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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**

**Friday March 23, 2018 SHP Presenters and Presentations**

**7:30-7:50 Meditation with Giovannina Jobson**

**Friday 8:30-10:00 (NEC)**

**Task Force on Hate Incidents: Open Discussion, Experiential Session, and Planning Meeting**

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

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Recent sociopolitical events in the United States (U.S.) have led to increased demonstrations

of hate towards other human beings. Approximately one year ago, hate incidents (defined in

the U.S. as both hate crimes and hate speech) started to rise, with over 1,000 bias incidents

reported by the Southern Poverty Law Center in the four months following the 2016 election.

The Society for Humanistic Psychology developed the Task Force on Hate Incidents (TFHI)

with the broad mission of developing ways for humanistic psychologists and others to address

hate incidents in the U.S. A second purpose arising out of the task force's work is the identification

and creation of safe spaces, or zones of safety, respect, and understanding. The purpose of this open

discussion and experiential session is to come together to discuss (1) hate incidents, discrimination and racism, and other marginalizing experiences, as well as (2) humanistic tools for addressing hate, potential actions, and the creation of safe spaces. After members of the TFHI briefly present their hopes for the group, audience members will be invited to share their thoughts and experiences. One focal topic will be the creation of safety in the here-and-now, among colleagues with diverse and pluralistic perspectives. Participants will then be led in an experiential exercise in which they will be encouraged to create and foster feelings of safety for themselves and others in the room. The session will close with an open discussion of future actions that TFHI and the broader SHP membership might take as next steps.

**Friday 8:00-9:00 (9235)**

**Epistemology, Ethics, and Meaning in Unusually Personal Scholarship**

Amber Esping, Ph.D., is an associate professor of Educational Psychology at Texas Christian

University in Fort Worth. She is the author of "Epistemology, Ethics, and Meaning in Unusually

Personal Scholarship", forthcoming from Palgrave Macmillan. Previous books include

"Sympathetic Vibrations: A Guide for Private Music Teachers" (2000), and "Intelligence 101"

(2014, with Jonathan Plucker). Her scholarship focuses on the application of existential

psychology to academic contexts and qualitative inquiry.

This presentation will use Viktor Frankl’s Existential Psychology (logotherapy) to explore the

ways some professors use unusually personal scholarship to discover meaning in personal

adversity. A psychiatrist imprisoned for three years in Nazi concentration camps, Frankl

believed the search for meaning is a powerful motivator, and that its discovery can be

profoundly therapeutic. Part I begins with four stories of professors finding meaning: Gillian is

a bereaved mother and Ivy League researcher who studied other bereaved parents for her

dissertation. Jesse is a transgender man and scholar-activist who educates about the

atypically gendered. Ronald Mallett is a theoretical physicist who wants to build a time

machine to save his father. Peggy Battin is a bioethicist whose husband chose to have his life

end. Using the case studies as a foundation, Part II investigates issues of epistemology and

ethics in unusually personal research from an existential perspective. The presentation closes

with a time for story sharing and mutual support for graduate students and faculty who want

to live and work more meaningfully in the academy.

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

**From Convenience to Connection; The Impact of Our “Civilized” Ways on the Natural World**

**from a Social Justice Perspective**

Deniz is a Transpersonal Wilderness Therapy student at Naropa University. She has been a part of the Hero’s Journey Apprentice Program for five-years and a steward in the Women’s Hero’s Journey for eight. As a part of the Hero’s Journey Programs, Deniz has experience leading and co-leading groups in Nature settings using the Natural World as an element in therapy work. She has supported other leaders during her training to prepare for evening ceremonies. She has assisted with day-time adventure therapy activities such as rock climbing, spelunking and high ropes courses, as well as co-lead groups in hiking and wandering trips in the mountains of West Virginia. Deniz also has experience working with women in the community kitchen of the Mountain Institute in the Monongahela Mountains as a part of the Hero’s Journey Program - helping them make connections to the Natural World through the food they harvest, prepare and share with others while working with them on their previous traumatic experiences around food, nourishment and being in communities of women. She lead and facilitated kitchen and food related activities for two years.

In this workshop we will explore the illusion that Nature and Humans are separate, and bring awareness to the ways in which we chose to disconnect and dissociate from the Natural World and ourselves. Caring for the environment and living in Western culture, where consumerism and social status are highly valued, can create cognitive dissonance. We will explore how to mindfully grow our capacity to hold more than two opposing ideas and beliefs without having to dissociate. We will challenge our social norms, as we look at the connections between our inner nature, and its reflections in the outer Nature - the state of the planet.

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

**Existential-Humanistic Psychology Approaches to Combating Anti-Semitism & Islamophobia**

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.

Anisah Bagasra, PhD is an Associate Professor of Psychology at Claflin University. She earned

a BA in Religion and Psychology from The George Washington University in Washington, DC

and a Master Degree and PhD from Saybrook University. She founded the undergraduate

Psychology degree at Claflin and started online programs for the University. Dr. Bagasra works

in the area of mental health disparities, focusing on perception of mental illness and barriers to

help-seeking. Her research interests include mental health issues affecting religious and ethnic

minorities in the United States, acculturation issues, Islamophobia, and cross-cultural dialogue.

Much of her research has been conducted in the Muslim American and African American faith

communities in the South.

The Humanistic tradition has a long-standing history of grappling with issues of race and

racism. Drawing upon this tradition, we will discuss ways in which Humanistic psychology can

respond to current trends in Anti-Semitism and Islamophobia. In an already polarized political

climate throughout the world, anti-Semitism has become just one of myriad ways in which

human beings separate themselves into “us” and “them.” Weiss (2014) suggests that anti-

Semitism is rooted primarily in the stories told from generation to generation, as the myths of

physical differences (e.g., horns) are all but gone from the narratives. Cohen (2013) describes

an approach based on Terror Management Theory. She hypothesized that when people are

faced with their own mortality, or more frequently, the death of a long-held worldview, they lash

out against those who might challenge that worldview. Similarly, Islamophobia is increasing in

Western nations, as Islam and Muslims are viewed as a threat to Western values (Lopes &

Jaspal, 2015). Islamophobia exists in tandem with other trends of ethnocentrism and

xenophobia though it is a more recent phenomenon than Anti-Semitism. Krondorfer (2015)

contends that both refer to a dread, hostility, and hatred towards a religion or its followers,

resulting in discrimination and exclusion of group members. Both can be traced to fear and

anxiety. In the case Anti-Semitism the fear is of global financial domination and Islamophobia

a fear of terrorism or imposition of Sharia law. Existential-humanistic psychology is in a unique

position to begin addressing these questions. How can we help people open to the

possibilities of challenging a sedimented worldview, one that posits the Jew (one of about 15

million) as holding all the power and money in a world of 7.6 billion and Muslims as terrorists

bent on imposing Sharia law? The presentation will examine how Terror Management Theory

and existential psychology, with its focus on presence and Being-with another person can help

address the problem through experiential encounters aimed at challenging the anti-Semitic and

Islamophobic worldview.

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

**Policing in America: Mindful approaches to humanistic community engagement**

Lisa Vallejos, Ph.D., LPC, The Humanitarian Alliance, lisa@lisavallejos.com

Theopia Jackson, PhD Saybrook University

Anthony P. Young, PhD,, Denver-Rocky Mountain, Association of Black Psychologists

Lisa Calderon, MLS, JD Colorado Latino Forum

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.

At the beginning of the 2016 football season, San Francisco 49ers quarterback Colin

Kaepernick sat quietly during the national anthem. When he was asked why, he stated, “I am

not going to stand up to show pride in a flag for a country that oppresses black people and

people of color. To me, this is bigger than football and it would be selfish on my part to look the

other way. There are bodies in the street and people getting paid leave and getting away with

murder." That action and the resulting backlash have taken the conversation of community

policing and the need for reform in the policing system to heightened levels. This panel presentation will bring together a diverse group of voices and experiences from psychology, social justice, community corrections and other areas. The panelists will discuss the historical and contemporary aspects of community policing, impact of systemic oppression, and related contemporary issues given our current socio-political context. From a social justice perspective, there will be critical attention to the effective community responses and initiatives and their relation to humanistic-existential principles.

**Friday 10:00-11:00 (9235)**

**Black… and “Woke” – a Dialogue**

Kyva Holman

presenter has been researching suppressed / distorted / stolen African history, and applying

uncovered methodologies

My presentation will briefly cover key components of "afrocentric historiography", and offer

ideas to how it might play out in society

**Friday 11:00-12:00 (9235)**

**Transforming the Master’s Tools? Navigating within Prevailing Power Structures using Feminist**

**Epistemology and Intersectionality**

Dr. McInerney is a Professor of Psychology at Point Park University. He received his doctorate

in clinical psychology from Duquesne University in 2005 and certification in human science

research from the Center for Interpretive and Qualitative Research at Duquesne University in

2008. His interests are in hermeneutic phenomenology, social constructionism, community

psychology, and feminist psychology. Recently, he has begun a long-term, participatory action

research alliance with Operation Safety Net, which is intended to give voice, raise

consciousness, and publicize the experience of homelessness to the city of Pittsburgh.

This presentation will use feminist epistemology and intersectionality (Alcoff & Potter, 2013;

Collins, 2002; Collins & Bilge, 2016; Cosgrove & McHugh, 2000; Harding, 2012; Rose, 1986;

Jagger, 1989) to critically examine prevailing power structures within institutions, movements

(Ferree, & Martin 1995), organizations (Downs & Carlon, 2007; Mishra & Singh, 2007)) and

community groups (Cosgrove & McHugh, 2000; Gutierrez & Lewis, 1994). This work seeks to

understand the way breaches of social justice are facilitated by dominant power structures;

such breaches as sexual misconduct, violence against women (Hunnicutt, 2009), sexism,

racism, and various power tactics (Iannello, 1992). Certain aspects of power structures are

then examined including in flexible hierarchies, tolerance (which maintains the powerful center),

tokenism (which undermines transformational change), and ‘silence equals complicity’ as well

as “assimilationist ideals” within organizations and communities (Young, 1990, p. 158). Thus, a

distinction between empowerment and power is made (Carr, 2003; Rappaport) to highlight the

importance of nonhierarchical, de-centered alliances. Further, this work seeks to deconstruct

the mere relational concept of difference (Cornell, 1992), and noting the symbolic violence of

sameness and suggests that “Difference must not be merely tolerated, but seen as a fund of

necessary polarities between which our creativity can spark like a dialectic. Only then does the

necessity of interdependency become unthreatening” (Lorde, 2007, p. 111).

To better understand how to examine the relationships between organizing, discourse, power,

and gender, we propose a pre-existing framework (Ashcraft & Mumby, 2004), which includes

six basic aspects: the importance of a nonessential, ever-changing perspective of what it

means to be human; the passive acceptance of ubiquitous power-based communication; the

importance of recognizing historicality, which has given rise to dominance and hierarchy; a

recognition that people are shaped by organizational discourse; an understanding of the

presumed gender binary and the performance of masculinity and femininity; and, finally, a

recognition of the discursive mechanisms that allow the status quo to continue.

We will expand upon this aforementioned framework to relate its efficacy to decentering

authority and creating productive alliances as well as the concept of consensual organizations,

which are characterized by a recurring nature of “...representing equality among members, the

use of consensus as the decision-making process, and the absence of formally designated

leadership roles” (see Mahmoudi & Maxey, 1994). This work also puts forth an understanding of the emergence of feminist organizations becoming exclusive due to their adherence to their own hypostatic ideologies (see Vaz & lemons, 2012) and we instead will advocate for moments of strategic essentialism (Spivak, 2012). We will offer examples of these alliances, such as Black Lives Matter, as their movement is not ‘leaderless,’ but ‘leader-ful’: “There has been no one organization or one front-runner or oneface for this movement. It is multiple people doing multiple things all at the same time to put

pressure on the system” (Johnetta Elziein as cited in Belton, 2015).

In sum, we advocate for anti-structural, de-centered, nonhierarchical alliances to promote the

fostering of love and social justice, rather than dominance, within institutions, organizations,

movements, and community groups.

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

**Liberation from Distress: Applying Relational Constructivism with American Indians and Alaska**

**Natives**

Damita SunWolf LaRue, PsyD - Adler University, Chicago damitasunwolf@gmail.com

Dr. LaRue is a clinical psychologist and educator who specializes in working with people who

are facing issues related to dependence on substances, historical and recent traumas and

losses, and chronic or life-threatening illnesses, with a special focus on working with American

Indians and Alaska Natives. She is an Adjunct Professor in the Doctoral Program in Clinical

Psychology at Adler University in Chicago. Dr. LaRue earned her B.A. in Buddhist Psychology

with a Somatic Concentration at Naropa University, and her M.A. and Psy.D. in Clinical

Psychology at The Chicago School of Professional Psychology. She is Certified in Thanatology

(Death, Dying and Bereavement), and Critical Incident Stress Management for crisis

intervention and disaster response. Dr. LaRue also serves on the Executive Board of American

Indian Health Services of Chicago and is the chair for additional committees within the

organization.

This presentation provides opportunities for attendees to increase their clinical skills when

working with American Indians and Alaska Natives (AIANs). For clinicians to work effectively

with AIANs they must explore and understand the atrocities that have been experienced by

AIANs, including the multiple attempts at eradication since the arrival of Columbus. The

presentation will turn the focus will be towards the extraordinary spirit and strength AIANs

have demonstrated through their determination to not surrender or die out. In spite of

oppression, AIANs continue to maintain their interconnectedness with their communities,

families, and the Great Spirit. However, when AIANs seek therapeutic services, they frequently

present with distress that is often referred to as “anxiety” or “suicidal ideation” related to

pathological diagnoses such as “depression” and “adjustment reactions” due to various life

situations, including family disruptions and child abuse. When this distress is considered in

relation to the historical events, traumas, and losses AIANs have endured, clinicians can more

effectively support them on their therapeutic journeys towards healing in a culturally-sensitive

strengths-based manner. Although these events happened in the past, they continue to

negatively impact AIANs physically, psychologically, biologically, and socially. In addition,

AIANs continue to endure the onslaught of injustices that have been aimed towards them, e.g.

the Water Protectors at Standing Rock in North Dakota. Therefore, it is imperative to

understand both the current and historical plight of AIANs, in an effort to provide culturally-

sensitive humanistic therapy interventions that can assist them in relieving the distress they

may be experiencing. This presentation utilizes both published theoretical and empirical

studies, as well as the presenter’s experiences of working in urban Native communities and

remote villages in Alaska. These interventions have shown positive results when working with

AIANs and are presented from a Relational-Constructivist theoretical and conceptual lens.

**Friday 10:00-12:00 (art room 9130)**

**The Darshan of the Imagination: Adoring the Collaborative Emergent**

Dr. Michael A. Franklin is chair of the graduate Transpersonal Art Therapy program at Naropa

University and founder of the Naropa Community Art Studio. Throughout his career Michael

has practiced as a clinician and educator, directing the art therapy programs at the College of

St. Teresa and Bowling Green State University. Michael’s past articles have focused on

aesthetics, self-esteem, AIDs iconography, interpretive strategies, arts-based research, and art-

based contemplative, empathic methods. His current research addresses art therapy

education, social-engagement, yoga philosophy, and meditation. This investigation has

culminated in the recent publication of: Art as Contemplative Practice: Expressive Pathways to

the SELF.

Art-based imaginal mindfulness, a term created by the presenter, joins meditation with visual

art, archetypal psychology, and darshan moments of numinous perception. Attention to

thoughts, somatic sensations, and corresponding narratives, when observed from a

perspective that privileges the importance of images, exponentially expands awareness. Within

this scenario as mindful experiencer and observer, the language of art unflattens and elegantly

articulates the full range of human experience. The practice of darshan, which has a long history within Hindu traditions, represents a way of seeing beyond casual looking. Darshan, which means “auspicious sight,” focuses attention on theophanic visions of heart-opening revelation. Often unexpected, darshan can happen in unforeseen ways such as seeing a newborn child or one’s Guru, viewing a beautiful landscape, extended eye contact with an animal, or manifesting clay figures. Workshop participants will

examine art as a form of mindful, imaginal intelligence. Listening to and following the images

that surface along with noticing the nature of clay and its corresponding processes, absorbed

attention and meaningful encounters with imaginal others will occur.

**Friday 12:00-12:50 Yoga with Lior Alnon in the yoga room 9176**

**Friday 1:00-3:00 (9235)**

**#UsToo: An Experiential Uniting through the Pain of America's Rape Culture**

Chair - #ustoo, Division 32, (bking@mispp.edu):

Dr. Gina Belton, Redwood Palliative Psychology, pallipsych707@gmail.com

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

Dr. Katie Darling, Michigan School of Professional Psychology, drkatiedarling@gmail.com

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Dr. Trisha Nash, George Washington University, tmnash@memphisalumni.org

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Dr. Donna Rockwell, Pacifica Graduate Institute, drdonnarockwell@yahoo.com

Dr. Sarah Schulz, Point Park University, Sschulz@pointpark.edu

Dr. Lisa Vallejos, The Humanitarian Alliance, lisa@lisavallejos.com

Sexual violence is almost entirely directed toward women and the #MeToo movement has

illuminated that statistics about sexual violence are likely unreliable due to unreporting. Even

when sexual crimes are reported, women often experience additional mental and emotional

pain through the court’s inadequate process of seeking justice. Some injustices are less overt,

taking the form of microaggressions and micro-insults or masquerading as compliments.

Women are beginning to step out from the shadow that has been cast by a society who turns a

blind eye towards celebrities and politicians that use their power to harm. We are standing up

to tell America that we are disgusted by this feast of toxic masculinity. We are asking our

country to remember America’s history of sexual violence and to address it openly within the

context of community. “Let us say yes to who or what turns up, before any determination,

whether or not it has to do with a foreigner, an immigrant, an invited guest, or an unexpected,

whether or not the new arrival is the citizen of another country, a human, animal, or divine

creature...male or female” (Derrida, 2000). In our constitution, America has tasked itself to

“establish Justice, insure domestic Tranquility, provide for the common defence, promote the

general Welfare, and secure the Blessings of Liberty.” The #MeToo movement is a feminist

response to America’s failure to fulfill its task in respects to sexual violence. This experiential

presentation will invite participants to delve into the suffering and liberation arising from

#MeToo movement in effort to host the collective wisdom of those who have fallen prey to

America’s rape culture, hereto referred to as #ustoo.

**Friday 1:00-2:00 (NEC)**

**Indigenous Healing Psychology: Honoring the Wisdom of the First Peoples**

Dedicated to the respectful exchange between Indigenous healing knowledge and

Western psychology, Richard Katz, after earning his Ph.D. in Clinical Psychology from Harvard,

has worked with Indigenous elders and healers in different parts of the world over the past 50

years. He is now Professor Emeritus at First Nations University of Canada, and Adjunct

Professor in Psychology at the University of Saskatchewan. Katz is the author of 7 books on

spirituality, culture and healing, including the Harvard Press classic, Boiling Energy:

Community Healing Among the Kalahari Kung and the newly released Indigenous Healing

Psychology: Honoring the Wisdom of the First People.

Discussant: Building upon the understandings earned during his long and unique career of

committed, creative and insightful work at the intersections of spirituality, Indigenous

knowledge and social justice, Stanley Krippner is an ideal discussant for this presentation.

Indigenous elders and healers are our " first psychologists," offering wisdom teachings of evolutionary significance that can connect psychology to its roots. These teachings can create a better understanding of spirituality as part of daily life, and as a path toward community healing and social justice, rather than simply individual fulfillment. Yet this source of Indigenous wisdom has been largely ignored by psychology. Drawing upon his work with Indigenous elders and healers in different parts of the world

over the past 50 years, Richard Katz, a Harvard trained Clinical Psychologist, is following the

wish of those elders to apply their wisdom toward this enhancement of psychology. For

example, hunting and gathering Ju/'hoan elders in the Kalahari Desert teach about the

centrality of a shared spirituality to community healing; elders from the Fiji Islands speak of the

"straight path" as a guide to healing and ethical behavior; the Lakota elders from Rosebud

Reservation stress that the vision quest is for the individual to receive guidance about the

healing of community; and Anishnabe elders from Saskatchewan emphasize the purpose of

life is to learn, to learn about service to the community to create a more just world.

These Indigenous teachings typically emerge from communities that have been colonized

and disempowered. Indigenous elders and healers have much to share but first we must

establish an equitable and respectful exchange, giving from the heart and with concrete

sacrifice to honor those offered teachings -- good intentions are not enough.

**Friday 1:00-2:00 (9248)**

**Good News about Extreme and Anomalous Mental States**

Diagnosed with schizophrenia in his 20s and hospitalized twice for more than a year, Dr.Bassman recovered and transformed those experiences and became a licensed psychologist.Among his publications are two books: A Fight to Be: A Psychologist’s Experience From BothSides of the Locked Door; Exploring the Identities of Psychiatric Survivor Therapists: BeyondUs and Them. Along with his practice of psychotherapy, consultation and supervision, he devotes himself to writing and speaking his truth to power with the aim of exposing and challenging themisconceptions of mental health professionals and the general public - and most importantlyinspire fellow travelers.

First diagnosed and treated for paranoid schizophrenia and later schizophrenia chronic type, I

will discuss my journey to becoming a licensed psychologist. Decades ago when I entered my

doctoral studies it was not possible for me to disclose my psychiatric history and successfully

pursue my studies. I will discuss what changes have occurred and also suggest what could be

done to better prepare practitioners for work with anomalous mental states. As a practicing

psychologist who has been open about my history for more than two decades, I will describe

how recovered persons can provide unique and valuable contributions. Those who work in

institutions or other closed settings, see people only at their worst, and seldom have the

opportunity to see those same people when they recover. Supporting and making it safe for

graduate students to be valued for being open, rather than diminished by having worked

through tough experiences, could create dynamic discussions beneficial to many, including

faculty. Today recovery from schizophrenia and other major disorders has been validated by

numerous long term longitudinal research studies and personal narratives. Mental health

professions have been slow to utilize the newer conceptions of what could be possible and

beneficial. The very small number of psychologists who identify themselves as having a

struggled and overcome their mental health problems defies the identified prevalence rates

within other groups and the community. Being a colleague, fellow student or simply a friend

with someone who was once marginalized and is now recovering or recovered, serves as the

best corrective to stigma and misinformation.Discussed in this presentation will be the International Hearing Voices Movement and my experience facilitating HV groups. Also presented will be the recently published book I co- authored with three colleagues: Exploring the Identities of Psychiatric Survivor Therapists: Beyond Us and Them.

**Friday 2:00-4:00 (NEC)**

**“We May Never Have Another Wound Such as This: Three African American Women Revision**

**Racism, Sexism and Genocide Seeking Healing through Love”**

Sherrie Allen, PhD - sherrie.simsallen@gmail.com

Marcella De Veaux, PhD - marcella.deveaux@csun.edu

Lorraine Warren, PhD - lwarren8@gmail.com

Dr. Marcella “Marcy” DeVeaux is a Depth Psychologist and a tenured associate professor at

California State University, Northridge (CSUN). She is passionate about social justice and

works to conquer systematic and structural racism through the examination of unconscious

bias. Currently, Dr. De Veaux develops workshops designed to uncover bias, prejudice and

systems of oppression in workspaces.

Trained as depth psychologists, this presentation by three African American women revisions

what it means to be human in the face of racism, sexism and Genocide. Under oppressive

circumstances, can liberatory practices lead us to understanding what it means to be fully

human even when stripped of humanity in the face of systemic oppression and death?

This presentation covers a practice of liberation for Africans and African Americans exploring

that which allows individuals and communities to choose their own destinies. Existentialists

Rollo May and William James both American psychologists who recognized that therapy would

require a commitment to the part of the patients to fully understand the lives they were living,

or the lives in which they were existing. This ideology is in alignment with the work being

presented by these three depth psychologists. The last 60 minutes of the session will be spent in an experiential workshop completing “round robins” with each scholar and the workshop participants.

**Friday 2:00-4:00 (9248)**

**Becoming an Optimally Functioning Therapist: A Research Based Synthesis of Humanistic Psychotherapies** with David Cain.

David J. Cain, Ph.D., A.B.P.P., CGP is the author of the APA text Person-Centered Psychotherapies (2010) and the therapist in the APA DVD entitled Person-Centered Therapy over Time (2010), He is the editor of Humanistic Psychotherapies: Handbook of Research and practice (2002) and of Classics in the Person-Centered Approach (2002). Dr. Cain received his doctorate in clinical and community psychology from the University of Wyoming. At present, he teaches at the California School of Professional Psychology San Diego of Alliant International University and the psychology department at Chapman University. A former colleague of Carl Rogers, he is the founder of the Association for the Development of the Person-Centered Approach and was the founder and editor of the Person-Centered Review. He is a Diplomat and Fellow in Clinical Psychology of the American Board of Professional Psychology and a member of the National Register of Certified Group Psychotherapists. Dr. Cain is the psychotherapy editor for the Journal of Humanistic Psychology and serves on the editorial boards of the Humanistic Psychologist, Person-Centered and Experiential Psychotherapies, Person-Centered Journal, and the Journal of Contemporary Psychotherapy. He edited a Special Issue of the Journal of Humanistic Psychotherapy entitled “Advancing Humanists Psychology in the 21st Century” and edited a Special Issue of the Journal of Contemporary Psychotherapy entitle “Contributions of Humanistic Psychotherapies to the Field of Psychotherapy.” Dr. Cain is a former President of the Society for Humanistic Psychology of the American Psychological Association. Hic primary professional commitment is the advancement of humanistic psychology and psychotherapy. He maintains a private practice in Carlsbad and San Marcos, California.

The research base of humanistic psychotherapies has burgeoned in the last 20 years. It is not substantial and compelling. The accumulative research evidence is now adequate to propose an integrated model of humanistic practice grounded in well-established evidence-based practice (EBP). This includes quantitative and qualitative research, case studies, change-process research, efficacy and effectiveness research, and RCTs, as well as established clinical experience and wisdom that have stood the test of time. The proposed synthesis identifies the major humanistic variables that affect the process and outcome of humanistic psychotherapies. The review integrates research on humanistic psychotherapies over the past 70+ years, with an emphasis on those bodies of research that are most compelling over time. The twenty proposed premises interweave therapist and client variables, interactive variables, and guidelines regarding where therapists should focus to maximize the effects of therapy. The primary goal of the synthesis is to illuminate how therapists and clients work together to make therapy optimally effective. The proposed integrative model will have wider applications in the larger field of psychotherapy, especially since it has moved increasingly toward integrative models of practice.

**Friday 3:00-4:00 (DOJO)**

**Contemplating Strengths and Challenges for Engaging in Meaningful Work**

Lindsey Randol, PsychD, is an assistant professor in the Mindfulness-based Transpersonal Counseling program at Naropa University. Her work brings together relational and postmodern

theories, social justice, and contemplative approaches. She is also in private practice.

Linda Faucheux, MA, LPC Director o the Naropa University Career Development Center

This presentation is a contemplative process, rooted in Humanistic psychology and inspired by

social justice, that fosters the deep inquiry and personal transformation needed to face

injustice and courageously do your work in the world. We invite you to explore a contemplative

mind-mapping exercise that encourages you to examine your personal mission and

professional contribution. We do this by guiding you through a multifaceted, inner inquiry

utilizing reflective writing, mindfulness, movement, and interpersonal and group sharing.

Through an exploration of your goals and challenges we will open the doors to inner wisdom,

love, and purpose. This interactive session is designed to awaken compassion, courage,

resilience, and a deeper clarity into your life’s trajectory and leadership potential. This process

has been successfully used with students in the classroom, in counseling sessions, with

student groups, and for career and professional exploration as well as leadership development.

We have also used this with higher education professionals in team building, goal setting, and

contemplative professional development.

Friday **Vivian Chavez keynote** 4:15-5:15 (NEC)

**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.

Friday 5:30 (9235)

**Open Meeting of the Task Force on Humanistic Approaches to Psychological Diagnosis**