

AND **NAROPA UNIVERSITY**



**Liberation through Wisdom and Love:**

**Humanistic Psychology, Social Justice, and Contemplative Practice**

**11th Annual Conference for the Society for Humanistic Psychology**

**Naropa University, Boulder CO**

**March 22-25, 2018**

**Saturday March 24, 2018 SHP Presenters and Presentations**

**7:30-7:50 Meditation with Itai Itvzan**

Saturday 8:00-9:00 (9235)

**#MeToo: Liberating Feminist Empathy**

Vanessa Brown, Michigan School of Professional Psychology, drvanessab@gmail.com

has her doctorate degree in Clinical Psychology specializing in Humanistic

psychology from the Michigan School of Professional Psychology. She is a licensed

psychologist in the state of Michigan and practices at Samaritan Counseling Center as well as

Two Paths Integrative Wellness. Her area of emphasis is on spiritually integrated care.

The #MeToo movement has joined people in experiencing the pain of sexual assault and

sexual harassment. As individuals (“Me”) share their stories of pain, the collective (“Too”) are

moved to examine a system that perpetuates rape culture and join in dialogue. In this way, it

reunites the shadow of self with the comfort of other. This presentation will touch on the

loving and painful emotions evoked from sharing stories of sexual assault and through the

joining process experienced by the simple phrase “me too.” The #MeToo movement has been

recently criticized for gaining momentum only when white women joined the cause,

demonstrating another example of the power of white privilege. It was Tarana Burke, an

African America woman, who began the grassroots movement to support her community with

“empowerment through empathy” and yet it took a decade to turn the hashtag into a

movement (Democracy Now interview with Burke, 2017). This presentation will discuss the

#MeToo movement as occurring within and because of the Black Lives Matter movement.

Additionally, the presenter will examine systems of privilege and oppression highlighted in the

#MeToo movement, including a discussion about how feminists have sometimes been divided

by the color of our skin and a discussion about #HowIWillChange and the male ally movement

that was largely invisible. The #MeToo movement reclaims feminine empathy, demonstrating

a uniting force of change that varies from the patriarchal form of justice and illustrating the

difference between true empathy and instrumental empathy. This presentation will discuss

empathy as the liberating vehicle that provided the power behind the #MeToo movement and

why this is so important for us as Humanistic Psychologists.

Saturday 8:00-9:00 (9246)

**Thriving not surviving: Young children and families living in emergency settings**

Dr. Deborah Young, Associate Professor, Naropa University dyoung@naropa.edu.is an early childhood specialist, infant toddler specialist, education diplomat, andcommunity developer. She has integrated contemplative practices into her research andcommunity development work for over 14 years. Her work with vulnerable populations rangesfrom the US to Latin America and the Caribbean, Southeast Asia, and Kenya, where eitherconflict, natural disaster, or relocations have occurred. Her focus is on underserved andvulnerable populations including those who have been impacted by poverty, social culturalmarginalization, and trauma. She has over three decades of experience working witheducation in emergency settings and has developed a 5-step model for transformation thathas a 11-year research study which informs the foundation of the model. She has presented anumber papers and written chapters on holistic education and community development locallyand globally. Dr. Young resides in Boulder, Colorado where she volunteers as the executivedirector for the INGO Empowering Communities Globally. She is an Associate Professor atNaropa University in the Department of Contemplative Education. PhD Education Innovation and Leadership, EdS Education, Leadership, and Policy, MA Curriculum and Foundations of Education.

This presentation provides opportunity to listen to and somatically experience the findings of

integrating contemplative practices in to the daily life of young children and their family/

community living in on-going emergency settings. This is a cross cultural participatory action

research study coordinating three universities, University of Costa Rica, Kathmandu University,

Nepal and An Najah University, Palestine. There is little research knowledge or skill

development to guide practices with young children and their families living in on-going

emergency settings. On-going emergency settings refer to the time period after the initial

response to a crisis, conflict, or disaster. Those living in on-going emergency settings are living

in unpredictable circumstances due to a crisis, conflict, or disaster for an extended period of

time, sometimes for generations. The United Nations High Commissioner on Refugees

estimates that the average length of major protracted refugee situations has increased from 9

years in 1993 to 17 years at the end of 2003 and is now 26 years in 2016.

The study places a strong emphasis on developing the whole child; attending to their social,

emotional, cognitive, language, and physical development to establish a solid and broad

foundation for lifelong learning and social emotional well-being. The study worked in non-

formal, formal, and informal venues such as parenting education, health-based mother and

child intervention, child care institutions, child-to-child programs, home-based or center-based

childcare programs, kindergartens, and pre-schools. The integration into daily life required

coordination with educational activities, nutrition, health care, and social services. Vulnerable

and disadvantaged families generally require multi-sectoral support to address and to cope

with sudden changes in their circumstances. Contemplative practices provided a place for

people to nurture and cultivate compassion and empathy toward others in their social cultural

systems.

**Saturday 8:00-9:00 (9248)**

**“Research, Ethics, and Social Justice: A Humanistic Approach to Research”**

Shannon Chávez-Korell, Ph.D. Professor and IRB Co-Chair Michigan School of Professional Psychology

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Heather Miller, Ph.D. Director & Chair, Saybrook IRB Saybrook University

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Louis Hoffman, PhD, is a faculty member at Saybrook University. He is a former president of

the Society for Humanistic Psychology and current president of the Rocky Mountain

Humanistic Counseling and Psychological Association. An avid writer, he has had 13 books

published as well as numerous journal articles and book chapters. He has been recognized as

a Fellow by the American Psychological Association as well as four APA Divisions (10, 32, 26,

and 52) for his contributions to the field. In addition to his scholarly work, Dr. Hoffman

maintains a private practice in Colorado Springs.

Research guided by humanistic values and grounded in ethics can be a powerful tool for social

justice. In this symposium an academic researcher and an IRB Director will share their

perspectives on how Humanistic values and principles lend themselves to a research

paradigm that honors people and communities while yielding potential outcomes of liberation

and social justice. The academic researcher will discuss the topic of community-based research (i.e., conducting research in communities in collaborative partnership with communities), why it is important,

and how it serves to empower communities while advancing the field of psychology. Examples

of various community-research partnerships, study designs, and outcomes resulting from

community-based research will be shared. Topics to be discussed include: how to approach

potential partners and form partnerships, negotiations, respective resources, divergent

perspectives, personal costs and struggles, and how community-based research aligns with

the values of Humanistic Psychology. The IRB Director will provide a practical approach to ensure community partners are empowered with necessary information about the research project. The federal regulations will be discussed in how to protect participants, and how to provide participants with information about the research and their rights. In addition, the IRB Director will discuss how to engage IRB Boards with knowledge about research that addresses social justice issues, especially as IRB’s

are concerned with protected and vulnerable populations and sensitive issues. Finally,

considerations that experienced academics engaged in research, guiding novice researchers

as they approach social justice and community based topics, will be discussed to provide a

practical approach while embracing the humanistic tradition.

**Saturday 9:00-12:00 (DOJO)**

**Vivien Chavez keynote workshop**

**Theater of the Oppressed, a tool for Cultural Humility**

Vivian Chávez is a social justice advocate and professor of Health Education at San Francisco State University where she has been teaching courses in “Community Organizing” and “Promoting Positive Health” with predominantly multicultural multilingual graduate and undergraduate students. Deeply rooted in art and spirituality, her passion is to create peace by facilitating inclusive relationships fueled with solidarity, body awareness and joy. After a decade of work in youth media and child abuse prevention, Vivian completed her Masters and Doctorate degrees in Public Health at UC Berkeley focusing on violence in young women’s lives. A storyteller by nature, she co-edited [*Prevention is Primary: Strategies in Community Wellbeing*](https://www.preventioninstitute.org/publications/prevention-is-primary-strategies-for-community-wellbeing)*,* co-authored [*Drop That Knowledge: Youth Radio Stories,*](http://youthtoday.org/2011/09/drop-that-knowledge-youth-radio-stories/)and produced [*Cultural Humility: People, Principles & Practices*](https://www.youtube.com/watch?v=SaSHLbS1V4w). Vivian is a certified yoga teacher and [Tamalpa expressive arts practitioner](http://www.tamalpa.org).

In this time of rapid social change, fear and divisive attitudes, *Cultural Humility* invites critical self-reflection, embodied leadership and developing partnerships based on mutual trust. Humility, in this sense, is not passive but empowering as we often don’t know one another’s complex cultures or take time to examine power dynamics. More than a concept, cultural humility is a process of personal & communal reflection to analyze the root causes of suffering and create a broader, more inclusive view of the world. *Theater of the Oppressed* is a form of popular education that fosters cooperative forms of interaction among participants. Theater is emphasized not as a spectacle but as an embodied language designed to: 1) analyze and discuss oppression/power; and 2) explore group solutions to real problems. Participants will practice cultural humility by observing ourselves, and each other, in action. As a learning community we will raise the group energy, connect with one another, codify, brainstorm, and explore power relations as well a problem-solve and reflect.

**Saturday 9:00-10:00 (NEC)**

**Using Social Media as a Tool to Build Community with the Muslim World**

Ellie Zarrabian, PhD, is the founder and director of the Centerpeace Foundation and the

Centerpeace Project. She is the author of the forthcoming book, "Six Degrees of Liberation:

Finding Inner Peace Through Con flict". In 2010 she created the Centerpeace Foundation where

she holds sessions and groups on conflict management and peace building in relationships. In

2014, she put together the Centerpeace Project where she virtually goes out into the world and

builds bridges with young adults by giving talks and presentations on peace and community

building.

In 2015, after the many shootings and killings that were taking place in the United States, Dr.

Ellie decided to reach out to young adults in different parts of the globe where people were

facing a great deal of social unrest and turmoil. Using social media as a tool to communicate,

Dr. Ellie connected with many young adults living in Pakistan. Pakistan has one of the highest

rates of mass killings of innocent people through terrorism. After several months of

communication, Dr. Ellie was invited to give a talk at the International Islamic University in

Islamabad. Using technology as a medium to virtually travel to Pakistan, Dr. Ellie used youtube

and skype to present her talk. Her talk was well received by the department and the student

body and she was invited to return again. In this presentation, Dr. Ellie will talk about the

potential and the promising work that can be done globally towards building peace and social

justice without having to leave one's country or even one's office. She will also discuss the

pitfalls and barriers of using social media as a tool for teaching and communication.

**Saturday 9:00-10:00 (9235)**

**“Liberation” and “Salvation”: East-West Similarities in Practice and Differences in Theory**

Daniel Helminiak—ordained a Roman Catholic priest in Rome, holding PhDs in both theology

and psychology, and former assistant at Boston College to the renowned Professor Bernard

Lonergan—is Professor of Psychology at the University of West Georgia. In Religion and the

Human Sciences (1998) and Brain, Consciousness, and God: A Lonerganian Integration (2015),

Helminiak examines understandings of consciousness in Eastern and Western scholarship

and develops a fully psychological theory of spirituality. His other eight books treat questions

of psychology, religion, spirituality, and sexuality. His Spirituality for Our Global Community

(2008) relates directly to the theme of the Naropa Conference.

Authentic human wholeness, conducive to societal harmony, has been the goal of cultures around the globe, yet emphases have differed. In ideal types, perhaps even stereotypes, the East focuses on the inner life and liberation from historical process whereas the West arms the goodness of creation and, in Christianity, even the saving historical incarnation of God. Another-worldly and this-worldly vision stand in contrast, yet it is not without anomalies because practice and theory seem to crisscross. The “this-worldly” Western religion, until recently, emphasized a world-denying spirituality of sacrifice, demeaning of the “flesh,” and focus on life in heaven whereas the “other-worldly” Eastern religion has produced a program for compassionate, forgiving, generous, and peaceful living in this world. In some ways in each case, theory and practice balance each other out. Thus, both coalesce to advance the same

integrated human living in concern for a shared world. In this common concern lies the hope of

any genuine global community—but only insofar as the theoretical differences can be

overlooked, and in the long run they cannot. In addition to good living, people need some

coherent overarching understanding about the meaning of it all. Then serious differences

pertain, all interrelated, all grounded in fundamental presuppositions. The differences relate to

(a) the reality and ultimate validity of life in this world; (b) the actuality of the human being as a

person, a self; (c) the individuality of the person in relation to the Ultimate; (d) the continuity of

individual identity beyond death; and (e) the unicity or coherence of truth. The presuppositions

that control the differences are the understanding of consciousness in each case and the

related epistemologies. Unavoidably speaking from a Western perspective, this paper will

address these differences and suggest some reconciliation to theoretically support the

practical requirements for peace.

**Saturday 9:00-10:00 (9246)**

**Exploring Wilhelm Reich on embodiment, creativity, expression, and scientific openness**

Richard Bargdill received his Ph.D. in Clinical Psychology from the Existential Psychology

program at Duquesne University in Pittsburgh, PA. He is an Associate Professor of Psychology

at Virginia Commonwealth University. Rich has served as Secretary, Membership Chair,

Member-at-Large and APA Program Chair for “The Society for Humanistic Psychology”--

Division 32 of the American Psychological Association. Dr. Bargdill is the author of “An Artist’s

Thought Book: intriguing thoughts about the artistic process.” He is also editor and co-editor

“Living the Good Life: A Psychological History” and “Humanistic Contributions to Psychology

101-Growth, Choice and Responsibility”.

Courtenay Crouch is a PhD candidate at the California Institute of Integral Studies (CIIS). She is

Associate Editor of the International Journal of Transpersonal Studies, a review editor for The

Humanistic Psychologist, and a board member for the Society for the Phenomenology of

Religious Experience. Her research interests include the phenomenology of the body, the

creative process, and religious/spiritual experience.

Wilhelm Reich was a controversial psychologist who began his career in the psychoanalytic

tradition and was considered a prodigy early on with his ideas on Character Structure. This

presentation will try to make the case that Wilhelm Reich shares an number of values with the

Humanistic and Transpersonal tradition, but that various aspects of his work have not been

fully explored in current scholarship. We suggest that the following three values of Reich make

him an ally of this tradition and could be serve as the basis for further scholarship on his

seminal ideas: 1. Embodiment and emotions: He emphasized the importance of embodiment

in the overall health of the human being. Emotional blockages are stored in muscles and effect

the way people carry themselves. Rigid characters comport themselves in rigid bodies.

Effective therapy should thus include somatic therapies. Reich saw that the overly rational or

intellectual stoic was the person most at risk for developing character armor. We will discuss

how Reich’s understanding of embodiment and emotions has several implication for the

expression of creativity and working within now. 2. Investigation of the Soul/Spirit/Animating

Force/Being: Reich studied what he called Orgone or “life energy”. While it is common to talk

of life energy as a metaphor, Reich believed that this described an actual energy (like electro

magnetism or radiation) that had not been previously discovered, and which he claimed he had

physical evidence of existing. We will compare Reich’s discovery and most academics’

dismissal of it to the struggle in transpersonal psychology to define what is often called

“energy” within the lived experience of meditation, spiritual experience, and relational and

geographic perception. 3. Scientific exploration and openness: Reich’s philosophy of science

aligns with the Humanistic-Existential and Transpersonal tradition. He frequently spoke against

‘scientism” and any narrowness in mainstream science practices. He also encouraged

scientific openness and rigorous methods in ways that are reminiscent of William James. He

emphasized multiple truths rather than universal truths. Reich emphasized playfulness, awe,

surprise, and wonder within scientific investigation.

**Saturday 9:00-10:00 (9248)**

**Therapy as Ritual: Sacred intentionality in the 50-minute hour.**

Betz King is an existential psychologist. She is also a Pagan (but not a Witch), Priestess of the

Western Mystery Tradition (without a Temple), and champion of the Divine Feminine (who does

not believe that the Divine has a gender). Dr. King teaches at The Michigan School of

Professional Psychology in Farmington Hills Michigan, has a private practice specializing in

psycho-spirituality and women’s empowerment, and founded The American Priestess Training

Program as part of her life's work to transform patriarchal oppression. She shares her heart

and home with her husband Kyle, three dogs, and a black cat.

While rituals can be effective therapeutic interventions (Orlandini 2009, Richardson 2012), this

workshop suggests that the each psychotherapy session is already a complete ritual unto

itself. This didactic and experiential presentation explores the intersectionality of therapeutic

frame, subtle-energy in psychotherapy, and ritual skills and components, while suggesting

ways for clinicians to deepen their work with clients through directed intentionality.

**Saturday 10:00-10:50 Yoga with Joy Watts in Yoga room 9176**

**Saturday 10:00-12:00 (NEC)**

**Diagnosing diagnosis: Social justice, diversity, and the search for new paradigms (Part I of II)**

Brent Dean Robbins, PhD, Point Park University (brobbins@pointpark.edu)

Lucy Johnstone, MA, C Psych, D Psych, AFBPS (by Skype, lucycjohnstone@gmail.com)

Peter Kinderman, PhD, University of Liverpool (p.kinderman@liverpool.ac.uk)

Kate Allsopp, University of Liverpool (by Skype, kallsopp@liverpool.ac.uk)

John Read, PhD, University of East London (by Skype, j.read2@uel.ac.uk)

Frank Farley, PhD, Temple University (discussant, frank.farley@comcast.net)

Sarah Kamens, PhD, Wesleyan University (chair, srkamens@gmail.com)

Sarah R. Kamens is an interdisciplinary researcher and psychologist whose work focuses on

alternatives to the current diagnostic paradigm. After studying at the European Graduate

School, she received her PhD from Fordham University, where she studied phenomenological

research methods with Frederick Wertz. She completed predoctoral and postdoctoral training

in Clinical & Community Psychology at the Yale University School of Medicine, and she is

currently a research/teaching Postdoctoral Fellow at Wesleyan University. She is a member of

the editorial boards of The Humanistic Psychologist and the Journal of Humanistic

Psychology. Sarah is honored to serve the SHP membership as a Member-at-Large on the

Executive Board. In her spare time, Sarah enjoys wandering off to nowhere in particular.

The diagnostic landscape in the clinical ‘psy’ disciplines is rapidly changing. While many

clinicians, counselors, and other practitioners continue to use the Diagnostic and Statistical

Manual of Mental Disorders (DSM-5) in everyday practice, psychiatric and mainsteam clinical

researchers are increasingly drawing upon new classificatory models such as the National

Institute of Mental Health’s ‘Research Domain Criteria (RDoC)’ project and the ‘Hierarchical

Taxonomy of Psychopathology (HiTOP)’ model. Despite these historical shifts, both

conventional and newly proposed classification systems do not explicitly incorporate

psychological-existential meanings, distressing social experiences (e.g., social discrimination

and stigma), racial/ethnic disparities, and structural risk factors (e.g., socioeconomic

inequalities, homelessness, migration, and segregation). Further, extant and newly proposed

clinical paradigms have yet to address the ways in which DSM diagnoses reflect and extend

the ideological worldviews of the dominant culture. How do mental disorder labels affect or

repeat experiences of sociocultural marginalization by dominant institutions and structures?

What does it mean to label persons from marginalized or oppressed groups with

‘psychopathology’? The Society for Humanistic Psychology (SHP) and British Psychological

Society (BPS) Division of Clinical Psychology have been at the forefront of a movement to

reconceptualize psychological suffering in ways that promote meaningful understandings of

psychological life, social justice, cultural and structural competencies, and person-centered

approaches to psychotherapy. This symposium brings together a diverse range of presenters

from SHP, BPS, and other APA divisions in order to discuss the future of clinical diagnosis in

the ‘psy’ disciplines. The presenters will ‘diagnose diagnosis’ by addressing the social-justice

implications of diagnostic systems for larger society and diverse populations within it.

Audience members will be encouraged to contribute to the discussion, which will focus on the

future of diagnostic reform efforts in SHP and BPS.

**Saturday 10:00-12:00 (9235)**

**Humanistic Perspectives on Hypnotic Phenomena**

Biographies: Ian E. Wickramasekera II (Chair): Dr. Wickramasekera II is on the Core

Faculty of Naropa University in Boulder, CO. He has been conducting empirical and qualitative

research on the role that empathy plays in creating hypnotic phenomena since 1999. He is a past

President of APA Division 30 (Psychological Hypnosis) and is a former Executive Committee

member of APA Division 32 (Humanistic Psychology).

Adrienne Panter PsyD: Dr. Panter is in private practice in Durango, CO. She maintains expertise

in Wilderness Therapy and conducted her doctoral dissertation on phenomenological aspects of

the experience of being immersed in wilderness settings.

Samuel Kohlberg, MA: Samuel is on the adjunct faculty of Naropa University where he teaches

courses in Gestalt Therapy. He is a Past-President and a Founding Member of the Colorado

Society of Clinical Hypnosis.

Janna Henning, PsyD: Dr. Henning is on the Core Faculty of the Adler University. Dr.

Henning’s writings have appeared in the American Journal of Clinical Hypnosis and the Journal

of Individual Psychology. She is a Past-President of the Society of Clinical and Experimental

Hypnosis.

This symposium will provide an overview of current research and theory regarding Humanistic Perspectives on Hypnotic Phenomena. Participants will learn about important quantitative and qualitative research on Humanistic perspectives of hypnosis and other related phenomena. Participants will learn about Humanistic perspectives on empathy, flow-states, gestalt therapy, and relational phenomena (mutual hypnosis) as they have been investigated in the context of hypnosis.

**Saturday 10:00-12:00 (9248)**

**"Gloria Expunged": Film Screening And Discussion**

Robert W. Resnick, Ph.D., Clinical Psychologist was chosen by Fritz Perls to introduce Gestalt

Therapy to Europe in 1969. He has providing training in Europe and Australia several times a

year since that time as well as two ongoing training programs in Los Angeles and Seattle. He

is Core Faculty (and co-founder) of the longest running European Residential Summer

psychotherapy Training Program – July, 2018 in the forest near Warsaw – the 47th year. His

first clinical practicum (while moonlighting as a Columbia University graduate student) was

driving a taxi in New York City.

A quantum leap from the old "Gloria" films of a half century ago, please join Bob Resnick (an

international Gestalt Therapy and Couples Therapy trainer who has been "Under The Radar" for

over 50 years) for a film screening and discussion of his New Contemporary Gestalt Therapy

films. Watch one of only a handful of therapists trained (1965-1970), examined and certified

(1969) by Drs. Fritz Perls and Jim Simkin - demonstrate an evolving and integrative existential,

phenomenological and dialogic therapy in unedited and professionally recorded sessions with

real people dealing with real issues and in real time. This presentation will begin with a brief synopsis of Contemporary Gestalt Therapy Theory followed by several actual therapy sessions with Bob Resnick

filmed at Gestalt AssociatesTraining Los Angeles’s Annual European Summer Residential Training Workshops – now in its 47th year. As these films are in real time, every silence, tear and nose blow gets its full due. Live and real- no actors, no scripts - nothing added or deleted. The only editing is going between the two cameras. Questions, comments and comparisons are encouraged. Bring your biases (you have them), your questions, comments, comparisons, your willingness to perceptually

reorganize (hopefully) and your sense of humor (please).

**Saturday 12:00-12:50 Yoga with Michael Yoshpa in the yoga room 9176**

**Saturday 1:00-2:30 Stephany Rose Keynote**

**Moral Beauty: Living a Social Justice Practice**

Stephany Rose Spaulding, Ph. D (American Studies 2007, Purdue University; Associate Professor of Women’s and Ethnic Studies, University of Colorado at Colorado Springs) srose@uccs.edu

Stephany Rose Spaulding is an activist, public commentator, pastor of Ebenezer Baptist Church in Colorado Springs and associate professor of Women's and Ethnic Studies at the University of Colorado, Colorado Springs. She holds a B.A. in English from Clark Atlanta University, as well as a M.A. in American Literature and a Ph. D. in American Studies both from Purdue University. Rev. Dr. Rose is the author of *Recovering From Racism: A Guidebook to Beginning Conversations* (2015) and *Abolishing White Masculinity from Mark Twain to Hiphop: Crisis in Whiteness* (2014). She is an astonishingly creative and vocal being, whose expertise in diversity and inclusion has made her a well sought after leader in the field.

My keynote address will ask participants to reflect on what “moral beauty” as a concept may mean and how to engage it as a practice for social justice and transformation. Understanding social justice as a process, we will address a movement from diversity to inclusion to social justice.

**Saturday 2:30-3:30 (NEC)**

**'Home Groups' Workshop: Creating Hybrid Psychotherapy Groups with Peers**

Anthony Pavlo, PhD, Associate Research Scientist, Yale University Program for Recovery and

Community Health

Sarah Kamens, PhD, Postdoctoral Fellow, Wesleyan University

Ben Cooley Hall, PsyD, Director of Intensive Treatment Planning, Bridgewater State

Hospital/Correct Care Recovery Solutions

Richard Youins, Recovery Support Specialist, Yale University Program for Recovery and

Community Health

Thomas Styron, PhD, Associate Professor, Yale University

Rebecca Miller, PhD, Assistant Professor, Yale University

Larry Davidson, PhD, larry.davidson@yale.edu, Professor, Yale University Program for Recovery

and Community Health

Peers, also known as Experts by Experience, are increasingly becoming central to the provision

of community mental health services. Peers have a unique presence and role in community

mental health centers (CMHCs), where they work by sharing their stories, engendering hope,

encouraging community engagement, and using their own personal experiences in strategic

and empowering ways. Previous research suggests that peer-led recovery groups lead to

increases in participants' subjective sense of support, community participation, and personal

value, among other benefits (Beehler et al., 2004; Corrigan et al., 2002; Corrigan et al., 2005).

As peer services are increasingly visible in traditional treatment settings, mental health

professionals have become eager to learn about the roles that peer can play in services and

recovery. However, they may not know how to meaningfully collaborate with peer

professionals. This workshop will introduce the concept of 'home groups,' which are hybrid,

weekly groups co-facilitated by a peer and a psychotherapist. The aim of the home groups is to

increase social support among the group members by garnering the benefits of both peer and

clinical services. Whenever possible, home group members address concrete obstacles that

arise collaboratively (e.g., a member losing their apartment), in addition to celebrating,

rejoicing, and creating together (e.g., participating in the Theater of the Oppressed). This

workshop will include experiential activities with participants taking the role of peer specialist.

Workshop attendees will learn about common challenges that arise in these groups and

address these challenges using role-playing and other experiential exercises. We will also

discuss the ways in which home groups provide humanistic, collaborative solutions to

institutional challenges in CMHCs by enhancing community cohesion and providing a ‘home

base’ for community members experiencing social isolation. Lastly, we will discuss ways

participants can integrate home groups into their existing practice.

**Saturday 2:30-3:30 (9180 Dojo)**

**Intergenerational Trauma, Social Justice and Love: Existential tales of triumph through a African, and Jewish American lens** with Donna Rockwell, Nathaniel Granger, Gina Belton.

Dr. Gina Subia Belton is a thanatologist, educator, a community mentor to young scholars and arising out of her Mestizaje lineage – an emerging Indigenous scholar, as well as a published poet. Dr. Belton is passionate about social justice, community, liberation and eco-psychology, particularly where this concerns Native American mental health and the promotion of wellness for all, in our end of life relationships. Integrating an eco-psychological approach, her research and private practice take up the lineages of depth psychology and humanistic existential psychology in cultivating contemplative and conscious attunement with aging, life limiting illness, death, loss and grief.

A growing body of research in the past several years points to the negative affect of intergenerational trauma, the passing of symptoms generated by traumatic experienced from one generation to the next (Kellerman, 2013, Rodriguez, 2015). Surviving the oppression of one’s people, and living through a seemingly unending existential threat in the guise of cultural genocide or forced slavery, leave a biological trace that becomes a genetic legacy. According to Yehuda, these epigenetic changes are then transmitted to their children via a process called intergenerational transmission (Jain, 2016), evidenced, for example, in increased cortisol production in subsequent generations. Studies also have addressed such conditions as Post-Traumatic Slave Syndrome, where historical antecedents are ignored and on-going oppression eschewed, perpetuating the stress cycle that gets re-embedded in DNA (Leary, 2017). Attempts to reverse these intergenerational trends are looking at the history of violence and conflict and its impact on contemporary culture and social norms, as well as barriers to and potential practices of care (Casper & Wertheimer, 2016). For instance, scholars and researchers have urged mental health professionals to integrate traditional Native American healing practiced into traditional Western psychotherapy with Native American people, as necessary for culturally sensitive, efficacious psychotherapeutic interventions (Bassett, et al., 2012). In this experiential presentation, examples of intergenerational trauma are shared by three psychologists, exploring their Native American, African American and Jewish American multicultural accounts of trauma and triumph, charting potential avenues for healing. The path to change comes through the telling and compassionate reception of personal stories and narratives, which can then underwrite cultural courses of correction.

**Saturday 2:30-3:30 (9246)**

**Applications of Existential-Humanistic Case Conceptualization and Treatment Planning**

Louis Hoffman, PhD, is a faculty member at Saybrook University where he teaches in the

Existential, Humanistic, and Transpersonal Psychology Specialization. He has been recognized

as a fellow of the American Psychological Association as well as divisions 10, 32, 36, and 52.

Dr. Hoffman is a past-president of the Society for Humanistic Psychology and current

president of the Rocky Mountain Humanistic Counseling and Psychological Association. An

avid writer, Dr. Hoffman 13-books to his credit as well as numerous journal articles and book

chapters.

Heatherlyn Cleare-Hoffman, PsyD, is a staff psychologist at the Recreation and Wellness

Center at the University of Colorado at Colorado Springs. Previously, she has served as the

Director and Associate Director of Clinical Training at universities and training programs.

Originally from the Bahamas, Dr. Cleare-Hoffman has written and presented on the signifi

Cance of Junkanoo, a Bahamian cultural festival, for the psychological health of Bahamians. Her

scholarship has focused primarily on multicultural psychology, international psychology, and

clinical practice.

Existential-humanistic therapists have traditionally avoided case conceptualization and

treatment planning on the basis of practical, philosophical, and epistemological grounds

(Hoffman & Cleare-Hoffman, 2017b). For instance, existential-humanistic therapists have

voiced concern that case conceptualization and, in particularly, problem identification can lead

to unnecessarily pathologizing clients. Similarly, therapists have voiced concern that case

conceptualization and treatment planning is often a hierarchical process reflecting something

that therapist do to their clients without their participation, and sometimes without their

awareness or consent. Concern has also been expressed that case conceptualization and

treatment planning may narrow the focus of therapy thereby cutting off important emergent

issues and possibilities. However, the lack of a structured approach to case conceptualization

and treatment planning also has created limitations in training and supervision contexts while

impeding outcome research on the effectiveness of existential-humanistic therapy. This

workshop begins with an overview of the purpose and limitations relevant to doing case

conceptualization and treatment planning in an existential-humanistic therapy context. Next,

we review research conducted to begin developing a model of existential-humanistic case

conceptualization and treatment planning (Cleare-Hoffman & Hoffman, 2017; Hoffman &

Cleare-Hoffman, 2017a, 2017b), which includes identifying key influences on the development

existential-humanistic therapy; identifying key content to including in existential-humanistic

problem identification, case conceptualization, and treatment planning; and identifying key

process considerations in existential-humanistic problem identification, case

conceptualization, and treatment planning. After reviewing the research, we will briefly discuss

the next steps in the research process toward finalizing an approach. The last third of the

workshop will focus on applying the concepts to one or more cases to illustrate a potential

approach to existential-humanistic case conceptualization and treatment planning.

**Saturday 2:30-3:30 (9248)**

**A Front Row Ticket to Death: Existential-Humanistic Approaches to the Experience of**

**Caregiving**

Sarah A. Kass received her PhD in psychology from Saybrook University (San Francisco, CA). A

former editor and writer for The New York Times, she trained at Regents College (now Regents

University) in London as an existential psychotherapist, holds a Master's Degree in Cinema

Studies from NYU and a Bachelor’s Degree in History from Columbia. She is an adjunct

professor of psychology at Mercy College in New York where she teaches courses including

Introductory Psychology, Personality Psychology, Human Development, Social Psychology, and

Introduction to Counselling. Sarah is also editor of the forthcoming blog of the Journal for

Existential Therapy, a site for existential psychology through the World Confederation of

Existential Therapy.

Caregiving for a family member is arguably one of the hardest unpaid jobs humans may ever

have to do. Our society provides little support. An AARP article from 2008 estimates that in

2007, at least 34 million people family caregivers provided care, with unreimbursed costs of

about $375 million. Caregiver support groups, for as well-intentioned and necessary as they

are, are often hard to sustain as the very nature of caregiving requires the caregiver to spend

most of his or her time with the patient. Often the caregiver receives sympathy, rather than

empathy, from others—"I’m so sorry you are going through such a difficult time (but I’m so glad

it’s not me).” At some point, many of us will be caregivers. But how can we provide the care we

want to ensure our family member has so they can die with as little pain and with as much

dignity as possible, and still have some semblance of sanity both during and afterwards?

Existential psychology can offer us great insights into this. Faran and her colleagues (1999)

describe how the positive aspects of caring—caregiving satisfaction and uplift, or even

potential post-care gains—mesh with the more challenging aspects, and suggests that

existential psychology can provide a way of understanding this by considering how caregivers

derive meaning from their situations. Otis-Green (2006), a clinical social worker who

specializes in end-of-life care, described a program designed for terminal cancer patients and

their families in which finding meaning and purpose to suffering was key. These ideas sound well and good in theory but what happens when it is the existential psychologist him- or herself who is doing the caregiving. How can we put our theoretical understandings into our lived experience, day-after-day, with a dying loved one? This presentation will examine the question of how existential psychology can give us a framework for the experience in the context of having to live in and out of that framework every day.

Saturday 3:30-4:30 (NEC)

**Humanistic Psychology and the Therapeutic Relationship: Potential Contributions to Shared**

**Decision-Making**

Anthony Pavlo, PhD, Associate Research Scientist, Yale University Program for Recovery and

Community Health

Maria O’Connell, PhD, Associate Professor, Yale University Program for Recovery and

Community Health

Steven Olsen, Co-researcher, Yale University Program for Recovery and Community Health

Larry Davidson, PhD, Professor, Yale University Program for Recovery and Community Health

In recent years, the value of person-centered approaches in medicine have gained acceptance

yet implementing such practices in sustainable and meaningful ways has proven difficult. One

reason for this difficulty is that the medical model continues to exert its presence, even as key

aspects of clinical practice are challenged. Shared decision-making (SDM) is one area where

this issue is particularly salient, especially in the care of individuals diagnosed with serious

mental illnesses. SDM, a key component of person-centered health care, is a collaborative

process where people and providers come together to make health care decisions. With its

roots in attempts to ensure people could providing meaningful informed consent, and

bolstered by the adoption of approaches that emphasize autonomy, self-determination, and

choice, SDM had the potential to bring about a radical shift in the ways the treatment

relationship was conceived. The paternalistic model of decision-making, where providers

assumed an expert role and people were assumed to adopt passive patient roles, provided

little in the way of supporting collaboration and protecting patient rights. However, the

potential contribution of SDM has been limited by a focus on information exchange to the

exclusion of the treatment relationship. Humanistic psychology has long appreciated the importance of the therapeutic relationship and has been at the forefront of articulating the relational aspects of psychotherapy. In this presentation, we will focus on the potential contributions of humanistic psychology to SDM. To this end, we will review the contributions of humanistic psychology to the study of the relationship and present findings from a mixed-methods, participatory research study that

aims to investigate the relational factors of SDM. Specifically, we will focus on the

development of a stakeholder-informed tool to support collaboration in the treatment relationship. Lastly, we will discuss the implications of this research for humanistic scholarship on the therapeutic relationship and clinical practice.

**Saturday 3:30-5:00 (9180)**

**Disciplined Compassion: Reaching Beyond Mere Empathy and Therapeutic Neutrality to**

**Optimize Client Improvement**

Enrico Gnaulati Ph.D., is a clinical psychologist based in Pasadena, California. He has

published numerous academic and magazine articles and he and his work have been featured

on Al Jazeera America, KPCC Los Angeles, KPFA Berkeley, and online at the Atlantic and Salon,

as well as reviewed in Maclean's, the Hufington Post, and The New Yorker. He is a nationally-

recognized reformer of mental health practice and the author of Back to Normal: Why Ordinary

Childhood Behavior is Mistaken for ADHD, Bipolar Disorder, and Autism Spectrum Disorder

(Beacon Press, 2013), as well as Saving Talk Therapy: How Health Insurers, Big Pharma, and

Slanted Science are Ruining Good Mental Health Care (Beacon Press, 2018).

This presentation will outline and elaborate upon "disciplined compassion" as a therapeutic

stance that can be adopted by psychotherapists to enliven and optimize their work with clients.

There's a performing--not just informing--dimension to putting clients in touch with underlying

feelings. The therapist's care and compassion manifests itself as skill at knowing how and

when to amplify versus dampen a response, prolong or foreshorten an emotional reaction, use

sparse versus ample wordage, react animatedly or sedately, make a point loudly or quietly, and

make eye contact or avert it. All these decisions must be coordinated as authentic expressions

while the therapist rapidly processes verbal and nonverbal interactional information in the

consulting room. Disciplined compassion as embodied by the therapist in these ways provides

the sort of receptivity and sensitivity clients need to effectively access, articulate, and acquire

expressive mastery of their own unformulated emotions. To take a reserved approach out of

the belief that the therapist's expressiveness could contaminate the client's access to

presumed fully-formed, self-contained, pure emotions can limit the range and intensity of

emotions clients can access and articulate. Clients also need to know we not only can

encounter them, but can also counter them. Not only face them, but also face off with them.

Too neutral a stance can deprive clients of valuable feedback from the therapist who

supposedly knows them intimately and is well positioned to offer it. This presentation will

address these topics in highly practical ways, as well as notions of authentic care, the use of

humor and self-disclosure in therapy, and how therapists who aim to be transparent and

personable can still be eminently professional. Case vignettes will be utilized throughout the

presentation to heighten the practicality and usability of the ideas covered.

**Saturday 3:30-4:30 (9248)**

**A Walk Through the Valley of the Shadow of Death: Perspectives on Pixar’s Coco**

Sarah A. Kass received her PhD in psychology from Saybrook University (San Francisco, CA). A former editor and writer for The New York Times, she trained at Regents College (now Regents University) in London as an existential psychotherapist, holds a Master's Degree in Cinema Studies from NYU and a Bachelor’s Degree in History from Columbia. She is an adjunct professor of psychology at Mercy College in New York where she teaches courses including Introductory Psychology, Personality Psychology, Human Development, Social Psychology, and Introduction to Counselling. Sarah is also editor of the forthcoming blog of the Journal for Existential Therapy, a site for existential psychology through the World Confederation of Existential Therapy.

Brent Dean Robbins, Ph.D., is Chair and Professor of Psychology at Point Park Universty. He

has a Ph.D. in Clinical Psychology from Duquesne University. He is a Past President of, and

currently Council Representative, for Society for Humanistic Psychology. He is author of the

forthcoming book, The Medicalized Body and Anesthetic Culture: The Cadaver, the Memorial

Body, and the Recovery of Lived Experience."

Kevin Keenan, Ph.D. earned his Bachelor of Arts in Psychology from the University of Maryland

and, a Masters and PhD in Clinical Psychology from the University of Kentucky. He was a

National Institute of Mental Health fellow and a post-doctoral fellow of the Detroit Psychiatric

Institute. Dr. Keenan is a core faculty member at the Michigan School of Professional

Psychology, has a private practice in Farmington Hills, Michigan and is on the adjunct

professional staff at St. John Hospital and Medical Center and Beaumont Hospital. Dr. Keenan

is a Fellow of the Michigan Psychological Association (MPA), an associate editor for the

Journal of Humanistic Psychology, and is on the Society for Humanistic Psychology’s

Executive Board currently serving a three year term as treasurer. Dr Keenan recently co-edited

the 2nd edition of Humanistic Psychotherapies: Handbook of Research and Practice to which

he also contributed a chapter entitled, “The Good Therapist: Evidence for the Essential

Qualities of the Effective Therapist.”

In Coco, the latest offering from Pixar Studios, we encounter a candy-colored version of death.

But don’t let the beautiful color and decorative surroundings fool you. Not only is death

beautiful, but it’s also sad and scary and funny. Animation has historically been a important

medium through which to tell children of all ages difficult stories. Coco is no different. What we

find in Coco is the ultimate existential tale—how our lives are structured by our deaths and how

we are always in relationship to one another. Coco is, at its base, a story of family, of

relatedness. Miguel, the lead character and great-grandson of the title character, experiences

his existential thrownness—he is a born musician, born into a family that hates music. Miguel

makes a choice to defy his family on the very day his Mexican culture celebrates family, the

Day of the Dead. His defiance brings him to the world on the other side of the tollbooth, the

world of the dead. The toll for passing through to the world of the living is simple—at least one

person must remember you well enough to put your picture on the altar. In other words, the

lm proposes a definition for living a meaningful life—that one important enough to be

remembered, even in the smallest of ways. Once in the realm of the dead, Miguel must

fightboth for his own Being and for the Being of Hector, the friend he meets in the world of the

dead, who cannot cross because no one has put up his picture. Time is of the essence,

however, for Miguel begins to turn into a skeleton as soon as he crosses the threshold to the

other world. This presentation will examine how Coco plays with the important existential themes of

freedom, choice, and thrownness, as it also plays with notions of time, memory, and existence.

**Saturday 4:30-5:30 (NEC)**

**The Impact of Wellness on the Whole: An Embodied Practice**

Dr. Trisha Nash is a Licensed Psychologist (DC, PA, VA, copies of licenses available) who

works out at George Washington University. Dr. Nash has an area of expertise in working with

the emerging adult population and has spent a number of years working in College Counseling

Centers. She comes from a Humanistic background with a Personal Construct Theory Lens

and practices as a generalist. With that, Dr. Nash specializes in utilizing mindfulness in various

capacities, as well as in creating a human connection. She is believer in using mindfulness as

part of a self-care practice and finding ways to maintain a healthy work/life balance.

It is said that, “it is often the shoemaker who goes without shoes,” a concept which rings

true for clinicians, who often reference self-care with clients, though have limited time for

themselves. This presentation will focus on the importance of self-care for the mental health

professional. As with many caregivers, therapists neglect their own self-care rituals in order to

provide for their clients (e.g. Oliveira & Moura, 2017). This can have negative effects on both

the work mental health professionals provide to their clientele, and their home life. Therefore,

it is essential for the professional to practice self-care. Self-care can be defined in many different forums. Each of these forums have validity and can affect our wellbeing as a whole, as well as our work as clinicians (Atkinson, 2009). These affects can even be shown over time through brain imaging (Boccia, Piccardi, & Guarigilia, 2015.) As we learn more about the physiology and impact of the body-brain connection, the continual impact of self-care will show to be an important aspect of treatment, first as an example via the therapist and secondly through the implementation of self-care techniques

within therapy (e.g. Richards, Campenni, & Muse-Burke, 2010). Positive self-care has been shown to be helpful in the symptomology relief of a number of different psychological issues (e.g. McPherson & McGraw, 2015). It has been shown to reduce anxiety, depression, and insomnia among other mental health manifestations. This presentation will delve into the ever emerging, important aspects of self-care for care-takers and the impact on work-life balance.

**Saturday 4:00-5:00 (9246)**

**Intentionally Inclusive Practices: Creating Safe Spaces for Minority Clients**

Lisa Vallejos, PhD, LPC is a therapist, educator, activist, and consultant who specializes in

assisting individuals and organizations in creating intentionally inclusive and socially

conscious spaces. Dr. Vallejos serves in leadership for the Society of Humanistic Psychology and was featured in the panel discussion “Becoming an Effective Multicultural Ally: Strategies and tools for

effective advocacy in a diverse world” at the 2017 Annual Conference of the Society for

Humanistic Psychology Division 32 of the American Psychological Association.

Dr. Vallejos is also the Founder and President of Gabriel’s Gift, an organization inspired by her

son who was born with a congenital heart defect. She is also the co-founder and president of

The Humanitarian Alliance, a non-profit organization dedicated to confronting exploitation and

oppression.Dr. Vallejos is a published author, artist, and poet, and she has been featured as a topic expert for major publications, including GoodTherapy.org.

Dr. Shawn Rubin, PsyD: Licensed Psychologist

Dr. David St. John, PsyD: Licensed Psychologist

This 1 hour participatory workshop is designed to help mental health professionals to create

intentionally inclusive practices. Research suggests that minorities experience lack of access

to mental health care and that the care that minorities receive is of lesser quality. In order to

lessen the gap for minority communities, it’s important for clinicians to create Intentionally

Inclusive Practices.

**Saturday 4:30-5:30 (9248)**

**Neo-shamanism, Magic, and Universal Consciousness: A New Agenda for Changing Times**

Dr. Krippner's bio is well known. Dr. Bouse has Ph.Ds in Psychology (Consciousness Spirituality

and Integrative Health) from Saybrook (12/2017) and in History/American Studies from

University of Maryland (08/1989). She has nearly 30 years experience as a student and teacher

of shamanism, and shamanic practitioner. She holds Certificates in Applied Consciousness,

Dream Studies, and Expressive Arts from Saybrook, and incorporates all of these in her

workshops. Her dissertation investigated Neo-shamanism as a means of self-discovery and

contemporary magical practice. She reviews articles on shamanism, anomalous lifeworlds,

and anomalous phenomena submitted to The Journal of Humanistic Psychology.

must also list credentials of all presenters) \*

The term "Neo-shamanic practitioner" refers to an individual who by birth and rearing is a

member of mainstream contemporary Western culture who employs shamanic techniques to

interface with the worlds of spirit to facilitate healing, gather wisdom, and aid the dying. They

share the same duties as indigenous shamans, possess a strong bond with Nature, ancestors

and spirit entities, and use their work for the benefit of their communities. Removed by

generations from their genetic indigenous roots they develop expanded lifeworlds

characterized by a sense of connection with all beings, dissolution of boundaries separating

normal waking consciousness with alternative non-linear consciousness of dreams and

journeys, and enhanced perception of anomalous phenomena. How might Neo-shamans act

as a healing, unifying forces in our world? How can they serve as bridges between the physical

and the spiritual? Might their techniques benefit us all in our search for greater knowledge of

our own inner landscapes? We will hear some of their stories, undertake a short guided

meditation and shamanic journey to find a gift from the spirit, and have discussion open to the

audience to discuss the personal and societal potential for healing and wisdom found in Neo-

shamanic practice.

**Poster Session and Reception with light refreshments**

**Saturday 5:00-6:30**

**7:00 Join us for a celebration at Ryback Collective**

**Food and beverages available for purchase**