

13th Annual Muslim Mental Health Conference

April 2-3, 2021

THEME: *Restorative Healing and Liberation in Context*

ONLINE

Times listed are Eastern Daylight Time (Michigan) (UTC/GMT-05:00)

Full Abstracts and Bios

Friday, April 2, 2021

8:00-9:00 am Poster Presentations

20 Barriers Faced by Muslim Children in Receiving Treatment for Autism Spectrum Disorder: A Case Report - Abbas Naqvi, M.D. & Asjad Bashir

Autism Spectrum Disorder (ASD) is a pervasive neurodevelopmental disorder characterized by deficits in communication, social interactions, and stereotyped or repetitive behaviors. Timely access to early interventions can significantly improve the lives of children with autism. However, religious beliefs have emerged as unlikely barriers to the diagnosis and treatment of ASD. These cultural dogmas often determine whether or not families discuss their child's relevant symptoms with physicians at all, let alone seek out early intervention. As a result of the prevailing religious beliefs, these children are increasingly vulnerable to the denial of these services, ultimately impacting their functionality as adults. There is a paucity of literature on the barriers to treatment faced by Muslim children with ASD and how clinicians can help overcome them in the U.S., as well as on a global basis. Surveys have shown that there is a significant lack of awareness of ASD in many Islamic countries, and even among those who have appropriate knowledge and are willing to seek treatment, there is a shortage of resources and services available for affected children. We present the case of a 10-year-old Muslim boy from Pakistan who was hospitalized with explosive behavioral outbursts and auditory and visual hallucinations due to underlying ASD. While the diagnosis and treatment may have seemed clear to the clinicians and patient's mother, his extended family, including deeply religious grandparents and father, refused to accept his condition, delaying therapeutic services as well. With collaborative effort, including culturally and religiously sensitive counseling and support, we successfully treated this patient and educated his family. In this poster presentation, we discuss specific barriers to treatment for Muslim children with ASD, and examine various clinical approaches focused on increasing awareness, education and intervention for patients and their families.

Supervisor: Ateaya Lima, M.D.

Dr. Lima serves as the Director of Consultation & Liaison Psychiatry at Jamaica Hospital.

Presenter: Abbas Naqvi, M.D.

Dr. Naqvi is currently a PGY-2 Psychiatry Resident at Jamaica Hospital.

Co-Presenter: Asjad Bashir, M.D.

Dr. Bashir is currently a PGY-2 Psychiatry Resident at Jamaica Hospital.

Contributing Author: Muller Pierre-Louis, Medical Student

Muller is a third-year medical student at Ross University SOM, currently rotating with the Psychiatry Department at Jamaica Hospital.

30 Muslim mental health in Brazil: violence, islamophobia and social suffering - Camila Motta Paiva, PhD Candidate

The presence of Muslims in Brazil is best known due to the Arab migration flows. However, the first communities were built in the first half of the 19th century by the Malese, enslaved African Muslims. Concerning the converts, the popularization of Islam in the ghettos stands out. Inspired by Malcolm X, young people work hard to spread the religion, emphasizing its social justice message. Depression and anxiety disorders have alarming rates in Brazilian society as a whole: Brazil has the highest rate of depression in Latin America and anxiety disorders affect 9.3% of the population, which ranks Brazil as the most anxious country in the world (WHO, 2017). Muslims are not immune to these issues and, to understand mental health in Brazilian Islamic communities, we need to reflect on the social dimension of this theme. According to Schwarcz (2019), the myth that Brazil would be a “harmonic and conflict-free country” persisted for a long time: Brazilians prefer to see themselves as peaceful and tolerant, ignoring the fact that the country was formed by the language of colonization and slavery and that the social issues we face today - violence, poverty, hunger, homelessness, insecurity - have a “face”, completely crossed by class, gender and race, layers of oppression that consolidated a profound structural inequality.

Muslims have been underrepresented in the national psychological literature, and the author's ongoing doctorate on mental health in Brazilian Islamic communities is a first attempt to constitute that field. This communication aims to present the Brazilian Muslim women views on this matter: during this ethnographic research, some of them brought up a series of vicissitudes, contingencies and hostilities that permeate their context, highlighting the social suffering they live, due to violence and marginalization.

Keywords: Mental health. Islamic communities. Social suffering. Ethnography. Islam in Brazil.

PhD Candidate in Psychology at University of São Paulo (USP), Brazil: develops the thesis entitled “Body, mind and heart: an ethnography of mental health in Brazilian Islamic communities”. During the master's degree, worked on the theme of sexuality in Islam with Brazilian Muslim women. Associate researcher of GRACIAS - Group of Anthropology in Islamic and Arab Contexts (University of São Paulo, Brazil).

37 Muslim Women's Collective: A psychoeducation and support group organized by and for Muslim women to promote collective healing - Qurat-ul-ain Gulamhussein, PhD Candidate

Islamophobia impacts Muslim mental health in the US (Pew, 2017; Samari et al., 2018). Mosques facilitate both worship and dialogue around issues faced by community members (Amri & Bemak, 2013). In 2018, a local mosque in suburban Minnesota serving a Shia and majority South Asian community hosted a panel discussion, inviting a Muslim psychologist and a Sheikh (religious leader). They discussed integrating religious practices and psychological health services to address individual and systemic level challenges. Following a large turnout, feedback was received from women about the need for a Muslim women's psychoeducation and support group. While most research focuses on church-based groups, preliminary research on mosque-based groups indicates that integration of religious and psychological health services and leadership by Muslim women themselves is effective (Nguyen et al., 2013; Vu et al., 2018; Padela et al. 2019).

Thus, I (as primary facilitator, mosque attendee, and Counseling Psychology PhD candidate) and four women at the mosque organized the Muslim Women's Collective (MWC). Objectives included learning about mental health and supporting one another while navigating personal struggles, along with racism, sexism, and Islamophobia. We launched MWC in March 2020 and have met four times to date.

Five to twenty women of different ethnicities have participated each time, age ranging from 18-70. We transitioned from (90 min) in-person to Zoom meetings to continue support through the COVID-19 pandemic and the local George Floyd uprisings. In this poster session, I will discuss emerging themes, such as collective healing as Muslim women, weaving of Shia practices (Fatemi, 2018), strengthening of intergenerational bonds, and voicing of needs to be addressed at the larger mosque level. I will also discuss my shifting roles as facilitator. Throughout the poster session, I will engage in dialogue with audience members on strategies to best offer culturally responsive group services for Muslim communities.

Qurat-ul-ain Gulamhussein is a PhD Candidate in the Counseling Psychology program at the University of Minnesota–Twin Cities. Her research and community involvement revolves around identity development, socialization, and resilience in Muslim communities in the United States.

40 Sakina Wellness Services Needs Assessment: What is important to the Gen Z Muslim? - Alina Raza, EdD Candidate

Muslim youth are disproportionately struggling with intergenerational trauma coupled with discovering their Muslim identity in a Western world. Understanding their needs from their experiences is a crucial first step in facilitating the healing process of the Muslim youth collective.

Alina Raza is an EdD candidate at the University of Toronto currently working as a Psycho-Educational Consultant with the Ottawa Carleton District School Board (OCDSB). She holds a B.Sc in Psychology and in 2019, she graduated with a Master of Arts in Developmental Psychology. Through work with multiple non-profit organizations, Alina has experience working in the fields of child development, autism, family resilience, crisis intervention, educator burnout and curriculum development.

Parallel Session A

9:30-11:00 am

Liberation Psychology

CME eligible

13 Am I me and who's she? Liberation Psychology, Historical Memory, and Muslim Women - Sarah Huxtable Mohr, MSW, MA

ABSTRACT: One of the central underpinnings of Islamophobia is the theoretical construction of Muslim women as “Other”. Going hand in hand with colonization, the overall Orientalist imaginary has depicted Muslims as misogynistic, homophobic, and gynophobic in contrast to the normal and enlightened Western European subject. Liberation psychology, as a field of decolonial work, emphasizes several main tasks one of which is the recovery of historical memory in relation to how humans see each other and the world. This presentation builds on the psychological work of recovering historical memory to emphasize the Indo-European origins of misogyny and patriarchy and the subsequent cover-up of this history as a part of the legacy of colonialism and current narratives of Islamophobia. The clear conclusion is that the work of psychology should focus on conscientization, decoding reality to uncover the true nature of our society, thus building new, revitalized understandings of human existence.

Martín-Baró, I. (1994). Writings for a liberation psychology. (A. Aron & S. Corne, Trans.) Cambridge,

Massachusetts: Harvard University Press.

Mohr, S. (2019). Liberation psychology from an Islamic perspective: Some theoretical and practical implications of psychology with a telos of justice. *Journal of religion and society*. 21.

Mohr, S. (2020). Am I me and who's she: Liberation psychology, historical memory, and Muslim women. *The Islamophobia Studies Journal*, 2 (5), IN PRESS.

Born and raised in the SF Bay Area, she has a passion for serving her community. She has a Masters in Social Work from California State University, East Bay (2017) and a Masters in Religion and Psychology from the Graduate Theological Union with a Certificate in Islamic Studies (2009). She is committed to the field of positive psychology, focusing on solutions for all people and the planet for health and happiness.

24 Grounding Liberation in the Legacies of our Foremothers: A Healing Justice Approach to Spiritual Identity Affirmation and Community Action - Jaylan Abd Elrahman, Ed.M.

This presentation will explore a community initiative that aims to employ healing and transformative justice principles to support the nurturing of spiritual growth, emotional health and community wellness. Malikah is a collective of women of color trainers, organizers and facilitators that are dedicated to building power for self and community by resisting all forms of gender-based violence. The Spirituality Series creates space for advancing the goals of: (a) deepening understanding of the life stories of female historical figures in Muslim community history; (b) reflecting on the Divine Wisdom that frames their lives; (c) deriving strength from their example of survival and influence; and (d) discussing strategies to revive and honor their legacies in community consciousness through individual and collective action.

Each session roots itself in the healing and generative power of storytelling and narrative sharing that connects past, present and future. Within the context of uplifting the various experiences of Muslim womanhood, we create space to explicitly links the legacies of our foremothers with the inequities, injustice, and violence often experienced by women- and historically challenged by women- within and outside Muslim community spaces throughout time. We wish to normalize the acts of naming and reflecting on the ways these dynamics are intimately related to experiences related to mental, physical and spiritual wellness. Indeed, in the tradition of liberation and feminist psychology, our group holds that acting for social change is also integral to wellness.

The group brings to life the histories of unsung heroines; “mental mentors” who allow us to witness, testify to and support the act of rejecting practices that dishonor their legacies and promote transformative change. The group is currently comprised of members from over six countries, is inclusive of multiple faith traditions and is led by Muslim mental health professionals.

Jaylan Abd Elrahman, M.Ed., is currently pursuing a Ph.D. in Counseling Psychology at the Bouvé School of Health Sciences at Northeastern University, seeking to explore the interplay between liberation psychology, decolonization and therapeutic practice. She holds an M.Ed. in Human Development and Psychology from Harvard University's Graduate School of Education and a B.A. in Psychology from Wellesley College. She has been actively involved in community work across the nation for the last 9 years.

Parallel Session B
9:30am - 11:00 am
Muslim Youth
CME eligible

48 Social Connectedness, Self-Compassion and Tolerance for Disagreement among Madrassah Students - Sara Mahmood MPhil & Mahira Ahmed

In the Pakistani social setup, madrassah students form a pivotal part of the society. This study investigated the relationship of social connectedness and self-compassion with tolerance for disagreement among madrassah students. It was also hypothesized that social connectedness and self-compassion would likely to be the predictors of tolerance for disagreement among madrassah students. Moreover, there would likely to be a gender difference in social connectedness, self-compassion and tolerance for disagreement among madrassah students. Purposive sample of 250 madrassah students with age range of 19-25 years was taken from four registered madrassahs of Lahore. The result of correlation analysis revealed that social connectedness had a significant positive correlation with isolation and overidentification dimensions of self-compassion. Hierarchical regression analysis revealed that gender significantly negatively whereas residential status and isolation subscale of self-compassion significantly positively predicted the tolerance for disagreement. Moreover, t-test revealed that male madrassah students harbored higher level of tolerance for disagreements than females. It has great implication in the field of Islamic Psychology and social Psychology. Furthermore, it would help to improve the perception regarding the mental health of Madrassah students.

My name is Sara Mahmood, currently student of MPhil Applied Psychology at the University of Punjab, Pakistan. I completed my Bachelors of Science degree in Applied Psychology from Kinnaird College for Women, Pakistan. I have a special interest in the area of Islamic Psychology. It is a multilevel discipline which keeps on emerging in this era of globalization and ought to be explored further.

7 Acculturation and the Immigrant Muslim Youth Experience -Rakin Hoq, M.D. & Balkozar Adam, M.D.

Objectives

- Review John Berry's model of acculturation
- Understand how Islamophobia complicates both acculturation and development of Muslim youth
- Discuss how an acculturation lens can help inform best practices for both clinical and community support of developing the Muslim youth

Background:

John Berry's model of acculturation provides valuable insight into the complexity of the immigrant's psychological experience of immersion into a wholly different culture than that of their country of origin. Acculturation itself poses a significant complication to the developing adolescent as they form their own identity in relation to the peers around them (1). In an era of increasing Islamophobia, immigrant Muslim youth endure particular risk for mental health complications as they acculturate and also try to establish their own identity in Western society (2,3). What can we as clinicians and as a community do to best support our developing Muslim youth in especially trying times?

Methods:

Dr. Hoq will provide a review and analysis of John Berry's popularized model of acculturation. He will discuss how islamophobia complicates acculturation for developing Muslim youth and will review existing literature assessing the acculturation process of Muslims in Western Society. Dr. Adam will discuss acculturation stress and intergenerational acculturation family conflict. The two presenters will provide recommendations on how to optimize the support of Muslim youth through an acculturation lens.

Results:

Acculturation is a complex psychological process that is affected broadly by several variables. There are different orientations of acculturation which vary in their adaptive benefit and detriment. Growing islamophobia throughout western society increases the risk of young Muslims falling into detrimental acculturation strategies.

Conclusions:

The acculturation model provides a valuable lens through which we can better understand the Muslim youth experience and can inform both clinical treatment and community-level interventions to optimize support of Muslim youth.

Citations:

1. Balidemaj, A., & Small, M. (2019). The effects of ethnic identity and acculturation in mental health of immigrants: A literature review. *The International journal of social psychiatry*, 65(7-8), 643–655. <https://doi.org/10.1177/0020764019867994>

2. Spiegler, O., Wölfer, R., & Hewstone, M. (2019). Dual Identity Development and Adjustment in Muslim Minority Adolescents. *Journal of youth and adolescence*, 48(10), 1924–1937. <https://doi.org/10.1007/s10964-019-01117-9>

3. Hankir, A., Carrick, F. R., & Zaman, R. (2015). Islam, mental health and being a Muslim in the West. *Psychiatria Danubina*, 27 Suppl 1, S53–S59.

4. Oberoi, A. K., & Trickett, E. J. (2018). Religion in the Hallways: Academic Performance and Psychological Distress among Immigrant origin Muslim Adolescents in High Schools. *American journal of community psychology*, 61(3-4), 344–357. <https://doi.org/10.1002/ajcp.12238>

Dr. Hoq is a child and adolescent psychiatry fellow at NYU Grossman School of Medicine and an American Psychiatric Association Diversity Leadership Fellow.

52 Use of Pornography, Religious and Spiritual Struggle among Muslim Young Adults of Pakistan - Amina Malik BS & Rabia Dasti

With the advancement of technology and globalization, use of pornography is increasing among young adults, not only in individualistic but also collectivistic countries like Pakistan as well. Its use can have negative impact on mental health, familial, and social lives of young adults. Religion such as Islam can be a source to counter such behaviors, however on the other hand religious struggle can be related to greater use of pornography. The present study aimed to find out the relationship between pornography use and religious and spiritual struggle among pornography users of Muslim young adults. It also intended to find out gender difference on pornography use, religious and spiritual struggle and amount of time spend on watching pornography. Correlational research design was used, and data was collected through google forms using purposive sampling technique. In total 385 young

adults of age 18-35 years participated, out of which 154 (Mean age= 22.29, SD=3.16) pornography users i.e., 75 men and 79 women completed the questionnaire. Cyber Pornography Use Inventory-9 (CPUI-9), Pornography Consumption Inventory, Divine, Interpersonal and Moral subscale of Religious and Spiritual Struggle scale were used as measures. The results indicated significant positive correlation between pornography use and divine, moral and interpersonal struggle. Results showed that men experience interpersonal struggle and watch pornography more than women. Moreover, it was also revealed that 19.5% men and 29.9% women spend half hour per day on watching pornography. Use of pornography has considerable effect on the lives of young adults. Therefore, policy makers must pay heed to this prevalent issues and design preventive measures to reduce its use, specially highlighting the importance of working with men and helping the young generation in resolving their religious and spiritual struggle.

Keywords: Pornography Use, Religious and Spiritual Struggle, Divine Struggle, Moral Struggle, Interpersonal Struggle, Young adults

Amina Malik, BS, is currently enrolled in Ms Clinical Psychology in Centre for clinical psychology, University of the Punjab, Lahore. I have done Bs Hons. in Clinical psychology from the same institute.

Rabia Dasti, MS in Clinical Psychology, Lecturer, Centre for Clinical Psychology, University of the Punjab Lahore

Parallel Session A

1:30pm-3:00pm

Global Politics and Muslim Mental Health

CME eligible

3 Mental Health Under Occupation: Reflections on Liberation Psychology in Palestine -Hana Masud PhD, Brad Olson, Ericka Mingo

The Palestinian need for aid is entirely a result of a decades long conflict with Israel. Western funders to Palestinian NGOs working in psychological services may have good intentions, but their traditional approaches to therapy and well-being may be inconsistent with a collective Palestinian identity of liberation. These colonizing therapies may stigmatize Palestinians as "traumatized", encouraging a defeated or passive mentality, undermining values of resistance, while ongoing Israeli oppression continues. The NGO policies and modes of work can also influence the worldview, practices, and motivations of Palestinian Mental health workers who are serving populations with much experience of violence and oppression. One goal of this qualitative research is to learn how mental health workers position themselves with respect to basic aspects of psychological colonialism (body, the other, language, imagination, etc.).

The aims are to open the horizons of possibility for decolonial practices. This research begins a dialogue with Palestinian psychologists around the dynamics of mental health work in settler-colonial war zones. The project describes and analyzes the programs, projects and directions of these NGOs, and their institutional impact on communities under colonial violence. This study additionally attempts to understand how mental health workers perceive coloniality within their organization and practice, and their readiness to engage their own practice and their clients into the process of decoloniality. One central goal of interest to the present researcher is to understand how these themes relate to theories of justice therapy and sociopolitical well-being.

Hana R. Masud, PhD is a Postdoctoral Research Fellow in Dr. Atallah's Research Team at University of Massachusetts Boston, Community Psychology from National Louis University in Chicago, USA, Dr. Masud research focuses on the coloniality of mental health services, and its impact on re-colonizing local resistance. Dr. Masud is the chair of Decolonial Racial Justice in Praxis, an initiative of Psychologists for Social Responsibility <http://psysr.org/>. Group of doctoral students, and faculty of color, committed to study the psychology of colonization, to liberate psychologists, building a movement to push for a decolonial turn. And also an active participant in the Global Psychosocial Network, composed of experts dealing with the horrors and atrocities of imperial relations, capitalism and the humanitarian crises it creates around the world. Dr. Masud aims to build collaborative partnerships with Mental health workers and marginalized communities in shared efforts to transform conditions of inequity towards wellness and justice in Palestine.

12 The Syrian Regime's Apparatus for Systematic Torture - Niveen Rizkalla, Ph.D.

The study explored the personal experiences of Syrian survivors of torture by the Syrian regime during the 2011 war. It examined the process of arrest, captivity, and torture, until survivors' release, and the impact of such extreme traumatization on their physical and mental health, and their social, interpersonal and professional lives.

Nine in-depth interviews were conducted in Arabic. Participation was voluntary and anonymous. Only oral consent was required. Audio-recorded interviews were transcribed and translated by a team of researchers, who analyzed the data according to the narrative methodology.

Major themes identified three experience-phases. 1. Pre-captivity, the Syrian regime systematically investigated participants' personal and professional lives, and their involvement in the revolution in order to build a case against them. 2. Extreme traumatic experiences in the torture dungeons, involved two sub-themes; environmental conditions and torture methods. Environmental conditions included captivity circumstances, and horrifying survival-conditions (i.e. starvation, sleep deprivation, lack of medical care, density in the cells, dreadful hygiene conditions, and extreme weather circumstances). Torture methods included descriptions of the systematic mechanisms of torture. These narrations included humiliation, beatings, electric shocks, nail pulling, hanging, drowning, rape, witnessing others being tortured, and more. 3. Post-captivity and the aftermath of torture, included adverse physical and mental health sequelae on the personal, social, interpersonal and professional lives of survivors.

Conclusions: Torture of Syrian citizens does not only include the action of captivity. The Syrian regime's torture systematic mechanism is a process that commences before captivity and continues for years after release, with multiple implications for the health and mental health of survivors and their families. Intervention agencies, host countries, policy makers and the international community must advocate for implementing a firm statement of "No Tolerance to Torture" and prosecute all parties involved in survivors' suffering and extreme traumatic experiences as a starting point for healing.

Niveen Rizkalla, PhD., Post-doctoral researcher, Mack Center on Mental Health and Social Conflict, School of Social Welfare, UC Berkeley; Sammy Baker, School of Medicine, UC Davis; Aafreen Mahmood, School of Medicine, UC Davis; Sarah Al-Samman, School of Medicine, UC San Diego; Hana Masud, PhD., Post-doctoral researcher, Atallah Research Team, Psychology Department, University of Massachusetts Boston; Salaam Sbini, Harvard Divinity School, Harvard University; Steven P. Segal, Professor of the graduate school, and the former director of the Mack Center on Mental Health and Social Conflict, School of Social Welfare, UC Berkeley.

1:30pm-3:00pm
Culture & Identity
CME eligible

4 "When I say we, I mean Black people, of course": Contrasting dividing practices in Canadian Muslim Psychoeducation - Arij Elmi, MSW, BSW, Ph.D Candidate

While Muslim Mental Health has emerged as a topic of scholarly research, little is known about the psychoeducation needs of Black Muslims in particular. This question is particularly pertinent given recent police killings of Black and non-Black/non-White Muslim men who experienced mental health issues. In this paper, I contrast two cases of psychoeducation organized by Muslim groups in Canada - one produced specifically for Black individuals, Muslim or not, and another focused on a more broadly imagined Muslim community. Though both cases use dividing practices to make mental health real, they produce different outcomes: the CMMHC works to make the neurological causes of mental health real and the FNMQ focus on making the effects of anti-Black racism real. I argue that while the CMMHC's focus on the neurological causes overcomes a perceived cultural divide between the Islamic and the secular, this synthesis comes at the expense of Black Muslims whose exclusion from the secular is ontological and not cultural. Thus, the FNMQ's strategy of placing a line/divide between Black individuals from the broader Muslim community provides Muslim Mental Health with an important starting point for understanding the impacts of European secularism on the mental health of Muslims.

Arij Elmi is doctoral candidate in the department of Social Justice Education at the Ontario Institute for Studies in Education. Her research uses decolonial Black feminisms to examine the intersections of critical Muslim studies, critical mental health and gender and sexualities. She is a Social Worker and Psychotherapist. She serves as a board of director for Hard Feelings Mental Health and the Tessellate Institute

70 Compassionate Fatigue in Muslim Providers - Farha Abbasi, M.D. & Batool Kazim, M.D.

The purpose of this session will be for mental health providers and community faith leaders to help identify and understand what specific current mental health distress and challenges that are faced by Muslim community faith leaders, and to determine what resilience factors that are commonly used by faith leaders when distressed.

Dr. Farha Abbasi is an Assistant Professor in the Department of Psychiatry at Michigan State University and core faculty member of the Muslim Studies Program. Her areas of interest are cultural psychiatry and teaching medical students how to provide culturally appropriate care to Muslim patients. She is the founding director of the Annual Muslim Mental Health Conference. She is also the managing editor of the Journal of Muslim Mental Health and Director of the Muslim Mental Health Consortium, Michigan State University. She has served on many boards and committees including Council on Minority Mental Health and Health Disparities American Psychiatric Association. She currently chairs the Mental Health Task Force for the Mayor of Lansing, Michigan. She works relentlessly and tirelessly towards one goal: Learning to coexist and go beyond our differences to reach the common point of peace and prosperity.

71 Invalidation in immigrant cultures- Is it pathological or Normative? - Shuchi Khosla, M.D., Ann Marie Botros, M.D., Kenchiro Kue, DO

Shuchi Khosla, M.D.

Ann Marie Botros, M.D.,

Kenchiro Kue, DO

Parallel Session C

1:30pm-3:00pm

Society, Politics, and Mental Health

CME eligible

Discussant: Chantal Tetreault, Ph.D.

9 Politicising Muslim Mental Health: Towards a Decolonial Framework - Tarek Younis, PhD

There is a growing recognition that mental illness should be taken more seriously within Muslim communities. In this are emerging trends to Islamicise psychology or psychologise Islam, whereby the former attempts to adapt contemporary psychological practices for Muslims, while the latter endeavours to indigenise and establish a psychology rooted firmly in Islamic traditions. Yet an extensive body of work demonstrates how Muslims are uniquely politicised across the Global North as the dominant Other to nationalist discourse. There is thus a need to underscore the significance of the political which underpins the relationship between 'Muslim' and 'mental health'. The political domain will be explored by addressing three paradigms and their particular relationship to Muslim mental health: neoliberalism, nationalism and securitisation. I argue that Muslim mental health, irrespective of approach or discipline, is unique in its ability to reproduce loyal, productive and low-risk citizens of the Nation-State. Emerging Muslim mental health models may succeed in their stated objective—alleviate suffering or raise God consciousness—but they do not address the political dimension underlying mental health practice itself. I argue that a decolonial movement must remain in constant resistance with dominant ideological paradigms and be rooted in an interdisciplinary praxis established upon the Islamic paradigm of trusteeship (waqf). This ensures suffering is neither commodified nor compartmentalised outside of the wider Western Muslim experience.

Dr Tarek Younis is a Lecturer in Psychology at Middlesex University. He researches and writes on Islamophobia, racism in mental health, and the securitisation of clinical settings. He teaches on the impact of culture, religion, globalisation and security policies on mental health.

68 Person of the Therapist: Socially Responsible Therapists -Zain Shamoon; PhD & Anthony Pennant, LMFT

Person of The Therapist (POTT) is a mental health training that requires students of the model to confront their positionality when working with clients, in order to counteract the potential of prejudicial projection, and to take accountability for power dynamics that are part of the therapeutic

relationship. Beyond what is discussed in other self-of-the-therapist scholarship, this model also considers here and now learning, and not simply conceptual considerations of counter-transference. This presentation is meant to summarize the main tenets of the POTT model, especially as it relates to ethical standards in marriage and family therapy. Personal self-attunement is an ongoing practice that needs more attention in reinforcement in our graduate programs, especially in order to serve a greater diversity of clientele. Both presenters will utilize their own training experience with the model, and their experiences in teaching it to graduate students.

Dr. Zain Shamoan completed his PhD in Human Development and Family Studies in Fall 2017 at Michigan State University. He is also a Marriage and Family Therapist (MFT), serving clients with a range of presenting problems. In March 2015, he helped launch the Narratives of Pain project, which is an community storytelling project based in Metro Detroit, and now Seattle. Currently, Zain is a professor of Couple and Family Therapy at Antioch University Seattle.

Anthony earned his Master's degree in Marriage and Family Therapy from Drexel University in 2012 and is a licensed marriage and family therapist and approved supervisor through the American Association for Marriage and Family Therapy (AAMFT). He is currently a PhD student in the Marriage and Family Therapy program at Antioch New England and is full time teaching faculty in the Couple and Family Therapy department at Antioch University-Seattle. Anthony has extensive experience in working with individuals, couples and families including Neurodiversity in children. In addition to his work with family, he has served on various nonprofit organizations including the Minuchin Center for the Family as well as the Washington Association for Marriage and Family Therapy. At this time, Anthony maintains a private practice in Seattle supporting people of color, blended families, special needs children and their families as well as the LGBT+ community.

76 Transgender Initiative in Pakistan - Muhammad Zeshan, MD

MUHAMMAD ZESHAN, MD, is a Psychiatrist and Assistant Professor of Psychiatry at Rutgers New Jersey Medical School (NJMS). Dr. Zeshan is an international medical graduate (IMG) from Pakistan. He completed his psychiatry residency training from Mount Sinai Bronx-Care Hospital, followed by a child psychiatry fellowship at Harvard Medical School-Boston Children's Hospital. In addition, he completed a two-year Infant-Parent-Mental Health (IPMH) Fellowship at UMass Boston, and Newborn Behavioral Observation Training at Brazelton Institute in Boston, MA. Dr. Zeshan has published two book chapters and 13 peer reviewed articles.

3:15-4:45 pm

Imams, Masjids & Mental Health Trainings

CME eligible

8 Virtual Mental Health First Aid Delivery -Iman Jandali, MHS & Yasmin Irfani

People across the country are experiencing feelings of stress and isolation and research from the Kaiser Family Foundation found that 45% of adults report feelings of worry and stress and the negative mental health impacts of COVID-19. In fact, more than one-third of Americans have displayed clinical

signs of anxiety, depression or both since the pandemic began. As COVID-19 is changing our daily reality, there is an important need for Mental Health First Aid (MHFA) to be available virtually. AMHP is excited to announce that we are unrolling a virtual MHFA Program to meet the mental health needs of our communities. The virtual delivery option will better equip family, friends and neighbors to help one another during these difficult times.

To date, we have trained over 90 frontline workers, Islamic school teachers and community leaders in mental health first aid and we've received an overwhelming number of positive responses about the program.

Iman Jandali discovered her passion for public health as an undergraduate student at UC Berkeley. She later decided to pursue an MPH degree from the Johns Hopkins Bloomberg School of Public Health with an emphasis in Health Behavior and Society. Upon graduating from Hopkins, she decided to move back to her hometown of Berkeley, California, where she worked as a Program Support Specialist for a global health nonprofit organization dedicated to increasing access to essential medicines and services for women and girls in developing countries. Iman joined AMHP in September 2015 with the hopes of bridging her passion for public health and serving the Muslim community.

22 (Re)introducing Mosques as Critical Spaces to Promote Well-being in Muslim Communities - Betül Alaca

The mosque holds an invaluable role in Islamic tradition; it has historically offered many religious and social services for its communities, while also addressing political affairs of the time. Today, with the increase in Muslim populations in Canada comes the need for more services and programs geared towards supporting Muslim individual and community mental health. We must utilize the full potential of mosques in supporting Muslim communities and revive the Islamic notion that mosques are hubs for service provision. I am conducting a digital ethnography to explore how mosques are critical spaces for the well-being of Muslim communities in the Greater Toronto and Hamilton Area. The main question driving my research is: How do mosques support the holistic well-being of Muslim children, youth, and families through their programs and services? My research includes the perspectives of children, adults, and community members, such as program facilitators and religious leaders. I have also conducted online observations and material analyses. My presentation will showcase preliminary findings to illustrate how mosques can engage communities to support their holistic well-being.

Betül Alaca is a PhD Candidate in School and Clinical Child Psychology at the Ontario Institute for Studies in Education, University of Toronto. Her research interests include the use of qualitative methods to conduct clinical research; culturally responsive teaching and therapy practices with children; and the inclusion of children's perspectives in research. Betül's doctoral thesis examines the role of mosques in supporting the holistic well-being of Muslim families in the Greater Toronto and Hamilton Area. Her research is funded by a Canada Graduate Scholarship from the Social Sciences and Humanities Research Council of Canada.

26 The Experiences of Imams and their Personalized Interactions with their Congregants - Leila Warraich, MS

In most counseling scholarship the role of clergy in meeting mental health needs are minimized or overlooked. This presentation will explore the results from a phenomenological qualitative study that explored the roles that Imams, Islamic faith leaders, play in meeting the mental health needs of their

Congregants. Clergy continue to serve as liaisons, especially in minority communities, in connecting their congregants to mental health services (Milstein et al., 2008). Additionally, clergy members have difficulty distinguishing between mental and spiritual health (Wang et al., 2003). It is reported that Imams spend much of their time providing informal counseling to their congregants but are lacking training (Ali and Milstein, 2012). This presentation will explore the development of the research study and the findings. Additionally, participants will be able to engage in discussion around culturally responsive practices surrounding this topic.

Consequently, this session will help to illuminate the unique experiences of Imams in their one on one interactions of support to their congregants. The presentation will start with a literature review of the issues and role of clergy in mental health promotion. It will then share findings of a qualitative study done to learn more about Imam's experiences and lead into a discussion of the clinician implications and best practices.

Leila Warraich is a third-year doctoral candidate at William & Mary in Counselor Education and Supervision. She is co-director of the New Horizons Family Counseling Center where she also works with families in the Hampton Roads area. Her research interests include stigma in counseling, refugee and immigrant mental health, Muslim Mental health, and multicultural competence in counseling and supervision.

3:15-4:45 pm

Muslim Womens' Health

CME eligible

34 Ethnic Differences in Muslim Women's Mental Health Beliefs, Rejection Attitudes, and Familiarity with Professional Mental Health Care: Results from the M-PAMH Study - Saadia Elahi, B.A., Sara Ali, M.D., MPH

Muslim women are at heightened risk for both mental health difficulties and the underutilization of professional mental health services (Sheridan & North, 2004; Zine, 2006). Prior Muslim help-seeking models have emphasized religious and cultural beliefs, stigma, and familiarity with mental health as important factors contributing to rejection attitudes towards professional mental healthcare (Aloud & Rathur, 2009). However, there is a dearth of research examining the impact of these factors in different ethnic groups, and particularly among Muslim women. We aimed to explore differences in Muslim women's beliefs, familiarity, and rejection attitudes among ethnic groups residing in the US and whether these differences depended on the women's history of prior professional mental health visits. Participants included 1214 Muslim women living in the United States participating via online questionnaire (including the Muslims' Perceptions and Attitudes to Mental Health scale; Awaad et al., 2019) posted to the Stanford School of Medicine website. A one-way MANOVA was conducted to assess ethnic group differences in beliefs, familiarity, and rejection attitudes toward professional mental healthcare. The data was stratified based on history of mental health visits in order to control for previous utilization of professional mental health services and a MANOVA was performed for each group. Results revealed significant differences between ethnic groups in rejection attitudes, beliefs, and familiarity; these differences were dependent on the women's history of utilization of professional mental health services. These results suggest that factors serving as barriers to accessing professional mental healthcare likely differ among Muslim ethnic groups. Results will be discussed in light of the social implications, potential clinical applications, and other possible contributing factors to the

underutilization of professional mental healthcare among American Muslim women of various ethnicities.

Saadia Elahi completed a B.A. in neuroscience with a concentration in psychology from Northwestern University. She is currently a post-baccalaureate research assistant at the Stanford Muslims and Mental Health Lab and at the Children Adapting to Stress and Adversity (CASA) Lab at Loyola University Chicago. She is also a neuropsychology technician at Lurie Children's Hospital of Chicago. Saadia will begin her PhD in clinical psychology at Northwestern University this fall.

Sara Ali, M.D., MPH, is a child psychiatry fellow at Stanford Psychiatry Department. She co-launched the Stanford Muslims and Mental Health Lab in 2014. Since then, she has worked with the lab in multiple capacities, including as lab manager and currently as a physician researcher. Dr. Ali's research focuses on historical representations of mental health in the Muslim world and Islamic frameworks for mental health. Dr. Ali is passionate about designing mental health CBPR projects for Muslim communities.

36 Only in our own words: Muslim women's sexual self-schemas and well-being - Sobia Ali-Faisal, PhD

As the call for decolonizing a Euro-US-centric psychology increases, it becomes clearer that new psychological knowledge production and application methods are needed to address the mental health of Muslims. Using an Islamic anti-patriarchal liberation psychology framework, guided by Martin-Baro's proposal of three essential tasks of liberation psychology, namely privileging of Muslim voices, challenging the internalization of colonial ways of thinking, and recovering Islamic histories of scholarship, I conducted qualitative research exploring Muslim women's sexual self-schemas. Fifty-two participants across Canada and the United States either responded to open-ended online questions ($n = 45$) or phone interviews ($n = 7$). Forty-one identified as heterosexual and 11 as queer. Responses were analyzed for themes and preliminary analysis reveals three main themes most relevant to issues of mental health – sexuality as a journey, feelings of shame, maintenance of secrecy or suppression of sexuality, and sexuality-related trauma. These themes, along with others, will be discussed as will their implications for Muslims and Muslim practitioners. In addition, the importance of using a decolonial approach to such research will be discussed.

Sobia Ali-Faisal earned a PhD in Applied Social Psychology from the University of Windsor. She was recently a lecturer in the Department of Psychology at the University of Prince Edward Island where her research focused on Muslim sexual health, Muslim men's masculinity and its relation to sexual violence prevention, and identity of marginalized peoples. Using a social justice lens, she currently runs a non-profit and is working on the process of decolonizing psychology.

54 Saudi Women: Mental Health Under the Male Guardianship System - Khadija Khaja, MSW, PhD & Wafa Alhajri, MSW, PhD

The presentation will share information on a research conducted to examine the impact of the male guardianship system on Saudi Arabian women.

This qualitative study provides a more comprehensive understanding of women's narratives by focusing on the deep meaning about the effects of the male guardianship system on women's lives in Saudi Arabia.

Khadija Khaja is an Associate Professor at the Indiana University School of Social Work. She obtained her BA, BSW, and MSW degrees from Canada, and her PhD from the United States. Her research is around social work needs of Muslim communities. She has been the recipient of numerous teaching awards and was co-editor of a book on Spirituality, Culture, and Development: Implications for Social Work. Her social work practice experience has been in Canada and the United States.

Wafa Alhajri is an Assistant Professor at St. Ambrose University in Iowa. She obtained her BSW and MSW from Saudi Arabia and her PhD from the United States. Her research has focused around mental health needs of Muslim communities. She has taught in Saudi Arabia and the United States.

3:15-4:45 pm

Social Justice and Muslims

CME eligible

60 Examining Community Violence, Reversing Injurious American Injustice and Cultural Incompetence, Restoring Sanity

Research and analysis reveal that black-on-black homicide, and by extension more general black-on-black violence, is largely concentrated among a small number of criminally active individuals and occurs in a small number of high-risk settings within disadvantaged neighborhoods. It is important to remember, however, that many black homicide victims are not involved in any criminal activity. Tragedies involving innocent bystanders, occur too frequently in cities across the U.S. All homicide victims and offenders, regardless of their status as criminals or not, are members of someone's family. In disadvantaged neighborhoods with limited opportunities, many otherwise promising youth become involved in criminal activities. And whether they are lost to ghastly street violence or to the justice system, family and friends will grieve over their absence.

Commentators routinely refer to eruptions of violence in minority, disadvantaged neighborhoods as the black-on-black violence problem. We acknowledge that this designation is undeniably statistically accurate, given that most interpersonal violence involves victims and offenders of the same race. However, this higher-level statistical view can blind us to the details of the specific problems and dynamics that drive these statistics.

Nearly four years after Freddie Gray's death, the surge in crime has once again become the context of daily life in the city, as it was in the early 1990s. I have grown accustomed to scanning the briefs column in The Baltimore Sun in the morning for news of the latest homicides; to taking note of the location of the latest killings as I drive around town for my baseball coaching and volunteering obligations. In 2017, the church I attend started naming the victims of the violence at Sunday services and hanging a purple ribbon for each on a long cord outside. By year's end, the ribbons crowded for space, like shirts on a tenement clothesline.

Within urban centers throughout America the story is similar. Impoverished communities often lack sufficient resources to support healthy lifestyles. Beyond the economic realities there are other psychosocial factors which contribute to social instability. Shifting these realities require deeper understanding and root cause analysis. Profound Conversations is an essential evolving thought process which has shown efficacy in identifying hidden challenges through quantum listening and deliberative dialogue.

Conversationalists:

Dr. Debbie Almontaser

Imam Wahy-ud Deen Shareef

Mahmoud Abdul Rauf

Dr. Edward Sutton

Sensei Musawara Ali Shabazz

Dr. Debbie Almontaser is a twenty-five-year veteran of the NYC Public School System. She has taught special education, inclusion, trained teachers in literacy, and served as a multicultural specialist and diversity advisor. Currently, she is the Board President of the Muslim Community Network (www.mcnny.org). She frequently lectures, serves on panels, and facilitates teacher and public workshops on cultural diversity, conflict resolution, Arab Culture, Islam, Muslims in America, interfaith coalition building and youth leadership at schools, universities, libraries, museums, faith-based organizations, churches, synagogues, as well as national and international conferences.

Imam Wahy-ud Deen Shareef is the Imam of Masjid Waarith ud Deen in Irvington, New Jersey and the Convener of the Council of Imams in New Jersey. He co-founded the New African Partnership between CINJ and City National Bank in Newark. He is a member of numerous interfaith coalitions and former co-host of a PBS television program call "A Matter of Faith". He is a former Senior Advisor to Mayor now Senator Cory Booker and member of the NJ State Attorney General's Outreach Advisory Council. W. Deen Shareef is currently the President/CEO of his own consulting company, Shareef Professional Services LLC (SPS), which provides project, program, construction, financial, spiritual, social, and administrative/operational management services to corporations.

Mahmoud Abdul-Rauf (born Chris Wayne Jackson; March 9, 1969) is an American former professional basketball player. He played in the National Basketball Association (NBA) for nine years with the Denver Nuggets, Sacramento Kings and Vancouver Grizzlies. Abdul-Rauf played college basketball for the LSU Tigers from 1988 to 1990 and was a consensus first-team All-American both seasons he played. He was chosen as the 3rd overall pick in the 1990 NBA draft by the Denver Nuggets. After his NBA career, he played in multiple leagues around the world. Abdul-Rauf sparked controversy during his NBA career when he refused to stand for the national anthem in a sign of protest and called the flag of the United States a symbol of oppression.

Dr. Edward Sutton is a native of Baltimore, Maryland. During his life in the streets, he was known as "Crazy Ted", and was affiliated with the characters in the HBO television drama, THE WIRE, a series about the perils of street life in Baltimore, MD. The series featured Dr. Sutton's mentor, Little Melvin Williams, one of the main characters on the series; that was also featured in BET's documentary series, American Gangster. After a personal encounter with God, his life began to shift. Today, Dr. Sutton is CEO & Founder of Sutton House Inc., and The Ministers of Defense, which focuses on youth and community development. He possesses a master's degree in Criminology, specializing in Juvenile Delinquency Prevention, a Doctorate degree in Humanities, and is also working on another Doctorate degree. He is a sought-after motivational speaker and is a trained certified gang intervention specialist. He has also provided relational and communication training to police officers at the Baltimore City Police Academy to assist in building better relationships between urban youth and the police department.

Musawara Ali Shabazz better known to students and friends as sensei Ali has more than 45 years in martial arts and holds the rank of 9th degree in aikijujitsu. Sensei Ali has instructed the Martial Arts for the military, within various Washington DC area public/private school systems and within the private sector. He has also instructed internationally. Professionally Sensei Ali is a trained substance abuse counselor. He also has to his credit educational instruction for Rapp Inc., the University of District of Columbia, and within Washington DC City government. As he turns 80 years young in July 2021, he continues to encourage students to develop the skills necessary to avoid conflict and maintain readiness through devotion to physical, spiritual, emotional and mental wellness. He is a firm advocate for transforming the violence in all its forms.

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Saturday, April 3, 2021

8:00-9:00 am **Poster Presentations**

61 Understanding the Relationship between Religious Belonging and Substance Use - Minha Ghani, B.S., Ahmad Shafaat Ahsen, Haroon Dossani, Celine Morshed

While rates of substance use for young Muslims are similar to the rates for their peers (Ahmed et al., 2014), it can increase feelings of shame and guilt for young Muslims, making it increasingly difficult to seek help and creating health disparities (Amri et al., 2013). However, community belonging has shown to be a protective factor against substance use for minority youth (Napoli et al., 2003). Unfortunately, very little research has explored the role of belonging within the Muslim community. In addition to providing emotional assistance and feelings of inclusion and acceptance by simply belonging to a social group (Baumeister & Leary, 1995; Haslam et al., 2009), belonging to a religious group may enhance mental health by providing meaning and purpose and encouraging positive social connections (Koenig & Larson, 2001). This study will provide evidence for the role that mosques, community centers, and faith-based organizations play in serving as a protective factor for young Muslims. Our study uses national survey data, collected through snowball sampling, to examine the moderating role of belonging in the relationship between and substance use and various independent variables (i.e. barriers to access in care, and help-seeking behaviors, psychological distress). The preliminary data displays a significant relationship between substance use and religious belonging, with more data collected over the coming months we can further explore the factors that modulate this relationship.

Minha Ghani, B.S Psychology, Researcher Safa Institute; Ahmad Shafaat Ahsen Researcher at Safa Institute, Haroon Dossani- Researcher at Safa Institute

46 Merging Between mental health and Islamic resiliency - Iman Saymeh, M.Ed., ACSW

This has been a trying year for all communities. The global pandemic has been a source of stress and blessings at the same time. The pandemic is an opportunity for individuals to look within and examine the type of lifestyles they lead, their spiritual levels, and the quality of connections they have built with families and friends. No doubt the amount of anxiety and depression have been increased due to the quarantine lifestyle. People are finding different ways to connect and stay in touch with others. The Muslim communities across the country have found creative ways to support the community members by providing different services. These services consist of and not limited to community chaplaincy programs, drive thru services, online sermons and trainings, and community zoom hangouts and classes. The youth groups also established a presence online to continue with their weekly meetings via zoom.

This presentation is intended to highlight the effect of increases stress and loneliness on the individual and how to draw from religion as source of healing along with professional mental health support.

Iman Saymeh is an associate clinical social worker. She recently graduated with her master's in MSW from California State University, Fullerton. Iman has been utilizing her first master's degree in Instructional Leadership in Education serving in public and private schools for the past 15 years as a teacher and a school principal. Iman offers community chaplaincy calls to support her community members with their mental health and spiritual inquires through the Institute of Knowledge. Iman leads a monthly ladies seminars where she merges between the understanding of Islam and the mental health field. Iman is working on developing a teacher's training curriculum that explores ways the educators can deal with distance learning and managing stress. Iman resides in Southern California with her two boys, Yousef and Ayoub and enjoys reading and connecting with nature.

55 Bullying Experiences of Muslim Students: Mental Health Needs - Khadija Khaja, MSW, PhD & Wafa Alhajri, MSW, PhD

Bullying is a senseless physical or psychological abuse of an individual by a person or a group of people to create a pattern of abuse where a victim cannot defend him or herself. Since the 1990's academic research on bullying of children and adolescents has been prevalent in the United States. However, there has been less research on religious bullying of children particularly from the Muslim community. Currently there are about 7 million Muslims living in the United States. The Pew Research Center, the Council of Islamic Relations, many other organizations, and individual researchers have found Muslims experiences of stigma and discrimination increased dramatically after 9/11, after the invasion of Iraq, with the growth of ISIS, and during our past election seasons due to heated rhetoric that was used by some politicians against Muslims. While there is a strong body of literature on discrimination towards American Muslims, there is still a major gap of knowledge about bullying experiences by Muslim students in public schools. Many Muslim families are worried about the safety of their children in public schools, concerned they are prime targets experience religious bullying by their peers at school. Unfortunately, evidence-based knowledge on religious bullying experiences of Muslim students in public schools is still scarce despite increased numbers of Muslim Americans living in the U.S. This poster session will share findings on a qualitative research study that was conducted to explore bullying experiences of Muslim students in schools, colleges and universities, causes and mental health consequences of religious bullying and recommendations to address this. This study provides knowledge and shed lights on aspects that could help in developing new interventions involving education policy makers, social workers, and community organizations at the local and national level on strategies to address religious bullying. Findings from this study can help to build safer school learning environments, build cultural awareness in addressing religious bullying, and can give an opportunity for Muslim adults and mainstream organizations to be allies in implementing religious

bullying prevention programs.

Keywords: religious bullying, verbal and physical bullying of Muslims

Khadija Khaja is an Associate Professor at the Indiana University School of Social Work. She obtained her BA, BSW, and MSW degrees from Canada, and her PhD from the United States. Her research is around social work and mental health needs of Muslim communities. She has been the recipient of numerous teaching awards and was co-editor of a book on Spirituality, Culture, and Development: Implications for Social Work. Her social work practice experience has been in Canada and the United States.

Wafa Alhajri is an Assistant Professor at St. Ambrose University in Iowa. She obtained her BSW and MSW from Saudi Arabia and her PhD from the United States. Her research has focused around mental health needs of Muslim communities. She has taught in Saudi Arabia and the United States.

Parallel Session A

9:05-10:35 am

Islamic Psychology

CME eligible

23 Exploring the Contribution of Islamic Thought to Psychotherapy: A Thematic Analysis of Islamically Integrated Psychotherapy Practitioners - Muhammed Furkan Cinisli

Recently, efforts have been made to combine the ancient legacy of Islamic thought with the scientific data of psychology. In this field, the works of scholars who wrote texts in disciplines such as theology, Islamic philosophy, sufism and fiqh (Islamic law) were consulted and this information was reviewed in accordance with today's knowledge. The most important reason for this initiative is the desire of both clients and psychologists to use models suitable for their own culture and beliefs. In this context, different models, practices and techniques have been put forward and their effectiveness has been investigated in the treatment of Muslim clients. In this research, thematic analysis of interviews with practitioners of the psychotherapy model integrated with Islam will be presented. In this sense, the functionality of the applied models, the effect on the clients and the areas where they differ according to the culture are revealed from the therapists' point of view. Considering the inadequate exploration of the practical application of Islamically integrated psychotherapies, it is possible to say that the research has a stimulating aspect for further studies and applications.

Muhammad Furkan Cinisli graduated with a double major degree from Islamic studies and psychology in Turkey. Later, he got a master's degree in exegesis (tafsir). He is currently studying at Ibn Haldun University in the clinical psychology program.

53 Understanding the collaboration between Islamic healers and mental health professionals in Indonesia: A visual method research - Diana Setiyawati, PhD & Wulan Nur Jatmika; Ade Prastyani, Erminia Colucci

The treatment gap in mental illness management is still a big issue in Indonesia. As a global phenomenon, mental health issues are also prevalent in Indonesia. One of the primary reasons why a high treatment gap exists is related to society's help-seeking behavior. Since Indonesia is a country with the biggest Muslim population, Islamic healers become the main contact point for most people's

problems, including mental illness, or at least become one alternative. This study employs a visual method in three islands in Indonesia, namely Java, Bali and Flores, where there have been collaborative interactions between mental health professionals and traditional, faith-based healing practitioners. The data collection was done between the end of October 2019 to early January 2020. This paper will focus on presenting a collaboration between Islamic healers and mental health professionals in Indonesia. It is very important to involve spiritual healers in mental health systems to reduce treatment gaps; however, the field phenomena are not always easy. The dynamics of collaboration and the benefits will be discussed in this paper.

Keywords: Islamic healer, visual methods, complementary role, Muslim patients

Diana Setiyawati is the director of the Center for Public Mental Health (CPMH) at the Faculty of Psychology, Universitas Gadjah Mada, Indonesia. Since completing her PhD in 2014 at The University of Melbourne, she has been advocating intensively through various research and training for the strengthening of the mental health system in Indonesia with a multilevel approach. In Together for Mental Health, she is a Co-Investigator and Indonesia lead.

75 Exploring Spiritually Integrated Psychotherapy for Addressing Muslim Mental Health within an Islamic Context: Preliminary Results from Big Data Study - Fahad Khan, MS, MA, PsyD

Dr. Fahad Khan has a doctoral degree in Clinical Psychology and holds two Masters degrees, one in Clinical Psychology and the other in Biomedical Sciences. He is also a Hafiz of the Qur'an and has studied Islamic Studies with various scholars in the Muslim world and the U.S. Dr. Khan has conducted his doctoral research studies on help-seeking attitudes of Muslim Americans as well as the effects of Acculturation & Religiosity on Psychological Distress. The focus of his clinical training has been with children and adolescents suffering from serious mental illnesses and he has had a broad range of experiences dealing with individuals from all age groups and cultural backgrounds.

Parallel Session B

9:05-10:35 am

COVID & Mental Health

CME eligible

Discussant: Reza Nassiri, D.Sc.

64 Reported Mental Health issues during COVID-19 Pandemic in Punjab, Pakistan - Prof. Dr Rafia Rafiq (Co-authors: Afifa Anjum, PhD, Fatima Kamran, PhD)

In January 2020 the World Health Organization (WHO) declared the outbreak of a new coronavirus disease, COVID-19. This virus within days became a Public Health Emergency of international concern. Disease spread risk, lock down and resulting social and financial issues lead coronavirus to become a leading risk factor for mental health. This study utilized data gathered from mental health helpline and telemedicine services. Sample consisted of 850 callers reporting at mental health helpline and telemedicine centre to seek mental health services for different psychological complaints. Data gathered during April and May, 2020 was compiled. 72% callers reported psychological issues; anxiety 46%, depression 19%, sleep problems 42%, stress 17%, anger/aggression 15%, repetitive thoughts of contamination and behaviors (12%) panic attacks 6% and somatic symptoms 7%. Women reported psychological concerns twice more than men. Compared with people below 50 years of age, those above 50 years of age reported 1.5 times greater number of psychological concerns. 69 % callers

reported having a comorbid physical health condition where as 7% among the callers said they were already seeking help for a pre-existing mental health issue. Callers who sought help from these services were mostly housewives (65%) having more than four school/college going children and majority of them were living in joint family system (87%). Men were fearful of losing job (80%). (70%) men reported disruption of job/work routine as a major cause of their psychological concern, followed by fear of Covid-19 (29 %). Whereas (77%) women said they were over worked due to their household chores. (38 %) women reported being stressed due to the fear of catching coronavirus. Results suggest that people are suffering from a wide range of psychological issues, posing a major risk for psychopathology during the wake of coronavirus. Mental health helpline and telemedicine services can play a pivotal role in identifying and providing timely free of cost relief for psychological concerns during pandemic.

Rafia Rafiq, PhD, Post doc Fellowship Nottingham, UK. Associate professor and Director Institute of Applied Psychology, Punjab University, Lahore.

32 Insights from the Muslim Plague History to the COVID-19 Era: The Role of Faith and Spirituality in Psychosocial Aspects of Pandemics - Yusif Salam Conn

As the COVID-19 pandemic endures, the focus has shifted from coping with an acute yet expectedly temporary public health crisis to adapting to a new world reality. In the face of multilayered psychosocial challenges, we are now tasked with forming long-term adaptive responses rather than temporary coping strategies. In order to restore a sense of normality and well-being on both individual and societal level, exploration of Islamic history of pandemics stands out as a beneficial practice. The current study seeks to analyze a selection of Muslim experiences throughout plague outbreaks in the 8th-19th centuries across the lands broadly defined as the Islamic Mediterranean (Varlık, 2017). Through focusing on the psychosocial impacts and public, communal, and personal responses of Muslim populations, the guidelines and coping mechanisms that Muslims extracted from their traditional sources are highlighted. We argue that Islam provides a rich repertoire for meaning-making, coping, and hence for healing at both individual, communal, and societal levels, concrete examples of which could be found in the experiences of previous Muslim generations. In addition to the balanced way of understanding pandemics on the individual level (i.e. *khawf* and *rajaa*), Islamic tradition provided communal support in the form of collective worship (e.g. call for fastings, praying, recitation of Bukhari etc.) as well as care for the ill and the deceased. At the societal level, an integrative approach rather than scapegoating was the prevalent response. In conclusion, we suggest that these historical case studies highlight the importance of religion and faith as determinants of psychological well-being which contemporary mental health practitioners who work with Muslim patients through this global pandemic should be prepared to take into account in their caregiving.

Merve Nursoy-Demir obtained her bachelor's degrees in Departments of Psychology and History at Bogazici University, Istanbul, Turkey. She completed her Master's degree in Clinical Psychology in Bahcesehir University, Istanbul, with a dissertation thesis on the effects of mindfulness-based skills practices on cognitive and metacognitive processes of university students with social anxiety. She is currently working as a research assistant at Stanford Muslims and Mental Health Lab under the supervision of Dr. Rania Awaad.

25 Muslim Beliefs and Behaviors Across Different Stages of the COVID-19 Pandemic - Rania Awaad, M.D.

The COVID-19 global pandemic has significantly disrupted life, leading to elevated distress among the general population. For Muslim communities across the globe, the impact of COVID-19 has been multi-faceted: from initial social isolation policies that changed how Muslims prayed to anticipating and experiencing Ramadan without community. Large-scale surveys were conducted in three stages between mid-March and early July 2020 to capture and describe the beliefs and behaviors of thousands of Muslims (nearly 4,3000). The surveys included questions on mental health, religiosity patterns, coping behaviors, theological beliefs related to COVID-19, and COVID-19s impact on Ramadan. Cutting-edge statistical techniques (e.g., structural equation modeling, cluster analyses) were utilized to analyze quantitative data and rich open-ended qualitative data were interpreted. The results highlighted the positive impact of social isolation on religious practice, Muslims overwhelming use of religious coping mechanisms, and the impact of a religious framework on mental health, among other results. There are three clinical takeaways: how theological beliefs can predispose someone to specific coping behaviors, how belief of the nature of calamities frame how a person responds to it and the impact of uncertainty tolerance on depression, despite a person's religiosity. This was conducted in hopes to understand the core psychological and religious processes that permeate through the lives of Muslims and how that can impact their subsequent mental health.

Rania Awaad, M.D., is a practicing Psychiatrist based at the Stanford University School of Medicine. She is a Clinical Associate Professor in the Stanford Department of Psychiatry and Behavioral Sciences and pursues her clinical practice through the department's community psychiatry track. She is also a researcher and the Director of the Stanford Muslims and Mental Health Lab where she mentors and oversees multiple lines of research focused on Muslim mental health. She completed her psychiatric residency training at Stanford Hospital and Clinics where she also pursued a postdoctoral clinical research fellowship with the National Institute of Mental Health (NIMH). Her research and clinical work are focused on the mental health needs of Muslims.

Dr. Osman Umarji holds a Bachelor's of Science in Electrical Engineering and a Master's and Ph.D. in Educational Psychology from UC Irvine. He has studied Islam at al-Azhar University in Cairo, Egypt. His research interests include the development of human motivation, religious socialization, spirituality, and Islamic legal theory. Dr. Umarji is also an Adjunct Professor in the School of Education at UC Irvine. His expertise in both psychological and Islamic sciences allows him to conduct empirical research on contemporary issues facing Muslims.

Parallel Session C

9:05-10:35 am

Marriage, Divorce & Parenting

CME eligible

67 Divorce in American Muslim communities: A community-based research approach to a stigmatized struggle - Madiha Tahseen, Ph.D.

American Muslim communities are experiencing a rise in marital struggles and divorce at similar rates to their non-Muslim counterparts. However, Muslim families and couples face unique challenges as they navigate divorce, particularly stigma, shame and lack of familial or community support. Thus, solutions must be tailored to the specific needs and challenges faced by Muslim couples. Guided by the principles of community-based participatory research (Wallerstein & Duran, 2010), we conducted

a three-pronged needs assessment of the divorce process among American Muslim couples: (1) comprehensive review on extant literature on this topic, (2) qualitative interviews with community members, researchers, and mental health providers, and (3) online survey of American Muslim community.

We conducted a review of current research on divorce amongst both American-Muslim and other-religion families. This review provided information about the potential areas of conflict during the divorce process as well ways to support struggling couples. Second, we interviewed 9 individuals who were from diverse professional backgrounds (e.g., Marriage/Family Therapist, Imam, Social Worker), and served clients struggling with marriage or were divorced themselves. Interviews were coded for common ideas and concepts. Finally, based on the findings from literature review and qualitative interviews, an online survey was created and disseminated to the broader American Muslim community (n=387).

Through this collaborative process with the American Muslim community, our analysis of the data will reflect their lived experiences and realities (Wang et al., 2000). Findings will be used to inform the type resources that are needed to assist couples during this process (i.e. online toolkit, seminars, infographic, professional development for imams) as well as the content of the resources (i.e., which topics were uncovered in all three steps of our needs assessment). Finally, we will discuss lessons learned and best practices about using CPBR among American-Muslim communities regarding taboo topics.

Madiha Tahseen is a Research Fellow, Community Educator, and the Research and Translation Manager at The Family and Youth Institute. She received her Ph.D. in Applied Developmental Psychology from the University of Maryland, Baltimore County, where she is currently engaged in a mixed-method research study on the experiences of American-Muslim youth. She has presented her research nationally in academic and community settings. She has been a community organizer in varying capacities for more than a decade.

57 Support Through Religiosity/Spirituality: Coping in Muslim Parents of Persons on the Autism Spectrum in Malaysia - Siti Patonah Mohamad; PhD student

Various coping strategies have been examined in past research with parents of persons on the autism spectrum (PAS) in order to explore how to best support these families to overcome challenges faced in society and foster wellbeing. Problematically, one of the strategies, which often has been overlooked especially in Muslims societies, concerns religious/spiritual coping. Some literature identified that religious/spiritual coping may be crucially important for Muslim parents of neurodiverse children; however, the specific ways/practices utilized by parents of PAS were rarely examined in detail, indicating a concerning literature gap. The interdisciplinary researchers utilized a mixed-method, sequential, explanatory research design that aimed to explore the complex, dynamic process of coping and better understand the impact of the religious/spiritual dimension on wellbeing in Muslim Malaysian parents of PAS. After completion of a pilot survey with 14 parents, participants for the current quantitative phase with data collection during the initial COVID-19 pandemic included 47 parents (39 mothers/8 fathers, Mparentage=41 years; Rangeparentage=29–67 years; Mchildage=11 years, Rangechildage=2–36 years). Descriptive analysis described items from the demographic questions and core scales: Autism Parenting Stress Index (APSI), WHOQOL-BREF–Overall Wellbeing, and WHOQOL-Spirituality, Religiousness, and Personal Beliefs (SRPB). As hypothesized, higher SRPB

was moderately associated with lower parenting stress ($r = -.316$, $p = .031$) and strongly associated with higher wellbeing ($r = .623$, $p < .001$). Together the 8 SRPB facets explained a significant proportion of variance in parenting stress ($p < .001$); however, Facet 8 (Faith) was the only facet independently to predict parenting stress ($\beta = -.708$, $t = -2.851$, $p < .05$). Furthermore, together the 8 SRPB facets explained a significant proportion of variance in wellbeing, $R^2 = .487$, $F(8,38) = 4.517$, $p = .001$; Facet 6 (Inner Peace, qalibun Saleem) was the only facet independently to predict wellbeing ($\beta = .343$, $t = 2.283$, $p < .05$). Policy, practice, and research recommendations are discussed to support and empower Muslim families of PAS.

Siti Patonah, M. is a PhD student at Universiti of Malaya (UM). She has been interested to explore the world of autism since 2012. She completed her Master thesis entitled 'Penguasaan dan cara membaca al-Quran pelajar autisme'. She started her PhD in 2017 by looking at the wellbeing of Muslim parents of persons on the autism spectrum and their coping strategies, especially religious coping. She can be contacted via email sitipatonah88m@gmail.com. She is supervised by three supervisors which are specialized in their own fields.

16 Do mothers who perceive certain difficulties have children with worse stress levels? An online survey during pandemic COVID-19 - Raihana Nadra Alkaff, Ph.D, Dieta Nurrika and Julie Rostina

Children and their families have been influenced by the impacts of the coronavirus (COVID-19) pandemic in daily life. Children have the potential to become stressed due to changing in social life and learning methods. Mothers who perceive certain difficulties and their evaluation of children's stress levels are essential for family resilience to face pandemics. Research-based information is important to create a cultural-friendly based programme. The study aimed to identify the relationship between mothers' perceptions of the type of family difficulties and children's stress level. A cross-sectional online survey was conducted between October and November 2020 on 299 mothers who had children aged 7 to 15 years old in major cities in Indonesia was analysed. The chi-square test was used for the perception comparisons. Majority of mothers were aged over 35 years old (79.3%), married (92%) and have middle or higher family income (75.9%). Nearly 60% of mothers have had children aged 7- 10 years old. In general, mothers who stated that their family having some difficulties during pandemic COVID-19 were having severe, mild, and no difficulties, respectively, 23.7%, 37.8%, and 38.5%. The type of difficulties were economic, online learning, emotional, combination and domestic violence. Hence, significantly mothers who perceive certain difficulties have children with worse stress levels compare to mothers who perceive having no difficulties ($p < 0.0001$). This study suggested that particular constructs of the Social-Cognitive Theory (SCT) may used for creating a cultural-friendly based programme which applies to specific population groups such as moslem family.

Keywords : Children, Mental Health, Mother's perception, Online learning, Social Cognitive Theory, Stress.

Raihana Nadra Alkaff is a community worker involved in Masyarakat Peduli Anak Indonesia (MPAI), a non-governmental Organization. MPAI mentors marginalized HIV and vulnerables children and women. She is a lecturer of Faculty of Health Sciences at the State Islamic University in Indonesia. She graduated her PhD from Tohoku University and got her master degree from University of Amsterdam. She have papers published at SCOPUS journals related to mother and child's issues.

Dieta Nurrika is a community worker involved in Masyarakat Peduli Anak Indonesia (MPAI), a non-governmental organization. She is also a lecture at the Department of Public Health at the

Sekolah Tinggi Ilmu Kesehatan Banten. She received her Bachelor and Master of Public Health degree from the University of Indonesia and graduated her Ph.D. from Tohoku University. Her current research interests are social epidemiology.

Julie Rostina is the founder and Director of Masyarakat Peduli Anak Indonesia Foundation. Her commitment to social justice is reflected in her work which provides education, community empowerment and advocacy for disadvantaged group like people living with HIV/AIDS. Seventeen years of experience with international NGOs who work in the field of public health, TB, reproductive health including on maternal and child health and HIV and health system strengthening (HSS) as a researcher and professional consultant.

10:45am-12:15pm

Psychological & Social Determinants of Mental Health

CME eligible

11 The effect of perceived discrimination at the Masjid on religiosity: The mediating role of religious identity and belonging - Dania Al-Alusi & Huma Manjra

Background: Identity formation is contextual in that it considers the interdependent role of social environments in identity formation (Grotevant, 1987). This can be understood to include community and religious physical spaces such as the masjid. Drawing on social identity theory, threats to well-being might be buffered by increased identification with a group that offers high levels support (Tajfel & Turner, 1979). One such threat is discrimination. Past research on Muslim Americans has found that perceived intergroup discrimination was positively associated with religiosity (Ghaffari & Çiftçi, 2010). However, past research exploring perceived discrimination, is limited in considering intra-group discrimination. Given the cultural diversity in the American Muslim community, we seek to study how perceived racial discrimination in the context of the masjid impacts religiosity and masjid attendance. That is, we seek to disentangle the impact of perceiving discrimination within the in group - a space where acceptance is often expected. We hypothesized that those who perceive racial discrimination in the context of the masjid, are less likely to attend the masjid and have lower self-reported religiosity. We predicted that lowered identification (centrality and private regard) and a lowered sense of belonging would mediate the relationship between perceived racial discrimination and masjid attendance and religiosity. We explored these hypotheses using data from the Racial Identity and Muslims survey administered by the Yaqeen Institute for Islamic Research. This survey is a cross-sectional study based on Muslims across the United States. Results showed that those who perceived higher levels of discrimination at the masjid had lower masjid attendance and religiosity, via a lowered sense of belonging. Surprisingly, results indicated that perceiving discrimination at the masjid was also associated with higher religiosity and masjid attendance via identity centrality. These findings highlight the importance of exploring the climate of racial discrimination at the Masjid given its potential in contributing to religious identity, belonging, and religiosity. Implications for intragroup relations in the Muslim community and Muslim Americans' wellbeing will be discussed.

Dania Al-Alusi received her B.A. in Psychology from The University of British Columbia (UBC). While at UBC she worked as a research assistant in the Health and Adult Development Lab, studying cross-cultural differences in prosocial behaviour. Currently, she is working as a research assistant in the Stanford Muslims and Mental Health Lab of Dr. Rania Awaad. Her research interests include parent-child relationships, family systems, social-emotional development and attachment theory,

particularly in the context of immigrant families.

Huma Manjra is a third year at Northwestern University, pursuing her Bachelors in Neuroscience on the pre-medical track with the hopes of becoming a Neurologist. She is currently working as a research assistant in the Stanford Muslims and Mental Health Lab of Dr. Rania Awaad. She is passionate about removing barriers of access to mental health care for Muslim students on college campuses, destigmatizing mental illness in Muslims through education, and prioritizing holistic treatment in mental health care.

18 The impact of involvement in religious guidance and spiritual transformation on the psychological well-being of prisoners - Imaduddin Hamzah, Ph.D.

Attention several studies to investigate the phenomena of spiritual transformation and psychological well-being. Studies mostly focus on the complexities and dynamics of spiritual transformation and the impact on psychological well-being in groups of normal and Christian individuals. However, studies investigating the link between spiritual transformation and psychological well-being in prisoners' groups are still limited, mainly when they carry out sentences and follow religious guidance in prisons. This study explores the impact of involvement in religious guidance and spiritual transformation of prisoners on their psychological well-being. The study used a qualitative approach by interviewing six Muslim prisoners who were carrying out sentences in the correctional institution. The results of the study concluded that the intensity of the inmates' involvement in religious guidance in the aspects of religious belief, practice, experience, and application strengthened their spiritual transformation. The appearance of spiritual transformation has an impact on their psychological well-being in prison. These findings provide benefits in developing religious guidance methods for prisoners in the correctional institutions as a program to strengthen prisoners' mental adjustment.

I completed master's degree in criminology and doctorate in clinical psychology. Served six years as a psychologist in prison, before becoming a lecturer at the Polytechnic of Correctional Sciences, Indonesia. Research and publications focus on the clinical psychology, mental health, and prisoners' moral emotions such as guilt, shame and gratitude. Having experience in conducting psychological assessment and selection of prison officers, training law enforcement officers in childcare at The Special guidance institutions for children.

38 - Perceived sociocultural facilitator and barriers in mental health among the Muslim Community - Fairuziana, M.A.

This Community Based Participatory Study (CBPR) aims to study lay Muslim perception regarding mental health problems and support from the members and institution in the community. Participants were recruited through the Bay Area Muslim Mental Health Community Advisory Board (CAB), consisting of 37 participants. Focus Group Discussions was held among three demographic groups of all male adult (N=10), all female adult (N=10), and a mixed gender of female and male young adults (N=17). The data verbatim was coded and analyzed with qualitative method using a thematic approach. The themes that emerged from the analysis are sociocultural facilitators and barriers in mental health and care seeking behavior in the community. The sociocultural facilitators consist of several subthemes: help seeking behavior to religious leaders, referral from friends or family members, care to elderly, cohesive community, and community resources. The sociocultural barriers

subthemes include gender bias, social norm bias, non-emphatic response and attitude, and discriminative behavior. The study present a number of implications in sociocultural opportunities and challenges among the Muslim community in promoting positive attitudes towards mental health and care seeking behavior. The findings would raise awareness of social resources and problems inside the Muslim community, enhance understandings of Muslim mental health and care seeking behavior within the sociocultural context, and increase knowledge in cultural competency.

Fairuziana was born and raised in Aceh, Indonesia. She holds a bachelors in psychology from Universitas Syiah Kuala, Indonesia and masters in Community Psychology and Social Change from Penn State, USA. She was a lecturer at Universitas Indonesia in the Social Psychology Department. She is passionate in reducing the disparities in mental health by studying the sociocultural aspects. She currently resides in Boston and spend her professional time as a qualitative researcher.

10:45am-12:15pm

Refugee Mental Health

CME eligible

Discussant: Farha Abbasi, M.D.

5 Tools to Engage Refugee Muslim Youth in Mental Health Care - Balkozar Adam, M.D.

With the political unrest in many Muslim countries, the population of immigrant Muslims is growing. Muslim refugees are under unprecedented stress. They are the victims of trauma during the pre-migration period, migration, and during their resettlement here. In addition, the current political climate is non-supportive of Muslim refugees. Refugee youth are at high risk for mental illness including depression, anxiety, and PTSD. In order to support Muslim refugee youth and their families, we need to provide them with culturally-informed care.

OBJECTIVES:

1. Understand the mental health needs of Muslim refugee youth.
2. Become familiar with the use of DSM-5 Culture Formulation Interview (CFI) and CFI Immigrant and Refugee module.
3. Review the video: Promoting Refugees' Mental Health and its usefulness with engaging refugee youth in treatment.

English - <https://vimeo.com/306501195/6748a91354>

METHODS:

Dr. Adam will discuss the current challenges faced by Muslim refugee youth. She will discuss the use of CFI and the CFI Immigrant and Refugee module with Muslim Youth. She will also share a video she developed-which is translated to 6 languages to promote refugee mental health.

RESULTS:

Muslim youth and families face multiple struggles including the impact of trauma, double stigma, and misunderstanding of our health care system. Providing them with culturally informed care will help the refugees and their families deal with their traumatic experiences and start their healing journey.

Conclusion:

At the end of this presentation, the participants will be familiar with the use of the CFI and the CFI Immigrant & Refugee module with Muslim refugee youth and their families and recognize its beneficial role. They will also become familiar with the refugee video that can help them overcome the stigma and utilize mental health treatment.

Dr. Adam is a child and adolescent psychiatrist with decades of experience working with children, adolescents and their families. Dr. Adam graduated from the Cairo Medical School in Egypt and completed her adult and child psychiatry training at the University of Missouri-Columbia. She is a Distinguished Life Fellow of the American Psychiatric Association and a Distinguished Fellow of the American Academy of Child and Adolescent Psychiatry. She is board certified in both Psychiatry and Child and Adolescent Psychiatry.

74 The Health and Humanitarian State of Syrian Refugees in Lebanon - Linda Sayed, Ph.D.

This research examines the conditions of Syrian refugees residing in the southern region of Lebanon. Her research assesses the ways in which Syrians negotiate health and social services, and the complexities that exist in both the structures of international aid, and the political infrastructure of Lebanon that limit the services Syrian refugees have access to.

Linda Sayed, Ph.D., is a social historian and scholar of the contemporary Middle East. Professor Sayed's research explores issues of citizenship, sectarianism, nationalism, family Islamic law, and gender norms in the contemporary Middle East from the vantage point of Lebanon. Her research assesses the ways in which Syrians negotiate health and social services, and the complexities that exist in both the structures of international aid, and the political infrastructure of Lebanon that limit the services Syrian refugees have access to. Her research intersects debates over citizenship, refugee rights, and public health policy.

2 Perceptions about Muslim Refugees and Other Out-Group Members in the US: A Latent Class Analysis Study - Merve Armagan-Bogatekin, M.A. Additional authors: Dr. Ivy Ho, Dr. Yan Wang.

The number of refugees across the world is increasing rapidly, as Islamophobia is. This flow and perception usually results in negative attitudes and hostility toward Muslims and refugees since they are being perceived as the "out-group". This is a globally prevalent trend usually because of being perceived as either as a social, economic or security threat. The goal of this paper is to understand Americans' perception of outgroups and how they are related to anti-refugee and anti-Muslim sentiment by using a data-driven approach. We used Latent Class Analysis (LCA) to determine whether there were any latent classes related to outgroup attitudes in the US. Our results showed that there are four different categories of people on how they perceive Muslims, refugees and immigrants while there were five different latent classes about how they perceive immigrants. This paper aims to understand this complex issue and eventually help reduce prejudice and intergroup conflict, ameliorate negative attitudes especially towards Syrian refugees and provide them with a stable social support system.

Merve Armagan is a fourth year doctoral student in Applied Psychology and Prevention Science at the University of Massachusetts Lowell. She received her Master's degree in Community Social Psychology (M.A) from UMass Lowell in 2019. She received an Honor's degree in Psychology (B.A) from Istanbul Sehir University in 2016. Merve's research interest is in health psychology, specifically, exploring the biopsychosocial context of Syrian refugees' health and well-being in her native Turkey.

10:45am-12:15pm
Music & Mental Health

CME eligible

28 Sufi music with makams for people with mild to moderate levels of depression and anxiety: a feasibility randomised controlled trial - Rumeysa Nur Gurbuz-Dogan BA MA MPhil

Music listening is a promising form of therapy for a range of psychological disorders, including depression and anxiety disorders (Grocke, 2018; Wu, Huang, Lee, Wang and Shih, 2017). Sufi music with makams (musical mode) as a spiritual receptive music intervention seems to be a promising intervention for anxiety according to the result of a systematic review and meta-analysis (Gurbuz-Dogan, 2020 -in publication). However, there is little known about how this kind of music intervention should be delivered. Therefore, a manual/ guideline was developed from the data collected from a theoretical framework, systematic review and meta-analysis, and qualitative study with the potential receiver of the intervention. Thus, the aim of this feasibility randomised controlled study was to evaluate whether this guideline is feasible and acceptable in a community centre, and what is the effectiveness of the intervention in reducing anxiety and depression levels and improving mental and spiritual well-being. This study is a feasibility randomised controlled trial conducted in two Turkish community centres in the UK with assessments at baseline, the second week of the intervention, the end of the fourth (and last) week of the intervention and two weeks follow-up (at sixth week). After baseline assessment participants who met eligibility criteria (n=60) randomly assigned to the music intervention group (n=29) or the waiting list control group (n=31). The results indicate that the intervention design was feasible and acceptable to apply in a community centre setting for people with mild to moderate level of depression and/or anxiety. Moreover, the clinical outcomes illustrated that Sufi music with makams intervention may decrease anxiety (MD=2.233 p= 0.009; 95% CI 0.57 to 3.88) and improve mental (p= 0.005; 95% CI -8.07 to -1.5) and spiritual well-being (MD= -5.9, p <.000; 95% CI -9.03 to -2.8).

Rumeysa Nur received the bachelor's degree in theology, Ankara University, Turkey. She completed MA degree at Durham University, the UK, under the program of 'Spirituality, Theology and Health'. She is currently a 4th year PhD candidate at UCL, Division of Psychiatry and her research is on developing and evaluating Sufi music therapy with makams intervention and its effects on common mental health disorders. Her main research interests are spirituality, music therapy, applied clinical studies and mental health.

29 Music Therapy Implementations for Mental Health in the Seventeenth-Century Ottoman Era: Contributions of Hasan Şuuri Efendi and His Treatise (d. 1693/4) - Elif Bestenigar Mert, Merve Nursoy-Demir, Rûmeysa Nur Gürbüz-Doğan

Music has been used therapeutically for mental health from ancient times, with this having been witnessed all around the world. One of the receptive music therapy theories in the medieval age was developed using a modal music system called 'makam (mode) music' by Muslim scholars (Benek and et al., 2015). The theory was based on the idea that specific musical modes (makams) had effects on specific illnesses. Hasan Suuri Efendi was a royal physician and the minister of health at his time in Ottoman Empire, whose medical treatise presents a valuable example about the utilization of the mode-based music intervention for the physical and mental illnesses in the 17th century. In this paper, the original medical manuscript of Suuri Efendi, Ta'dilü'l-emzice fî hıfzı sıhhatü'l-beden (i.e. Adjustment of Temperaments in Protecting Health of the Body), was presented as it has a dedicated independent chapter on music interventions as an unique example. His work provided a rationale, empiric and observational framework for using makams for the treatment of disorders based on

patients characteristics, such as temperament, race or horoscopes, which demonstrated a sweeping music intervention theory for mental health compared to other music intervention examples around the world in his time. To illustrate, he suggested performing irak makam for anxiety, buzurg for fear, and uşşak for sleeping disturbances to patients during the treatment processes. Although Suuri's work illustrated such an extensive example of receptive music theory, his name was never mentioned in music therapy history literature as in the case of the other Muslim scholars around the world. Thus, the neglected contributions of Muslim scholars on the history of music therapy was discussed in the light of Hasan Suuri Efendi's extensive works on the issue.

Elif Bestenigar Mert graduated from psychology department and finish her MA degree in Clinical Psychology at Ibn Haldun University, Istanbul. She conducted her dissertation thesis as an archive study that based on prevalence and profile of depression, anxiety and stress in an Australian clinical setting. After working at women's shelter for four years, she is doing her PhD studies in Gender Studies program at Kadir Has University, Istanbul.

Merve Nursoy-Demir obtained her bachelor's degrees in Departments of Psychology and History at Bogazici University, Istanbul, Turkey. She completed her Master's degree in Clinical Psychology in Bahcesehir University, Istanbul, with a dissertation thesis on the effects of mindfulness-based skills practices on cognitive and metacognitive processes of university students with social anxiety. She is currently working as a research assistant at Stanford Muslims and Mental Health Lab under the supervision of Dr. Rania Awaad.

Rumeysa Nur received the bachelor's degree in theology, Ankara University, Turkey. She completed MA degree at Durham University, the UK, under the program of 'Spirituality, Theology and Health'. She is currently a 4th year PhD candidate at UCL, Division of Psychiatry and her research is on developing and evaluating Sufi music therapy with makams intervention and its effects on common mental health disorders. Her main research interests are spirituality, music therapy, applied clinical studies and mental health.

Parallel Session A

1:30-3:00 pm

Islamophobia

CME eligible

43 The Paradox of Integration of American Muslims during the Trump Era - Zehra M. Kaya, PhD

Title: The Paradox of Integration of American Muslims during the Trump Era

Background: As a growing minority group in the United States, Muslim Americans are quite diverse and consist of individuals who immigrated to the United States, descendants of immigrants, converts to Islam, and descendants of converts. They vary in their religious beliefs as well as their degree of acculturation. Immigrant and U.S.-born Muslims show similar levels of religious observance. However, there are some differences between them in terms of perceived religious discrimination; such as foreign-born Muslims are less likely than U.S.-born Muslims to say that media coverage of Muslims is unfair, and being a Muslim in America has become more difficult in recent years. Classical acculturation theories, however, (Alba, 2008; Gordon, 1964) suggest that when individuals were more integrated into the host culture (e.g., language fluency, higher levels of education, and income), they experienced less discrimination. Contrary to these theories, more recent studies argue that more integrated and acculturated individuals are more likely to perceive and report discrimination, known as the "integration paradox" (Verkuyten, 2016).

This study aimed to investigate if cultural integration changes Muslim Americans' perceived discrimination experiences as if classical theories suggest. It is essential to highlight these theories' current validity, which inspired applications, policies, and regulations of marginalized communities' integration.

Research Question: What relations exist among perceived religious discrimination and acculturation in Muslim Americans during the Trump Era?

Methods: Data were collected through an online survey between February and June 2019. Simple linear regression was utilized to predict perceived religious discrimination based on acculturation.

Results: Acculturation had significant associations with perceived religious discrimination. Participants who were more acculturated reported a higher level of perceived religious discrimination. This finding contradicts older acculturation theories.

Implications: Clinical implications of these results will be discussed within the social justice framework, and recommendations will be provided to offer culturally competent mental health services for Muslim Americans.

Zehra M. Kaya is a postdoctoral fellow at Cornell University Health Center. She received her doctorate from State University of New York at Buffalo in Counseling Psychology and completed a clinical internship at University of Illinois Urbana-Champaign. Prior to that, she received a master's degree in Mental Health Counseling & Wellness at New York University. Dr. Kaya's research and professional interests include diversity/multicultural issues, minority mental health, social justice implications in clinical work, eating disorders, grief and bereavement, group psychotherapy, and suicidology.

49 Countering Islamophobia through an anti-colonial spiritual social work narrative praxis - Siham Elkassem BSW, MSW, PhD student & Dr. Sobia Shaheen Shaikh

The main purpose of our presentation is to explore social work's capacity and limits to countering Islamophobia. For social workers committed to a spiritual social work praxis rooted in anti-colonial projects, social work's contemporary and historical ties to colonialism, imperialism, racism and Orientalism are challenging. On the one hand, social work offers (sometimes un-actualized) opportunities for social justice-oriented change. On the other hand, contemporary social work derives from colonialist doctrine which includes secularization of the profession, and has roots in oppressive religious doctrines, and is rooted in a racist worldview. Even those approaches which ostensibly offer opportunities to challenge racist and colonial world-views, such as feminist and/or narrative therapies, often do not support an anti-racist and anti-colonial ontology. These contradictory tensions are ever-present in social work theorizing and practice. Most poignantly, these contradictions have meant that social work theorizing, education, and practice have not been able to adequately address rising Islamophobia locally, nationally and globally.

First, we explore how concepts from critical theories of colonialism, race, gender and spirituality may be mobilized and integrated through an explicitly anti-Islamophobic and anti-colonial narrative-therapy praxis. Second, using a case example of working with a Muslim family, we explore how narrative therapeutic tools consistent with anti-colonial thought, such as valuing insider

knowledge, re-storying narratives and illuminating women's and family values and strength, may be used to support Muslim families who have migrated to Canada and who are experiencing hardships, including racism and Islamophobia. Finally, we explore how religion and spirituality may be mobilized to challenge social, political and economic oppression from the point of view of social workers dedicated to countering Islamophobia. As such, we reflect on the strengths and limitations of an anti-colonial approach to spiritual social work in working to undermine Islamophobia.

Siham Elkassem is a Child and Family Therapist at Vanier Children's Services in London, Ontario. Her clinical practice focuses primarily on the use of Narrative combined with Strength's based approaches. Siham's is currently completing her PhD in Social Work Education at Memorial University School of Social work at Newfoundland. Her research areas of interest are in anti-colonial thought, indigenous knowledge, anti-orientalism, anti-racism and critical race studies.

Sobia Shaheen Shaikh is an Assistant Professor at the School of Social Work, Memorial University. Sobia's academic interests are built on commitments to intersectional social justice and activism, particularly those struggles with people and communities marginalized by relations of racism/racialization, colonialism, classism, ableism, psychiatrization, sexism, heterosexism, ageism/adultism, and migration.

56 Countering CVE in Health - Fatema Ahmad, Muslim Justice League

"Countering Violent Extremism" (CVE) is 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 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.

In practice, CVE falsely legitimizes implicit bias and discrimination against Muslims, persons with mental illness or other disabilities, and other marginalized communities.

CVE operates through various mechanisms, including recruitment of civilians — such as doctors, counselors, teachers, and imams — to report on and refer folks deemed "vulnerable to extremism." Even prior to deployment of CVE, lawyers, impacted communities and journalists noted a concerning trend of "pre-emptive" terrorism-related prosecutions against persons with mental illness or other disabilities whose understanding of (let alone commitment to) proposals by undercover agents was dubious.

Recruitment of social services professionals for CVE programs could place vulnerable individuals at increased risk of surveillance by law enforcement as well as harm via the school-to-prison pipeline and, potentially also, a clinic-to-prison pipeline.

In this presentation, members of MJL's Health Justice Team will cover how the CVE framework is detrimental to providing supportive healthcare for targeted communities (e.g. Black, Muslim, and immigrant communities). Participants will learn introductory skills and concepts, like how to spot CVE programs and creating language that does not further criminalize these communities. We will share examples of current CVE programs including a "threat assessment team" between the Federal Bureau of Investigations (FBI) and Boston Children's Hospital and a case study of a CVE incident from a local

Boston mosque.

Muslim Justice League organizes and advocates for communities whose rights are threatened under the national security state in the United States. Led by Muslims, our organizing brings justice for ALL communities deemed “suspect.”

MJL’s Health Justice Team is a working group of healthcare and health policy professionals advocating to their peers for non-collaboration with Countering Violent Extremism (CVE) and generally against criminalization in health care.

Parallel Session B

1:30-3:00 pm

Suicide Interventions

CME eligible

10 A Brief Overview of Islamic Ethics of Suicide and Suicide-Related Contemporary Issues - Belal Zia, MA

Suicide is a growing global health concern. Suicide not only impacts the individual who takes their own life, but also has social and economic consequences for families, communities, and societies.

Understanding risk and resiliency factors may facilitate suicide prevention strategies. Religious moral objections to suicide, and those inspired by the Islamic faith, appear to promote resilience to suicide. However, few English-language resources discuss the ethics of suicide. Therefore, the first objective of the current project is to explore the Islamic ethical context regarding suicide. In addition, given the increasing focus on suicide-related topics such as euthanasia/ physician assistance in dying (PAD), suicide contagion effects, and suicide killings, the second objective of this project is to contextualize these issues within the discussion of Islam’s ethical stance on suicide.

This project begins with a review of contemporary biopsychosocial theory regarding suicide. Next, we provide a framework of general ethics highlighting Islam’s groundedness in objective principles derived from classical sources. The discussion highlights Islam’s unanimous prohibition of suicide due to foundational principles regarding the sanctity of life, the role (and necessity) of hardships, and the rights of the body and the community over the individual. The role of harsh deterrents to suicide are contrasted with the capacity for compassion to the deceased and family. Finally, we use these same principles to address contemporary issues related to euthanasia/PAD, community and individual responsibilities to prevent suicide contagion, and the unequivocal impermissibility of suicide killings.

Belal Zia, MA, is a PhD Candidate and Canada-Vanier scholar in Clinical Psychology at the University of Manitoba. He is currently a Research Intern in the Stanford Muslim Mental Health lab where he works on projects primarily focused on suicide.

Hosam Helal, MA, is a graduate student in the University of Toronto's Department for the Study of Religion and a graduate of al-Azhar University.

42 Intersectional Structural Violence & Suicide in American Muslims: Introducing a Theoretical Framework to Advance Muslim Mental Health Science - Amelia Noor-Oshiro, MPH

With multidimensional backgrounds in race, ethnicity, gender, sexual orientation, and other identities, challenges arise in understanding the complex factors of risk and resilience for American Muslim mental health, particularly suicide. Muslim mental health researchers may better address these challenges through a theoretical framework integrating not only intersectionality theory, but also the socioecological model of health. Additional incorporation of related literature on minority stress model and the interpersonal theory of suicide informs more comprehensive knowledge of influences to American Muslim mental health. Intersectional structural violence is a proposed innovative approach to uncover insights to suicide and overall American Muslim mental health. With the oppression-based perspectives of stigma, trauma, and violence, this new theoretical framework posits a wider lens through which to explain American Muslim mental health. Based on the concept of belongingness in individual identity, community, and societal contexts, this novel conceptual approach offers an opportunity for research and programs to navigate interventions for suicide prevention among American Muslims. Possible extensions to comparable minority groups across domestic and international contexts will be explored. Future directions for American Muslim mental health research, especially methodological considerations, will be discussed through the undergirding theme of social justice.

I am a doctoral candidate at the Johns Hopkins University Bloomberg School of Public Health. My research investigates the relationship between identity-based stigma and suicide. Relatedly, I explore how structural oppression, discrimination, trauma, violence and abuse affect mental health among Muslims, and crucially, how these connections can be applied cross-culturally. My goal is to advance scientific knowledge on how to reduce mental health disparities among early adults who identify with multiple stigmatized groups.

19 Suicide Response in an American Muslim Community: Case Study and Cultural Formulation - Kamal Suleiman & Osama El-Gabalawy, Belal Zia, and Aneeqa Abid

This community case study investigates the experiences of two neighboring Muslim communities in the United States following respective incidents of suicide. The following case conceptualization will emphasize the cultural and religious factors that impacted the responses of mosque leadership, mental health professionals, and the communities at large. As suicide can carry stigmatized connotations within the Islamic tradition, Muslim communities often experience anxiety and collective trauma when faced with such a tragedy. Thus, the responsibility falls on community and religious leadership to be prepared to answer the most pressing spiritual and emotional questions, facilitate healing and education, and support the grieving families with empathy and understanding. The timeliness of response, the utilization of both mental health professionals and spiritual leaders in addressing the community, and the respect for each grieving family's unique needs were among the most vital aspects of a successful suicide response. The particular cultural circumstances of each family, as well as their individual coping styles had significant impact on the methods and effectiveness of community responses. The many barriers presented by the COVID-19 pandemic were also shown to disrupt opportunities for community processing, and highlight the necessity of implementing dynamic digital solutions in the future. We conclude by proposing the utilization of a comprehensive suicide prevention, intervention, and postvention toolkit tailored for Muslim communities.

Kamal Suleiman is an undergraduate student at The University of Pennsylvania, and a research assistant at the Stanford Muslim Mental Health Lab under Dr. Rania Awaad. He works as part of the lab's suicide research arm, on a team preparing a comprehensive suicide prevention, intervention, and

postvention toolkit tailored for Muslim communities. Co-presenters include Osama El-Gabalawy, a 5th year medical student at Stanford University School of Medicine, and Aneeqa Abid, an undergraduate student Stanford University.

Parallel Session C

1:30-3:00 pm

Authors' Book Discussion

Discussant: Dahir Nasser

Aneesah Nadir, Ph.D., author of ***Real Talk Before the Nikah***

Dr. Aneesah Nadir is an author, social entrepreneur and social worker with 41 years experience working with families and communities. She is a retired Arizona State University professor where she taught Social Work for 17 years. She is also a co-founder, and President of the nonprofit organization, the Islamic Social Services Association-USA (ISSA), known as a trailblazer in the field of mental health advocacy and education and for the promotion of healthy Muslim marriages and families. Dr. Nadir is the CEO of Dr Aneesah Nadir & Associates and the author of the Before the Nikah Marriage Preparation Course . Dr Nadir is currently working on her forthcoming book, Real Talk Before the Nikah!

Zarinah Nadir, J.D., author of ***Legally Savvy***

Zarinah Nadir is a licensed attorney, and a community organizer in Arizona. She teaches criminal justice and sociology at the University of Dubuque. Zarinah graduated from Arizona State University Suma Cum Laude with a Bachelor's in Spanish and with High Pro Bono Distinction with her Juris Doctor. Currently, her practice focuses on access to justice for civil rights and justice within the home. She serves on the board of the Islamic Social Services Association, USA and AZ's Muslim Police Advisory board. Having contributed to the community since her teens, Zarinah is an AZ fixture being featured in multiple Tempe History Museum exhibits. Her book, Legally Savvy is due out at the end of this year which focuses on making law accessible for the rest of us.

Discussant: Dahir Nasser has worked in California state government since 2014 as an Executive Fellow, staff at the Health Department - Office of Health Equity, and now with the Governor's Office of Business and Economic Development (GO-Biz) as administrator of the \$50 million dollar California Community Reinvestment Grants Program. This newly created program provides grants to community-based nonprofit organizations and local health departments to provide a range of services for communities disproportionately affected by the War on Drugs. Dahir also provides strategic analysis, training, and capacity building support as a consultant with Dr. Aneesah Nadir & Associates and Soulful Mental Health, Inc. He has a BA in Psychology from Cal Poly Pomona and a Master's in Public Health, with a concentration in health promotion and behavioral science from San Diego State University. His is an alumnus of the nationally recognized Capital Fellows Program in public policy/administration.

3:15pm-4:45pm

Special Topics

CME eligible

50 Islam & Disability - Tarek Zidan, Ph.D., Khadija Khaja, Ph.D., Hasan Reza, Ph.D

Background/Rationale:

According to the Pew Research Center (2017), Islam is the fastest-growing religion in the world. As of 2017, according to the Pew Research Center estimates, there were 1.8 billion Muslims in the world. In the U.S., it estimates about 3.45 million Muslims of all ages or about 1.1% of the U.S. population. The literature on attitudes toward persons with disabilities has not been explored yet in the Muslim American Community. The lack of Muslims' visibility has led some researchers to characterize them as an invisible or a hidden minority group in the United States (Abraham & Abraham, 1983). However, they became a very visible group due to the backlash against the Muslims after the tragedy of 9/11. Social work educators and practitioners need this substantive knowledge to better understand and work with the Muslim population. Muslim Americans are very heterogeneous in their values, beliefs, and attitudes.

Moreover, their values, beliefs, and attitudes toward persons with disabilities might differ from those held by their American mainstream counterparts as well as from those Muslims living outside the U.S. and elsewhere around the world. This knowledge can help develop culturally appropriate interventions to overcome the stigma toward mentally ill clients (Al-Krenawi & Graham, 2000). According to Orange (2009), culture is a process that involves "socially transmitted behavior patterns and characteristics of a community or population" (p. 269). Furthermore, Phemister and Crewe (2004) state that several studies have revealed the existence of various attitudes toward persons with disabilities from different ethnic and religious groups (other than Muslim Americans), who have resided in their own homogenous or heterogeneous societies in the country since the 1960s. Dudley (2000) explained that negative societal attitudes and stereotypes had added more challenges to persons with disabilities with regard to their cognitive development and mental conditions.

Objectives:

This presentation attempts to fill this gap in the literature and explain factors that contribute to Muslim Americans' attitudes toward persons with disabilities. Though the literature on Muslims in Western countries is disparate, investigating the complexities of their belief system can inform social work practice. First, the Muslim community needs education about the stigma toward persons with disabilities. Second, by developing a cultural understanding of the group's sociodemographic characteristics (Abu-Habib, 1997), and level of contact with the persons with disabilities (Al-Abdulwahab & Al-Gain, 2003; Nagata, 2007a, b) as well as acculturation patterns (Amer, 2005) and their spirituality /religious beliefs (Hodge, 2003), researchers can examine how such elements impact Muslims' attitudes toward persons with disabilities. Furthermore, many Muslim families may not have fully assimilated or acculturated into mainstream American culture and still adhere to their Muslim beliefs.

Implications:

The panel discussion will have important implications for mental health professionals. Presenters will highlight the importance of understanding stigma towards persons with disabilities when assessing sociodemographic characteristics, social contacts, and the acculturation of Muslim communities living in the U.S. and abroad. Given the importance of understanding Muslims' beliefs, values, and attitudes

toward disabilities, social worker educators might incorporate more in-depth of knowledge-base on Muslim faith and disabilities to enhance their cultural competency skills in working with Muslim Americans. This information can lead to the establishment and availability of more culturally sensitive services and interventions in the area of developmental disabilities and other aspects of social and human services. At the end of the panel discussion, presenters will provide a case study on disability and Islam in Bangladesh.

Learning objectives

1. Introduce attendees to the existing literature and research on attitudes of Muslim Americans towards persons with disabilities.
2. Acquaint attendees with the pathways through which factors include religious beliefs, sociodemographic characteristics, social contacts, and acculturation, impact attitudes toward persons with disabilities among the Muslim community.
3. Familiarize attendees with specific educational strategies that mental health providers can implement to help develop more effective, culturally relevant services that enhance American Muslims' wellness.

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Dr. Tarek Zidan is an Assistant Professor of the Indiana University School of Social Work (IUSSW) in South Bend (IUSB). His research interests include Arab Americans' attitudes toward persons with developmental disabilities, Muslim Americans' mental health and well-being.

27 Emergency Calling for Strengthening Psychological Aspect among People Living with HIV/AIDS - Julie Rostina, MPH and Marnaria Martinis

Compared to common population, people living with HIV (PLWH) face multiply mental illness. The data show that intervention on psychological aspect can recover a quality of life as well as support HIV treatment. Nevertheless, less information is gained about specifically program that provide mental health program especially for PLWH in Indonesia. The evidences illustrate mental disorders and HIV have great association vice versa. Integrated program are needed to empower PLWH for coping distress and to increase its mental health. The program has objectives to provide mental health program for PLWH that suitable with the needs and to identify impact of program in their psychological side. Several strategies was undertaken to improve capacity PLWHA to manage anger; to release mal-adaptive inner child (marriage); to recognize its talents through trainings. The participants reported to have psychological issue. The result from feedback show the beneficiaries has satisfied to release stress and giving skill to do by their self. Talents workshop enlightened PLWH and increase self confidence and recognize the potential. Intervention of psychological dimension for PLWH in Indonesia is an emergency needs and should be further created in specific setting and specific group.

Julie Rostina is the founder and Director of Masyarakat Peduli Anak Indonesia Foundation. Her commitment to social justice is reflected in her work which provides education, community empowerment and advocacy for disadvantaged group like people living with HIV/AIDS. Seventeen years of experience with international NGOs who work in the field of public health, TB, reproductive health including on maternal and child health and HIV and health system strengthening (HSS) as a researcher and professional consultant.

39 From Healing to Liberation: Theoretical and Practical Approaches - Shamaila Khan, Ph.D. & Tahirah Abdullah, Ph.D

As Psychologists, the notion of healing is at the root of our work, and this as we understand it, stems from a subjective space where two individuals intersect. As women of color, we additionally recognize that although it is in the subjective space that the healing occurs, to fully heal and restore one's self and being, the contextual component of healing cannot be neglected, and is the very component that perpetuates the many -isms (racism, sexism, nationalism, ableism, ageism, classism, etc.) and traumas from which we are aiming to heal. Until and unless we begin to take into consideration the larger, overarching oppressive, sociopolitical regimes and structural and systemic -isms (imperialism, capitalism, colonialism, feudalism) that are the skeleton upon which the flesh of individual and communal -isms develop, healing will not transition to liberation. The oppressive nature of these -isms has to be acknowledged, understood, and deconstructed for emancipation. As such, healing that incorporates the individual and the contextual factors in tandem, lends to a state of liberation.

The Islamic jurisprudence and multiple cultures within it, have toyed with varying concepts and have philosophies encapsulating the notions of restorative healing and liberation over its history. The presenters will discuss the religious and cultural notions of hizmet, Jirga, diwan, and sulh, which overlap with restorative justice frameworks. For the two Psychologists on this panel, conducting healing work incorporates the individual (internal), interpersonal, and contextual components and working in the clinical room and within communities. Their advocacy work within the Muslim community and beyond will be shared towards gaining an understanding of some ways in which healing can occur in the clinical room with individual traumas and in the community addressing the -isms, which are both equally important and fundamentally intertwined.

Shamaila Khan, Ph.D. is a licensed Clinical Psychologist and an Assistant Professor at the Boston University School of Medicine- Boston Medical Center. She is additionally the Training Director of the Center for Multicultural Training in Psychology, and the Director for the Center for Multicultural Mental Health at BU School of Medicine/BMC. Aligned with these positions, Dr. Khan's expertise is in diversity, multiculturalism, and identity formulation, as well as individual, community-based, and immigration and postcolonial trauma.

Tahirah Abdullah, Ph.D. is an Associate Professor in the Clinical Psychology program at the University of Massachusetts Boston. She is currently on sabbatical and completing licensure requirements through a postdoc at Spalding University Counseling and Psychological Services Center in Louisville, KY. Dr. Abdullah's research focuses on the impact of racism and discrimination on mental health, barriers to help-seeking for mental health problems, mental illness and mental health treatment stigma, and understanding Black Americans' therapy experiences.

3:15pm-4:45pm

Interpersonal Violence

CME eligible

Discussant: Ikram Adawe, LMSW, CAADC

69 Stuck in Between: Responses to Child Sexual Abuse Disclosure in a Diverse American Muslim Community - Rishtya Kakar, M.D, MPH, PhD(c)

Child sexual abuse (CSA) disclosures are recognized as iterative, interactive, and life-long processes, and responses survivors receive affect their outcomes. Little research exists on contextualizing the disclosure responses from a community perspective. Rooted in critical theory, this study explored how a community of diverse American Muslims respond to CSA disclosures and the rationalizations for their responses through in-depth interviews with 22 adults from the Twin-Cities Muslim community in Minnesota. Constructivist grounded theory techniques guided data analysis and theory building. The resulting theoretical model depicts the spectrum of responses community members have towards CSA disclosure, with “stuck in between” emerging as a key phenomenon dividing supportive and harmful responses. Context-specific rationalizations for responses were situated in cultural conceptions of shame, religious assertions, and socio-political issues; all acted upon through the root cause of power. With this knowledge, context-specific, culturally appropriate community interventions are designed to promote supportive responses to CSA disclosure.

Rishtya Kakar, MD, MPH is a public health doctoral candidate in the Department of Health Promotion and Behavioral Sciences at the University of Louisville, where she previously earned her Masters in Public Health. Prior to that, she completed medical school from Shifa College of Medicine in Islamabad, Pakistan. For the past two years, she has been conducting her dissertation research on exploring the opportunities for prevention of child sexual abuse in American Muslim communities.

35 Culture Change Around Abuse in Community Spaces - Alia Salem, B.S.& Sara Bawany, LCSW, CCM

When a survivor was abused by someone who holds a position of power, they are impacted by trauma on a personal level, but also on an organizational level - their trauma is rooted in the abuse of power by the individual and by the station they held within their organized structure.

When the source of the abuse occurs at the hands of people within whom you’ve placed trust, there is an additional layer of betrayal that can compound the impact of the trauma. In order to rectify and bring justice to this situation, not only must the abuse be addressed from the individual level, but all structures, organizations and individuals involved in providing sanctuary to an abuser must be held accountable.

With 3 published investigative reports, 30 open cases under investigation, and 92 allegations received, FACE has noticed survivors of abuse, both male and female, repeating the same refrain: “The abuse hurt, but it was the silence and lack of support from my community that was unbearable.” As we have seen countless times over the last three years of being on the front lines to address leader abuse within the Muslim community, the primary reason as to why abuse was not definitively dealt with in an effective manner, is the prioritization and protection from reputational harm for the accused and the institution they are affiliated with. It is our belief in the process of addressing abuse in a community setting that the road to restoration leads to a 180-degree cultural pivot towards centering victims and vulnerable persons by placing the benefit of doubt upon them.

In this presentation, we will walk attendees through the problem as we experience it through our work and the necessary steps required to achieve a community environment that is ready to support the justice and healing of victims and survivors.

Alia Salem is the Founder and Executive Director of Facing Abuse in Community Environments (FACE). Her professional background is in communications, organizational development, and community organizing. Alia is a co-founder of the Palestine Action Committee of Texas (PACT) and an active board member with the North Texas Fair Housing Center. She is a proud Roddenberry Fellow Alumna and a Dallas Public Voices Fellow with the OpEd Project. She is also a published writer and public speaker.

Sara Bawany is a clinical social worker, an award-winning published poet, a writer, and a freelance editor. She works at Facing Abuse in Community Environments (FACE), an organization that aims to hold religious and community leaders accountable for abuse in the Muslim community. She also volunteers with MAPS (Muslim Association of Psychological Services), a Dallas-based Muslim group of mental health counselors. She self-published her first poetry book in September 2018, titled “(w)holehearted: a collection of poetry and prose.”

59 Challenges Related to Forced Marriage Situations - Bushra Husain, MSW

Although forced marriage is internationally recognized as serious human rights violations, millions of women and girls around the world today live with the physically and psychologically damaging consequences of this practices. Moreover, forced marriage is are not confined to distant shores. In 2011, a national survey found as many as 3,000 known and suspected cases of forced marriage in the United States in immigrant communities from 56 different countries, as well as nonimmigrant communities (Tahirih Justice Center 2011).

Advocates believe potential victims and survivors of forced marriage are largely a hidden population in the United States. The issue of forced marriage is often underreported and may not be seen by many service providers as a form of gender based violence that impacts communities here in the United States. Many individuals are forced to flee their homes because their safety and well-being is compromised by their parents and families. They are betrayed by their loved ones and forced into marriages against their will. If they refuse to comply, they are often bartered, abandoned, abused, and threatened with violence or even death by their relatives. There continues to be an overall silence that pervades because forced marriage is often confused with cultural traditions, and therefore it is difficult to identify the warning signs, assess risks, and coordinate services for safety outcomes.

Sanctuary for Families, a gender based violence organization in NYC, serves a high number of women and girls affected by forced marriage, many who identify as Muslims. Sanctuary for Families has been at the forefront of providing comprehensive trauma informed services to survivors of forced marriage in a culturally competent manner. Our trauma focused approach using culturally sensitive best practices helps clients feel validated, respected, and informed. The presenter will discuss ways to support young Muslim women in forced marriage situations.

Bushra Husain is the Director of Non-Residential Services at Sanctuary for Families. She graduated from Columbia University with a Master of Social Work in 2007 with a focus on clinical practice and International Social Welfare Policy. Ms. Husain is currently pursuing her DSW at Rutgers University. In addition to overseeing the Non-Residential Program, Ms. Husain provides therapeutic counseling, case management, outreach, and advocacy services to South Asian and immigrant survivors of gender based violence. Ms. Husain was also a founding member of the South Asian Taskforce against Domestic Violence at Sanctuary for Families. In that role, Ms. Husain has conducted research and outreach about domestic violence in the South Asian community and facilitated the creation of an inter-disciplinary tool for interviewing South Asian victims of domestic violence called the South Asian Power and Control Lotus. This Lotus is a supplement to the well-established Duluth Power and Control Wheel. Recently, Ms. Husain is the founder of the New York State Coalition to End Forced and Child Marriage and has presented on the issue of forced and child marriage nationally.

Islamic Theology and Emotional Well Being

CME eligible

Bilal Al-Ansari, Ph.D. & Chaplain Sondos Kholaki

Bilal Al-Ansari, Ph.D. serves as Assistant Vice President for Campus Engagement at Williams College and Director of the Islamic Chaplaincy Program at Hartford Seminary. He is Faculty Associate of Pastoral Theology and Clinical Pastoral Education Advisor to St. Francis Hospital in Hartford, Connecticut. He completed his doctorate degree at the Pacific School of Religion while serving as the Dean of Students Services and Director of Student Life at Zaytuna College. Bilal serves on the executive board of the Institute of Muslim Mental Health (IMMH) and is one of the founding members/special advisors to the Association of Muslim Chaplains (AMC).

Chaplain Sondos Kholaki serves as a hospital staff chaplain and a community chaplain in Southern California. She is board-certified with the Association of Professional Chaplains (APC). Sondos earned a Master of Divinity degree in Islamic Chaplaincy from Bayan Islamic Graduate School/Claremont School of Theology as the recipient of the Fathi Osman Academic Excellence award and a Bachelor of Arts in English and Creative Writing from UCLA as a Regents Scholar. Sondos completed five units of Clinical Pastoral Education (CPE) residency where she served care seekers of all faiths and educated staff and volunteers on Muslim spiritual care. Sondos is the author of *Musings of a Muslim Chaplain* (January 2020) and the co-editor of *Mantle of Mercy: Islamic Chaplaincy in North America* (fall 2021). She also serves as Vice President of Healthcare for the Association of Muslim Chaplains (AMC). Sondos enjoys sipping a perfectly brewed cup of coffee, listening to Quran recitation by Turkish reciters, and singing her heart out at spiritual gatherings. She is married and has two children.