

Seventh Annual Rocky Mountain Humanistic Counseling & Psychological Association Conference

**A New Humanism:
Frantz Fanon & Beyond**



**Hybrid Conference
October 20-22, 2023**

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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Seventh 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 Seventh Annual RMHCPA Conference will have a recorded, asynchronous portion of the program that will be available through Thinkific (rmhcpa.thinkific.com) beginning the day of the conference. The asynchronous portion of the workshop includes pre-recorded presentations and poster presentations.

Conference Schedule

Friday, October 20, 2023

Morning and Afternoon Workshops and Activities are at 1767 S. 8 th Street, Colorado Springs, CO, Second Floor	
9:00-10:00 AM	Registration at the RMHCPA Building
10:00 AM-12:00 PM	Preconference Workshop Life-Enhancing Anxiety: Applications to Psychotherapy and Mental Health <i>Kirk J. Schneider</i> 2 CEs
1:00-4:00 PM	Preconference Workshop Culturally Sensitive Embodied Practices in Psychotherapy to Foster Recovery from Grief and Trauma <i>Ilene Serlin</i> 3 CEs
Evening Events are at the Drury Inn & Suites 1170 Interquest Parkway (Allow about 20 minutes for the drive, Uber, or Lyft)	
4:30-6:00 PM	Dinner on your own
5:30-6:00 PM	Registration Open at the Drury Inn & Suites
6:00-7:00 PM	Keynote Address Saying 'Yes' to Fanon: Implications for Psychotherapy <i>Leswin Laubscher</i> 1 CE
7:00-7:30 PM	Awards Ceremony Student Poster Awards Emory G. Cowan & Susan Cooper Lifetime Service Award Recipient: Ron Smith Sandy Sela Smith Humanistic Exemplar Award Recipient: H. Luis Vargas
7:30-8:30 PM	Poster Session & Social

Saturday, October 21, 2023

8:00-8:45 AM	Registration Open at the Drury Inn & Suites, 1170 Interquest Parkway	
8:45-9:00 AM	Conference Opening – Ballroom	
	Ballroom	Breakout Room
9:00-10:00 AM	Social Justice, Critical Psychology, and Transpersonal Perspectives on McMindfulness <i>Ian Wickramasekera</i> 1 CE	Political Bad Faith and an Unconscious Spirituality of Mutuality: Why Fanon Says We Can't Wait...for Academics or Psychotherapy <i>Steve Bennett</i> 1 CE
10:00-11:00 AM	Fostering Socially Just Authenticity in Existential-Humanistic Clinical Supervision <i>Matthew A. Gonzales & Alfredo F. Palacios</i> 1 CE	Existential Isolation, Alienation, and Loneliness: Considerations for Psychotherapy from Fanon and Existential Scholarship <i>Louis Hoffman</i> 1 CE

11:00 AM-12:00 PM	Internalized Classism: Implication for Homelife and Relationships <i>Lindsay Edwards & H. Luis Vargas</i> 1 CE	Time, Being, and Presence: Existential Phenomenological Perspectives for a Deep Understanding Our Therapeutic Practice <i>Erik Craig</i> 1 CE
12:00 – 1:30 PM	Lunch on your own	
1:30-2:30 PM	These Black Kids: Culturally Responsive Poetry and the Lived Experience of African American Adolescent Girls (Invited Presentation) <i>Jennifer Bacon</i> 1 CE	Affirming Parenting of Transgender Children & Adolescents <i>Shawn Rubin</i> 1 CE
2:30-3:30 PM	Love: The Prohibited Substantive Factor in Existential-Humanistic Therapy <i>Nathaniel Granger, Jr.</i> 1 CE	Innovative Ways of Working with Children to Build Confidence and Resilience <i>Barbara Williams, Heather Williams, & Shawn Rubin</i> 1 CE
3:30-5:00 PM	From Our Roots to Our Future Panel Discussion <i>Kirk J. Schneider, Ilene Serlin, Erik Craig, Theopia Jackson, Leswin Laubscher, & Louis Hoffman</i>	
5:00-5:15	Conference Closing (Ballroom)	
5:15-5:45	Remembering Donna Rockwell, PsyD	
5:45-6:30 PM	Poster Session, Book Signing, & Social (Ballroom) Includes Book Release of <i>These Black Kids: Culturally Responsive Poetry and the Lived Experience of African American Adolescent Girls</i> By Jennifer Nicole Bacon	

Sunday, October 22, 2023

8:30-9:00 AM	Welcome with Coffee and Donuts RMHCPA Building, 1767 S. 8th Street, Second Floor, Colorado Springs, CO
9:00-12:00 AM	Post-Conference Workshop Dare We Actualize Fanon's Revolutionary Humanism and Traumatology Activism: Implications for Psychological Praxis <i>Theopia Jackson</i> 3 CEs
1:00-4:00 PM	Post-Conference Workshop The Radiant Children of the Night: A Depth Existential Approach to Working with Dreams in Psychotherapy and Life <i>Erik Craig</i> 3 CEs
4:00-5:00	Reception and Tour of the RMHCPA Building

Poster Presentations

1. The Charting of Aesthetic Chills: Data Analysis by *Anompreet Bal*
2. Moving Beyond Ceilings: Utilizing Decolonized and Liberatory Frameworks by *Shannon Chang*
3. Black Beats, White Notes: Incorporating Latin Jazz and Fanon's Black Skin, White Masks in Humanistic Psychotherapy by *Matthew A. Gonzales & Jay Nava*

4. Nurturing Emergence: Exploring Psychedelic Encounters with Gender Identity *by Aurore Lyon*
5. Breaking the Chains of Internalized Inferiority: A Humanistic Approach to Addressing Class Divisions in Vietnam *by Hieu Le*
6. Theater of the Empowered: A Group Curriculum Exploring QTBIPOC Liberation Through Embodiment *by Kaitlyn Peebles & Phaedra Charles*

Online Only Presentations

1. Addressing Counseling Supervision Pitfalls *by Robert Coltharp & Keith Bryant*

Award Recipients

Undergraduate Student Poster Award Winner: Announced at Conference

Graduate Student Poster Award Winner: Announced at Conference

Sandy Sela-Smith Humanistic Exemplar Award: H. Luis Vargas

Emory G. Cowan and Susan Cooper Lifetime Service Award: Ron Smith

Keynote Speaker Bio

Keynote Speaker



Leswin Laubscher, PhD, counts teaching, research, and clinical experience as a psychologist in both the United States and South Africa. Dr. Laubscher serves on the faculty of the psychology department at Duquesne University, Pittsburgh. He has also held honorary and external appointments in addition to that at Duquesne, for example at the University of Stellenbosch in South Africa, and currently as Extraordinary Professor at the University of the Western Cape, South Africa. Recent research interests and publications have examined the intersection of culture and psychology, apartheid and psychology, and the importance of the philosophies of Jacques Derrida, Emmanuel Levinas, and Frantz Fanon for psychology. He is the editor (with Derek Hook and Miraj Desai) of *Fanon, Phenomenology, and Psychology*, and his most recent publication is *Levinas for Psychologists* (Routledge).

Presenter Bios



Kirk Schneider, PhD, is a psychologist and leading spokesperson for contemporary existential-humanistic and existential-integrative psychology. Dr. Schneider is co-founder and president of the Existential-Humanistic Institute (EHI), an adjunct faculty member at Saybrook University and Teachers College, Columbia University, past editor of the *Journal of Humanistic Psychology*, and past president of the Society for Humanistic Psychology (APA).

A Fellow of 7 Divisions of the APA, Dr. Schneider has authored or coauthored 15 books, including *The Spirituality of Awe*, *The Polarized Mind*, *Awakening to Awe*, *The Handbook of Humanistic Psychology*, *Existential-Humanistic Therapy*, *Existential-Integrative Psychotherapy*, *The Wiley World Handbook of Existential Therapy*, *The Depolarizing of America* and his most recent, *Life-Enhancing Anxiety: Key to a Sane World*. Dr. Schneider's work has been featured in *Scientific American*, *The New York Times*, *Psychology Today* and many other health and psychology outlets. For more information about Dr. Schneider's work visit kirkjschneider.com and the [Corps of Depth Healers](#) YouTube Channel.



Dr. Ilene Serlin is a clinical psychologist and registered dance/movement therapist. She is the founder and Director of Union Street Health Associates and the Arts Medicine Program at California Pacific Medical Center. She is a Fellow of the American Psychological Association, Past President and Council Representative of the Division of Humanistic Psychology of the American Psychological Association, on the Editorial Boards of the *Arts in Psychotherapy*, the *American Journal of Dance Therapy*, and the *Journal of Humanistic Psychology*, and has taught and published widely in the US and abroad.

Dr. Serlin's approach draws on her extensive background of training and experience in dance and the arts, Gestalt and depth psychotherapy, and behavioral medicine. She has been dancing for 40 years and trained in Labanotation with Irmgard Bartenieff. She studied and taught with Laura Perls at the New York Gestalt Institute, did her pre-doctoral internship at the Children's Clinic of the C.G. Jung Institute of Los Angeles, and taught at UCLA, Lesley University, Saybrook University, and the California School of Professional Psychology.



Steven Bennett, Ph.D., LPC is a professor and founding member of Regis University's Division of Counseling & Family Therapy. He is a practicing Narrative Therapist and Supervisor in Denver and Boulder, Colorado. He specializes in Phenomenological Research related to how therapeutic conversations foster individual, family and communal change as well as researching transformative forms of education, spiritual psychology, and adult learning practices.



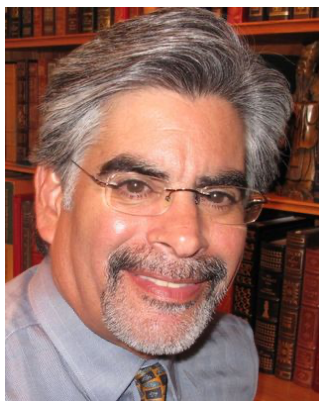
Matthew A. Gonzales, M.Ed., is a doctoral student in Auburn University's Counselor Education program and an adjunct instructor at Columbus State University. He has clinical experience with inpatient psychiatric populations, working from an existential-humanistic perspective and applying a music-based framework to adolescent group work. He is also the graduate assistant in Auburn University's College of Sciences and Mathematics Office of Inclusion, Equity, and Diversity (COSAM OIED). His scholarship focuses on social justice in higher education and existential-humanism in the counseling profession. He serves in the Association for Humanistic Counseling (AHC) and is the Conference Coordinator for the Rocky Mountain Humanistic Counseling and Psychology Association. He was named a '22-'23 AHC Emerging Leader and a '22 Alabama Counseling Association Chapter VII Outstanding Graduate Student. In his free time, he loves to play flamenco and blues guitar.



Alfredo Palacios, PhD, is an Assistant Professor in the Department of Counseling and Human Services at UCCS. A graduate of The University of New Mexico, Dr. Palacios is a practicing clinician, educator, and researcher. In his practice he sees adults and youth, employing a person-centered existential approach to counseling. His scholarship focuses on social emotional learning and mindfulness-based interventions for at-risk youth. In addition, his conceptual scholarship aims to challenge forms of existential and humanistic theories as to include broader relevance for diverse client populations and other ethical circumstances. He is the host and producer of the Theory of Change Podcast discussing sociological and philosophical issues relevant to the helping professions.



Louis Hoffman, PhD, is the Executive Director of the Rocky Mountain Humanistic Counseling and Psychological Association and a licensed psychologist in private practice. He is a recipient of the Rollo May Award from the Society for Humanistic Psychology and is a fellow of the American Psychological Association (Divisions 1, 10, 32, 36, 48, 52). Dr. Hoffman is an avid writer and has published 23 books and over 100 journal articles and book chapters. He serves on the editorial boards of the *Journal of Humanistic Psychology*, *The Humanistic Psychologist*, the *Journal of Constructivist Psychology*, and *Janus Head*. Dr. Hoffman teaches at the University of Denver and Saybrook University.



Dr. H. Luis Vargas maintains a Colorado-based private practice focused on supervision of post-graduate pre-licensed MFT and Counseling professionals. Additionally, Dr. Vargas offers supervision of supervision toward the AAMFT Approved Supervisor designation. He is the Director of Clinical Training for the Center of Humanistic and Interpersonal Psychotherapy, Past Editor of the Counseling and Family Therapy Scholarship Review, and a Board Member of the Rocky Mountain Humanistic Counseling and Psychological Association.



Erik Craig, Ed.D., has been studying, practicing, and teaching humanistic and/or existential psychotherapy for 55 years. In 2015 he was given APA's Society for Humanistic Psychology's Rollo May Heritage Award for "outstanding and independent contributions" to the field and, in 2021, was acknowledged for his "steady stream of invaluable research" in *The Journal of Phenomenological Psychology* as one of 11 independent psychologists contributing to the emergence of phenomenological psychology in America. In addition to his practice of psychotherapy, Erik also enjoyed 30 years of full-time graduate teaching in university and professional schools of psychology. His primary scholarly interest has been to develop phenomenological hermeneutic grounds for understanding critical issues in psychological theory, research, and practice with the hope of achieving a comprehensive, existential approach to depth psychology and psychotherapy. He has published more than 60 articles and served on the editorial boards of 5 juried journals and as president of state, national, and international psychological associations. His personal time is spent enjoying performances, walking in nature, and immersion in reading, poetry, and music.



Jennifer Nicole Bacon, Ph.D. brings with her over two decades of experience in the field of education. Dr. Bacon earned her Ph.D. in Curriculum and Instruction from the University of Maryland, College Park, and her MEd in Special Education from the University of Virginia. Dr. Bacon is Core Doctoral Faculty in Human and Organizational Development at Fielding Graduate University. She formerly served as Core Associate Professor and Department Chair in Education at Naropa University and Associate Dean for Naropa College. In addition to her in-depth experience in education, she is an interfaith minister trained in the use of poetry therapy, spiritual guidance, and yoga, and provides private mentoring and spiritual guidance sessions virtually and in person.

Deeply committed to addressing racial and gender equity, and writing for social justice, healing, and transformation, she participates in a number of professional associations, mentoring organizations, writing projects, and research work. Dr. Bacon has authored numerous articles and book chapters related to social justice, and is the author of [*Sisters in the Dissertation House: A Dissertation Narrative*](#), which addresses doctoral completion by women of color in underrepresented fields. Her children's book titled, [*I Am an Antiracist Superhero!*](#) was released by Bala Kids in September of 2023 and she will offer [a public read-aloud at Tattered Cover Aspen Grove on Saturday, October 28th](#).



Nathaniel Granger, Jr., PsyD is a past president of the Society for Humanistic Psychology (APA Division 32) and the recipient of the Hari Camari Early Career Award as well as the Sandy Sela-Smith Exemplar Award. He is an adjunct professor at Saybrook University 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 psychotherapist. Dr. Granger is a sought-after speaker with several publications, presentations, workshops, and keynotes to his credit. Among his published works are *Stay Awhile: Poetic Narratives on Multiculturalism and Diversity*; *Silent Screams: Poetic Journeys Through Addiction and Recovery*, *Rising Voices: Poems Towards a Social Justice Revolution*, and *Humanistic Approaches to Multiculturalism and Diversity* in addition to his doctoral dissertation *Perceptions of Racial Microaggressions Among African American Males: A Heuristic Inquiry*. Additionally, Dr. Granger serves as the Treasurer of the Rocky Mountain Humanistic Counseling and Psychological Association.



Barbara Williams LSW, ACSW has a background in teaching, private practice and play therapy. She was fortunate to study under Carl Rogers, and Virginia Satir and they have greatly influenced her work with children. With the help of Carl Rogers she developed a program called the Kids' Workshop™ which helps children to recognize and bring out the person centered qualities and to keep them as they grow. For over 30 years she has presented the Kids' Workshops and a training program to train people to be facilitators for the Kids' Workshops internationally. The Kids' Workshops and training program have been presented for over 30 years through the IACP, person centered institute of Italy, with Alberto Zucconi and the person centered institute of France. Barbara is on the staff of the person centered institute of Italy. The Kids' Workshop has been approved by the Italian Administrator of Education.



Heather Williams, BSW has a background in working with at risk adolescence and the homeless population. For over 20 years she has worked with Barbara internationally in presenting the Kids' Workshops and the Kids' Workshop Facilitator Training Program. She is also on the staff of the IACP, person centered Institute of Italy. Together Barbara and Heather have a book, *Wisdom of Children*, which describes their work in different areas.



Theopia Jackson, Ph.D. is the chair for the humanistic clinical psychology degree program at Saybrook University and a past president of The Association of Black Psychologists (ABPsi), Inc. She is the APA Division 32 Society of Humanistic Psychology representative on the Council of Representatives. Dr. Jackson is a co-founder of the Therapist-in-Residency Program (TnRP) in Oakland, Ca.; an African-centered mental health agency. She provides training for persons of African ancestry in Emotional Emancipation CirclesSM a community-defined practice for collective healing. She serves on the medical advisory council for the Sickle Cell Community Advisory Council (SCCAC). Dr. Jackson has a long history of providing child, adolescent, and family therapy services, specializing in serving populations coping with chronic illness and complex trauma. She is an accomplished scholar-practitioner and educator who provides multicultural/cultural equity workshops, seminars, and/or consultations. Dr. Jackson espouses: *"What you help a child to love can be more important than what you help him [her, hir] to learn."* ~African proverb

Presentation Abstracts

Pre-Conference Workshops

Life-Enhancing Anxiety: Applications to Psychotherapy and Mental Health

Kirk J. Schneider

This workshop will introduce and provide an application of the thesis in my recent book “Life-Enhancing Anxiety: Key to a Sane World” (2023). Broadly speaking, life-enhancing anxiety is the capacity to live with and make the best of the depth and mystery of existence. More concretely, life-enhancing anxiety enables us to live on the edges of wonder and discovery, not merely terror and overwhelm. For the first 20 minutes of the workshop, I will further define and elaborate the implications of life-enhancing anxiety, including its relevance for psychotherapy, in four broad areas of human life: a) child-rearing; b) the educational system; c) the cultural-political arena; and d) the spiritual and religious domain. Following my overview, I will use the balance of the time to invite audience members into dyads to identify one or two major life-enhancing anxiety episodes and address the following questions with their partners: What was the experience and impact of one or two life-enhancing anxiety episodes; or if preferred, what was the experience of one or two acute anxiety experiences and how on retrospect they can be turned into life-enhancing anxiety episodes. These experiences will be explored within four time periods: 1) childhood (outside of school); 2) school; 3) cultural or political settings; and 4) spiritual or religious settings. I will give each partner 6 minutes to describe and process each of the areas described above, interspersed with brief processing segments with the large group. I will also suggest that to the degree possible given the time and setting, that each speaking partner describe feelings and sensations associated with the episodes and not just their cognitive contents. Each dyad moreover will meet for 10 minutes with the large group following each of the 12 minute segments so that the entire group can benefit from the discoveries of each dyad. Following the 4 segments, we will have about 12 minutes to process the experience as a whole and further discuss applications to psychotherapy. In sum, the aim of the workshop is to help audience members build skills to identify and discover how to transform episodes of acute anxiety into life-enhancing anxiety.

Culturally Sensitive Embodied Practices in Psychotherapy to Foster Recovery from Grief and Trauma

Ilene Serlin

Trauma is held in the body, so embodied methods are especially effective in helping people express their emotions to work through trauma and move toward healing, recovery, and resilience. Contemporary clinicians should understand how the styles of expressing and recovering from trauma vary widely across cultures, just as they vary according to the type and duration of traumatic experiences. For this reason, the Western one-size-fits-all, individualistic model is not usually effective for working with community-based groups, particularly those of indigenous cultures. Dance movement therapy, an embodied creative arts approach, can work across cultures by drawing on traditional folk dances, as well as utilizing culturally-specific and universal symbols. Emerging national and global problems like trauma, PTSD, and natural and human-made disasters will need innovative solutions; dance movement therapy is an ideal addition to available treatment resources.

Therapists can incorporate these embodied techniques into their counseling and psychotherapy practices to help clients and communities create rituals that foster healing in new lands. In this 3-hour workshop, Dr. Serlin will share her work with immigrants and refugees in Jordan, Portugal,

Istanbul, and China. Vignettes, video demonstrations, and partner exercises will help participants to learn concrete steps to help people ground; create safe spaces and boundaries; contain and channel emotions; attune and create healing dialogues; and create community rituals with people suffering from a broad range of grief and post-traumatic conditions in culturally sensitive ways.

Keynote Address

Saying “Yes” to Fanon

Leswin Laubscher

Psychology, and Humanistic Psychology in particular, has largely neglected the life and works of Frantz Fanon (Abi-Ghannam et al, 2023; Laubscher et al, 2021). An initial educational goal is therefore to introduce key concepts of Fanon’s thought. Thereafter, and relatedly, the task will be to examine the implications and value of such concepts and insights to psychology. Particular attention will be paid to recent scholarship on Fanon’s clinical practice, and the ethical and social justice implications of a Fanonian psychological and psychotherapeutic stance.

More specifically, participants can expect to learn:

- About key moments in Fanon’s life, and how such biographical events relate to the development of his theory and practice. Key resources for this learning goal include Macey (2012) and Cherki (2006).
- About central theoretical and clinical insights, such as sociogenesis, the historico-racial epidermal schema, the ontological difference from Sartre, Merleau Ponty, and existentialism, the lived experience of the colonized and/or Black subject, institutional psychotherapy, violence, and Fanon’s “new humanism”. Indispensable resources for this learning objective include Fanon (1967, 2004), Gordon (1995), Khalfa & Young (2015).
- About the implications of Fanon’s thought to the present day and circumstance. Resources pertinent to this learning goal include Gibson & Beneduce (2017), and Laubscher, Hook, & Desai (2021).

Instruction will be didactic, and include slide presentations and discussion, question and answer opportunities, and the use of personal examples and anecdotes.

Presentations

Social Justice, Critical Psychology, and Transpersonal Perspectives on McMindfulness

Ian Wickramasekera

Practices of meditation such as mindfulness meditation have been a part of many indigenous cultures beliefs and traditions from around the world for thousands of years. In particular, these traditions often emphasized that training in meditation could help people to face the suffering of their lives with compassion and wisdom to find their deepest potential to help themselves and all other sentient beings. However, the adoption of mindfulness within psychotherapy has primarily served to be a secular practice that is mainly oriented towards helping individuals cope with the stresses of modern life without any real appreciation of the rampant social injustices that are operating on interpersonal and systemic levels. Therefore, it is not very surprising that mindfulness has often been hailed by corporations as a practice that can help improve worker productivity and even the shareholder value of the corporations they work for. In this presentation, we will discuss the disadvantages of the current culture of McMindfulness, offer a social justice and transpersonal vision of what

McMindfulness could become, and finish with perspectives from critical psychology about the systemic nature of how mindfulness became McMindfulness in the United States.

Political Bad Faith and an Unconscious Spirituality of Mutuality: Why Fanon Says We Can't Wait...for Academics or Psychotherapy.

Steven Bennett

Fanon's life and work, particularly his articulation of the Embodied Bad Faith of Colonizers and Colonized "Blackness" gives us a novel sense of our often superficial grasp of what Existentialists mean by "bad faith," freedom, and authenticity. One wonders...as children of the dominant European science and society (and its imagination of what is human), if our Eurocentric culture itself is not already so buried in its own bad faith that it has become, as Fanon and Sartre perceived, a form of "zombification." This image of the walking dead, of course, raises the question as to what we can have "faith" in...or whether the experience of "faith" holds any truck with reality at all.

For Fanon, intentionality is first and foremost "the movement of the *body* in and through the world." Here, embodiment itself is the site of our deepest rhythms of faith, as Santayana gestured toward with the expression "anima-l faith." In this statement, we see Fanon's critique of the overly mental perception of Sartre's (and other European phenomenologists) view of intentionality in a way that suggests a necessary *moral* revision that is the ground of a "New Human." This immediate, moral, bodily being-in-the-world is not conceptual in any traditional philosophical, scientific, or religious fashion. As Fanon stated, "all methods eventually devour themselves." Rather, Fanon's embodied upsurge in the face of the oppressive, yet beautiful world expresses an alloy of intuitive movement and heart-felt knowing that cultivates an awareness of a "virtuous" existence, a life surrendering to and building the capacities of Courage, Compassion, Devotion and Discernment as ways of coming into being. Expressed through Fanon, virtues are spiritualized emotions of the revolutionary, loving heart, evocative of a new logic of sociality grounded in the body's creative organization and attunement with the evolving Earth and Cosmos.

"My final prayer: O my body, make of me always a man who questions!" Franz Fanon

One might assume Fanon would shy away from the use of the term "virtues." However, nevertheless, these virtues arose as the most solid manifestation of the upsurging magma of his passions. In this presentation, the intention is to explore how an awareness of the creation of embodied virtues opens up an emotional-social landscape that breaks us out of the illusion of private subjectivity and pulls us toward a sense of how the soul wants to function in the world to bring about the good. More curiously, in the invitations and potential of a virtue, we discover that we are in the presence of forces that appear to come to us from the current of the Future, pulling us, like Faith and Hope, into "what is coming into being" or into a sense of our better "selves" and mutual purpose together.

In this presentation we will also address in further detail how the recognition, recovery, and attunement to embodied virtues can be a valuable dimension within therapeutic conversations. "Virtue-informed" therapists can assist clients in not only focusing upon the powerful traumatic forces that have inhibited their lives, but also how they might remain open to who and with whom they are becoming.

Fostering Socially Just Authenticity in Existential-Humanistic Clinical Supervision

Matthew A. Gonzales & Alfredo F. Palacios

Clinical supervision is a vital experience in the training and development of counselors and psychologists. In the existential-humanistic theory of supervision, the stance of the supervisor is described as non-hierarchical, relations-focused, and in maintenance of the existential philosophical position. In this vein, Heidegger conceptualized humans as *daseins*, or beings-in-the-world. This implies that people do not exist in a silo, and *daseins* are understood as fundamentally being a part of their environmental context and in constant relation to others. Within the context of environment and relationships, Sartre adds that one continuously defines and redefines the self through the decisions one makes and the actions one takes based on those decisions. However, not all *daseins* have equitable access to the freedom to define themselves. In *Black Skin, White Masks*, Fanon names colonialism and anti-Black racism as barriers for Black Martinicans' and other colonized peoples' freedom for self-definition. He highlights how the French colonizers define the identity of the Black Martinicans through their lens, devaluing the Creole French language of Martinique and defining Blackness as the deficit of Whiteness. In *The Wretched of the Earth*, Fanon explores the duality of the Native and the Colonizer, once again highlighting how the Colonizer defines the existence of the Native. Taken together, Fanon argues that those with the power to define "proper" existence do so in their own image, denying those who do not fit that image the agency for authentic self-definition.

Subsequent theorists in anti-racism and humanistic psychology echo Fanon's assertion, and empirical investigation into authenticity shows that one's sense of authenticity in life is related to multiple indicators of healthy psychological and relational functioning, such as self-concept, self-disclosure, and trust in others. Considering the stance of the existential-humanistic supervisor, Fanon's assertions about the barriers to authentic self-definition and psychological investigation into authenticity, it is logical that fostering authenticity in the supervision room should be an important task of an existential-humanistic supervisor. The current presentation extends Fanon's ideas around authenticity by tracing subsequent theory development to offer a socially just, existential-humanistic definition of authenticity. In addition, it applies this definition of authenticity within clinical supervision, exploring the authenticity of the supervisor, the supervisee, and the supervisory relationship through introspection, reflection, and self-regulation. Finally, it offers practical takeaways.

Existential Isolation, Alienation, and Loneliness: Considerations for Psychotherapy from Fanon and Existential Scholarship

Louis Hoffman

Existential isolation, alienation, and loneliness are related topics that are frequently not adequately distinguished in the scholarly literature and psychotherapy applications. However, the differences in these constructs have important implications for psychotherapy. I begin this workshop by clarifying terminology, including discussing different understandings of existential isolation, alienation, and loneliness. In particular, I will give consideration to Frantz Fanon's understanding of alienation and its relevance for culturally sensitive practice. Next, I build from this conceptual understanding to discuss how existential isolation, alienation, and loneliness may warrant different psychotherapy interventions. For example, loneliness often warrants interventions focusing on the ways a person interacts with others. However, existential isolation and alienation both are more complex, calling for more intrapersonal exploration prior to or alongside interpersonal applications. To help clarify these distinctions, I will utilize a brief case illustration. The presentation closes with time for questions and discussion.

Internalized Classism: Implications for Home Life and Relationships

Lindsay Edwards & H. Luis Vargas

This session provides an overview on the impact of classism as an intersecting force on self, home life and relationships. We will discuss the insidiousness of classism and how classism perpetuates a racism couched in the values and investment of belonging, community, and the security of a home. The discussion on home life will attend to how internalized classism may show in our choice of neighborhood and the design and function of a home (bell hooks, 2000). A sense of belonging, community, and security, moreover, have implications for relationships and whom comprises our social world. Integrating Franz Fanon's work on colonialism, we will discuss emerging views on the capitalism of self and the capitalism of relationships as central to the perpetuation of social class. This session will prompt discussion on the shame of poverty and wealth as related to classism and its implication for relationships. Despite classism's longstanding role in perpetuating social stratification, the discussion of classism is often relegated to the periphery of social justice work. The implications for psychotherapy will also be discussed.

Time, Being, and Presence: Existential Phenomenological Perspectives for a Deep Understanding Our Therapeutic Practice

Erik Craig

Miles Davis once said that "Time is not the main thing. It's the only thing,". This, in spite of the fact, that scientists and philosophers who have grappled with the puzzle of time for thousands of years are still asking if time even exists and, if so, what it even is? As existential thinkers and practitioners, we also might wonder how these questions relate to our being as such? As therapists provoked by such ontological questions, might we also want to feel our way into what the answers might for understanding the nature of both the present moment and our presence as it? Although such philosophical inquiries might appear abstract, removed from the vitality, the very heart and soul, of our everyday experience, they are most definitely not. As human beings we naturally tend to take many of the most fundamental phenomenologically given realities of existence entirely for granted but at what cost? The presentation is grounded in the premise that our understanding of such ontological realities, whether we realize it or not, radically shape the way we hold ourselves, the other, and the relationship in the living present of the therapeutic hour.

The purpose of this presentation is to challenge conventional, cultural assumptions and attitudes about human nature, temporality, and presence and invite a more profound phenomenological intimacy with what they mean for our lives and our experience as existentially oriented therapists.

We will begin with a brief historical overview of the philosophical and scientific understanding of time and how these have led to our conventional assumptions and attitudes about so-called "tripart time." We will then consider how such conventional views can limit and disturb the individual's relationship to his/her own existence. These conventional, chronological views will then be distinguished from "existential time," and, with this, the idea of "authentic time," what the 13th Century, Eastern sage, Dōgen, called the "truth of [being-] time" and the German philosopher Martin Heidegger called "primordial time." The implications of these distinctions for how we live our lives and carry ourselves in the therapeutic moment will then be explored, including how this can be applied in psychotherapy. We will conclude with some brief reflections on differences in the possibilities of authentic presence in everyday life and in psychotherapy. If time allows, we will conclude with comments, questions, and discussion.

These Black Kids: Culturally Responsive Poetry and the Lived Experience of African American Adolescent Girls

Jennifer Bacon

This project highlights the lived experience of African American adolescent girls writing culturally responsive poetry to explore their self-defined identities in an after-school program. Culturally responsive poetry is the unearthing of African American adolescents' self-definition through a process of naming (to call forth their own names and multiple identities). It involves poetry writing as both individual and collective efforts by and for African American adolescent girls, as a bold and passionate declaration of self-identity. The process of creating culturally responsive poetry for African American adolescent girls becomes a deeply meaningful recognition and expression of multiple identities that include race, gender, age, class, and location. Moreover, embedded in the fabric of culturally responsive poetry is the voice of resistance. The voices of resistance and identity that are revealed in culturally responsive poetry are connected theoretically throughout Black feminism, multiracial feminism, and intersectionality. The result is a form of writing that calls for the merger of scholarship with creative and poetic expression.

Affirming Parenting of Transgender Children & Adolescents

Shawn Rubin

This presentation will explore the unique challenges of parents raising a child or teenager who is transgender. We will cover the criteria of gender affirming care and parenting; pressing concerns relating to physical and emotional development, social and school pressures, medical options, and family dynamics; and discuss cases of various paths to affirming parenting. Attendees will discover how affirming parenting can lead to greater empathy, understanding, loving family dynamics, and advocacy for their children.

Love: The Prohibited Substantive Factor in Existential-Humanistic Therapy

Nathaniel Granger, Jr.

Feelings of love—whether the client's adoration of the therapist, the therapist's compassion towards the client, or mutual feelings of deep affection—are often considered taboo situations in the psychotherapy milieu. The very topic of "love" is avoided and often discouraged in training institutions and is often met with embarrassment when brought up amongst colleagues. The adherence to the guidelines found in the American Psychological Association's Ethical Principles of Psychologists and Code of Conduct (including the principles of Beneficence and Nonmaleficence, Fidelity and Responsibility, Integrity, Justice, and Respect for People's Rights and Dignity) requires an integration and application of that mostly prohibited human emotion. Yet, it is a substantive factor in Existential-Humanistic Psychotherapy, which even the Code of Conduct avoids recognizing and naming it explicitly. A plethora of clinical and ethical perspectives address how to handle what may be byproducts of love, such as sexual attraction, however, there are extremely few resources from an existential perspective on the contextual factor of love in psychotherapy. The psychotherapy milieu allows freedom to explore and create without the fear of judgment. Schneider proposes that "polarization begins with fear, and extreme polarization begins with extreme fear" (p.14). Fear is the impediment of creativity—it precludes flow (fluidity, even), and the fear and avoidance of love is perhaps the greatest contextual factor that impedes the therapeutic process. We all have the capacity to love, but the courage to do so must be cultivated! Through a didactic approach and discussion, participants will identify their own vulnerabilities around feeling loved and ameliorate the fears of expressing love in psychotherapy.

Innovative Ways of Working with Children to Build Confidence and Resilience

Barbara Williams & Heather Williams

Our presentation is based on the theories of Carl Rogers and the Person Centered Approach. We will describe the qualities of trust, unconditional positive regard, empathy, and congruence and how they can be nurtured and supported in children from a very early age. When children can trust, accept

others unconditionally, appreciate differences in themselves and others and are able to express themselves in a clear straight way this helps them to gain high self-confidence and resilience that they can keep throughout their lifetime. With these qualities, children can understand and express themselves and appreciate differences within themselves and appreciate differences in other people and cultures. They can also be resilient when they face difficult situations.

The workshop will provide tools that will help in therapy with children, to help children express themselves and to recognize and nurture the person-centered qualities within themselves. These tools can be used in private practice with individuals or with a group.

We will give our presentation through discussion and PowerPoint. The PowerPoint will also give a description of a program that we developed with Carl Rogers called the Kids' Workshop™ and how it helps children to recognize and express the person-centered qualities and keep them as they grow. The Kids' Workshop has been used as a form of therapy and in other situations very successfully in the USA and internationally for over 20 years.

Post-Conference Workshops

Dare We Actualize Fanon's Revolutionary Humanism and Traumatology Activism: Implications for Psychological Praxis

Theopia Jackson

Why Fanon and why now? Frantz Fanon was among the first educated Afrikans to articulate the demoralization effect of colonialism for the colonizer and those colonized, its threat to humanity. Fanon recognized the insidious poisoning of psychiatry [mental health], denoting that that which was meant to promote health and well-being was inefficient at best and psychospiritually destructive at worst. Though controversial and misunderstood, Fanon's revolutionary humanism, with existential humanistic kinship, may provide the blueprint and/or insight necessary to dismantle systemic racism in psychology today. Arthur C. Evans, Jr. (2020), APA CEO, stated, "We have to look at our role as a discipline in perpetuating some of the things that are being protested. That has to be a part of our commitment." In the spirit of the Afrikan concept of Sankofa, it is imperative that humanistic psychology 'fetch' from its past to inform its responsibility in this moment and position its future. Fanon was influenced by existential-humanistic ideology and arguably, is an unsung existential-humanistic psychology thought leader, as in the area of denouncing the reductionistic medicalization of trauma in the absence of attention to the socio-political aspects. In this interactive workshop (e.g., didactic, small group, video, etc.), we will engage Fanon's work for its relation to humanistic lineage, contributions toward the decolonization of psychology (particularly the field of traumatology), applications to psychotherapy, and the progression toward epistemological justice in practice, research, and teaching.

The Radiant Children of the Night: A Depth Existential Approach to Working with Dreams in Psychotherapy and Life

Erik Craig

"Every dream has a psychical structure which has a meaning and which can be inserted at an assignable point in the mental activities of waking life"

(Freud, 1900)

Although the very first scientific approach to psychotherapy, Sigmund Freud's classical psychoanalysis, was grounded in the analysis and study of dreams, there has been an astonishing dearth of formal education training regarding how to bring them to sound, fruitful account, not only in the psychotherapy but also in our own personal lives. This workshop addresses this lacuna by offering historical, scientific, theoretical, and practical phenomenological foundations for understanding and working with dreams. It aspires to provide participants basic knowledge and skills to develop their own systematic practice of dream analysis in their therapeutic and personal lives.

The workshop will begin with an introduction to foundational concerns such as the purpose and value of human dreaming, the neuroscientific and phenomenological nature of dreaming, an existential understanding of meaning of authentic analysis, and four universal heuristic processes (recalling, exploring, understanding, and synthesizing/appropriating) comprising what is commonly referred to as "dreamwork."

Following this, the four predominant historical, systematic approaches to dream analysis will be introduced, compared, criticized, and contrasted. These include psychoanalysis (Freud), Analytical Psychology (Jung), Gestalt psychotherapy (Perls), and Existential-Phenomenology (Boss, Delaney, and Craig). Some brief illustrative case examples of these approaches will be included. Nevertheless, the primary focus in this workshop will be on existential, phenomenological perspectives and methods regarding all aspects of dream analysis.

Next, the presenter will introduce and explain the integrative existential-phenomenological approach that he has developed having worked with more than 60,000 dreams over the last 50 years of graduate and post-graduate teaching, training, and practice. He will then do a comprehensive demonstration of this method working with one or more volunteers who are willing to disclose and explore a relatively brief, recent dream that has left them puzzled.

Online-Only Presentations

Addressing Counseling Supervision Pitfalls

Robert Coltharp & Keith Bryan

Counseling supervision is a relationship-based form of training designed to oversee, encourage, and foster the development of mental health counselors. Through the supervision experience, supervisors strive to create a productive educational environment where supervisees can improve their counseling skills, meet professional standards, and eventually learn how to autonomously counsel on their own. However, various factors such as supervisors neglecting to broach multicultural topics, failing to enforce professional gatekeeping policies, and being unaware of parallel processes occurring within the supervision dynamic can hinder supervisees' personal and professional development. This presentation seeks to provide counseling supervisors with various tools and resources to improve their supervision work with both their current and future supervisees.

Presenters will connect best practices in multicultural supervision to practical exercises such as broaching within the supervisory relationship. Content will also include an identified path to evaluating supervisee's progress in a way that supports ethical gatekeeping for the counseling profession. Finally, efforts will be made to address how supervisor's awareness of parallel processes within the supervisory relationship can serve to support both diversity and inclusion with gatekeeping practices in a way that facilitates the growth of the supervisee, supervisor, and the counseling profession as a whole.

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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.

Membership Benefits

- Discount on local continuing education and training opportunities, including our annual conference
- Networking events
- Opportunities to present on your research and expertise
- Opportunities to promote your scholarship and publications
- RMHCPA Listserv (with announcement of local events) and Facebook page
- Mentoring Network for students and early career counselors and therapists
- Coming Soon: The Rocky Mountain Humanistic Archives & Library

Getting Involved with the Rocky Mountain Humanistic Counseling and Psychological Association

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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