

**Fifth Annual
Rocky Mountain Humanistic
Counseling & Psychological
Association Conference**



**Virtual Conference
November 6-7, 2021**

The Rocky Mountain Humanistic Counseling and Psychological Association (RMHCPA) was founded in 2016 to promote and develop humanistic psychology in the Rocky Mountain Area.

Our Mission

The Rocky Mountain Humanistic Counseling and Psychological Association's mission is to support and promote existential, humanistic, and transpersonal psychology and counseling, especially in contributing to psychotherapy, education, theory, philosophy of psychology, research methodology, organization and management, and social responsibility and change in the Rocky Mountain Area.

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First Annual Rocky Mountain Humanistic Counseling and Psychological Association Conference

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Continuing Education

Continuing Education Credits need to be purchased separately from the conference. In order to receive CE credits, you must be present for the entire live version of the presentation and complete an evaluation form. We cannot offer CEs for viewing the archived asynchronous versions of these presentations. *You cannot miss more than 5-minutes of a live presentation and receive credit.* We have CE volunteer who will monitor attendance. The volunteer will check to see if individuals who registered for CEs are present in the zoom room for the duration of each presentation. If you have any questions or concerns about the CE process, please direct them to Dr. Louis Hoffman. After each day of the conference, you will receive information on how to complete an evaluation for the CE programs offered that day. After you have completed the evaluation, notify us at ce@rmhcpa.org. Within 5-7 days of completing the evaluation and notifying us, you will receive your CE certificates by Email. CEs are only available for the live portion of the workshop.

The Rocky Mountain Humanistic Counseling and Psychological Association (RMHCPA) has a collaborative agreement with the Society for Humanistic Psychology to provide Continuing Education Certificates for approved training events. Division 32 (Society for Humanistic Psychology) of the American Psychological Association is approved by the American Psychological Association to sponsor continuing education for psychologists. Division 32 (Society for Humanistic Psychology) of the American Psychological Association maintains responsibility for this program and its content.

About the Live and Asynchronous Programs

The Fifth Annual RMHCPA Conference will have a live portion of programming available through Zoom and an asynchronous portion of the program that will be available through Thinkific (rmhcpa.thinkific.com) beginning the day of the conference. The live portion of the program will be recorded and made available on Thinkific within 7-14 days of the live conference. The asynchronous portion of the workshop includes pre-recorded presentations and poster presentations.

Conference Schedule

Live Schedule (All Times are listed in Mountain Standard Time (Add 2-hours for EST; add 1-hour for CST; subtract 1 hour for PST))

Saturday, November 6

8:45-9:00	Conference Opening
9:00-9:55	Some African Cultural Perspectives in Existential-Humanistic Psychology <i>Anthony Nyki</i>
10:00-11:55	Existential Psychology and The Way of the Tao <i>Mark Yang</i>
12:00-12:55	Psychospirituality at the Crossroads: Where Contemporary Pagan and Humanistic-Existential Paradigms Intersect <i>Drake Spaeth</i>
1:00-1:55	Keynote: An Ontological Turn in Psychology: Implications for Multicultural Counseling <i>Louise Sundararajan</i>
2:00-3:30	Social Rooms

Sunday, November 7

9:00-9:55	The Flowering of Existential Authenticity: An In-Depth Analysis of the Indian Psyche and Existential Anxiety <i>Rochelle Suri</i>
10:00-10:55	The Essence of Harmony and Its Application to Psychotherapy <i>Albert Chan</i>
11:00-11:55	Professional Development Challenges of Graduate Students of Color in Higher Education That Are Often Ignored, Overlooked, and Trivialized <i>Sabah Islam</i>
12:00-1:55	Examining Microaggressions and Building Cultural Empathy through the Lens of Slavery <i>Nathaniel Granger</i>
2:00-2:30	Awards Presentation and Conference Closing Humanistic Exemplar Award (Student): Sabah Islam Sandy Sela-Smith Humanistic Exemplar Award: Nathaniel Granger, Jr.
2:30-3:30	Social & Debriefing Rooms

Asynchronous Presentations (Available Online)

1. Treating Cultural Loss in Trauma – *Ilene Serlin, PhD, Devika Mahta, MS, & Grace Zhou, MA*
2. The Possibility of Queer Spiritual Identity: Beyond Reconciliation – *Silvio Machado, PhD*
3. Introduction to Critical Race Theory and Its Relevance to Existential Psychotherapy – *Louis Hoffman*

4. Frantz Fanon, Violence, and Contemporary Social Justice Movements – *Louis Hoffman*
5. Who Am I? Mirrors and Identity – *Susan Ridley, PhD*

Poster Presentations (Available Online)

1. Eco-Martyrdom and The Plight of the Guajajara – *Christopher Latourrette, Carley Harrison, Anya Upadhyaya, Karolina Allen, Lawrence Smith, Sara Herz, Grace Mahon, & Richard Bargdill*
2. Intimate Partner Violence and The Effects on Children in the Home – *Mya Guerra*
3. The Benefits of a Daily Personal Growth Practice: Report on Initial Data – *Adnan Mughal, Fiona Zaloshinga, and Richard Bargdill*

Award Recipients



Nathaniel Granger, Jr., PsyD, is a past president of the Society for Humanistic Psychology (American Psychological Association, Division 32) and the recipient of the Hari Camari Early Career Award from the Society for Humanistic Psychology. Dr. Granger is a sought-after speaker with several publications, presentations, workshops, and keynotes to his credit. He is an editor of *Humanistic Approaches to Multiculturalism and Diversity* (Routledge, 2020), *Stay Awhile: Poetic Narratives on Multiculturalism and Diversity* (University Professors Press, 2015), and *Silent Screams: Poetic Journeys Through Addiction and Recovery*. He serves as the Treasurer of the Rocky Mountain Humanistic Counseling and Psychological Association and is the founder and director of Be REAL Ministries, Inc., where he serves the community by working closely with marginalized groups as a pastor and registered psychotherapist. Originally from Chicago, Dr. Granger along with his wife and family has made Colorado Springs home.



Sabah Islam, MA, is doctoral student and Dean's Scholarship recipient at the University of Denver's Graduate School of Professional Psychology. As an undergraduate student at the University of Connecticut, Sabah served as a research assistant within the Physiology & Neurobiology Department as well as the Psychology Department, focusing primarily on the process of memory formation as related to hippocampal function. During her time in graduate school, she served as the Vice President of the Graduate Student Association of Professional Psychology and a member of the National Council of Schools and Programs of Professional Psychology's (NCSPP) Students of Color Council, as well as being an active contributor to *The Advocate Newsletter*. Last year, Sabah collaborated on a symposium at the 2021 Society for Humanistic Psychology Annual Conference. A

strong multicultural and social justice advocate, Sabah has served in several relevant leadership roles, including the Dean's Diversity Advisory Council and a co-facilitator of A Seat at the Table—an interpersonal process group for students with marginalized racial identities within the Graduate School of Professional Psychology. Sabah also is a student ambassador with the Society for Humanistic Psychology.

Presenter Bios

Keynote Speaker



Louise Sundararajan received her PhD in History of Religions from Harvard University, and her EdD in Counseling Psychology from Boston University. She is the founder and chair of the Task Force on Indigenous Psychology, which is joined by over two hundred researchers from around the globe. She is a Fellow of the American Psychological Association (APA). Dr. Sundararajan served as past president of the Society for Humanistic Psychology (Division 32 of the American Psychological Association). She is the recipient of the Abraham Maslow Award for 2014 from Division 32 of APA. She is editor-in-chief of *Palgrave Studies in Indigenous Psychology* (www.palgrave.com/gp/series/15445). She has published extensively on topics related to culture and emotions, and is the author of *Understanding Emotion in Chinese Culture: Thinking Through Psychology* (Springer, 2015; <https://www.springer.com/gp/book/9783319182209>) and co-author of *Culture, cognition, and emotion in China's religious ethnic minorities: Voices of suffering among the Yi* (Palgrave, 2018; <https://www.springer.com/gp/book/9783319660585>). She is the lead editor of *Global Psychology from Indigenous Perspectives: Visions Inspired by K. S. Yang* (Palgrave, 2020; <https://link.springer.com/book/10.1007/978-3-030-35125-0>).

Presenters

Karolina Allen is a senior at Virginia Commonwealth University. She is majoring in Psychology with a minor in Religious Studies. She is due to graduate this December 2021. She was interning as a part of La Esperanza Research Program at VCU last school year and this year she is a part of the Eco-Martyrdom Lab. Karolina also works full-time as an ABA Behavior Technician. Her plan is to stay at VCU for graduate school in pursuit of becoming a Clinical Psychologist.



Dr. Richard Bargdill is an Associate Professor of Psychology at Virginia Commonwealth University. He is the author of *An Artist's Thought Book: Intriguing Thoughts About the Artistic Process* and the editor/co-editor *Living the Good Life: A Psychological History and Humanistic Contributions to Psychology 101-Growth, Choice and Responsibility*. He has published research on boredom, meaning, creativity, dreaming, daoism and Eco-martyrdom. His current projects include Aesthetic Chills and creating a personality profile based on a long-term practice of taking I Ching readings.



Dr. Albert Chan's academic and career life, both public and private, is a journey of dialogue across cultural boundaries. Albert was born in Hong Kong, completed his high school in Bristol, started his university education at Washington State University in sociology and humanities, and completed the Bachelor's degree and his Master's degree in counselling psychology at McGill, Montreal. After working in Toronto for over 25 years, he studied theology and completed his Doctorate in Psychology in clinical psychology in Colorado. Dr. Chan is a seasoned clinical psychologist and marriage and family therapist providing a wide range of clinical services across the fields of social work, clinical psychology, and marriage and family therapy. His academic employments included Head and Professor of the School of Psychology, Gratia Christian College, visiting professor at McGill University, Mongolia University of Science Technology, Beijing Normal University, and Lingnan University in Hong Kong. In 2021, he returned to clinical practice providing services to organizations in China, Hong Kong, Malaysia, Mongolia Republic, and Cambodia. He is one of the co-authors of *Existential Psychology, East West* (Vol. I and II; University of Professors Press, 2019). In 2019, he completed the research "Common Heroes: Positive and Narrative Approach to Male Cancer Survivors." His most recent book chapter will be published in 2021, "Social harmony: Essence and Applications to Dialogue."



Nathaniel Granger, Jr., PsyD, is a past president of the Society for Humanistic Psychology (American Psychological Association Division 32) and the recipient of the Hari Camari Early Career Award from the Society for Humanistic Psychology. Dr. Granger is a sought after speaker with several publications, presentations, workshops, and keynotes to his credit. He is an editor of *Humanistic Approaches to Multiculturalism and Diversity* (Routledge, 2020), *Stay Awhile: Poetic Narratives on Multiculturalism and Diversity* (University Professors Press, 2015), and *Silent Screams: Poetic Journeys Through Addiction and Recovery*. Additionally, he serves as the Treasurer of the Rocky Mountain Humanistic Counseling and Psychological Association and is the founder and director of Be REAL Ministries, Inc., where he serves the community by working closely with marginalized groups as a pastor and registered

psychotherapist. Originally from Chicago, Dr. Granger along with his wife and family has made Colorado Springs home.



Mya Guerra is an undergraduate majoring in psychology with a minor in Sociology. She is currently pursuing her bachelors and hopes to get her Masters in counseling. Her passion for psychology is mainly rooted in the subfield of developmental psychology. She hopes, after receiving her Masters, to work with high school kids and the school's administration as well.



Louis Hoffman, PhD, is a licensed psychologist in private practice and the Executive Director of the Rocky Mountain Humanistic Counseling and Psychological Association. An avid writer, he has published over 20 books and 100 journal articles and book chapters. He serves on the editorial boards of the *Journal of Humanistic Psychology* (Senior International Editor), *The Humanistic Psychologist*, the *Journal of Constructivist Psychology*, and *Janus Head*. Dr. Hoffman teaches at the University of Denver, University of Colorado at Colorado Springs, and Saybrook University. He has been recognized as a Fellow by the American Psychological Association and six of its divisions (1, 10, 32, 36, 48, 52) for his contributions to professional psychology. He is also the 2020/2021 recipient of the Rollo May Award from the Society for Humanistic Psychology.



Sabah Islam, MA, is doctoral student and Dean's Scholarship recipient at the University of Denver's Graduate School of Professional Psychology. As an undergraduate student at the University of Connecticut, Sabah served as a research assistant within the Physiology & Neurobiology Department as well as the Psychology Department, focusing primarily on the process of memory formation as related to hippocampal function. During her time in graduate school, she served as the Vice President of the Graduate Student Association of Professional Psychology and a member of the National Council of Schools and Programs of Professional Psychology's (NCSP) Students of Color Council, as well as an active contributor to *The Advocate Newsletter*. Last year, Sabah collaborated on a symposium at the 2021 Society for Humanistic Psychology Annual Conference. A strong multicultural and social justice advocate, Sabah has served in several relevant leadership roles, including the Dean's Diversity Advisory Council and a co-facilitator of A Seat at the Table—an interpersonal process group for students with marginalized racial identities within the Graduate School of Professional Psychology. Sabah is also a student ambassador with the Society for Humanistic Psychology.

Christopher Latourrette is a Research Coordinator at Virginia Commonwealth University with a Bachelor's of Science in Psychology and a Sociology Minor. Christopher has just recently had his first major co-authorship published in the Journal of *Theory and Psychology* (Eco-martyrdom: Positive elements of self-sacrifice). Christopher aims to continue his education into the realm of Psychology.



Dr. Sil Machado (he/his/him) is an assistant professor of Counseling at Sonoma State University and an adjunct faculty member in the Clinical Psychology program at Saybrook University. He is a former core faculty member in the Depth Psychology Program at Sonoma State and the Clinical Social Work doctoral program at the Sanville Institute. He holds a PhD in clinical psychology and three separate M.A. degrees in counseling, general psychology, and Jungian psychology. He is a licensed psychologist with experience providing individual, couples, and group psychotherapy, intern supervision, and neurofeedback in primary care, non-profit, public health, and private practice settings. He has advanced training in psychodynamic, Existential-Humanistic, AEDP, expressive arts, Jungian, and sandplay approaches, as well as evidence-based approaches including CBT, DBT, and EMDR. His primary areas of scholarship interest include the application of depth and psychodynamic approaches in the treatment of trauma, queer experience, and the transformation of shame and trauma in psychotherapy. In his research Dr. Machado utilizes narrative and arts-based emancipatory methods, such as poetic inquiry, autoethnography, autobiography, and PhotoVoice to illuminate lived experience.



Grace Mahon is a current sophomore at Virginia Commonwealth University, graduating in the spring of 2024. Grace is completing a major in biology with a minor in chemistry. Her recent experience with research in the psychology field has piqued her interest towards a minor in psychology as well. Grace is curious about anything related to science and specifically enjoys reading about molecular metabolism and its related diseases. She would love to be hands-on in a research environment with regards to that topic. Grace one day hopes to attend medical school with a masters degree under her belt before doing so.



Devika Mehta Kadam is a Dance Movement Psychotherapist (R-DMP) registered with Association of Dance Movement Psychotherapy, UK and Indian Association of Dance Movement Therapy (IADMT). She is the Program Head for the Post Graduate Diploma Program in Expressive Arts Therapy at St. Xavier's College, Mumbai and faculty for Diploma courses in Dance Movement Therapy. She is the Co-Founder of 'Synchrony' (www.synchronyindia.com) and is the founding board member of the IADMT (www.iadmt.org). She is the Regional Director of South Asia for the International Association of Creative Arts Education and Training (www.iacaet.org). She has represented her work in India at International Conferences across USA and Europe. She has contributed to the article on Development of DMT in Asia. Her areas of interest are embodied indigenous knowledge, neuro-rehabilitation, and adolescents.



Adnan Mughal is a junior at VCU in the psychology department. He is currently a research assistant in Dr. Richard Bargdill's personal growth lab. He has presented posters (virtually) at two previous conferences: Division 32: Society for Humanistic Psychology and at the American Psychological Association Annual Convention. Adnan is working on the literature review for the publication of the work included at this conference.



Anthony Nyki, PhD, is a Licensed Clinical Psychologist and a senior lecturer at the University of Cape of Coast. He is currently the Director of the Counselling Center of the University of Cape Coast. Anthony K. Nkyi also is a catholic priest ordained to the Archicese of Cape Coast, Ghana. He earned his Master's degree from the Creighton University in Omaha, Nebraska in 2010. Dr. Nkyi completed his doctorate degree in Clinical Psychology from the University of the Rockies in Colorado Springs, Coloardo. Anthony specialties are humanistic and existential psychology through the mentorship of Professor Louis Hoffman. Anthony continues to engage in the existential psychology and has numerous publications on humanistic and existential psychology. He attended many conferences where he has presented on humanistic and existential psychology. Anthony is always proud to have been mentored by Prof. Louis Hoffman and other great professors from the University of the Rockies.



Dr. Susan Ridley is an Assistant Professor of Creative Arts Therapy at West Liberty University, WV, and Program Director. She coordinates the undergraduate degree as well as the graduate Art Therapy and Counseling program. She has a PhD in Expressive Therapies from Lesley University, an MA in Mental Health Counseling and Art Therapy from Caldwell University, NJ, and a MSc in Human Services from Springfield College. She is a National Certified Counselor (NCC), Certified Prevention Specialist (CPS), a Certified Psychiatric Rehabilitation Practitioner (CPRP), Activities Director Certified (ADC), a Registered Expressive Arts Therapist (REAT), and an Art Therapist Board Certified (ATR-BC). She is an art therapist and counselor with over 35 years' experience working with diverse communities of various ages, abilities and disabilities including substance abuse problems, mental health issues, developmental disabilities, and physical impairments. She believes in the therapeutic power of creative expression to heal, empower, and transform. Susan is a Celtic artist who is inspired by nature and specializes in landscapes, seascapes, and animals. She is also passionate about community art projects that bring people together in positive self-expression.



Ilene A. Serlin, PhD, BC-DMT is a licensed psychologist and registered dance/movement therapist in practice in San Francisco and Marin county, teaching and training in the US and internationally. She is the past president of the San Francisco Psychological Association, a Fellow of the American Psychological Association, past president of the Society for Humanistic Psychology. Ilene Serlin is Associated Distinguished Professor of Psychology at the California Institute of Integral Studies, has taught at Saybrook University, Lesley University, UCLA, the NY Gestalt Institute, and the C.G. Jung Institute in Zurich. She is the editor of *Whole Person Healthcare* (2007, 3 vol., Praeger), *Integrative Care for the Traumatized* (2019), over 100 chapters and articles on body, art and psychotherapy, and is on the editorial boards of *PsycCritiques*, the *American Dance Therapy Journal*, *International Journal: Creative Arts Education and Therapy*, the *Journal of Humanistic Psychology*, *Arts & Health: An International Journal of Research, Policy and Practice*, *Journal of Applied Arts and Health*, and *The Humanistic Psychologist*. In 2019, she received the Rollo May award from APA's Society for Humanistic Studies, and the California Psychological Association Distinguished Humanitarian Contribution award.



Drake Spaeth PsyD, is a past President (2019-2020) of APA Division 32, the Society for Humanistic Psychology. He was also the Psychology Chair of the Humanistic and Clinical Psychology Department at Saybrook University for three years and currently works as the Existential-Humanistic Psychology Specialization Coordinator at Saybrook. He was also Department Faculty in various iterations of the Counseling Department at The Chicago School of Professional Psychology (Chicago and Online Campuses) for 14 years. He still teaches there as Associate Adjunct Professor in the

International Psychology PhD Program (Online) and the MA Forensic Psychology Program (Online). He is also Affiliate Faculty at The Family Institute of Northwestern University. Drake's academic and clinical interests are trauma, spirituality, spiritual crises and emergencies, ethical and professional issues in psychotherapy, ecopsychology, ecospirituality, and indigenous psychology.



Rochelle Suri holds a PhD in East-West Psychology from the California Institute of Integral Studies in San Francisco. She is also a licensed Marriage and Family Therapist (MFT) from the state of California. Rochelle is dedicated towards integrating western psychology and eastern spirituality within the realms of her psychotherapy practice. She currently is in private practice, in Mumbai, and works with individuals and couples.



Anya Upadhyaya is a senior at Virginia Commonwealth University majoring in psychology and minoring in statistics. She is currently working in the Eco Martyr lab and is a research assistant at VCU. Anya plans to attend graduate school next year for clinical psychology."



Mark Yang, PsyD is an American licensed clinical psychologist and is actively involved in the training and supervision of psychology students from the existential-humanistic perspective throughout Asia. Dr. Yang was an Adjunct Professor at Saybrook University and was the Director of Clinical Training at the California School of Professional Psychology's Hong Kong Campus. His professional interests include existential psychology, individual and group psychotherapy, grief and bereavement counseling, legal and ethical issues in clinical practice, and cross-cultural psychology. Dr. Yang is the author of the book *Lighting the Candle: Taoist Principles in Supervision Conducted from an Existential-Humanistic Perspective*. He is also the editor of the book *Existential Psychology and the Way of the Tao: Meditations on the Writings of Zhuangzi* and the co-editor of the books *Existential Psychology: East-West* (Volumes 1 & 2). Dr. Yang was born in Taiwan and immigrated to the United States when he was nine years old. He is also a dog and cat lover.



Grace Zhou, is a registered therapist in Beijing, China, actively participating in introducing western schools of psychology to the therapists and integrating western psychology with eastern philosophy in her practices, exploring ways for effective healing for generational trauma. She was also the Chair of Cultures and Languages Department at Beijing Union University (BUU) for nine years and currently focuses on blending Existential-Humanistic Psychology with Dance Movement therapy for university students at the Counseling Center at BUU. Her academic and clinical interests include individual and group psychotherapy with existential psychology, intergenerational trauma, CP resilience, and cross-cultural issues.

Presentation Abstracts

Keynote: An Ontological Turn in Psychology: Implications for Multicultural Counseling

Louise Sundararajan, PhD

This talk introduces the ontological turn in psychology, explains its importance and potential contributions to the field, and explores its implications for theory, research, and clinical practice in the multicultural context of the globalizing era. The ontological turn refers to taking the culturally different other's reality seriously—indeed far more seriously than is possible in psychology so far. To put it simply, the ontological turn challenges some of the most basic assumptions in the field. The ontological turn calls into question one widely held assumption, namely the supremacy of science above all other reality claims (Shweder, 1992; Beal, 2020). The anthropologist Paolo Heywood (2017) describes one scenario that almost any researcher or clinician in psychology can identify as their own:

... your interlocutor may 'believe' the tree to be a spirit, and you may 'respect' this belief as much as you wish, but your own belief is probably not what you would consider to be a belief at all; it is what you would think of as 'knowledge'. You do not think of yourself as 'believing' it to be a tree, you know it to be so. (P. 9)

Another widely held assumption among researchers and clinicians is that we all live in the same world but see the same reality in different ways because of our divergent perspectives or "worldviews." Quite on the contrary, the ontological turn proposes that people in different cultures do not simply see the world differently--they truly live (ontologically) in different worlds. For the researcher or clinician in dealing with another culture, therefore, it is not a matter of seeing the world/reality differently so much as seeing different world/realities. Put another way, cross-cultural research and practice is not simply a matter of getting at "the point of view" of the culturally different other so much as overcoming one's own habitual ways of seeing the world. In the final analysis, taking the ontological turn is to ask with Heywood (2017): "What sort of adjustments to our conceptual schema have to be made in order for it to make sense to think of the tree as a spirit" (p. 5). Practical applications of the

ontological turn for researchers and clinicians in psychology will be discussed as well as implications of strong-ties and weak-ties.

The Benefits of a Daily Personal Growth Practice: An Autoethnography

Adnan Mughal

This poster will share the autoethnographic research findings related to the benefits of engaging in a daily personal growth practice. For the last five years, the researcher started the day by taking a reading from the I Ching (pronounced Yee Jing). The I Ching contains 64 hexagrams that correspond to a specific piece of advice. In ancient practice, the I Ching is a divination tool used to understand the proper direction to take when reason failed to provide a clear path. This researcher uses a random number generator to select the numerical sequence from the I Ching and asks to be granted some guidance for the day. The data includes every I Ching numerical sequence, the researcher's brief synopsis of the meaning of the I Ching Hexagrams, as well as notes on anomalies, synchronicities, and statistical improbabilities based on the interaction of the researcher's daily life and that day's particular reading. Initial quantitative analysis shows that certain hexagrams occur at statistically significant high and low levels of probability(-2SD and +2SD). In addition, one of the changes (see below) occurred at a statistically low frequency (-2SD) expected by probability. These results suggest that during this time period, for this researcher, the readings were not occurring randomly as should be expected. This poster will share these findings.

Eco-Martyrdom and The Plight of the Guajajara (Poster)

Christopher Latourrette

Every year the global witness organization produces a list of individuals who have been killed while protecting the earth's natural resources and people across the globe. Our goal is to summarize and bring attention to these individuals and the various causes that they perished fighting for. This poster aims to explore the lives of 3 Guajajaran Eco-Martyrs. An EcoMartyr is an individual who expresses identity fusion within a group, self-actualizing tendencies, depersonalization of goals, altruistic self-sacrifice, and an Ecological self-view (Bargdill et al., 2021). These characteristics are exemplified in individuals who stand steadfast against environmental destruction and are willing to make the ultimate sacrifice in defending the natural environment and those who reside within it.

The Essence of Harmony and Its Application to Psychotherapy

Albert Chan

Harmony is a Chinese concept that has attracted attention since the rise of China in the 1990s. In Chinese communities, harmony is a complex world full of meanings and wisdom and used both positively and negatively. Harmony may describe an intimate relationship as a fine-tuned melody or may be used to yield loyalty to a family, organization, or nation without regard to individual opinions and rights. In this presentation, I contextualize the usage of social harmony in modern times by examining the wisdom of Confucius, Laozi, and Buddha, philosophers who touched the psyche of the Chinese through centuries. The presentation also examines how the watered-down meanings of social harmony were employed for political gains by the emperors in history, how common folks make use of harmony for self-serving interests both positively and negatively, and the application of

harmony in dialogue. Finally, I will discuss how social harmony may be important in applying to humanistic and existential psychology in therapy with Chinese clients in China and the United States, including considerations for family therapy.

Examining Microaggressions and Building Cultural Empathy through the Lens of Slavery

Nathaniel Granger

An essential part of embracing human potential entails recognizing the dignity of all people in their wholeness—Mind, Body and Soul. The wherewithal to recognize the totality of human dignity to the extent of unconditionally embracing the human potential regardless of status or marginalized groups is oft time thwarted as a result of microaggressions. Chester Pierce first coined the term racial microaggressions in 1978 to refer to the everyday subtle and often automatic *put-downs* and insults directed toward Black Americans (Pierce, Carew, Pierce-Gonzalez, & Willis, 1978). While Pierce's theory focused solely on racial microaggressions, it is clear that microaggressions can be expressed toward any marginalized group in our society. These actions can be gender-based, sexual orientation-based, class-based, or disability-based (Sue & Capodilupo, 2008). Sue, therefore, expounded on the definition as noted: Brief and commonplace daily verbal, behavioral, and environmental indignities, whether intentional or unintentional, that communicates hostile, derogatory, or negative racial, gender, sexual orientation, and religious slights and insults to the target person or group, (Sue, 2010). Cultural empathy is defined as the ability to understand and communicate the thoughts and feelings of another person given the other person's cultural context. Because of the diversity of today's client population, it is imperative that psychotherapy be predicated on an understanding of the importance of cultural empathy. Cross-cultural empathy helps provide the therapist with a coherent and familiar means of maintaining affective receptivity in the therapeutic encounter with clients while making use of a repository of information about clients' cultures (Dyche & Zayas, 2001). To date, no other institution has impacted American culture at large like that of chattel slavery. It is surmised that slavery hurt the slave owners as much as the slaves, and subsequently, their children and the generations that followed as well as rippled to affect and infect other marginalized groups due to systemic racism. This symposium explores the existential-humanistic perspectives of historical trauma and the long-term effects of slavery in America. "Slavery" is this same woman born in a world that loudly proclaims its love of freedom and inscribes this love in its essential texts, a world in which these same professors hold this woman a slave, hold her mother a slave, her father a slave, her daughter a slave, can when this woman peers back into the generations all she see is the enslaved. She can hope for more. She can imagine some future for her grandchildren. But when she dies, the world—which is really the only world she can ever know—ends. For this woman, enslavement is not a parable. It is damnation. It is the never-ending night. And the length of that night is most of our history. Never forget that we were in slave in this country longer than we have been free. Never forget that for 250 years Black people were born into chains—whole generations follow by more generations who knew nothing but chains. (Coates, p.70). Because of the continued oppression imposed by systemic racism, Blacks and other marginalized groups have had to work twice as hard to get half as far than his White counterparts in obtaining basic citizenship rights. Black humanity is invalidated and thus forces Blacks to be something other than 'human' (Black Lives Matter). Here, we explore the consequences of slavery and

the various ways that storytelling through poetry can be used to promote individual and collective healing and facilitate in the development of cultural empathy through the lens of the various members from the auction block milieu. Gradilla (2015) noted that, "...in all ancient societies poetry was seen as the purest and most dangerous form of truth and knowledge" (p. 7). The danger, to which Gradilla's speaks, is the revealing way that poetry opens one to the truth, thus freeing us to empathize with people, groups and individuals who are culturally different than ourselves.

Existential Psychology and The Way of the Tao

Mark Yang

The Way of the Tao is well known to people all over the world. Indeed, the *Tao Te Ching*, one of the main texts for Taoism, is the second most published body of work next to the Bible. Existential thought has existed in the form of the Tao in China for over 2,500 years. This presentation will help to introduce or reacquaint audiences with the Taoist themes present in the practice of Existential-Humanistic Psychology. In particular, the concepts of Wu Wei (nonintentional intentionality) noninterference, harmony, attunement, emptiness, stillness, following the client's lead and not over-relying on techniques will be discussed.

Intimate Partner Violence and The Effects on Children in the Home (Poster)

Mya Guerra

Intimate partner violence is rather common in American homes. According to the US census 70% of children have a two-parent home, it is fair to assume that the children in the home are experiencing ripple effects from the IPV. Since IPV is "...common, particularly in families with children," it is not surprising the children in the home are subsequently affected by the parents' relationship (Peisch et al. 2016). Attachment Theory consists of the attachment figure who is the mother, and the attachment behaviors are formed in the child. If the child feels that the attachment figure is not present or attentive "the child experiences anxiety and, behaviorally, is likely to exhibit attachment behaviors..." (Fraley 2018). Mothers who are experiencing IPV "...abdicate their role or become impulsive and harshly punitive towards their children..." and it has been found that children who witness IPV experience a change in "...[their] inner representations of both the abusive and abused parent" (Pernebo et al. 2016). In this day and age children are more vulnerable to their environment. If their mother or father is suffering in their relationship, they will pass on issues to their children.

The Flowering of Existential Authenticity: An In-Depth Analysis of the Indian Psyche and Existential Anxiety

Rochelle Suri

The backbone and foundation of Indian society is the socio-cultural system, which comprises the family system, the religious system, social norms, and the caste system. However, with the rapid degradation of the sociocultural system, due to over exposure to technology, the Indian psyche is increasingly vulnerable to the development and growth of existential anxieties. These anxieties are replete and are particularly reflected through the increasing interest and use of psychotherapy. While existential anxieties tend to have detrimental effects on the individual and society, as a whole, this is not necessarily the case in modern India. Instead, a peculiar phenomenon of Existential Authenticity is emerging, allowing for a mindful and conscious evaluation of the individuals' self-agency. It also facilitates the active

participation in re-writing one's individual narrative. This workshop demonstrates how therapists may use Existential Authenticity to reduce increasing Existential Anxieties.

Frantz Fanon, Violence, and Contemporary Social Justice Movements

Louis Hoffman

Frantz Fanon was an influential psychologist in the late 1950s who died of cancer in 1961 at age 30. In addition to being a psychiatrist, Fanon was involved in the Algerian liberation movement. His writings were influential on psychiatry and decolonization. One of Fanon's most controversial ideas was on the role of violence in decolonization. Fanon believed that violence was necessary for the political, economic, and psychological independence of people who had been subject of colonization. These views on violence continue to be influential and cited today. Despite their influence, history has not supported his views on violence. Even in his beloved Algeria, violence did not result in the outcomes he believed they would. While history does not support the specifics of his ideas on violence, there is still much value in Fanon's writings and what can be learned from his general approach to coming to his conclusions on violence. This presentation provides an overview of Fanon's theory, historical issues that contradict some of his views of violence, and a discussion of the value of his approach and ideas to contemporary social justice movements.

Introduction to Critical Race Theory and Its Relevance to Existential Psychotherapy

Louis Hoffman

Critical Race Theory emerged in the 1980s out of legal theory. Since this time, it has evolved and been applied in other disciplines, including the social sciences. In actuality, there is little in Critical Race Theory that is considered in psychology through multicultural and social justice lenses. However, Critical Race Theory places a strong emphasis on the social, political, and structural aspects of many racial challenges and it is these aspects that often have been neglected by existential psychology. In this paper, I begin by providing an overview of the primary themes of Critical Race Theory. Next, I briefly consider a number of critiques of critical race theory and response to these critiques. Finally, I give consideration for how existential theory fits with Critical Race Theory and what an engagement with Critical Race Theory can mean for existential psychotherapy.

The Possibility of Queer Spiritual Identity: Beyond Reconciliation

Silvio Machado, PhD

This presentation provides an overview of findings from a qualitative study into the experience of LGBTQ+ identity as spiritual identity. There is considerable evidence that suggests that lesbian, gay, bisexual, transgender, and queer identified individuals experience conflict related to spiritual and religious identity. Many religious institutions condemn LGBTQ+ populations, and some LGBTQ+ individuals, harmed by negative messages internalized while raised in these religious contexts, later reject religion and spirituality altogether. As a result, spirituality and religion, both linked to positive health outcomes in the general population are often resources unavailable to LGBTQ+ individuals. Some LGBTQ+ individuals have managed to integrate their spiritual/religious and LGBTQ+ selves though, while others even view their LGBTQ+ identity as a spiritual one. This presentation focuses research done with this latter group in an attempt to understand how some LGBTQ+

individuals move beyond integration and come to see their LGBTQ+ identity as one that imbues their lives with a spiritual dimension. Clinical implications will be discussed.

Professional Development Challenges of Graduate Students of Color in Higher Education That Are Often Ignored, Overlooked, and Trivialized

Sabah Islam

Oftentimes, engagement around topics of multiculturalism, diversity, racism, and white supremacy result in discussions that are intellectual, cognitive, and based in logic. For many, this may be a preferred method of discourse; however, for some, racism and white supremacy impact our identities, the core of our being—the humanity in us. For many of us, these issues interfere with our mental health, our physical safety, and at times, our lives. In alignment with a major tenet of humanistic-existential psychology, this presentation hopes to initiate thoughtfulness and self-reflection through experiential change and learning. A narrative of a student's experience will be used to help illustrate various concepts and applications discussed in the presentation. The presentation will include defining common vocabulary including racial trauma and white supremacy, detailing a narrative account, presenting a thematic overview, and end with an open discussion. Common challenges that graduate students of color face including playing the role of “educator” in conversations related to diversity and multiculturalism and being expected to speak for an entire race or culture, will be identified. Strategies for empowering graduate students of color will be considered, including the value of counter-stories and building an inclusive pedagogy. Concluding the presentation, participants will be able to identify common challenges graduate students of color face and the potential ways in which they may impact clinical work. Additionally, participants will be able to reflect upon moments where they may have personally perpetuated a microaggression, “colorblind” ideology, or undermined the experiential knowledge and expertise of a graduate student of color.

Psychospirituality at the Crossroads: Where Contemporary Pagan and Humanistic-Existential Paradigms Intersect

Drake Spaeth

Contemporary Paganism is a conceptual umbrella that includes and encompasses a diverse array of Pagan religions and spiritualities (in terms of traditions, values, beliefs and practices). It includes many types of Wicca, Druidry, and Heathenry as well as Asatru, Norse Paganism, Celtic Paganism, Pagan Reconstructionism, Polytheistic Paganism, Goddess Spirituality, Queer/Non-Binary Paganism, and Solitary Pagans. This list is by no means exhaustive. These earth-centered and earth-honoring traditions and practices identify with and celebrate the spirit of pre-Christian indigenous European ancestral cultures. The Parliament of the World's Religions, which holds large international events in various places around the world every few years, has recognized Paganism as a world religion since 1993. Existential-humanistic psychology conceptually aligns with contemporary Paganism in a number of surprising ways. Therapists who espouse existential and humanistic ways of working with clients have much to offer Pagan clients, who notoriously eschew mental health contexts due to fears of and experience with therapists dismissing, invalidating, and/or pathologizing their beliefs, values, and practices. Although a growing number of Pagan mental health professionals are addressing Pagan mental health challenges, existential-humanistic therapists who show curiosity, humility, and respect for Pagan

lifestyles and culture would be very welcome! This workshop will provide an overview of contemporary Paganism and cultural considerations for this population while examining the tenets of Existential-Humanistic therapy that lend themselves to a culturally sensitive understanding of Pagan clients. Drake, himself a solitary Pagan following a Celtic and Norse Pagan path in connection with his ancestral heritage and legacy, is also an ordained minister and clinical psychologist. He will endeavor to illuminate the nature of the crossroads where Paganism meets existential humanistic psychology. He will also share about his experiences with Pagan clients in both Air Force and civilian contexts.

Some African Cultural Perspectives in Existential-Humanistic Psychology

Anthony Nyki

Through tracing the historical development of existential psychotherapy and its practice in the present day, as well as its influence on the existential psychologists, this presentation considers themes of existential ideas that have significant implications for psychotherapy in African usage. Existential emphasis on freedom and responsibility, choices, the search for meaning, the capacity for self-awareness, and the striving for identity are basic dimensions of the human condition that are applicable in the African culture. Existential psychology may fit African culture or may require adaptation before it can be applied in a culturally-sensitive manner. Existential psychology focuses on the existential givens, which are universal conditions that all people must face that require culturally and personally specific answers (Hoffman, 2009). However, the principles of existential psychotherapy are quite amenable to African usage even though existential psychology in its usage in Africa appears to rest on the assumption that freedom, choice, and responsibility are inhibited by culture (Nkyi, 2015). There appears to be a paradox of the existential concepts and techniques in African usage (Nkyi, 2015). While at one breath, Africans declare human existence to be the community responsibility and freedom of choice is placed on the community. On the other breath, the place of freedom, choice, and responsibility for the individual in an African community is also emphasized. Thus, recognition of freedom and the capacity for choice with people in Africa reflects both their uniqueness and individuals and as part of a collective group (Nkyi, 2015). Recognition of the paradox of freedom is critical to the application of psychotherapy with people from Africa.

Treating Cultural Loss in Trauma (Asynchronous)

Ilene Serlin, PhD, Devika Mahta, MS, & Grace Zhou, MA

The global crisis of war, pandemic, oppression and climate change are causing people to be ripped from their ancestral homes and traditions. The traditional arts celebrated seasons, planting and harvesting, weddings and life cycles rituals, helping people understand their place in their worlds. Cultural loss has not been sufficiently recognized and addressed in trauma literature. This panel will present the use of traditional dance forms from China, India and Israel to help heal the mind/body split from dehumanizing terror, be a creative means for containing, discharging and channeling aggression, strengthen individual and community resilience and decrease compassion fatigue.

Who Am I? Mirrors and Identity

Susan Ridley, PhD

Throughout history and across cultures, mirrors have reflected a worldview of individual and group identities in primitive and complex societies. Mirrors have been featured in folklore, religion, magic, science, art, and literature. The introspective potential of mirrors relates to the Augustinian or Socratic traditions of self-knowledge. Plato believed that the mirror image invited a spiritual reflection that provided clarity of understanding. Ancient Chinese philosophers believed that mirrors were a meta-physical reflection and the path of true wisdom. In western philosophies, the psyche is seen as a mirror of reality, while in Buddhism, it is the world that mirrors back who we are in all aspects of our lives. The metaphoric use of mirrors in therapeutic literature, philosophy, and psychoanalytical texts implied that the reflected image, either real or imaginary, provided insight into the psyche. The fundamental questions of Who am I? Why am I here? What is my purpose in life? have been pondered through the centuries by enquiring minds searching for answers to the meaning of life. Although these theoretical subjects are far above the concerns of most people, exploration of these concepts are vital in dealing with activities of daily living and one's response to unexpected crises that may be experienced during one's lifetime. The answers are essential components of psychological well-being and determining factors in the formation of coping skills and resiliency to life's challenges. This presentation investigates the potential of mirrors to bridge the metaphysical barrier and connect to inner thoughts on identity to answer the question Who am I?

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Louis and Heatherlyn Hoffman are licensed psychologists and founding members of the Rocky Mountain Humanistic Counseling and Psychological Association. They are providing items to be given away at the conference, including signed copies of their books and a gift certificate to University Professors Press.

Why Join the Rocky Mountain Humanistic Counseling and Psychological Association?

RMHCPA is creating a vibrant humanistic community in the heart of the Rocky Mountains. By joining you gain access to our membership benefits listed below and help support the development of humanistic psychology in the Rockies and beyond.

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- Coming Soon: The Rocky Mountain Humanistic Archives & Library

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The Rocky Mountain Humanistic Counseling and Psychological Association is a growing organization and we are looking for individuals looking to get involved and help us grow. We have openings for people to serve on the board and many of our committees. We have opportunities for students to serve on the board and many committees as well. If you are interested in becoming involved with RMHCPA, please email the RMHCPA Executive Director, Dr. Louis Hoffman, at lhoffman@rmhcpa.org.

Why Support RMHCPA

RMHCPA is in the process of developing the Rocky Mountain Humanistic and Existential Institute (RMHEI), which will include an archive, library, training center, and clinic with practicum sites. RMHEI will provide many additional membership benefits while serving the local community and the field of humanistic and existential psychology.

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