grubbs, et al., 2021). However, there is little information about pornography among Muslim Americans. In a preliminary community survey of 200 Muslims indicated that a majority of young males (92%) and females (74%) have accessed pornography, and 53% were not comfortable seeking help (Naseeha, 2018). Due to the religious prohibitions against pornography, the associated shame and stigma, and the lack of support from family or community, Muslim young adults face unique struggles compared to their non-Muslim counterparts.

Guided by the principles of community-based participatory research (Wallerstein & Duran, 2010), we conducted a three-pronged needs assessment of pornography use among American Muslim youth. First, we conducted a review of current research about the prevalence of pornography, risk and protective factors amongst both American-Muslim and other-religion youth. Second, we interviewed 10 individuals from diverse professional backgrounds (e.g., clinicians, Imam, Social Worker) who served individuals struggling with pornography. Interviews were coded for common ideas and concepts. Finally, an online survey was created and disseminated to young adults served by the Young Muslims organization (n=350).

Our analysis of the data will reflect the lived experiences and realities of the Muslim community (Wang et al., 2000). Findings will inform the prevalence of this behavior among Muslim youth, which can be used to tackle the stigma around this issue. Findings regarding the risk and protective factors can be used to inform the type of resources that are needed (i.e. online toolkit, professional development for imams) as well as the content of the resources (i.e., topics emerging from the needs assessment). Finally, we will discuss best practices about using CPBR among American-Muslim communities regarding taboo topics.

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56 The double edge: Working through the Covid 19 pandemic and the racial pandemic, towards helping those who are vulnerable while holding our own vulnerabilities.

ORAL PRESENTATION

Presenter(s): Shamaila Khan	Tahirah Abdullah

ABSTRACT: The COVID-19 pandemic, coupled with the nationwide uprisings in response to racial injustice have made pre-existing vulnerabilities very apparent and resulted in shifting and re-examining our roles as clinicians, teachers, researchers, and advocates. As two Muslim women of color and psychologists, who have played a role in alleviating distress of indivudals impacted by the pandemic, we will draw on our positionalities, and experiences to share considerations for how we advocate for the vulnerabilities of those we serve, whilst managing our own vulnerabilities

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simultaneously. This presentation will entail discussion of historical context and framing, highlighting the role of social determinants of health and access to care, as it relates to one's mental health and well-being as BIPOC and Muslim individuals. Presenters will highlight the roles that they have undertaken as Muslim clinicians to embed some needed changes in the systems they work in, as preventative mechanisms. Presenters will discuss the ways in which individuals, communities, and systems have risen to the occasion, despite the barriers and implemented policies/procedures, created room for connection, reevaluated standards of care, and worked through unknowns. This information will be shared in the form of national and institutional gathered data/research, as well as experiential and anecdotal data. Insights gained in regards to reformulating our sense of community as Muslims, ways that community is at the root of healing, and how Muslim communities have maintained connection despite the distancing and isolating mandates, will also be highlighted. Possible future directions and lessons learned will be shared in regards to proactively addressing the mental health needs of our most impacted and vulnerable populations broadly, including the needs of Muslim populations.

57 Utilizing an Islamic Conceptualization of Pregnancy Loss in the Treatment of Two Muslim Women during the COVID-19 Pandemic
ORAL PRESENTATION

Presenter(s): Venus Mahmoodi	Hania Mourtada, MA, MS

ABSTRACT: The COVID-19 pandemic adversely affected the mental health of perinatal women due to intense fears of contracting the coronavirus. For many women who experienced pregnancy loss during the pandemic, seeking essential medical interventions, undergoing funeral rituals, and mourning the loss of their babies was either delayed, interrupted, or significantly modified. Although shifted to a virtual medium, psychotherapy was still highly effective in helping these women process their grief and loss. And specifically for Muslim women, integrating Islamic theology and concepts into the grief processing contributed to improvement in mood and functioning as well as instilling hope.
This presentation will discuss the case histories, symptoms, and treatment of two Muslim women who experienced pregnancy loss during the COVID-19 pandemic with a focus on how the pandemic contributed to their loss experience. The first patient experienced a loss at 18 weeks of pregnancy due to abnormalities in the development of the fetus. And the second patient experienced a stillbirth at full term after no longer feeling her baby's movement. Both women underwent grief processing with a focus on Islamic conceptualization of the pregnancy loss.
Grief processing integrated with Islamic conceptualization of the loss was an effective way to help these patients move through their loss experience. Both patients moved successfully through their grief as well as skillfully navigating their decisions about subsequent pregnancies and notions of motherhood.
These cases show how integrating Islamic spirituality and continued connection with the baby after death can be healing and alleviate distress. The global pandemic created uncertainty and many unknowns for people, and for women experiencing pregnancy loss, spirituality can provide comfort and a way to manage distress associated with this uncertainty.

58 Relational-Cultural Theory and Healing with Muslim Clients

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ORAL PRESENTATION

Presenter(s): Alia Azmat	

ABSTRACT: Relational-cultural theory (RCT) recognizes that relationships are embedded in culture and cultural narratives are interwoven into relational interactions, creating both relational connection and disconnection (Jordan, 2017). Current scholarship bridging the gap between Islamic spirituality and psychotherapy has begun to address the role of relational-cultural values in therapy. Specifically, Malik (2018), Lodi (2018), and Haque (2018) offer alternative ways for Muslim clients to relate to family vis a vis Quranic stories and utilizing the Prophet Muhammed as an example of therapeutic sharing. These authors willingness to integrate new relational images about parents and God from an Islamic worldview suggest relational-cultural interventions paired with concepts in Islam maybe a novel method of promoting relational healing in Muslim clients.

In this presentation, I hope to explore how relational-cultural theory can be used in psychotherapy sessions when both clinician and client identify as Muslim. I do this by drawing from my experiences as a Muslim clinician working with Muslim-identified clients by inviting Muslim and non-Muslim readers to reimagine Islamically Integrated Psychotherapy from a relational lens. This includes emphasizing RCT concepts of (a) mutual empathy (b) naming privilege and bias (c) addressing shame and authenticity and (d) exploring relational images of God and community. Specifically, Al-Karam's questions of "Which Islam? and "Whose interpretation" will be explored in dialogues between therapeutic dyads when client and clinician positionalities varied across race, gender, sect, and citizenship (Al-Karam, 2018). I propose to deepen the work of Al-Karam and contemporary scholars in Islamically Integrated Psychotherapy by connecting RCT's emphasis on disrupting "power over" relationships with amina wadud's (2021) notion of the "tawhidic paradigm" and Azizah Al-Hibri's (2005) notion of an "Iblisi worldview" to highlight how Islamically Integrated Psychotherapy does not exist outside of the vacuum of power, privilege, and bias.

59 From HA-HA to Aywaaa: Demonstrating the Application of Culturally Responsive Humour and Cognitive Restructuring of the Islamic Variety (CoRe-IV) with Diverse Muslim Clients
ORAL PRESENTATION

Presenter(s): Mahdi Qasqas	

ABSTRACT: Aywa, means yes in some Arabic dialects. But when the last letter is elongated, it is colloquially akin to an "AH-HA" or "that's right" moment. This temporary mental shift has clinical utility, especially in moving the therapeutic dialogue forward.

Drawing on successful clinical case examples with Muslims, the presenter will demonstrate how utilizing appropriate culturally responsive humour has been effective in enhancing the therapeutic alliance and outcomes. The purpose of these highly nuanced exchanges resulting in hearty chuckles were not to entertain the client for therapeutic purposes, but rather to purposefully enter the therapeutic terrain with them. The dangers of common Islamic concepts being unintentionally used as invalidating conversation killers is heightened when humour is applied. Thus, the difference between appropriate and inappropriate humour is discussed with opportunities for audience engagement. Although these cases are highly nuanced, the presenter will deconstruct each exchange with underlying mechanisms grounded in evidence-based literature. In particular, different ways of helping the client to overcome the anxiety associated with the stigma of therapy, addressing different forms of

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reluctance, and from an authentic Islamic perspective, challenging common irrational beliefs that prevent progress.

Finally, the presenter will demonstrate how capitalizing on these successful moments in therapy laid the groundwork for CoRe-IV. CoRe-IV requires a higher level of expertise in diverse Islamic worldviews and usually within the sphere of competence of religious clergy/Islamic counsellors often sought out by Muslims for free help. Thus, the presenter will debrief the audience on the components of his Islamically integrated ethical and practice framework that has been taught locally and internationally paralleling existing frameworks. Implications for strengthening the relationship and collaboration between these unregulated community helpers and professionals are discussed in light of our shared responsibilities and crisis; who knows, maybe even have a few healthy giggles along the way.

60 Loss and Collective Grief: A space for dialogue and healing
ORAL PRESENTATION

Presenter(s): Alia Azmat	Rawan Atari-Khan

ABSTRACT: COVID-19 continues to spread around the world and has contributed to 4.8 million deaths across almost 200 countries (BBC, 2021). The disease has brought upon considerable global mental health concerns including but not limited to: anxiety, depression, disrupted sleep, unemployment, increased violence in homes, and PTSD (Bertuccio & Runion, 2020), and distress due to loss of social connection (Robinson & Daly, 2020). Historically less support has been given to concerns of grief and loss (Eisma et. al, 2020). In this dialogue/discussion, we invite members of the MMHC community to support one another in collective grieving of death and non-death losses since 2019. Specifically, we invite and would like to center graduate students, current interns, post-docs, and young professionals to examine the impact of ambiguous loss, anticipatory grief, and complicated grief which has occured since 2019. Further complicating this experience with loss is the "dual pandemics" as acts of racism and race-based violence have continued to blanket our screens alongside the spread of the COVID-19 virus. Loss of safety and security, and loss of hope for a just and fair world are amongst the few losses that characterize the experiences of many. As individuals who hold minoritized identities trying to care for our own well-being in tandem with the well-being of our loved ones, clients, students, community members, we hope to share collective grief and honor those we have lost through dialogue and community healing.

*Note we would like this to be an in-person discussion only (if possible) to support the intimacy of the space.

61 The Threat of Threat Assessment Teams
ORAL PRESENTATION

Presenter(s): Muslim Justice League Health Justice Team (led by Jordan Jamil Ahmed)	

ABSTRACT: As public awareness of the global proliferation of the racist and Islamophobic CVE framework increases, it is important to remain vigilant. "Countering Violent Extremism" or CVE is woven into a federal campaign of national security, intelligence and law enforcement agencies that purports to steer people off pathways to "radicalization" or "extremism." It is not supported by sound

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evidence but instead rooted in discredited theories that "radical" beliefs or other common factors (such as poverty or trauma) may predict propensity to commit politically-motivated violence. Though the framework may change name or shape from CVE (Countering Violent Extremism) to TVTP (Targeted Violence and Terrorism Prevention) to CP3 (Center for Prevention Programs and Partnerships), the harms of these programs persists.

Our research at Muslim Justice League tracks the rise of threat assessment teams (sometimes branded as multidisciplinary teams) as a dynamic and dangerous form of CVE. In this case study, we use public records to track the ways that a threat assessment team in Boston resulted in the criminalization and unjust treatment of an individual in the community. This demonstrates how CVE and its offshoots falsely legitimize implicit bias and discrimination against Muslims, persons with mental illness or other disabilities, and other marginalized communities.

In light of the harms documented in this study among other concerns regarding the use of threat assessment teams, we make recommendations that no community members, healthcare (or mental healthcare) providers, or faith leaders should join or participate in any threat assessment team, especially those that involve collaboration with law enforcement and/or the FBI. In this presentation we will engage participants in dialogue to talk about how we can resist these harmful systems and keep our communities safe.

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62 Navigating Intersecting Identities in the Therapeutic Encounter: A Discussion of Positionality & Parallel Process in Clinical Psychology

ORAL PRESENTATION

Presenter(s): Noor Alwani	Shereen Ayoubi

ABSTRACT: The presenters would like to facilitate a discussion about the ways in which the positionality of care providers can be leveraged to support fruitful and healing therapeutic encounters with Muslim clients, particularly in light of the effects of the COVID-19 pandemic on the Muslim community in the United States. During a strenuous period of isolation, many have suffered from the lack of connection to their communities in mind, body, and spirit. As trainees in two doctoral level clinical psychology programs, the presenting authors can share case examples of ways in which they have provided a hybrid of virtual and in-person clinical services that are supportive of and aligned with client needs, all while navigating intersecting identities and experiences of Islamophobia in the mental health field. In facilitating this conversation, the authors are grounded in an anti-racist framework, and remain steadfast in the belief that a fundamental element of our service to the populations we serve is advocacy work directed towards dismantling systems of oppression and white supremacy.

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63 COVID-19's Lockdown and AACF Lessons and Insights: Content and Discourse Analyses to Encounter any Mental Health Effects on Frederick's Arab/Muslim Population.

ORAL PRESENTATION

Presenter(s): Mrs. Elizebeth Chung	Dr. Heba Metwally

ABSTRACT: During the pandemic of COVID-19, a complete lockdown was imposed on the entire country which prompted people to isolate themselves from previous social activities. The imposed social isolation has led to many negative effects such as individuals losing their jobs, children returning to schools after a complete isolation with their smart phones and violent video games.

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Enhance, Empower, and Enrich are three keywords adopted by the Asian American Center of Frederick (AACF), which contrast and counter post isolation feelings of hopelessness, helplessness, and worthlessness. These feelings could lead to severe depression, and we all know that "serious depression takes the pleasure out" (Lorig et al, 2020).

Case studies of some children who recently embraced destruction and violence in Frederick's neighborhood schools have required us to involve with solutions. Organizing sports activities is an instant decision that has been made when sponsoring soccer, football, baseball, and basketball practices. These kids, who are having energy in their bodies, spent more than a year in solitude and could not learn or exert this energy in their bodies. A behavioral study may be needed to explore the relationship between this lockdown and any violent activities by children at schools. Scientists ensure that there is no health without the presence of mental health; That's why, the AACF recruits, trains, and licenses more qualified CHWs to give a helping hand to all. They work with pregnant women who may be depressed because of gestational diabetes. She may suffer from anxiety and insomnia because she is worried about her health and her upcoming baby as well. Their work does not end here, but they help and provide services to patients with type 1 & 2 diabetes by outreaching and providing them with the credible information and healthy appetite to secure their lives from any physical or mental side effects. There are also programs in which seniors participate, such as the Seniors Club.

In our recent endeavor to include everyone, including Arab/Muslims communities, and after investigating the social identification model, and because we believe that language could be considered as a barrier for reaching out everyone, we have conducted recently a cultural content and discourse analyses of Arabic materials on COVID-19 presented to them to understand past good examples of other agencies to follow, and problems to avoid in order to engage Arabic speakers of the Arab/Muslim communities in Frederick for them to feel that they have a voice and that this voice can be heard. This will help us in our work to avoid any social isolation that may lead to negative effects on physical and mental health such as high blood pressure and depression which affects not only the person but the whole society.

The AACF works to address and include all ethnic groups in an inclusive manner. According to the AACF Health Literacy Program, everyone has a voice and should not be excluded or isolated. For this reason, we are working on lifting all voices through all our programs especially the Health Literacy Program. We are here to help the community avoid problems that could lead to introversion, pessimism, or sociopathy to avoid that severe depression which may lead to suicide, antisociality, aberration, or crime.

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64 An Analysis of Islamic fatwas on Suicide: Insights for Clinicians and Imams

ORAL PRESENTATION

Presenter(s): Khalid Elzamzamy	

ABSTRACT: Suicide is considered a rising global public health challenge. Yet, the determinants and magnitude of the problem are understudied in Muslim-majority countries and Muslim diaspora communities. Data and studies in the Muslim community are inconsistent, scarce, and limited due to a myriad of factors. Islamic studies scholars believe that the explicit prohibition of suicide in Islamic scriptures acts as a strong protective factor against suicide. However, historical and clinical anecdotal reports as well as some recent studies indicate that suicidal behaviors do exist in the Muslim

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community and are probably insufficiently and inappropriately addressed. Suicide is a preventable causes of death, and hence the need to study the topic and bring awareness to it.

Against this backdrop, this presentation attempts to examine a unique type of literature that offers insights into Islamic and Muslim perspectives on suicide risk factors, suicide prevention, and suicide postvention. This presentation aims at analyzing a series of fatwas (religious opinions) offered in response to questions pertaining to suicide by various fatwa entities and committees. Fatwa literature is unique in that it presents dynamic real-life perspectives on this significantly understudied subject. Fatwas show the interaction between the questioners' psycho-social and spiritual realities and the muftis' (scholars') religious realities. Additionally, fatwas reflect the social significance of a given matter and common perceptions and/or misconceptions.

The presentation offers a content analysis of nearly 50 fatwas extracted through a manual search of Arabic and English fatwa databases based in the MENA region as well as Europe and North America. The analysis will examine both the questions and the answers of each fatwa. The presentation identifies recurring themes of psychosocial and spiritual risk factors of suicide among Muslims. It also highlights critical misconceptions and gaps in how the Muslim community and Islamic scholars respond to suicide.

65 Social Justice at Home and in the Community
ORAL PRESENTATION

Presenter(s): Dr Aneesah Nadir	Zarinah Nadir, Esq. / Dahir Nasser

ABSTRACT: As we know half of marriages in the U.S. end in divorce. One in three Muslim marriages end in divorce according to Ba- Yunus. The challenges families faced before COVID have been exacerbated further as a result of the lockdown, the stress of reduced income, and learning to become teacher for the children, the anxiety of racial injustice boldly perpetrated and coming to us live and in living color across our television screens and social media platforms. Individual and family anxiety and depression, increased domestic violence, divorce and toxic relationships are unveiled as we begin to emerge from the at home lockdown and continue to deal with the social inequities.

Something has to be done to promote healthy Muslim marriages and families. Almost half of the participants in the Killawi, et al 2017 study believed couples should be required to participate in premarital counseling or some kind of premarital education prior to marriage. At the Before the Nikah Institute we believe that education and support are needed to help singles choose wisely and vet for compatibility and potential abuse.. We are committed to social justice at home and in the community.

66 Perinatal Health Outcomes in Muslim Women during the COVID-19 Pandemic
POSTER SESSION

Presenter(s): Taqwa Tofaha	Venus Mahmoodi

ABSTRACT: Pregnant women are a vulnerable population experiencing biological and psychological changes throughout the perinatal experience, changes that have been intensified due to implications of the COVID-19 pandemic. This study is part of a larger study that examines mental and physical health outcomes in pregnant and postpartum Muslim women during the COVID-19 pandemic.

We anticipate maternal and neonatal health outcomes to be adversely affected among perinatal Muslim women. Thus far, the literature demonstrates correlation between COVID-19 during pregnancy

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and increased risk of preeclampsia, preterm birth, and stillbirth (Beys-da-Silva et al., 2021;Chmielewska et al., 2021; Papageorghiou et al., 2021)

This study focuses on the consequences of COVID-19 on health outcomes during the perinatal period. A survey focusing on physical health and wellbeing, mental health, and consequences of the pandemic during pregnancy and the postpartum period will be disseminated to a community sample of Muslim women meeting our participant eligibility criteria. Eligibility criteria include identifying as a Muslim woman, who gave birth between March 2020 and September 2021.

This project, by examining the adverse implications of the pandemic on the perinatal experience of Muslim women in the U.S., promotes awareness of an otherwise overlooked population with little data concerning their unique experiences.

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67 Disability and the Muslim Perspective: a qualitative study from South Bend, Indiana
ORAL PRESENTATION

Presenter(s): Tarek Zidan	

ABSTRACT: Background:
This study attempts to fill this gap in the literature and highlight the lived experiences of Muslim Americans' attitudes toward persons with disabilities. However, the literature on Muslims in the U.S. and globally is disparate; exploring the complexities of their beliefs towards disabilities can inform social work research and practice.

Methods:
This qualitative study explores the perceptions of a sample of Muslim Americans toward persons with disabilities. A purposive non-probability sampling technique was used to select participants who self-identified as adults/families (18 years and over) from the local Muslim community and attended the Michiana Islamic Center (MIC). Semi-structured individual in-depth interviews (N= 15) and three focus groups (N=15) were conducted. The data was analyzed using interpretive phenomenological analysis, which was guided by attitudes theory and Ecosystem theory.

Findings:
The results provided evidence of lived experience of the Muslim community in South Bend to support strong relationships between sociodemographic characteristics such as age, gender, etc. Muslims who

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adhered to Islamic rules and assimilated to the U.S. culture was more overall general. Positive contacts with persons with disabilities have more favorable attitudes toward disabilities versus those who were not practicing Islam and not fully assimilated with the U.S. mainstream culture.

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68 Affective Experiences of COVID on Emerging Muslim Adults Living in the U.S.: An Exploratory Study

ORAL PRESENTATION

Presenter(s): Nazmim Bhuiya	Dr. Farha Abbasi & Adam Alamah

ABSTRACT: An exploratory study was conducted to explore the relationship between the COVID-19 pandemic and its impacts on mental health in young Muslim adults, ages 18-30 years since the beginning of the pandemic. The survey consisted of closed- and open-ended questions focused on depression and anxiety, social media use, drug use, sleep, diet, coping strategies, and access to social support and mental health resources. The survey was distributed electronically. Respondents who have ever been diagnosed with depression or anxiety were not eligible to take the survey. Sixty participants completed the survey; 52% male, 48% female and 62% born in the U.S. Over half the respondents were South Asian, almost a third Middle Eastern, and remaining respondents were African American, Hispanic, and white.
Preliminary analysis shows that 79% of the respondents and felt depressed or anxious since the beginning of the pandemic, however only 22% sought therapy and of those accessing therapy, a majority found it helpful. With the onset of the pandemic, 65% increased their social media use while a third increased drug use. There was an overall shift in social support before and after the beginning of the pandemic; on a scale of 0-10, low to extremely high social support, average score prior was 7.3 and after 5.8. Less than 50% engaged in physical activity. A little over half the respondents felt their faith had been impacted overall during the pandemic; 70% and 56% of respondents increased prayer/meditation and Quran recitation, respectively. On a scale 0-10 (not likely to likely), respondents scored an average 7.2 to seek treatment if diagnosed with depression or anxiety. Most respondents indicated they or their family had access to mental health resources.

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69 Mental Health Support Strategies for Muslim Chaplains: Don't Call It Counseling!

ORAL PRESENTATION

Presenter(s): James Edwards Jones	

ABSTRACT: Mental Health Support Strategies for Muslim Chaplains: Don't Call It Counseling!
By James E. Jones, DMin, The Islamic Seminary of America
Abstract
Although Europe is ahead of the United States when it comes to studying the nascent field of Muslim chaplaincy (Ali, 2018; Hafiz, 2015; Ray, et al., 2013; Ray, 2010; Schmid & Sheikzadegan, 2020), the United States has slowly begun to catch up (Abu Ras & Laird, 2011; Hamza, 2007; Jalalzai, 2020; Khoja-Moolji, 2011; Stark, 2015). This presentation draws on the existing literature and the presenter's actual work over three decades as a volunteer community chaplain in both an inner-city Islamic center and a mid-size city urban jail. The aim is to suggest a model that Muslim Chaplains can use to promote mental health in such settings.

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70 Light triads, Fear of COVID-19, Nosophobia, Health anxiety and Interoception among Pakistani Medical Officers

ORAL PRESENTATION

Presenter(s): Farwa Aslam	Miss Uzma Ilyas

ABSTRACT: The medical community's passion to serve humanity is admirable during the crisis and otherwise too. COVID-19 is a public health emergency, affecting the medical officer's perception of physical concerns due to direct exposure to threats. COVID-19 emergency fabricated the fear and apprehensions regarding their health without authentic pathology because of psychological predisposition and pathogens' transmission risk. The current study investigated the interplay of the positive aspect of personality, nosophobia, health anxiety, and interoception during fear of COVID-19, among medical officers. The current study employed correlational cross-sectional research designs. Non-probability purposive sampling technique was used for the data collection. Medical officers (n=300) within the age range of 24-28 years from three domains of medicine (MBBS, BDS & DPT) participated. Assessment measures included Light triad scale, Fear of COVID-19 scale, Medical students' disease, and perception scale, Short health anxiety inventory, & Multidimensional assessment of interoceptive awareness scale. All the scales were standardized designed on Likert-rating scales. Statistical analysis was computed through SPSS. Results of the correlation matrix indicated that light triads, nosophobia, health anxiety, fear of COVID-19, and interoception are significantly positively correlated whereas light triads are negatively correlated with interoception among medical officers. The findings supported that Light triads, perception, and distress of contracting disease based on unauthentic medical doubts and bodily awareness were associated during the COVID-19. Light personality traits are found to be associated with anxiousness regarding health and low comprehension of body internal mechanisms during the current pandemic. This study will help in finding the correlates of health-related concerns and interpretation of bodily concerns among medical officers in a crisis. This study also addresses the need for providing psychological first aid for the medical community as they are serving during pandemics continuously regardless of personal distress and lack of resources.
Keywords: epidemic, health anxiety, medical officers, nosophobia, interoception.

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71 Please Understand me: The Challenges of Bi-cultural Identity causing strain in Mental Wellness in Muslim Families

ORAL PRESENTATION

Presenter(s): Sheeza Mohsin, PhD.,LMFT-S, LPC	

ABSTRACT: Please Understand me: The Challenges of Bi-cultural Identity causing strain in Mental Wellness
The Muslim Community is facing mental health challenges that need attention more than ever before. We are no longer just a community of professionals who are migrating for a better life; but a robust community that comprises of the wealthy affluent while seeing a growing community of refugees and immigrants who are struggling in every facet of life.
When we look at the growing diaspora of Muslim Families in America, generalizing them based on religious beliefs is one of biggest mistakes for mental health practitioners. With representation from

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more 70 Countries, the cultural component of family dynamics as well as the level of acculturation in the Western Culture impact family dynamics and cause significant strain impacting mental wellness.
I will be focusing on

1. Intergenerational conflict in Parent Child relationship
2. Intimate Partner Relationship based on immigration and acculturation
3. Gender Roles in Family systems
4. Stigma of mental illness and neurodiversity
5. Mental Health Challenges and lack of support for men
6. How COVID-19 put relationships through extreme stress given no distractions could be used.

Participants will walk away with Learning the following concepts

1. Intergenerational conflict
2. The dilemma of bi-cultural identity impacting our goals, values and way of life
3. Compassion fatigue in families with Mental Illness or Neurodiversity
4. Stigma of help seeking behavior in men
5. How Gender defined roles impact the Mental Health of Women
6. Key components of Healthy relationships
7. Self Care and its importance

All topics will be introduced with open ended questions to encourage dialogue and relatability.

The goal of the session is for participants to understand their relationships better and feel relief in finding community in their challenges.

All of the above will be discussed with the framework of understanding inequities and challenges related to being one of the most stigmatized communities in America.

73 Career Satisfaction of US Muslim Female Physicians
POSTER SESSION

Presenter(s): Hager Alkhafaji	Anisah Al-Qadi

ABSTRACT: Background: Despite growing research, the prevalence and predictors of career satisfaction have not recently been studied among Muslim women physicians. It is expected that similar factors identified in general physician populations such as work-life balance, work autonomy and specialization will contribute to career satisfaction in this population as well.

Methods: A random sample (n = 49 respondents; response rate 82%) of US Muslim women physicians were surveyed. Using univariate and multivariate analyses, personal and professional characteristics were examined that correlated with 3 major outcomes: career satisfaction, desire to become a physician again, and desire to change one's specialty.

Results: Muslim women physicians were generally satisfied with their careers, with only 13% indicating they would have selected a different career. However, 43% indicated they would have selected a different specialty. The top contributors to career satisfaction among participants were interest in the work they are doing ($r = .49$, $p < .01$), the support they receive at work ($r = .47$, $p < .01$), the patients they are working with ($r = .58$, $p < .01$), and work-life balance ($r = .44$, $p < .05$). Additionally, participants who had children (M = 3.53) expressed more work-life balance than those without children (M = 2.80), $t(28) = 1.72$, $p < .10$. Finally, the seventeen participants indicating they would have

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selected a different specialty were found to be less satisfied with the patients they work with, $t(26) = 2.55$, $p < .05$, than their counterparts.

Conclusions: The majority of Muslim women physicians report satisfaction with their careers. Recruitment and retention of Muslim women physicians involves many of the same correctable factors found among physicians in general, though a larger study is needed. It is important to address these factors to improve overall career satisfaction.

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78 Ancestral Reverence and Intergenerational Ritual : Mitigating Social Cultural and Spiritual Isolation

POSTER SESSION

Presenter(s): Yusuf Jones	

ABSTRACT: It has been my experience as a mental health advocate and mental health first aid practitioner that resistance to feelings of disengagement and social isolation, including those caused by the COVID can be strengthened by individual and collective rituals of ancestral remembrance and intergenerational engagement.

Currently, COVID-19 physical distancing spotlights the negative effects of social isolation on mental health, but numerous studies have indicated that isolation, and the loneliness that can result, were a widespread problem even before the pandemic. The virus and associated imposed restrictions had negative impacts on the psychological wellbeing of individuals, families and communities.

Measures related to social distancing rules, stay-at-home orders, business lockdowns, and curfews have in many cases eroded community and even familial relationships by drastically reducing opportunities for physical face-to-face interaction. The effect on family life has been significant, both by increasing proximity among those forced to shared confined spaces during lockdowns and by keeping families apart to minimize the likelihood of infection.

Social isolation's adverse consequences range from sleeplessness to a compromised immune system function. Loneliness has long been associated with higher levels of anxiety, depression, and suicide rates. Isolation and loneliness are also linked to poor cardiovascular health and reduced cognitive function. Social isolation has also been linked to higher risks of premature mortality.

Activities and experiences that reinforce a sense of spiritual, cultural and relational connectedness mitigate social isolation. Engaging in the traditions and practices of one's cultural heritage can be a psychologically meaningful experience that engenders feelings of connection. Efforts to learn more about and connect to ancestral cultures have psychological and emotional benefits that are especially useful when the usual sources of connection and support are significantly diminished by physical distance.

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84 Scale for Positive Identification of Jinn Possession

POSTER SESSION

Presenter(s): Hamidi Abdul Rahman	

ABSTRACT: The belief in jinn possession is deeply rooted amongst Muslims. A previous quantitative research has identified 23 significant symptoms of jinn possession. The loadings of the symptoms were used to create a scale for positive identification of jinn possession. The scale aims to provide the easy

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identification of jinn possession without knowing the complexity of jinn possession. The scale can be used for early identification of jinn possession or identification of jinn possession cases amongst mental health patients. 1088 data samples from the previous research, comprising of 530 cases of jinn possession and 588 cases of non-possession, were used to create the scale. The score of every sample were calculated, and the computed data were analysed using Receiver Operations Characteristics. A cut-off score of 1.9 was obtained to indicate those considered to have jinn possession. A new set of 188 participants were recruited to validate the scale by comparing the diagnosis according to the scale with that of ruqyah. 109 participants were diagnosed as having jinn possession by the scale, with 108 of them confirmed by ruqyah giving a success rate of 99.1%. The scale is a useful instrument that health professionals can use for positive identification of jinn possession without the need for learning ruqyah. Suspected cases of jinn possession can then be referred for complementary treatment with confidence

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86 Qawwam Man Family Leader Wellbeing in Facing VUCA World: Al-Ghazali Chaliphal Qualification Measurement Model
POSTER SESSION

Presenter(s): Ahmad Aizuddin Md Rami	Siti Aishah Hassan

ABSTRACT: During such a quickly-changing and unpredictable environment, family leaders must fully understand those changes and their impact on their family and then develop approaches to manage these changes. Now, the world is facing new challenges, requiring family leaders to be prepared to face the VUCA world. Specifically, they are dealing with the environment that today's leaders are leading-the new reality of the increasingly complex world: volatility, uncertainty, complexity and ambiguity. The impact of these changes has had a social impact on family well-being. Despite there are various instrument available to measure leadership for industrial organization, there is lacking measures on Muslim family leader wellbeing. Although good leadership in the family is required, theories and research in this field are still very limited family leader wellbeing. Therefore, this study aims to develop a new measurement model for Muslim Family Leader Wellbeing (MFLW). Deductive content analysis with critical thinking and asking expert opinion are used to develop the framework based on leadership theory in Nasihat Al-Muluk and theory of human wellbeing needs in Al-Mustasfa Min Ilm Al-usul by Al Ghazali (1058-1111). Al-Ghazali had conceptualized two domain and ten dimensions of leadership characteristics.   For wellbeing, al-Ghazali had hierarchically categorized the needs into basic needs, complementary needs and desirable needs. There are five necessity needs for human wellbeing (i) religion (ii) soul (iii) mind (iv) descent and (v) wealth. Accordingly, we developed a hierarchical measurement model for MFLW. The measurement model describes the three rank of hierarchical needs for MFLW. Items for the measures of MFLW reflects the characteristics of the family leader in order to achieve wellbeing for the whole family. Evidence for the sound psychometric properties measures on MFLW may be provided using Rasch Measurement Model Analysis.Theoretically, the recently proposed MFLW measurement model helps to expand the existing knowledge in leadership theory and well-being theory. Practically, MFLW measures can be used to identify the characteristics of Muslim family leaders and their wellbeing that may affected directly and indirectly to family system and society in the VUCA world. Accordingly, it will help the Ministry of Women, Family, Community Development to formulate a new relevant policy of family leadership program.

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87 Fragilities Unmasked via continuance used computer implemented genogram: Reclaiming Ibnu Al-Kalbi Geneology Artifact
POSTER SESSION

Presenter(s): Mohammad Asraffuddien Basri	Siti Aishah Hassan, Dharatun Nissa

ABSTRACT: Fragilities Unmasked via Continuance Used Computer Implemented Genogram: Reclaiming Ibnu Al-Kalbi Geneology Artifact

Since the outbreak of COVID-19 pandemic, the world has been facing unprecedented challenges, especially among healthcare workers. Understanding family genealogy not only may provide strength and support to clients but also prevent viciousness and unmasked fragilities. Genogram describes the dynamic of family genealogy in at least three generation with pictorial diagram, may help facilitate clients to reach a deeper understanding of their own life experiences. Despite counsellors have high perceptions of the usefulness of genogram; the complexity of paper and pencil hand-drawing genogram may hinder the usage of genogram in the counselling session. Hence, an efficient therapeutic tool computer-implemented genogram (CIG) is needed to be on continuance use. Objective (i) to reclaim genealogy artifact in Jamharat Al-Nasab by al-Kalbi and (ii) to develop a framework for continuance behaviours in using computer-implemented genogram (CIG). Method. Deductive content analysis and cross-sectional studies, n= 86 among counsellor trainee. Finding. 1. Genealogy is an important and authoritative organising principle among Muslim, genealogy a distinct topic with its own methods and genealogical framework meant to explain the relationships among all Arab tribes and, more broadly, the history of humanity. CIG made possible a significant commodification of this knowledge. 2. Counsellor trainee perceived highly important of genogram, yet few of them use in counselling sessions. Conclusion. A new framework for continuance behaviour using CIG includes Al-Kalbi genealogy, counsellors' training self-efficacy, perception of usefulness, and continuance intention and continuance behaviour on using CIG. Implication. Theoretically, the framework for continuance use CIG helps explore client's strengths and weakness by understanding genealogy as a sense of membership in a transhistorical community that crosses national borders. Practically, continuance use CIG is cost effective by shorten the exploration phase in counselling session.

88 Unmasked Fragilities with Ghazali's Maqasid As-shariah Framework Dyadic Discernment Scales among Youth in Marital Conflicts
POSTER SESSION

Presenter(s): Mohd Hamdan Bin Mohamed Nordin	Siti Aishah Hassan, Dharatun Nissa

ABSTRACT: Unmasked Fragilities with Ghazali's Maqasid As-shariah Framework
Dyadic Discernment Scales among Youth in Marital Conflicts

Unprecedented challenges of COVID-19 have increased for psychological helps due to fragilities of social isolation. Divorce is highest among Muslims especially youth in Malaysia. Objective. To develop and validate Dyadic Discernment Scales (DDS) among youth in marital conflicts. Method. This study involved two phases; (1) Development phase;(a) Scale conceptualisation and (b) Scale development, (2) Validation phase (a) Face and content validation, (b) Pilot study and reliability (c), construct

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validation, (d) Criterion validation. Finding: 1. Dyadic discernment can be defined as a wise decision-making process, the outcome of which is determined by the of couples who are in marital conflict on whether to choose (i) maintain status quo, (ii) reconciliate and improve their marital interaction and increase marital satisfaction; or, (iii) divorce and work on individual well-being and custodial arrangement. 2. DDS is meant to help youth in conflicts to discreate between harmful and beneficial decision-making. Construct of wise-decision based on maqasid as-shariah (i) hierarchy needs of DHT, (ii) beneficent vs maleficent, (iii) specific beneficent vs general beneficent 3. CVR among expert panel is >.80 indicate content validity. Field Study Expected: 4. Alpha Cronbach > .80 indicate the highly reliable items of DDS. 5. Exploratory Factor Analysis indicate there are 3 constructs emerged with 50% variance explained from 30 items with factor loading >.6. CFA results validate the 3 constructs with fit indices >.90. There are significant relationships between DDS and attitude towards marriage and divorce indicate for criterion validity. Conclusion. DDS is a reliable and valid instrument that help client make wise and informed decision on their marital relationship. Implication. Result DDS can be used in assessment intake for counselling and case management standard operation process in District Religious Department and Syariah Court, thus help to unmasked fragilities among youth with marital conflicts.

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89 Unmasked Fragilities of Social Isolation and Social Inequalities: Ibnu Al-Arabi Structural Family Therapy for Parents of Children with Autism
POSTER SESSION

Presenter(s): Ahmed Kamel Alhorany	Prof. Dr. Siti Aishah Hassan, Muhammad Hazim Mohd Aminuddin

ABSTRACT: Unmasked Fragilities of Social Isolation and Social Inequalities: Ibnu Al-Arabi Structural Family Therapy for Parents of Children with Autism
During the MCO, a spike in gender-based violence and mental health issues has been reported. The closure of schools and childcare centers means more burdens of household chores and domestic care to women and girls. They face higher risks of unemployment and school absenteeism, which may lead to increased gender inequalities and a power imbalance. Ibnu Al-Arabi had succinctly described the lofty positions of woman as mother and man as husband are equitably worth based on piety. Objective. This study aims to innovate Ibnu Al-Arabi Structural Family Therapy (ASFT)) for Parents of Children with Autism. Method. Deductive content analysis and Randomized Control Trials of 60 Jordanian parents of children with autism on marital adjustment and parenting stress. Findings 1. ASFT emphasize family as an open system that respond and adjust to the outside world challenges, empowering parents and their positions in parental subsystems and children in siblings' subsystems and their boundaries. The therapeutic goals of SFT includes restructuring interactional patterns, mother- child dyadic interaction is trice more powerful as compared to father-child. 2. Muslims and Asian are collectivist society and thus more enmeshed in comparison to Euro-American families; family enmeshment may not be considered family dysfunctional rather as the inherent strength of families. 3. The parents of children with autism had a mean increment in marital adjustment of 48% and a mean reduction in parenting stress of 34% in the experimental group during the post-test, but insignificant changes in the control group. Conclusion. The fragilities of social isolation and social inequalities of women as mother of children with autism may likely be unmasked with ASFT. This study

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provides theoretical and empirical evidence to improvise a new model of structural family therapy named as Al-Arabi Structural Family Therapy.	

90 Al Balkhi Cognitive Behaviour Therapy for Unmasking Fragilities and Social Isolation: Randomized Controlled Trials on Depression and Sexual Satisfaction among Menopausal Women
Poster Session

Presenter(s): Siti Aishah Hassan	Neda Deylami

ABSTRACT: Psychological factors in the uncertainty of COVID-19 pandemic play important roles in the sexual desire, and satisfaction of menopausal women and may result in increase of fragile feelings and social isolation. However, the assumption that depression among women leads to less sexual satisfaction, and more sexual problems during COVID-19 remains interpretive.

Menopause is a multidimensional process that contributes to complex interactions between physiological and psychological factors, which all 45-55 year-old women will experience. During the transition to menopause, women may experience changes in sexual functions due to three factors. First, women's sexual interests may lessen as a result of psychological disorders. Second, women's sexual functions may suffer from menopausal symptoms, which produce discomfort, thus lessen sexual desires. Third, cultural background towards sexual satisfaction of middle-aged women may also be a significant factor in sexual behaviour.

Objective- Previous research has shown the efficacy of Al Balkhi Cognitive Behaviour Therapy (Al Balkhi-CBT) in reducing depression, yet its effect on increasing sexual satisfaction is not well documented. In this study, a randomised controlled trial design was used to examine the effect Al Balkhi-CBT on depression and sexual satisfaction among menopausal women.

Method- A total of 72 depressed menopausal women was randomly assigned in experimental group with eight sessions Al Balkhi-CBT as well as a waitlist control group. Depression and sexual satisfaction were measured using BDI-II and ENRICH, respectively at T1 (pre-treatment), T2 (post-treatment) and T3 (follow- up).

Result- Findings from the RM-ANOVA indicated that Al Balkhi-CBT effectively reduced depression and increased sexual satisfaction between pre and post-treatment and sustained after 6 months of follow up with large effect sizes.

Conclusion-The results showed promising evidence for the efficacy of Al Balkhi-CBT for depression and sexual satisfaction among menopausal women. Accordingly the feeling of fragilities and social isolation likely is reduced.

Key words: Al Balkhi Cognitive Behaviour Therapy, Menopause, Depression, Sexual satisfaction, Counseling

91 Unmasked Fragillities with Self Determination among Opiate Dependent in Methadone Treatment: A randomized controlled trials on Individual Islamic Psycho-socio education.
Poster Session

Presenter(s): Engku Mardiah Engku Kamarudin	Siti Aishah Hassan

ABSTRACT: Abstract: The concept of self-determination helps unmasked fragilities individual experiences of social isolation and inequalities with internal controls and emphasises the importance

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of self-determined motivation in addiction treatment. The study was designed to evaluate the effect of individual Islamic psycho-socio educational treatment based on Islamic intergrated self-awareness and self-determination theories (i-SEAZ) toward self-determination among opiate-dependent patients in Methadone Treatment (MT). We randomly assigned 75 methadone patients from five methadone clinics to the experimental (n=38) and control groups (n=37). The experimental group received ten individual i-SEAZ sessions, while the control group received MT only. We used the Treatment Motivation Questionnaire (TQM) to assess the effect of self-determination with four sub-constructs; External Motivation, Internal Motivation, Treatment Confidence, and Seeking Help. The evaluation was carried out twice, before (as pretest) and after (as posttest). The results showed a significant improvement in self-determination in the experimental group. However, sub-constructs analyses revealed significant improvement in External Motivation but not in Internal Motivation, Confidence of Treatment, and Seeking help. Thus, the i-SEAZ seems to effectively improve self-determination, particularly on the external motivation for socialtization of opiate-dependent patients. Further studies would be desirable to deepen the effectiveness of i-SEAZ in other drug treatment modalities. This study hopes to contribute to the broader use of evidence-based treatments such as i-SEAZ to counselors in improving the self-determination for decreasing fragilities among opiate-dependent in Methadone treatment.

Keywords: Methadone Treatment, Motivation Opiate-Dependents, Psycho-education, Islamic Self-Awareness Self-Determination

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94 Improving of Dyadic Conflict Management Styles for Unmasking Fragilities and Social Isolation among Father with their Adolescents Sons
POSTER SESSION

Presenter(s): Neda Deylami	Assoc. Prof Dr. Zainal bin Madon

ABSTRACT: The feelings of fragile and intense stress among family heads -fathers- during of COVID-19 outbreak have elevated levels of extraordinary feelings of fear and uncertainty, bio-psycho-social health problems, marital and financial difficulties, social isolation, and education problems that can trigger conflict with their child adolescents during a very crucial period whereby young adults experience rapid changes in their life and with parental relationships. Both adolescents and parents are a mutually regulated system that emotionally connected (attachment style) with each other may exert interdependent influences on interactions quality. However, the literature on conflict management is largely focused on romantic relationship and very little consider how the interaction between father and son effect on conflict particularly in the dyadic approach. Objective. This study interested to evaluate how conflict behaviours in reciprocal relationship between Iranian father and son can be influenced by own and partner's attachment style to unmask social isolation. Method. The current study conducts a cross-national study in the correlational research design by using APIM in SEM. The pairs of father with son in the late adolescence (N dyads =200) were recruited from Shiraz-Iran. Data collected by Attachment Inventory (Bartholomew & Horowitz, 1991) and Communication Conflict Style Typology (CCST; Guerrero et al., 2014). Result. This study is under-progressing, however is expected that: 1. Collaborating and compromising styles are (a) positively associated with one's own (actor effect) and one's partner's (partner effect) level of secure, and (b) negatively associated with preoccupied, dismissive, and fearful attachment. Conclusion. Father-son attachment styles have dyadic effect on own and partner conflict management style.

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Implication. The result can be shed light beyond traditional assessment and achieved a more holistic understanding about conflict management. The finding will be implied for family psychologists for improving their therapeutic insight and provide the most effective strategies for parents and adolescents.

Key words: Attachment style, conflict management style, dyadic interaction, fatherhood, adolescence, and APIM.

72 Islamic Psychology Discussion Panel ORAL PRESENTATION	
Presenter(s): Hooman Keshavarzi	
ABSTRACT:	

75 From Hatred to Healing: A Muslim Psychiatrist and Community Leaders Experience ORAL PRESENTATION	
Presenter(s): Javid Sukhera	

ABSTRACT: Anti-Muslim hatred and prejudice is commonplace, yet, rarely does at hit so close to home. In June of 2021 in London, Ontario, Canada, a Muslim family were out for an evening walk. 4 of them were murdered in an act of Anti-Muslim hatred. The local community were grief stricken, while the entire world was traumatized. In the midst of this unimaginable scenario, Dr Sukhera served as a psychiatrist and community leader. During this session, he shares his experiences of personal and professional pain and growth. He will also provide implications for practitioners and community leaders. In addition, the session will also discuss how to apply theories of racial trauma to address anti-Muslim prejudice and build capacity for culturally sensitive, trauma and violence informed behavioral health services.

76 Global Health in the MENA Region amidst Pandemic Environment: Perspectives, Challenges and Opportunities ORAL PRESENTATION	
Presenter(s): Adnan Hammad, Ph.D	

ABSTRACT: The impact of the COVID-19 pandemic on overstretched and unprepared health systems is tremendous. The pandemic resulted in the collapse of economic and healthcare systems of several MENA countries, while others managed the pandemic in an acceptable manner. The purpose of this presentation is to Share experiences and increase awareness about policies, practice, research, and innovation to address health challenges facing the MENA region; and Shed light on how we can build global health bridges and improve on global health partnerships strategies and outcomes. The MENA Region spans from Morocco in the West to the Arab Gulf in the East. It is inhabited by 436 million people in 22 countries characterized by a diverse range of socioeconomic status and health challenges. The region faces multiple political, economic, social, and environmental challenges, including the implications of COVID 19 on health, education, agriculture, health security systems and economies. The United Nations High Commissioner for Refugees (UNHCR) estimates that global forced displacement has surpassed 80 million at midyear of 2020, due to persecution, conflict, and human rights violations. Of those displaced, roughly 35 million (almost 50%) live in the MENA region, with

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31% of this population being children. These multiple crises have exposed and undermined the fragility of the health and social care systems and poor governance in these countries. The COVID-19 pandemic added insult to injury.

77 The FYI Workshop
ORAL PRESENTATION

Presenter(s): Sameera Ahmed, Ph.D	

ABSTRACT:

96 ICNA Relief: Families Served and Programs Initiated During Covid 19
ORAL PRESENTATION

Presenter(s): Amber Haque, PhD	

ABSTRACT: Covid 19 devastated many individuals and families globally between 2019-2021. The effects of covid were not limited to social and economic challenges; there was also an immense psychological toll on many, including children. ICNA Relief programs were highly active in mitigating the difficulties of many families in the US. This talk will focus briefly on ICNA Relief programs related to family services, health-related interventions, and hunger prevention related to covid interventions. The discussion will also address counseling services, data analysis in the above areas, challenges faced, and recommendations for the future.

97 Pakistan's COVID-19 Outbreak Preparedness and Response: A Situational Analysis
ORAL PRESENTATION

Presenter(s): Furqan B. Irfan, MBBS (MD), PhD	

ABSTRACT: The COVID-19 pandemic continues to devastate countries around the world. Pakistan has had a largely successful control strategy with fewer hospitalizations and mortality than its neighboring countries of China, Iran, and India. The aim of our study was to assess Pakistan's state of preparedness for and response to the COVID-19 outbreak, including its multifaceted approach in surveillance, response, and diagnostic services. The study was a situational analysis based on the 2020 World Health Organization COVID-19 Strategic Preparedness and Response Plan. The authors collected national data from January to August 2020 from the government of Pakistan's COVID-19 website and Pakistan's Directorate of Central Health Establishments. We also conducted an extensive review of recently published articles on COVID-19, literature, news alerts, and publicly available data on COVID-19 in Pakistan. To address the COVID-19 pandemic, the country drafted a national action plan, developed mobile applications and the national 1166 helpline, conducted thermal screening and active case finding at all points of entry, and established and strengthened a surveillance system for contact tracing and case-based surveillance, with coordination at the federal and provincial levels. Additionally, a total of 134 laboratories have been designated in major cities for testing of COVID-19; 735 hospitals have been designated for the management of cases in isolation wards at federal, provincial, and regional levels; and dedicated quarantine places have been ensured. Despite being a resource-constrained country, the government of Pakistan has mounted a coordinated national effort using the best available resources. The government is rightly focusing on 4 major areas—surveillance, management, response, and coordination—in controlling the COVID-19 pandemic in Pakistan.

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100 Wrestling with Guilt: Comparing Muslim and White Americans' Collective Guilt Experiences ORAL PRESENTATION
Presenter: Lina Saud, PhD
ABSTRACT: Collective guilt is an aversive emotional reaction to ingroup blame that motivates corrective action. Extensive research has examined collective guilt among Whites for historical atrocities such as slavery or colonialism. To date, minorities' experiences of collective guilt have been largely ignored. This research tests for the first time a Cross-Status Model of Collective Guilt that compares Muslims and White Americans' reactions to blame for in-group extremism. Yielding to group blame was expected to predict collective guilt and intentions to repair harm from ingroup transgressions regardless of group status. Unique moderators of acquiescing to group blame were expected: ingroup identification would moderate reactions to blame for dominants, while linked fate and awareness of disadvantage would moderate responses to blame for minorities. White (dominant; N = 913) and Muslim (minority; N = 1073) Americans were recruited to assess responses to ingroup blame for violent extremists from their respective groups. Collective guilt was pervasive among Muslims. Whites resembled Muslims in their yielding to group blame, where the three aforementioned moderators behaved similarly across status in three serial moderated mediation models. Data from a replication sample of Muslims (N = 536) reaffirmed the patterns found in the original sample. The implications of these findings are discussed.