

Episode 161 - Bonnie Collins and Elaine Hammond: Integrating Spirituality Into Social Work Practice: A Conversation (part 2 of 2)

[00:00:08] Welcome to in social work. The podcast series of the University of Buffalo School of Social Work at www.insocialwork.org. We're glad you could join us today. The purpose of social work is to engage practitioners and researchers and lifelong learning and to promote research to practice and practice to research. We're so sure. Hello I'm Charles Syms your host for in social work this week's episode is the second of a two part discussion on integrating spirituality into social work practice. In this continuing conversation with Bonnie Collins and Elaine Hammond talk more specifically about assessment protocols and intervention strategies they discuss the use of rituals ceremony prayer and meditation in their work. They also review a three stage healing process for survivors of childhood sexual abuse. Additionally Ms Collins and Ms Hammond identify resources for social workers wanting more information on how to incorporate spirituality into their practice. Finally it is understood that the use of spirituality will not fit into every social workers practice philosophy. Therefore our guest in their conversation with words of encouragement for those who might be considering its integration Bunny Cohn's is a retired licensed clinical social worker with more than 30 years of experience. Her background includes agency based clinical practice private clinical practice teaching at the undergraduate and graduate levels and program direction. Ms Collins has conducted seminars on integrating spirituality into psychotherapy and for many years taught a course on spirituality and social work at the University at Buffalo School of Social Work. Elaine Hammond is a licensed social worker with 35 years of professional practice.

[00:02:23] She specializes in working with very young children and their families as well as with adults who have experienced traumatic events in early childhood. Ms. Hammond currently teaches a course on integrating spirituality into social work practice at the University at Buffalo this is the second of a two part discussion that took place in October of 2014. Do you think we could move to interventions or your listeners should know. I mean there are absolutely tools out there to point out. I'm a believer that a tool is only as good as your comfort with it for us to sit here and say you know this is my favorite Wanner whatever. I'm a believer as you are in those open ended questions. I use the lethality assessment. I use them in a good fit for intervention assessments. I use the for a lot of things to get to the spirit of life. That's a great phrase to get to the spirit. But then what do you do afterwards. Because there are some really specific tools that are pretty consistent with folks I thought we were laughing before about the candles and the insults. OK. So you can light candles if your organization permits that. Incenses nobody's going to you know like half an asthma attack. But there are other tools that are pretty standard in many ways although they may be used in slightly different ways with people who integrate spirituality into their clinical interventions. So talk with us a little and I'm pretty sure I know we're going first and my guess is the genie grade. Yes.

[00:04:00] That is so significant and I think most social workers by the time they get out of school know how to use a ideogram and if they don't they should go and get training. And when you add the spirituality to the genogram It's an easy way to talk about it that is you don't feel like you're interrogating and you can say simple things like. Did you ever see your grandparents in church or what do you do on Sundays or on Saturdays or I can easily say to people Do you have a spiritual connectedness. And I'm amazed at how the floodgates open but I think it's the important part for me in terms of interventions specifically is that many times what works is a ritual of some sort and you usually find some sort of an object that's sacred. I have so many stories about him that I can't believe you for telling me about that deforesting cop story because it's a perfect example yes. I had the couple. And for a while there I was doing Custody Evaluations for the courts. And I was doing a custody evaluation for them they had one child and they were going through a divorce process and they were so concerned about. They both love this little kid so much that they wanted to stay

together as close as possible for the sake of the kids. But the marriage was over and they came to me and said we need to do a ritual to end our marriage. You know you do a ritual to get married. What do you do for. You have a divorce party. They didn't like that idea. So I said Well I'd suggest you think about it. And when you get a ritual come back and tell me about it.

[00:05:38] Well two weeks later she called her appointment and the two of them came in and they said what they decided to do and they had already done it. At that point was walk up on the Peace Bridge and take their wedding rings and throw them in the river. It was so powerful and then they walked hand in hand off the bridge and back to their independent living arrangement they had. But I just thought that was so so beautiful. And even though the rings were gone and they were divorced they were going to help raise this kid no matter what. That was a beautiful thing to see. And I don't create the rituals with me even most of the time that they come up with them I will say. Do you suppose you have a sacred object or a ritual you'd like to do to honor whatever the trauma may be. You know look at 9/11 look at all the rituals that went with absolute honor and every religion you look at has rituals and traditions daily monthly weekly holidays. And why not have a ritual when you're leading a relationship because of death or because of ill health or because of divorce. So I really encourage them to work out some sort of ritual. The other thing I think is important is prayer and that brings up a lot of discussion among the students and among my clients too. But I think people worry about praying with their clients because they may not believe in the same way. I say to them let them bring that out if you've made it safe enough for them to talk to you and they want to pray.

[00:07:15] And they say to you Will you pray with me. Why not. So they pray to Buddha and you're not a Buddhist. So what you're not proselytizing to them they are to you it's just a moment of comfort and spirituality. So I try to get them to try that when they're in the field. If they have somebody they can try it out and you can play around with it and say let's do meditation. That's very similar to prayer. And there's a book by the Sjin meditation I'd like and then there's a book about prayer as medicine by Larry Dawsey but the idea that prayer is good medicine is a powerful statement and I think it is. And the other thing I'd love to work on is dream. You were telling a little bit about that at the very end of our phone conversation. I didn't really have a chance to follow up with that. I know that you were recently at Chautauqua Institution's very near to my hometown doing science workshop teaching around that. So how did that begin for you. So many people think of dreamwork in that classic Freud and are young and kind of frame and they say you know so every apple tree indicates incest. These are always powerful messages. You know I don't know because I really not that familiar with it but we tend to think of it as complicated and rather concrete.

[00:08:37] But I really got the impression that that is not at all where I know I come from training I took in dreamwork by Jeremy Taylor and actually he's a Unitarian minister but his role is he doesn't have a congregation. He goes around the world developing dream groups. So I took his pattern and once some training with him and it Chautauqua Institution. I do a drawing group every morning for a week in my own practice. I have some dream groups but I also work with dreams individually. It's interesting that if you think about the trauma of death to someone who's just lost a dear mate or child or whatever a lot of times that person comes to them in their dreams after their dead. I mean it's almost normal that that happens. It is almost. And so I ask them to tell me about the dream what they saw what they heard and I ask questions about the dream and I asked them to tell me the dream in the present tense. So you're really in it and I will try to get in it with them and then the method I was taught is so good what you say project if you're in a group but even with an individual I will say this is your dream it's not mine. You are the best interpreter of the dream. However if this were my dream this is what it would mean to me. And if you do that in a group one person shares the dream and the rest take it on as they are on the insights that come from that era beautifully you don't need a dictionary you don't need. It's people relate to that dream it's their own and the dreamer sits

back and listens to what they're saying.

[00:10:09] So it's not a hotseat approach that's doing good work and I found such wonderful wisdom from these people with these dreams so I've used it especially with survivors of childhood sex abuse they have nightmares and some with the and it's food for therapy because if they bring in the nightmares when we talk about what do you suppose that is and so on and dreams have been here for thousands of years for therapy and interpretation. I don't think we do enough of it in this country because it's not scientific and you know all bumblebees don't mean you're going to get stopped. So that's another thing that I work with a lot. And another thing I wanted to mention which was a little different I think than what people might be thinking about spirituality is Labrinth work. So in my old office I had a labyrinth in my backyard and a labyrinth. It's not that they don't have blocks and labyrinth you just fall into the centre and you file it back out to the entrance and while you're walking to like a walking meditation present yourself with some sort of issue that's bothering you and think about it as you're walking and I can't tell you how many times people have come out of there and said I got this is what I'm going to do. So it's a beautiful way to to help the world go inside because I think a lot of spirituality is about going inside and finding out who you are and then the other aspect is community you find a community that goes inside like you do and that seems to help people use all the tools for healing. I mean it's very important he wouldn't Methot I'd think and telling your story Penacoli Estess women to run with the wolves.

[00:11:49] She talks about stories as medicine. You know when you tell your stories to compassionate listeners you heal from that. And that's a spiritual moment when everybody is sitting around you and listening to your story and wondering if that spirituality as far as I'm concerned in the end in terms of Tronto work is so very close to prolonged exposure therapy sessions follow up with which is not quite as pure law as you might think that it is but to hear Ed foah when I was privileged enough to do my prolonged exposure therapy training directly with our lucky you soak up yeah. Anyway to hear her talk about that to hear her talk about how it evolved. She simply would not use spiritual terms but it still is that kind of narrative. Did she say that out loud. I will not use her. I have heard her use the phrase We don't need the voodoo. I've heard her use that phrase but I think it speaks to her age I think it speaks to her own context. I think it speaks to the work that she's done especially in Israel. I think that that position for her speaks to a lot of things yes but what she has come up with is so very close to these traditions of intense storytelling intense narrative with witnessing by a community.

[00:13:19] Now in point of social therapy the therapist sits in place of the community but I also think about the sort of justice yes tradition is where not only the person who has done the harm but the person who is harmed and members of the community all have opportunity to give their narrative with everyone else listening intently and really witnessing their story and their narrative is sacred and it is very sad. I think that social workers would do a lot of sacred work. I think that scares social workers at first. But if you do again it's a wonderful I mean it's an honor to be in the field. I think it is and it's a calling. You don't just stumble on it you feel poled into it and that makes it somewhat spiritual because and I love your community thing we said before that you were more into the community was more into the individual and I think that may be true but I think the community is so important in spirituality and of course I grew up in a community because of Unitarian background but whatever it is. AA It's a wonderful community. Elena another community spirituality gets in there over time. You know I think that's just great just wonderful that happens. So what are some of your other favorite interventions. Well the ritual in any way I think works towards spirituality and healing ceremonies or ceremonies or a passage of some kind. I remember that one of my clients was a mother and her daughter was just entering puberty and got her period and the mother had a party for her to celebrate her womanhood. And I just thought Wow I said How did the girl react she said. Well she was a little anxious that we were doing it for that reason.

[00:15:20] But if we did more that the theory was that if it was honored like that maybe there would be so many cramps and people would stop being comfortable would be in an altered part of culture as it well should be I think it's the same with a divorce there's not rituals for that couple that dropped the rings of the piece which we're looking for a ritual to mark the passing of a time in their life but not to destroy it. I mean they still have the memories of being together and had a child together. So we don't have enough ritual I don't think in this culture to ever do rituals with survivors as they begin to take on a new identity but may have trouble letting go of victimhood may have trouble letting go of old ways of seeing themselves that they've come to see you because those old ways are useful anymore. And yet to let them go can feel really vulnerable Will anyone still love me will I still have community how I get my needs met. Do you ever do rituals with folks is that one of the things that for me Bonduelle and that was one of the people I found quite regularly is to have rituals around stages of development as you heal from childhood sense. So you start out victimized and as you grow up you see yourself as a victim. I have a lot of clients will come in and say I am a victim of childhood sex abuse not a survivor of it. They still feel victimized by it so I see as a therapist part of my role is to help them move on to be a survivor. That part is pretty easy because you can use the group for that you can point out to them that they're alive and well and they've survived.

[00:17:07] But the third part of Dolan's idea is thriving. And why do they have trouble with that. And part of the reason for that is being a survivor feels so wonderful compared to being a victim. So there is a timing to propose that they go beyond survivor. They don't want to do that at first. They don't mind going be a victim and a survivor you can be proud of you know it's like somebody standing up and saying Hi I'm an alcoholic. You can be proud of it at an AA meeting. And again it has a community. It has attachments. It's how this is how I'll get my needs met. Now that I'm not a victim anymore because as a survivor these are the resources that is here I find there is the concept of thriving it is too independent. Yes right now going to be responsible for other. Yes. What will that mean. Who will take care of me. Yeah. And I was just getting used to being a survivor and being proud to have survived. It reminds me of a story about my youngest son when he was about three years old. He tied his shoe and I said you can tie how wonderful that is and his face fell he looked at me. So I have to do it forever. Yeah it was so I didn't know I had to do it for Tiger shoes every morning of your life all that holds up as it should be. But I think the survivor thing is the same thing if they start to thrive. They sometimes go back because it's too scary out there. It's too open as a rivalry.

[00:18:35] And so they go back to being a survivor. But I think it's our role as therapist to nudge them a little bit out of that nest into a thriving world and that it can be difficult. And I think that's I have a sense of responsibility about that even if it's in a subsequent contact. And at this point in my career work very much from that. You know you're here now. What's the work we're going to do right now. Yes. And then very often people will go away. This is now the state for a period of time and I let them know when this isn't useful anymore. Move back and we'll move to a new spot. I agree with you that that thriving thing if people say oh you know move somewhere to the survivor thing and you know it's so hard. This it's great and it's easy. It does feel like the easy part and it does new issues come up in thriving in my experience so often about bitterness and betrayal. Yes and it's a little disconcerting when you're the therapist and they come in beginning the thriving stage and they're angry as hell. Yes. Here we go again. Are we stepping back. No I think you've become awakened to guess what this all means and what it's all about. And in terms of spirituality Sometimes the conversations I'm having with them is that you know this is really uncomfortable. Yeah but it's uncomfortable because you are where now you are so much more awake to your life. It's really uncomfortable.

[00:20:02] And I say to them when they come out with it I said oh bring them to me. I want to hear those rituals and let's talk about it a little more. I'm a compassionate listener for them and that helps

too. So then they edge into the driver hood slowly but surely and some notes stand there they back up. I mean that's like a or sometimes they go back to breaking. You know it's one of those things that happens. And I think the healing ceremonies that I've done some of the ritual there's been a lot of writing and sent letters to the perp who might be dead and I had one client who took a ball and went out to the cemetery and went her up and set it on fire. And from here the graveside I almost hesitate to say this on tape but I am a fan of burning things. I know it's not really a large thing. Yes. That is the technique that has served me well over here to years and it really does. It is a magical quality. If it disappears and goes into the air the air accepts it. The other story I love to tell is my troubled young story. My colleague Trina Lauchlan and I wrote a book called The Power of Story and one of the stories was of a woman who at the end of her work with me asked if she could throw a rock that was the front of my couch home and wash it. Of course there's a woman who's now to domestic. My first thought was shame on me it must be Elfi here and she is trying to do me a favor.

[00:21:35] I said Oh sure you can take it home I'm sorry that it was so dirty she says. No she said it's not dirty she said when I was sitting here and learning to heal. I poured the stories I had to share into the rug because I didn't want to point them into you. I don't want you to be burned down or dragged down with my stories. So I poured them all into the rug. And if you notice I didn't look at you often I didn't notice that and thought it was just part of her dysfunction. And so she took it home and watched and she said it went out of the washing machine and the water went into the creek and the ocean evaporated somewhere. So that go on. Those stories are gone and don't need to be repeated. I thought that was so beautiful and what a relief. I'm not a slob. But that was one of the most powerful moments I think in my career to have that happen and not be aware of it until she said it. So that's the example Rachel and of course there's a lot of flushing down the toilet water which is just a lot of fire rituals. Yeah. And they come down to us over thousands of us. There are washing and water rituals that come down to us over thousands of cleansing kind of absolute and water in dreamwork is often symbolic of emotions or feelings. So you are burning or flushing not only. I mean they say they're flushing the perp down you're also flushing those bad feelings out of you. That's wonderful. It is.

[00:23:08] It can't be just as a practical matter flushing can be a little hard on the plumbing. They have to to shush that. I've had more than one client however do their burn a ritual near a water source and then clean the bowl into the water source good so that whatever ashes or residue is left is then washed away especially if it's a running water source I a stream or a movement or something like that makes me think of the Tibetans with their yes with the scent for dollars and for the sand into the river. Right. They were here whichever candidate Creek should build one at Lilydale almost every year since I've seen that. Yes we can say today we could say Lalibela Taco Bell little bit to keep asking me for field trips to drive past there multiple times. Good for you as you were a little concerned about the exact resources as we've had some conversation about that. I think where we are right now is that the bottom line is it's really not hard to get this stuff. Even Google it doesn't even have to necessarily be an academic search. In fact sometimes in the academic search doesn't give you as much as some common dozens of people. I do want to come back to David Hodge just a couple of moments some of his rep and he is indeed prolific and within that prolific nature I find some of his writings somewhat problematic in that he sometimes uses terminology especially he uses this term. People of faith in what seems to be to me a very closed science selected. Yeah and it's very selective.

[00:25:02] That said he has some really interesting instruments out there that should you find yourself working with young men of Muslim heritage young men of color. Although he is not his probably at this point middle aged although his youth looks very young he is not a man of color but a he's done some very interesting work and actually has instruments. Yes we have kind of I mean you've used the words she lied. You know you talked about women's groups so often folks were coming to you for work as survivors of childhood sexual abuse are very often female bringing up

these issues with men. Is it different can be a different ball. Yes yes. Much experience he has done some writing about them. I saw him when I would go to the society Churchwell. He was always there when he was first friend known to the field I guess. And I did use some of his regular kinds of scales and that kind of thing you know there's a new book coming out. Another one who's pretty prolific is how on land do you know that I do not know that name. Well it's called spiritual on a religion and faith in psychotherapy and it's due in November. And although the title is familiar to me so maybe that's why I'm tired. Well it may maybe it may be one of the postcards sitting on my desk or release and it's in November right.

[00:26:33] It's coming up but she talks about using guided imagery to him I'm not much about your safe place kind of thing the guided imagery that she talks about music art and writing and psycho drama dance to dance yes kinds of things as a way to integrate the body yet for some folks in some traditions yoga yes fulfills that. I had a client once actually for home kickboxing actually fulfilled to say that she had completely non deistic way of looking at the world and needed a pro social outlet for her body and strengthening her body in the kickboxing and very empowering for her and was really like a kind of liturgical dance. Many see that is quite interesting. If I hadn't become a therapist I wanted to be a dance therapist originally and I took training in that and went to a lot of New York City's mental hospital and danced with the male patients in the late 50s early 60s and at that point they are all hands raising. I mean they were zombies and our role as dancers were a group of dancers was to get them to feel their feet on the floor or just they might not have been able to feel with all of occasionally Thorazine can be it but I love the DNS idea especially because it incorporates the body. That's right. The court would want us to do that also. That's where a lot of the memories of abuse knobhead stuff you kind of get the head and the heart got all together and dance can do that beautifully even biologically. I mean there is more living tissue in the rest of our body especially in our torsos a small intestine than there ever is in the brain. The amygdala is important. That's yes that's. It's very very important. Although I'm a hippocampus fan I think everybody is trying to get them together. Everybody trauma.

[00:28:28] But they're you know they're all about the amygdala. Somebody is going to be about the hippocampus. So that's where I think that can exist without the cameras they need each other. They do. They will be married and one that I'm going to bring up is Desmond Tutu s new book on forgiveness not seen it yet. He said Our faith is powerful and there is a free online and I want to say it's 30 day that actually it's 30 event. So although you can do it in 30 days they're beginning to recognize that that's too fast for a lot of folks. But you don't have to read the book in order to do the online program. You don't have to do the online program to benefit from the book but it is a really interesting pairing from someone who comes from both restorative justice tradition but also you know as an can Bisha for all that time in South Africa. As a man of color I think his experience. I mean really and having been involved in the commissions there at the end of apartheid. This is someone who understands the concept of forgiving the unforgivable. So I really I recommend that that's a good point. Although there's little that is specific toward forgiveness and techno Hons work he too is a man who understands forgiving the unforgivable.

[00:29:55] Coming up as a young monk in Vietnam having members of his own community his own mentees actually be part of the immolation tradition that began just as pure desperation to make a nonviolent and certainly we could sit here for hours and talk about self-immolation a nonviolent act to think of even like Jesus Christ whose word on the cross. I share that with people once forgive them they know not what they do. They know not what they do. And if some survivors can grasp that concept and some of them come they realize that the people who perpetrated they know not what they do. And it's a powerful discussion that comes up because they want to go and hear them killing them what they do. Many times they don't consciously and deliberately say this what I'm going to do. So forgiveness is a biggie. It is. And it's a tough concept. I have the most luck with you coming at it through that same paradigm that happened to you both look at that the

holding on to the feelings of retribution the feelings of hatred only make one's own life small. Yeah. Talk about that a lot of clients. Yeah that's where you get forgiveness actually does very little for the perpetrator at that point. And forgiveness is all about freeing your self and moving into that survivor mode. I also think that grant forgiveness can move you into a thriving mode without you even knowing without even knowing it. And so getting rid of some of that discomfort around that the ban is not pieces every breath pieces every step of the Miracle of Mindfulness. All three of those are some of Hons works that work and teach.

[00:31:46] I share with them that on that basis the idea of writing for people who have experienced trauma some of the most beautiful writing I've read has come out of their Absol homes and their journals and whenever that are beautiful to witness songs music you begin to think after a while that students have said this to me more than clients do you have to be abused in order to find spiritual. My son is essentially an artist and I remember him asking you know did something bad have to happen to me for me to be really creative. And then there was the day he said will I if I become an artist will I become mentally ill. Because so many great artists although as we look back in history would we actually diagnose them that way. You know who that was. Again it's all a good bet that the NXT of the artistic life does artistry come out of a place that isn't mine full of pain. Well there's a lot of great artists there. Well absolutely. So that's a very interesting question. That's what did you say. I know that I remember myself saying The short answer hunting is of course not. You know you can grow up to be healthy and whole. And since being an artist both in last words of wisdom when you agreed to do this what were you hoping people would take away. Well basically I was in the role of a sales person who I want to sell the idea of integrating spirituality into social work practice. That's how I started and it was wonderful the way it grew and made me feel yeah that's where it belongs. So for me if those people listening to this podcast can take some of what we've talked about and read some of the literature we've talked about and take it and use it in the field that would be beautiful.

[00:33:54] And I think the way they have to do that is they have to find their own spirituality first and foremost. They have to experience a client who has it and will share it with them. I'm thinking of fresh brand new social workers and they have to be creative themselves to help clients create rituals of some sort. I'm going to collect the rituals because I thought some more marketable they could be shared with somebody else. But I think that was my big crusade as a social worker has always been spiritual and self awareness and the goal is to get those two things going together. Very important thing. And my worry is there's no bridge there that they take. Of course they learn from what they find it fascinating. But do they bridge it over to practice or do they practice it. I hope so. Of course I have exposure to that to know your history. Well it would be. And hopefully there is either a current Ph.D. student or an aspiring Ph.D. student out there would like to do that sort of work specifically in social work. Yeah I think them. I think that and I don't know I haven't read a lot lately. Well there are studies more like that coming out of the sociological and psychological literature. I think that social workers can be in such a unique position to appreciate context. And so we're often thinking of the context of the client but a study like this might be the context of the practitioner the process between the present is absolutely and process very important. There are lots of good questions out there. You know it's exciting work.

[00:35:35] Does Social Work. I want to be a social worker from the time I was 12. I just knew that's where I wanted to be. One last story I went to Turkey a few years ago where out in the middle of this big field stopping to go to the bathroom in the hole in the ground that they have in Turkey and I look out over the horizon there's a big tent. This is the middle of Turkey and the tent there's a sign in English that says group dynamics. So everybody is going to the bathroom and my group I said I'll be right back to the tent in the middle of Turkey. And I opened the flap. I mean it was literally a tent. I opened the flap and there was a woman sitting there and she said in perfect English can I help you. And I said well I want groups I know about group dynamics What is this. She said oh it's

conference international conference we're learning about groups and so on she said where are you from. I said I'm from Buffalo New York. She was from London England and I said What do you do as she said most of us are social workers she said I work with adult survivors of childhood sex my have as I said she had just published a book of it she said you did. So I got her name and address and I sent her book I never heard from right. I know what happened but that's an example of how far afield you can go and still find social work. It was just a fun kind of thing to have that happen.

[00:36:50] What's the chance of that. So the lesson from that story is if you want to go live in Turkey you could be a social worker in Turkey or wherever you go. Yeah. And where ever you are when they asked me to interview you to sit and chat. Really my hope was really to give people courage. Yes because I do think that it's encouragement. You know I want to give encouragement. This is no harder than asking people about their sexuality. So this is no harder than asking people about their finances. This is so that it can be easier and it will be more fun. Yes Slider Station and it funds the appliance courage after that. I love your use of the word courage dance. I love that word. That's exactly what it's about. And you know even the books Courage to Heal because there is courage among traumatized people. It's just a miscarriage. I just said this week I am endlessly honored that people with the stories that they tell have gotten out that morning tied their shoes with that you know they've tied their shit and they've gotten they've gotten yes. And in general they're out there doing their lives there. Yeah they're caring for others they're in relationship and there's things that are useful to them anymore and they still have pain but process to heal from abuse it does not need to be Hafter does not need to be. You have been listening to the second part of a two part conversation on integrating spirituality into social work practice. We hope you found the conversation to be thought provoking.

[00:38:44] I'm Charles Syms your host. Please join us again. In social work. Hi I'm Nancy Smyth professor and dean of the University at Buffalo School of Social Work. Thanks for listening to our podcast. We look forward to your continued support of the series. For more information about who we are as a school our history our programs and what we do we invite you to visit our website at www.socialwork.buffalo.edu.