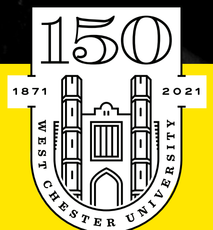
VOLUME VI • ISSUE III • APRIL 2022

VOICES

ON DIFFERENCE



150TH CELEBRATION ISSUE

A STUDENT-LED JOURNAL
FOCUSING ON ISSUES OF SOCIAL JUSTICE

VOICES
VOLUME VI • ISSUE III • APRIL 2022

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EDITOR'S NOTES

Before we dive into the final installment of the West Chester University 150th Anniversary issue, Congratulations to the Class of 2022, your perseverance and resilience have bought you this moment of commencement in your academic career. Our final installment is all about boxes. The boxes many of us have been places on throughout our lives. Boxes we have been placed in because of race, gender, sex, and age. Those boxes lead to stereotyping that influence policy, social interaction, physical and mental abuse, institutional racism and criminal justice disparities. Writers Graves and Bush explore the boxes men of color are often placed in as an effect of institutional racism, while writers Ramsdell and Ramsey explores the boxes women are placed in as a result of the patriarchy. This issue explores culture and diversity from a front that pulls the reader into the writer's experience and the connection to systematic oppression and its effects. These gripping accounts of oppression and resilience detail the importance of breaking out of boxes and stepping into one's own potential, not defined by systems, the patriarchy or societal norms.

We proudly present to you the final installment of our 2021-22 series of ***Voices: On Difference.***

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FOREWARD

BY DR. MEAGAN CORRADO

Some people's childhood memories are foggy. Dim. But my memories are bold. Vibrant. I remember details. Sounds. Smells. Faces. Feelings. I remember waddling out to the front yard to get my pink plastic sled, bulky layers of clothing insulating me from the cold. I remember the butterflies in my stomach as I glided down the steep snowy hill. Never wanting the hill to end. Feeling happy and free.

I remember the gooey applesauce my kindergarten teacher cooked in her crockpot. Sugary. Sweet. After recess, she gave us each a bowl. Told us not to burn our mouths. We blew on it for a second or two. It was still steamy and hot. But a singed tastebud or two was worth it. Her applesauce gave you the comforting kind of warmth that stays in your chest even after you gulp it down.

I remember Grandma's bookshelf. Some of the books were hers. Big thick hardbacks that she called her "mysteries." And then there were my books. Thin with colorful spines. I had more books in the basement where Mommy and I lived. Picture books and chapter books stacked in milkcrates. Every day before breakfast, I pulled out a few to read while I was eating my peaches and cream oatmeal. I turned the pages. Scanned as many words as I could. And when I came back home from school, I sat at the table and ate my tv dinner. Still reading. Turning the pages, one by one.

These stories transported me from kindergarten to third grade. Third grade to fifth. Childhood to adolescence. Adolescence to adulthood. Books were my refuge. Filled with images and words, they transported me to other worlds. Sparked my imagination. Filled the holes left behind by loneliness and trauma. Brought vibrance to days that were dark and gray. Infused color into a monochromatic world. Stories gave me a reason to keep going. To start another chapter. To turn another page. To envision a different ending.

I'm not the only person who has been impacted by the transformative power of stories. Since the beginning of time, stories have played an integral role in our identity formation, our relationships, and our survival. They help us understand who we are and where we fit in the world. They are portals to the past. The present. The future. Stories- in all their formats — help us grapple with the good and the bad, the beautiful and the ugly. Written stories. Oral stories. Stories in dance and paint and collage. Stories in film and music and photography. They are unique yet universal. Diverse yet connected.

As social workers, stories pervade our practice. We hear individual stories of strength and pain. We hear family stories of fragmentation and connection. We hear community stories of empowerment and oppression. We use stories to connect with people. To advocate. To challenge. To teach. To transform. Stories traverse race, class, culture, and gender. They give us the strength to break through walls of avoidance and fear. They give us the space to utter the unspeakable. The courage to envision a different outcome.

What are your client's stories? What obstacles have they overcome? What strengths empower them to keep going? And what's your story? How did it begin? How will it end? How can we- both client and practitioner — use stories to ground us, move us, change us. Propel us forward. Move us to the next chapter. The next page. Transport us from oppressed to empowered. Victimized to victorious. Disoriented to grounded. Hopeless to visionary.

BLACK FACES 'N' WHITE SPACES:

A Discussion of Transgenerational Trauma and Healing

BY ROBERT GRAVES

I will never forget the moment I discovered what it meant to be an African-American man in America. I was 16 years old walking home from dance school amid a torrential downpour, no umbrella, no hat, only a Jansport backpack strapped to my back, and a curly rain soaked afro framing my face. I approached my mother's house with my head held down; I noticed a cop cruiser riding by. The moment it passed me the brake lights glared bright red, tires screeching, the cruiser sped into reverse coming to an abrupt halt. Two White male cops charged toward me like bulls after a matador; one grabbing the back of my neck slamming me onto the hood of a car, while the other tore my backpack from my back. As one officer pushes my face into the cold wet metal, the other yells "WHAT'S IN THE BAG", I managed to release a soft squeal as his fingers tightened around my neck, "homework and dance clothes", followed by a gasp for air as the rain continued to flood my bloodshot eyes. Unable to differentiate between tears and rain, I muttered "What did I do?", his voice boomed back "DO YOU HAVE ANY DRUGS OR WEAPONS?", as my backpack belongings thudded beside my face bouncing off of the hood of the car. He threw my bag to the ground saying, "You're free to go". The pressure released from my neck ending the hazing nightmare as I slumped to the ground gasping the smug dense air as the cruiser pulled away. I picked myself up from the ground, walking ten feet to my front door as reality settled in. I had survived my first police encounter. This was the first of many experiences that would determine my trajectory as I navigated my artistry, my decisions and my blackness. The trauma and oppression I experienced transitioning from adolescence to adulthood; undoubtedly affected my perception of self as an African-American and how we are treated and perceived in this country. Through these transitions, I often questioned if it was possible to overcome the social adversities and become as successful as my white counterparts.

African-Americans throughout America are not afforded the same opportunities as their white counterparts. "For white youth, the goal is often achievable; for African Americans although they are exposed to media images and bombarded with messages that unequivocally state that "you are what you have," they often do not have access to the same privileges and resources that white youth appreciate (DeGruy, 2012)". African Americans are met

with several disadvantages; further influencing how to navigate through the varying spaces within this country. Most importantly it influences how to navigate our own lives, inadvertently teaching methods to conform to the standards of White America, separating ourselves from our blackness and forging a new identity that complies with the modicum of acceptable behaviors and appearances set forth as standard. Conforming as a means to comply with societal standards is something African-American boys and girls learned every time their mother spoke to a bill collector using her "white voice" as a means to sound passive and less threatening. Although this type of conforming does not seem traumatic, the behavior was passed on as a tool for survival. "It is important to understand that transgenerational trauma is unconsciously embedded into African American culture regardless of personal racial identification (Campbell, 2019)". In conforming to those standards we deflect from our own cultures to fit in to white spaces, and as we attain those standardized goals, we shun those who look like us. African Americans have been navigating these spaces to obtain residence in white spaces since the release from bondage. However, as history and law reveals, we have been met with resistance in The Tulsa Massacre, The Race Riots of Philadelphia, The War on Drugs and Stop and Frisk. The shared and lived experiences of these tragedies influence the self-degradation and destruction of some individuals while empowering and motivating others.

It is easy to point the finger at a population seemingly set to self-destruct, when one does not understand what it is like to feel the weight of oppression through every step on the path. The stress of being a vulnerable and marginalized African American in dangerous and unforgiving urban settings is certain to take its toll (DeGruy, 2012). Now expand the urban setting to the whole of America, the stress is now amplified at disproportionate levels. Knowingly and unknowingly African Americans carry the genetic imprint of past traumas and are collectively refusing to heal. It is a lot easier to wallow in the oppression because of the fear those white faces in white spaces will abuse their power preventing progression. It is a lot easier to stand still in wait; because two steps forward can easily become 10 steps back or a chokehold followed by an array of bullets because a white cop fears the deepness of your copper to midnight skin. It is easy to get locked into a mindset, when no one is helping you heal because they are equally yoked in trauma.

Discovering through a series of conversations amongst my peers, many African-Americans do not know how to heal nor possess the tools of healing. Throughout my own life, I found various tools of healing in the form of creativity. My initial tool for healing resided in the theater creating works of dance that told the story and struggle of African-Americans. As I matured, my creativity became multidisciplinary including visual and performing arts. The interest in telling the stories of African-Americans throughout the generations led to my first art show Black Faces in White Spaces. Preparation for the show required self-reflection, research of American history, prison statistics, Jim Crow, the slave trade, and processing personal and transgenerational trauma. The artwork consisted of; burned bibles, an overhead installation of nooses coupled with bloody bible pages, paintings of the deaths of African-Americans through the lifespan being hung, shot, and fed to alligators, and blaspheming the sanctity of Jesus through photography. The overarching purpose was to strike a chord and provoke thought intentionally stirring emotions, creating an experience that was overwhelming for the viewer as thick and oppressive as surviving my first police encounter. Each viewer was triggered, intrigued, saddened and inquisitive; leading to inquiries of inspiration for the body of work before them. As the artist, the inspiration was every single memory and shared experience of African-American men and women coursing through our veins since the advent of slavery and the genetic imprints left behind; hindering the progression of "black faces" throughout this country. Dr. Joy DeGruy refers to it as Post Traumatic Slave Syndrome—"a condition that exists as a consequence of multigenerational oppression of Africans and their descendants resulting from centuries of chattel slavery (Campbell, 2019)." The effect of Post-Traumatic slave syndrome has led to the individual and community self-degradation of African-Americans due to refusal to address trauma through healing.

What are the next steps in healing African-American Communities ?

Healing a community burdened with 400 plus years of trauma will be no easy feat. The saddened reality is older African-Americans may be reluctant to heal, standing firm in complacency. The key to healing the community begins with youth engagement. To transform youth who are most likely to engage in violence, programs will need to include their families and the communities in which they live as players in deciding how to teach them to endorse healthier problem-solving choices (DeGruy,2012). The rewards will be substantial to uplift, educate and instill a new mindset not impacted by trauma, yet riddled with strength, confidence and resilience. Any prevention or intervention strategy designed for working with at-risk African American male (or female) adolescents will need to be "culturally specific" and informed by a familiarity with the behaviors, attitudes, values, beliefs, and customs that are particular to these youth (DeGruy, 2012). If African-American communities can heal internally and collectively, the community's autonomy will increase, rejecting negative stereotypes and affirming the cultural identity.

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The Great Philadelphia Pumpkin Patch

Antar Bush

Any inmate who has taken a trip to Philadelphia's State Road House of Corrections knows exactly what the terms "pumpkin patch" or "pumpkin suits" mean. They refer to the orange jumpsuits all inmates at State Road are required to wear, and when all of us are gathered together on a cell block we look like pumpkin patch. My soul flinches when I hear people talk about the popular Netflix series *Orange is the New Black*, because on the show prison looks exciting, adventurous, and integrated. However, if you ask any African American who has been to a correctional facility in the United States, orange has always been black.

Needless to say, I have worn my fair share of pumpkin suits in my short lifetime. I was one of the regulars at State Road from 2003 to 2006. Each time I would get locked up I'd ask myself, "How the hell did I get here again?" Then every time I would get released I would pray to God not to let me go back to my criminal ways. Nevertheless, somehow I would find myself right back at the Great Philadelphia Pumpkin Patch.

"Who needs four years of college when all you have to do is find the right hustle?" Although I did not grow up thinking, "When I grow up I want to go to prison," I knew at some point in my life I was destined to go to the pumpkin patch.

Was I a bad seed? Or was I a good seed in bad soil? I could never figure what kind of pumpkin I was. In other words, was I a criminal by nature or nurture? When doing crime I felt like it was a rite of passage. Everyone I knew had a hustle and I thought this would be a way of life. Easy money was the way to go in my hood. I rarely saw anyone going to work, and I certainly did not know anyone who went to college. What I did not know then was that I was witnessing an entire community being victimized by institutional racism. These hustlers did not grow up thinking, "I want to be a drug dealer." However, because of institutional racism and the economic status of all of us young black men in this north Philadelphia neighborhood, we were being groomed for our pumpkin suits.

"Because of institutional racism and the economic status of all of us young black men in this north Philadelphia neighborhood, we were being groomed for our pumpkin suits."

I grew up in the horrors of the eighties and nineties drug wars of north Philadelphia. When the sun would rise, I would walk pass the drug dealers in north Philly and admire those guys as if they were gods. I would ask myself,

I am a raw product of the Philadelphia School District, and I did not read my first book until I got to prison. I often wondered, "How did I make it out of high school?" I could barely write in 1999. I realized I was pushed through

the system like so many of my fellow young black men. Teachers found it easier to just pass you than to engage their students. I remember a teacher screaming at me, “If you don’t stop acting stupid you’re going to end up in jail!” I did not care. All the black men in my hood at some point had to do a “bid” or as they liked to call it, “take a hustler’s vacation.” But still to this day I remember being in solitary confinement and hearing that teacher’s voice echoing in my head as I would pace back in forth in my cell like a caged leopard.

Reflecting back on every time I was released from prison, I would leave the pumpkin patch more bitter than the last time I got out. Questions would volley in my head: “Where am I going to work?” “Where will I live?” “What is my probation officer going to be like?” In 2005 when I was released from State Road, I applied for a job to simply clean toilets all day. The moment I turned in the application I was swiftly denied employment because of my criminal record. As the hiring manager was telling me this I thought to myself, “Cleaning toilets is one of the nastiest jobs that I can think of; if I can’t get a job here, then what am I going to do?” In that moment I felt completely defeated, and I told myself, “Fuck getting a job. I’m going back to the hustling. It’s a lot easier.” As a result of this decision, the next time I would be arrested and sentenced to 75 months in a federal detention center.

So there I am again in my cell with my pumpkin suit looking at my reflection in the beat-up mirror asking myself, “How did I get here again?” I had told myself I wasn’t coming back to this place so devoid of anything positive and motivating. However, here I am. It wasn’t until I started exploring the backgrounds of fellow inmates that I realized we all had this conversation with ourselves. Maybe it wasn’t a coincidence that I continued to come back and forth to prison. According to Bureau of Justice Statistics, the national recidivism rate for inmates released from prison or jails is 65% (Langan & Levin, 2002). The criminal justice system is made to be a revolving door. If a newly released prisoner does not have a support system in place when he gets out, the chances of returning to prison grow.

Michele Alexander, author of the seminal work *The New Jim Crow*, has explored how the criminal justice system has created so many barriers for men of color. These barriers come in the form of halfway houses, ridiculous fines and court costs, overzealous probation officers, and the one question every former inmate hates to answer on a job application: “Have you ever been convicted of a felony?” All of these barriers create a vicious cycle of “human cargo” in our criminal justice system (Alexander, 2012).

As social workers we have a duty to understand the barriers that inmates newly released from prison face. When social workers are equipped with the knowledge and best practices of reentry, we can give agency to a marginalized population. The social workers on Philadelphia’s State Road should no longer have to continue to harvest inmates like pumpkins. Social workers should be given the opportunity to offer inmates who are entering into society more support to prevent the revolving door of the criminal justice system. As social workers, if we do not advocate for new reentry policies and practices as professionals we are subliminally saying through our lack of actions “what size pumpkin suit do you need?”

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Mothers Returning to the Workforce: Where Ageism Meets Sexism

Terry Ramsey

Women returning to paid employment after opting out of the workforce to be full-time mothers face a host of barriers. Two of the most significant are sexism and ageism. Women whose economic resources or family situation allows them to be stay-at-home mothers typically become economically dependent and often subordinate in a society that remains male-dominated and status-driven. These mothers also tend to be middle-aged when they return to work, in a culture that glorifies youth. Sexism and ageism persist in the U.S. culture and workplace, and coalesce to present formidable obstacles to women's career resumption after full-time caregiving.

"These mothers also tend to be middle-aged when they return to work in a culture that glorifies youth."

Women opt out of the workplace to be full-time mothers or caregivers for a variety of reasons, but frequently because their efforts to blend conventional employment with caregiving are not adequately supported socially, culturally, economically, or institutionally. Further, gender disparities in wages as well as social and cultural norms continue to reinforce the inequitable division of labor and caregiving responsibilities within the home (Gale, 2014). And although family-friendly policies like paid maternity leave, flexible work schedules, job sharing, work-from-home arrangements, and on-site childcare are slowly making their way into mainstream America, these remain the exception rather than the norm (National Women's Law Center, 2015). Most of corporate America persists in refusing to implement family-friendly policies because they do not see a dividend to their bottom line. Typically, working women still experience workplace gender discrimination in terms of pay equity, career advancement, and the availability of leadership roles. The stress, guilt, and conflict that many women experience in their efforts to balance work and family too often drive women out of traditional paid professional work. The women who do not have this choice unfortunately endure rigid social and workplace norms that do not support them as working mothers.

In addition to workplace gender discrimination, age discrimination (by law applying to anyone over the age of 40) is yet another form of bias in the U.S. and affects women disproportionately (Wilks, 2013). Due to societal trends in delaying marriage and family, women resuming employment after being stay-at-home mothers are frequently middle-aged, yet American culture construes aging as something to be concealed or cured (Douglas, 2014). Liu (2007) notes that social and cultural constructs of female beauty are tied to youthfulness and thinness, which tend to exclude women as they age. And more often than not it is appearance and achievement that make an applicant appealing to employers (Liu, 2007).

Age discrimination can be elusive, but it serves to maintain the cultural and corporate status quo. In the workplace, hiring managers may not look past a woman's age to see her experience (Shah & Kleiner, 2005). Female hiring managers who have uninterrupted careers can be the harshest when it comes to hiring returning mothers. Furthermore, studies have revealed a "motherhood penalty," where being a mother has a negative effect in the workplace in terms of

competency expectations, job commitment expectations, and starting salary (Correll et al., 2008; Hellman & Okimoto, 2008). Mothers are often judged by harsher standards for performance capacity than other job applicants due to status-based discrimination. The culturally devalued status of motherhood translates into returning mothers being subjected to greater scrutiny and higher requirements for presenting evidence of ability before being deemed competent (Correll et al., 2008).

Since motherhood is associated with a lessening of ability, re-entering the workforce and coping with the commensurate sexism and ageism found there is often daunting. Many mothers internalize these cultural beliefs and experience lowered self-esteem and confidence issues and also feel unsupported and undervalued in a society that venerates paid employment, career success, youth, and beauty (Rubin & Wootin, 2007). The irony is that cultural norms idealize the family model with a stay-at-home mother as the best environment for raising successful and well-adjusted children. Many families choose to provide this environment in the best interests of their children. But when mothers attempt to resume paid employment, they are judged less competent and face significant workplace bias. As society collectively matures and individuals pursue careers and other interests well into late adulthood, ageism may recede and dispel our biases about age and capability. And hopefully too as more women demand to be seen for their full potential across their lifespan, in all the roles they pursue as caregivers as well as employees, they will pressure corporate America to develop more robust and inclusive workplace policies.

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In the Box

~ Kristin Ramsdell

In the early 1990s, a film entitled Boxing Helena details the obsession one man has with a beautiful, sexually self-possessed woman. The man, a mad doctor, kidnaps Helena and amputates her legs and arms, thereby creating the ideal, lover-in-a-box: a woman who cannot leave. More importantly, the woman's sexuality has been defined, controlled, and she remains chaste only for him. With its release, the film was categorized as an artistic piece depicting the perils of obsession. Perhaps the project's unintended value is the commentary on the literal and symbolic subjugation of female sexuality.

Sex. A seemingly natural act fraught with complexity. In this second year of field practicum studying sexual and reproductive health, I have researched, reflected upon, and encountered a myriad of issues relating to sexual health. I bear witness to the extraordinary lives of the young men and women I counsel at an outpatient health clinic. As expected, their burgeoning sexuality can elicit intense emotional responses: curiosity, desire, and pleasure. Yet these newfound joys are not always associated with their initial sexual experiences. Betrayal and anger can emerge with a positive STD test: Did my partner lie to me? Uncertainty with a positive pregnancy result: What do I do? Relief/grief following an abortion: Will I be okay? Despite the potential challenges, these clients are counseled in accordance with one crucial tenet - self-determination.

"I honor them all, and I trust in the wisdom of their choices."

The body can be a vessel to immense sexual pleasure, a gateway to physical and emotional connection. However, bodies are also exploited through rape, molestation, and sex trafficking. Too often, the body is a commodity. Bodies are traded, regulated, mutilated. Why are these atrocities tolerated by society? During the most recent election cycle, oddly familiar debates about women's access to basic healthcare, including contraception and abortion, have been recycled in this 21st century era. Inherent in this war on sexual and reproductive freedom is the essentialism of female physicality necessary to reinforce these injustices. Women's bodies, and therefore their lives, are not their own. Self-determination is a not a war that's been hard-fought and won. Women are losing.

One in three American women will have an abortion in her lifetime. Ladies, look to your left. Look to your right. One in this trio has likely terminated or will terminate a pregnancy through an abortion. With each passing year more laws regulating abortion, and therefore women's bodies, are enacted by state legislatures. In 2011, 24 states limited access to abortion with a record-breaking 92 laws. Legal restrictions include forced, medically-unnecessary ultrasounds, mandatory waiting periods, and specific legislation designed to defund Planned Parenthood. Perhaps the most troubling piece of legislation is H.R. 358, passed in 2011 by the overwhelmingly anti-choice U.S. House of Representatives, allowing hospitals and all staff to refuse to "participate" in the provision of an abortion. Fittingly renamed the "Let Women Die Act," a hospital could be exempt from performing an abortion for a pregnant woman seeking care, even in the event of a life-threatening emergency.

As a lawyer, it is mindboggling to consider the restrictions placed upon the constitutional right to a legal abortion afforded women in the 1973 landmark case of Roe vs. Wade. As a social worker, it is unspeakable to behold the blaming and shaming that routinely accompany women in sexual and reproductive health decisions. Ignorance abounds and is acceptable to flaunt. During the 2012 election Senatorial candidate U.S. Rep. Todd Akin (R-MO) declared unnecessary the abortion exception in cases of rape, as "[i]f it's a legitimate rape, the female body has ways to try to shut that whole thing down" (emphasis added, Eligon & Schwirtz, 2012). Also in 2012, activist and attorney Sandra Fluke testified before a House committee on insurance coverage for contraceptives and was publicly flogged as a "slut" for her views on reproductive justice. The layman, too, is not immune from engaging in the blame game. Recently, a Facebook friend and member of the counseling profession blithely posted as his status that women who seek abortions do so out of "convenience."

I have sat with women, women in possession of the power, however tenuous, to make their own decisions. Mostly, these decisions do not come easily. I have listened to a woman in her 40s, already a mother and afraid of her husband's reaction to her pregnancy. I have held a young woman's hand, separated from her family by an ocean and deeply fearful of being ostracized by her community in this new homeland. I have witnessed women moving through the experience, perhaps numbly and without fully processing the event. I honor them all, and I trust in the wisdom of their choices. It is not within my purview to characterize any woman's decision. It is distinctly her own.

The line, once crossed, is irretractable. Once the other imposes on a woman's sexuality, her body, her life, she is stripped of the fundamental right to self-determination. For 'She' is plural, "indefinitely other in herself" (Irigaray, 1977). Moreover, values, biases, and beliefs: these shall bear no weight in her reproductive health decisions. If her decision is to end an unintended pregnancy as the result of rape, failed contraception, or human error, her reproductive choices must also firmly remain her own. This is the universal truth society must recognize for her to live fully, freely, and independently. Until then, the war on women wages on.

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Untitled Photo by Raven Williams

Contributors

Antar Bush. An expert public health advocate with two earned master's degrees in social work and public health from West Chester University. A proven expert in organizational operations, cooperative agreement development, and grants management with a demonstrated track record of galvanizing external partners and community stakeholders to address and bring awareness to social determinants of health contributing to adverse negative health outcomes. Antar believes that the world is built on the strength of communities. This world view propelled him to focus on underserved populations; ethnic and cultural minorities, the kinky/poly/queer communities, and victims of economic hardship. His signature combination of warmth, humor, and compassion allows people of all backgrounds to improve their relationships and live the lives they desire.

Robert Graves, MSW Candidate '22, is a recipient of The Philadelphia MSW Cohort Scholarship. He has a professional background in advocacy, education, behavioral and mental health services and program development. He is also a multidisciplinary visual and performing artist, curating advocacy documentaries, art shows and short films. Throughout his enrollment in the MSW program he has served as Graduate Assistant at the PASSHE Student Success Center and as a student evaluator on the Newcombe Scholarship Committee.

Kristin Ramsdell, JD LSW, is a 2013 graduate from West Chester University's MSW program. As a college and graduate school essay advisor, Kristin combines her two passions: writing and collaborating with young adults. Specifically, she utilizes a narrative therapy framework and empowers clients to discover their voice and craft an authentic personal statement.

Terry Ramsey graduated in December of 2018. She was a member of the Phi Alpha Honor Society for Social Work and upon graduation, became licensed in both Pennsylvania and Delaware. Currently, Terry is a therapist at Christiana Counseling and Psychiatric Services in Newark, DE where she provides both in-person and remote psychotherapy for children, adolescents, adults, couples, and families.

Raven Williams credits her WCU MSW experience with shaping and molding her professional career. Following the elective course on Motivational Interviewing, Raven shadowed Dr. Julie Tennille in subsequent courses and in consultation work, ultimately becoming a member of the Motivational Interviewing Network of Trainers (MINT). Raven took on an adjunct role at Pierce College teaching counseling skills and currently works at Congresso de Latinos Unidos as the Family Support Services Coordinator.

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