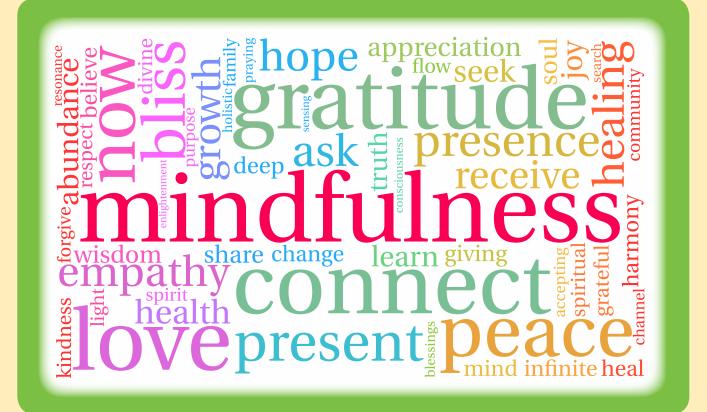
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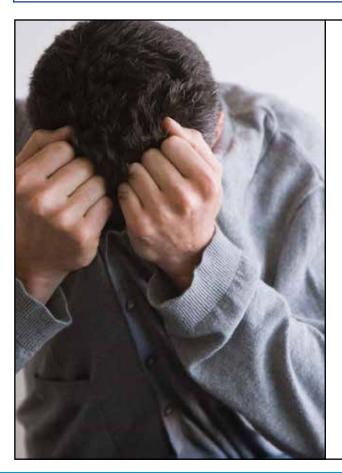
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### The Wisdom of Mindfulness

### **FROM THE EDITOR**

Valerie B. Jordan, PhD

he articles in this issue discuss the theory and practice of mindfulness across various domains and clientele. Since emerging as a recognized and valued theory in the late 1970's, mindfulness theory and findings have enhanced psychology's insights and interventions across many domains. Furthermore, as many experts acknowledge, many of its core beliefs are based upon ancient traditions and wisdom from around the world.

The first article by Dr. Shelly Harrell and her colleagues eloquently addresses the infusion of mindfulness theory and practices with a culturally informed approach defined as soulfulness. This welcoming approach describes the inclusion of culturally meaningful elements that enhance the relevancy and effectiveness of a variety of mindfulness approaches. The next article by Dr. Sara Fraser describes the extension of mindfulness practices to children, highlighting the importance of initially incorporating this paradigm for themselves before adapting them with children. The efficacy of mindfulness and resources adapted to children are rapidly expanding and practical. The third article by Dr. Joshua Buch describes a personal journey of learning mindfulness practices for oneself in order to eventually teach and practice mindfulness with others. An authentic process for teaching others requires one to embrace this journey for oneself, before exploring it with others. The fourth article by Dr. Sari Shepphird discusses the application of mindfulness theory and practices to various professional performance venues. One of many important ideas described is not to focus on what might have gone wrong, but rather focus nonjudgmentally on the present. The final article by Dr. Lara Fielding discusses how mindfulness can facilitate coping skills with the growing level of uncertainty and stress many are currently experiencing in the USA.

I am grateful to these authors who have shared their expertise and insights with our professional community, and I have personally benefitted already from their wisdom. It is another reminder of how we all benefit when wisdom is valued, 'modernized', and shared for the greater good.

> Do the best you can until you know better. Then when you know better, do better. – Maya Angelou



#### Valerie B. Jordan, PhD

(editor@cpapsych.org) is Emerita Professor of Psychology at the University of La Verne from which she retired after 30 years of graduate teaching, program administration and clinical supervision. She has served on the CPA Ethics Committee and the CAPIC Board of Directors, and was a Visiting Professor at the University of San Francisco's PsyD Clinical Psychology Program.

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Winter 2020

### **FROM THE PRESIDENT**

### **Mindfully Present**

Tonya Wood, PhD



#### Tonya Wood, PhD

(dr.lwood@gmail.com) has more than 15 years of experience working with children, adolescents and families. In the last few years, her clinical specialty has shifted to a focus on assisting and supporting individuals and couples experiencing infertility, pregnancy loss and/or considering third party reproduction. assistance. She also is the Director of Clinical Training in the PsyD program at the Graduate School of Education and Psychology at Pepperdine University. After earning an EdS degree in School Psychology at the University of Georgia in 1994, Dr. Wood completed her PhD in Clinical Psychology at the University of Virginia in 2000. She then completed a postdoctoral fellowship at the Harbor UCLA Medical Center Department of Psychiatry. In her career Dr. Wood has conducted professional trainings and made numerous public presentations on various subjects including cultural diversity, clinical supervision, psychological assessment, and personal self-care skills. She lives in the Los Angeles area with her husband and son.



### 2020 CPA Election Results

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lligators nipping at my heels." That is how the CPA staff member described her email to me reminding me that the deadline for the Winter edition (my first edition as President) of the *California Psychologist* was due. Even though only a couple months earlier, I had asked her for the submission dates so that I would be prepared and ready to take the reins, the day to day duties of family and work distracted me from the focus and attention to the task at hand. So, despite my best intentions, the busyness of life had taken the wheel instead of my own plans and purpose. After smiling at the visual of the metaphor our CPA staff member so aptly provided, I took that "nip at my heels" as a gift and more importantly as a reminder to pause, breathe and slow down. Therefore, what better theme for this journal than one on Mindfulness and Meditation.

Blessed with a community of colleagues who are exceptionally skilled and expert in this subject, this edition is the work of some of the finest authors, researchers and practitioners in the field. The articles represent the ways in which psychologists can apply the knowledge and science of mindfulness across settings, populations, diagnoses, and even for ourselves. The articles reflect the careful application of culture, science and knowledge in a manner that enhance the lives of our clients, our communities and ourselves. This in part is also my hope for my term as President. I hope to be responsive to the needs and interests of psychologists across the state, while recognizing our diverse social, political and professional talents and interests.

Having served on the board of directors for several years, I had given much thought and consideration to the development and direction of CPA, as well as to my role and purpose as a leader in the organization. In 2017, the CPA Board of Directors adopted the strategic goals of increasing awareness among all California psychologists about the services CPA provides to support members' professional interests; increasing public knowledge of the unique competencies psychologists offer; being a persistent and active voice on behalf of psychologists in the state legislature, with regulators, and with other relevant stakeholder; and being an active voice on social issues impacting California, especially where psychological science can inform and contribute.

My vision for my term as President is to work towards meeting those goals by creating a visible and prominent presence of CPA across the state and nation. Looking ahead to 2020, I am excited about the opportunities and challenges that await. I plan to engage regularly with our members, increase excitement and enthusiasm for the field, as well as attend and respond to very real demands on our profession. More than anything I plan to be present. Fully and mindfully present.



### CPA Achieves Success for Psychologists with AB5 Exemption

### Jo Linder-Crow, PhD

PA recently scored an advocacy "win" for psychology when the legislature granted an exemption for psychologists from AB5, which was signed into law by Governor Newson and will become law in California. This law sets in place the more strict standard for qualifying as an independent contractor that was established by the California Supreme Court in the Dynamex decision. After months of working with a variety of coalitions and lobbying at the Capitol, psychology was the only mental health profession to earn the much sought-after exemption from the new law.

CPA's success has been featured in the most recent issue of APA's Practice Update ("Psychologists Win Exemption to New 'Gig Workers' Law in California") and in The National *Psychologist's* Fall issue ("CPA Protect Contracting Rights") as exemplifying the important role that state psychological associations play in affecting important policy issues. CPA's Director of Government Affairs, Amanda Levy, was quoted in the Practice Update as saying "CPA was concerned that, without an exemption, psychologists would be unable to work as independent contractors, diminishing their ability to earn a living and cutting off access to mental health services in the state... Psychology is a diverse profession with a variety of work settings. The independent contractor status allows for maximum flexibility for the psychologist and increases access to vital mental health services. AB 5, as signed into law, allows the profession to thrive in California - either as employees or as independent contractors. Services and opportunities in rural areas and underserved communities will not be lost."

This serves as a concrete example of what CPA does for psychologists in California. It also serves as a reminder that my quote in *The National Psychologist* is truer now than ever: "We need every psychologist to support their state association. There is power in numbers when it comes to legislative action, so a robust membership allows us to continue to do work like this."

Please renew your CPA membership now if you haven't done so, and please use this as an example with your colleagues of why supporting CPA is an investment for our future work on behalf of psychology!

### **FROM THE CEO**



#### Jo Linder-Crow, PhD

(jlindercrow@cpapsych.org) is the Chief Executive Officer of the California Psychological Association. You can follow her on Twitter at http://twitter.com/jlccpa. You can "like" CPA on Facebook at www.facebook. com/cpapsych, and join the CPA Linked-In group at www.linkedin.com.

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### Internalized Oppression, Culture, and Mindfulness-Based Interventions: Implications for Cultural Adaptation

Shelly P. Harrell, PhD, Mirjam Hatton, MA, Esther Son, BA, and Jaz Robbins, MA



#### Shelly Harrell, PhD

(shelly.harrell@pepperdine.edu) is a Professor at Pepperdine University's Graduate School of Education and Psychology. Her scholarly work focuses on the development of culturally responsive, resilience-oriented interventions with an emphasis on cultural dimensions of contem-

plative practices such as mindfulness. She has a long-standing focus on sociocultural and sociopolitical aspects of stress and mental health. She has consulted with numerous educational and health care organizations on cultural diversity and intergroup relations for over 25 years.



#### Mirjam Hatton, MA

(mirjam.hatton@pepperdine.edu) is a PsyD student at Pepperdine. Her dissertation explores internalized racism and the counteractive affects of viewing art from black artists. Dedicated to marginalized communities, she provides therapy at the VA and to men struggling with homeless-

ness on skid row, Los Angeles. As a teacher's assistant she leads group dialogues with PsyD students to address sociocultural issues. She was born in Germany, is of Dutch nationality, and has a Masters of Fine Art.

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We have to talk about liberating minds as well as liberating society. — Angela Davis

*The most potent weapon in the hand of the oppressor is the mind of the oppressed.* — Steven Biko

he undoing of internalized oppression is an important consideration in psychological intervention with persons of color, individuals identifying as LGBTQ+, and other marginalized populations. Internalized oppression (internalized racism, internalized homophobia, internalized subordination, colonial mentality, etc.) refers to the acceptance and adoption of dehumanizing, devaluing, and deviance-oriented definitions of identity, worth, and "place" of self and group that emerge from historically-embedded societal ideologies of superiority and inferiority (David, 2013; Speight, 2007; Williams, 2016). The process of disentangling from the internalization of oppression-related narratives can be facilitated through contemplative practices such as mindfulness. These practices provide opportunities to reflect upon and process experiences of oppression, identify the automaticity of associated mental processes, enhance awareness of ism-related coping, observe the masks created and worn in the service of survival and adaptation (e.g., efforts to fit in and be "acceptable" in mainstream contexts). They also engage in critical consciousness of collusion with the maintenance of an oppressive status quo, contact inner resources for resilience,

as well as open healing spaces for respite from ongoing exposure to ism-related stress. *Contemplative practices* generally refer to intentional human

*Contemplative practices* generally refer to intentional human activities that involve enhanced attention, awareness, and/or regulation of mental, somatic, emotional, relational, collective, and/or transcendent experience with various intentions and motivations. They provide opportunities for the enhancement of experiential and critical self-other-world awareness, expansion of consciousness, and, ultimately, transformation of how we live in the world (Harrell, 2018). Like all human activity, contemplative practices have been developed and are expressed within larger historical, cultural, and sociopolitical contexts. Although contemplative practices exist within multiple world religions and cultures, the construct of "culture" does not commonly appear in writings on contemplative studies and practices (Dorjee, 2016; Plante, 2010).

The particular contemplative practice of mindfulness can be defined as "the awareness that arises through intentionally attending in an open, accepting, and discerning way to whatever is arising in the present moment" (Shapiro, 2009, p.556). Mindfulness has received increasing attention in the clinical and empirical psychological literature. There is a growing body of evidence on its positive effects on health and mental health outcomes (Borquist-Conlon et al., 2017; Brown & Ryan, 2003; Eberth & Sedlmeier, 2012; Keng, Smoski, & Robins, 2011; Lomaset al., 2018; O'Leary, O'Neill, & Dockray, 2016). However, the research in this burgeoning body of scholarship is comprised of overwhelmingly white samples, and the effectiveness of mindfulness with culturally diverse populations has yet to be established or adequately studied (DeLuca, Kelman, & Waelde, 2018; Roche, Kroska, & Denburg, 2019).

### **Cultural Adaptation and Mindfulness**

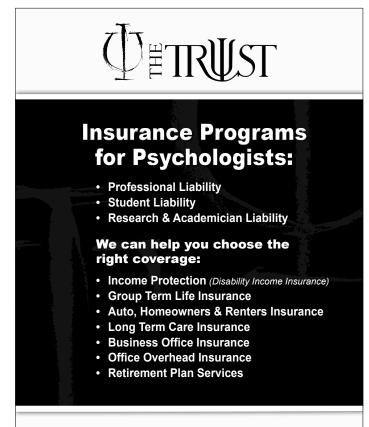
The importance of integrating culture into mindfulness research and practice is supported by the growing cultural

adaptation movement within the field of psychology more broadly (Barrera, & González-Castro, 2006; Bernal & Adames, 2017; Bernal & Domenech Rodriguez, 2012; Chu & Leino, 2017; Hwang, 2009; Peterson, Villarreal, & Castro, 2017). The explicit attention to culture in the American Psychological Association's (APA) policy on Evidence-Based Practices for Psychologists (2006), the 2017 revision of the APA policy on Multicultural Guidelines (2017), and the APA Competency Benchmarks for psychology training (2011) provide foundational professional expectations and guiding structures. Cultural adaptation of psychological interventions is necessary in order to be compliant with these core policies of our profession. Cultural adaptations are efforts to systematically adjust interventions so that they are culturally responsive and syntonic to those who receive them. The value of cultural adaptation has received increasing support from meta-analytic findings that psychological interventions adapted for culture can be more effective than non-adapted interventions (Benish, Quintana, & Wampold, 2011; Griner & Smith, 2006; Hall et al., 2016; Soto et al., 2018). In order to optimize treatment engagement and compliance, minimize premature termination, and maximize treatment effectiveness, it is critical that psychological interventions be adapted in ways that resonate with people in their particular ethnoracial and cultural contexts including intersectional considerations such as language, gender, sexual orientation, and socioeconomic status. Sorenson's (2018) integration of existing cultural adaptation models offers a framework for intentional modification efforts in four domains that



emerged from an analysis of 101 specific adaptations in the published literature. The four domains include: (1) intervention development and equivalence; (2) cultural competence; (3) intervention context and content; and (4) intervention engagement and accessibility. This model provides a nice structure to systematically assess adaptation needs that can be applied in different cultural contexts.

Informed by the cultural adaptation literature, it follows that mindfulness-based interventions could benefit from greater cultural responsiveness. This includes widely-used mindfulness-based interventions such as Mindfulness-Based Stress Reduction (MBSR), Dialectical Behavioral Therapy (DBT), Acceptance and Commitment Therapy (ACT). and Mindfulness-Based Cognitive Therapy (MBCT), among others. Recommendations for ways that mindfulness-based interventions can be more attuned to culture have been offered (Masuda, 2014; Sobczak & West, 2013), and there are multiple cultural considerations with respect to the presentation and teaching of mindfulness practices (Harrell, 2018). The way that mindfulness is taught in secularized contexts within the United States has been strongly influenced by a European-descended, highly educated, upper-middle class racial-cultural lens. This cultural sensibility informs the delivery of practices that are sometimes suggested to be "universal," which suggests a lack of awareness of the culturally-embedded nature of all human phenomena. The language, voice tone, pacing, stories and jokes shared, metaphors or inspirational quotes



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used, music played, selection of which aspects of mindfulness to emphasize, and atmosphere of the setting may neither resonate universally nor consistently be experienced as positive by individuals who do not come from the societally dominant racial-cultural lens (Harrell, 2018). In response to these concerns, there are increasing examples of cultural adaptations to mindfulness-based interventions that draw upon cultural values and practices of the population being served (Amaro & et al., 2014; Castellanos et al., 2019; Hinton, 2013; Le & Gobert, 2015; Magee, 2016; Woods-Giscombé & Black, 2010).

### Soulfulness and the SOUL-Centered Practice Framework

Grounded in the first author's psychoecocultural approach to human behavior and psychologically-informed intervention (Harrell, 2014, 2015), the construct of "soulfulness" is offered as a culturally-infused approach to meditation and other contemplative practices (e.g., journaling, creative expression, and conscious movement) that centers contact with "soul" (Harrell, 2018). Most implementations of mindfulness teachings commonly include attention to the "mind" (e.g., noticing thoughts and mental processes), body (e.g., body scan), and "heart" (e.g., lovingkindness). However, "soul" is rarely an explicit focus of these standard practices. It is suggested that appealing to soul, as a point of entry into broader mindfulness, may facilitate greater resonance with some ethnocultural people of color populations.

Harrell (2018) conceptualizes soulfulness as a quality of experiencing life in a deeply connected and connecting way, an "interconnected aliveness" that aims to enhance contact with inner experience, as well as deepen resonance with the soulfulness of others. Soulfulness functions to nurture our capacity to feel deeply, connect meaningfully, live authentically and, ultimately, to cultivate resilience individually, relationally, and communally. This conceptualization of soulfulness emerges from struggles for emancipation of body, mind, heart, and spirit. The underlying thematic intention of soulfulness contemplative practices is to facilitate intrapersonal, interpersonal, and collective liberation. Soulfulness includes a "we shall overcome" spirit that accesses and nurtures inner resources, and opens possibilities for thriving in the context of oppression. Soulfulness practices honor a feeling-level knowingness that both derives from and affirms our interconnectedness.

The SOUL-Centered Practice (SCP) framework is described by Harrell (2018) as a culturally-grounded and contextuallyinformed approach to contemplative practices (including mindfulness). SOUL is an acronym for an intervention approach that is <u>S</u>oulfulness-<u>O</u>riented, <u>U</u>nitive, and <u>L</u>iberatory. Soulfulness-Oriented refers to the centering of an integrated psychological, spiritual, and cultural understanding of "soul" (Cousineau, 1994). The SCP framework aims to: (1) provide a base for inclusion of the convergent and interdisciplinary themes of "soul" (aliveness, deepness, authenticity, and a healing/transformative resource); (2) center defining culturalcontextual features of soul inspired by a diasporic African cultural orientation (expressiveness/spontaneity, communalism, resilience, creativity, and spirituality); (3) emphasize the collectivistic and communal sensibilities of interrelatedness and interdependence (the "U" in the acronym); and (4) incorporate themes of liberation from oppression at multiple levels of analysis (intrapersonal, interpersonal, and systemic) as reflected in experiences of oppression across multiple ethnoracial groups and dimensions of diversity more inclusively (the "L" in the acronym). The approach is strongly influenced by the African American tradition of "soul" understood as a deeply felt inner attunement and connectedness that moves one to inspired expression and resonates with collective experience (e.g., soul music, soul food, soul brother/sister). Expressions of soulfulness include experiences of naming, resisting, dismantling, overcoming, and transcending internalized, interpersonal, and systemic oppression. SOUL-centered practices involve restoring soul connection and discerning experiential truths from the lies of internalized oppression.

The SCP framework includes: (1) core processes and principles (i.e., the 8 C's of Soulfulness: communion, centering, congruence, calling, critical consciousness, creativity, courage, and co-existence); (2) target modalities of practice (meditation, movement, music, meaning, meeting, and making); and (3) application domains (e.g., wisdom-centered practices, expressive-creative practices). The SCP can be utilized to inform cultural adaptations of existing contemplative practices that have demonstrated effectiveness (e.g., mindfulness meditation, visualization, journaling), as well as a foundation for developing innovative culturally-specific and contextually-responsive contemplative exercises. Examples of adaptations include using cultural idioms of expression to teach mindfulness (e.g., "being woke to what is," "keepin' it real," "I feel you"), guided mindfulness-based meditations utilizing culturally-congruent concepts such as *sawubona* (the South African greeting that communicates "I see you"), and the integration of soul music as stimuli for contemplative reflection to teach mindfulness themes such as presence, acceptance, and the inevitability of change. Ultimately, the SCP framework seeks to provide a structure for integrating soulfulness into contemplative practices in the service of increasing cultural attunement, particularly with ethnoracial populations of color.

Increasingly, mental health interventions for groups with histories of racialized colonization and historical trauma are calling for explicit attention to the emanating effects of internalized oppression. The psychological work of liberation is the task of decolonizing the mind and healing the "soul wounds" of ethnoracial trauma (Awad, Kia-Keating, & Amer, 2019; Chavez-Dueñas, Adames, Perez-Chavez, & Salas, 2019; David & Okasaki, 2006; Duran, Firehammer, & Gonzalez, 2008; Grills, Aird, & Rowe, 2016). Contemplative practices such as mindfulness, and cultural adaptations such as soulfulness, have an important role to play in increasing the relevance and effectiveness of our work with diverse populations, and ultimately contribute to the psychological liberation of all people.



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## Mindfulness Practices with Children: Bringing Them Back to Themselves

Sara Fraser, PhD



Sara Fraser, PhD

(drsarafraser@gmail.com) is a licensed psychologist with a full-time practice specializing in children, teens and families in Hollywood, CA. She has worked in a range of settings including outpatient mental health clinics, youth custody facilities, residential treatment centers, and most recently at an independent

elementary school. She practices secular mindfulness both personally and professionally though she has come to accept that her own kiddo will likely need to learn this from someone other than her mother.

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hen asked to write an article about how to incorporate mindfulness practices into clinical work with children, I was struck by the irony of the task. In a career that has centered on work with children and teens, it was actu-

ally becoming a parent myself that allowed me to witness firsthand the degree to which children come into the world operating from a mindful place, naturally and organically. When I would slow down with my toddler to notice and observe the flower poking through the fence, to watch and listen as the helicopter flew by, or to notice the sounds of our voices as they echoed off the tiled tunnel we were walking through, I also noticed an attendant increase in my observation of the world around me and an increasing ability to be attuned to my baby. What my baby was teaching me to re-remember, she was coming to mindfulness as a function of her developmental level and the relative freedom from language-based (and therefore thought-based) modes of processing. She was showing me how to be mindful before I had the formal language and mindfulness training to categorize it as such.

Mindfulness, and its companion practice meditation, has swept our field in a way that would suggest a revolution. Research into the positive effects of mindfulness practices has exploded over the past ten to fifteen years. A recent post by Vanderbilt University Medical Center (2019) reported that the number of papers published regarding mindfulness expanded from fewer than 40 prior to 2000 to upwards of 6000 today across a range of physical and mental disorders and complaints. Research with children specifically is considered to be relatively less robust than the research body of mindfulness in adults, though this is gaining both in terms of interest and positive results, with studies into a myriad of childhood disorders and encompassing work occurring in a wide range of settings.

Mindfulness is generally described as a range of practices that invite practitioners to focus their attention on what is happening in the present moment. Using sense experiences as the anchor of attention, mindfulness allows for people to use perception as the main conduit of experience. Coupled with the invitation to remain still and quiet, mindfulness practices hone in on the spotlight of attention and where it is at any given time and helps to differentiate between thinking and experiencing. Practices with children follow the same general principles as those used with adults with attendant differences in the ways the practices are described, such as the use of metaphor to ground the practices in entertaining and playful ways, and with the expectations of bodily control and attention span being calibrated for their respective developmental levels.

At the outset of my burgeoning interest in implementing mindfulness and meditation with children, the most transformative piece of encouragement I was given was the importance of teaching these practices from an "embodied" place. At the time, I had yet to cultivate my own meditation practice and I was encouraged to focus on that first, in order to be teaching and learning with my kiddos from a place both of improved regulation (although that was implied and not stated) and of firsthand experience. It was advice that not only was incredibly impactful for me both personally and professionally, but also helped with children who needed the encouragement of an adult who practiced what they preached. The need to experiment with being still and quiet while navigating a world that insists that they hurry can leave a kiddo fighting with their own systems. They need the support of adults that understand the learning curve that a mindfulness and/or meditation practice can represent so that they can stick with the practice and find what works for them at their age and stage.

Furthermore, when implementing mindfulness with children, it is really important to offer it up as something they can sample, keeping the practices fun and experimental. As much as I want children to find their way to the benefit of consistent mindfulness or meditation practice, I try to support them in choosing what is do-able for them at this point in time, hoping that more might be available to them later if we keep the door open to them. Given the saturation of mindfulness in both clinical and educational settings, children are coming to me with mixed experiences of mindfulness and my first task is often to walk that back a bit to see if we can find other entry points for them into a practice.

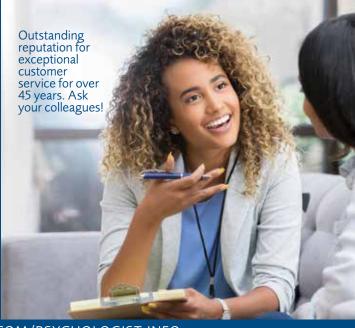
Implementing mindfulness curricula in classrooms, while an appealing and logical place, can also prove to be challenging based on whether the folks for whom the heavy lifting will fall, specifically classroom teachers, have their own relationship to the practice of mindfulness. There are several excellent curricula developed for classroom settings (Mindful Schools; Saltzman, 2014), but you can often run the risk of having mindfulness seen as an "add-on" for harried class-

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California Psychological Association

Call for Nominations for CPA Board of Directors (2020)

### Deadline: February 28, 2020

Nominations are now open for the positions of:

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### **Two Members-at-Large**

To begin terms in 2021

The President-Elect will serve as President-Elect in 2021, President in 2022, and Past-President in 2023.

The CPA Board is comprised of the President, President-Elect, Past-President, Treasurer, Treasurer-Elect (in alternate years), four Directors-at-Large, and the CPAGS Chair.

The election will take place in the fall of 2020 and the individuals elected will assume their positions on January 1, 2021.

### **Requirements for nominations**

- 1. Nominees must be full voting members of CPA. You may nominate a colleague, and self-nominations are welcome.
- 2. A letter of nomination, stating qualifications, along with a curriculum vita of the nominee, must accompany all nominations.
- 3. Please send the materials no later than **February 28, 2020**, via email, to **cpa@cpapsych.org**.

#### Paul Marcille, PhD

Chair, Nominations, Elections, and Awards Committee (2019)

room teachers who feel tremendous pressure to keep all the expected balls in the air. Mindfulness with children is most often effective when measured in small doses throughout a day and whether the classroom teacher adopts the use of the practices as such can make a big difference in the degree to which children adopt a mindful perspective. A mindful perspective can then increase the likelihood that children will self-initiate mindfulness strategies when they could be useful to regulate. Similarly, teaching children to be mindful, without also making mindfulness a family affair, decreases the likelihood of their adoption clinically (see Greenland, 2010, 2016; Willard & Saltzman, 2017).

The interest in mindfulness with children is heartening as it has also invited explorations about the pace of modern life, the implications of technology on family life and child development, and the need for us to all slow down and take stock. While mindfulness might be regarded by some as faddish, it remains as a beacon for many to step off the hamster wheel and to assist the children in their lives to do so as well. Keeping it simple, do-able and enticing can go a long way for children to come to cultivate what they came to naturally only a few short years ago. We would do well to allow them to guide us along the way.

Complete references for this article can be found at www.cpapsych.org – select *The California Psychologist* from the **Professional Resources** menu.

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### **More on Mindfulness**

Joshua Buch, PsyD

ithin the psychotherapeutic community, mindfulness has sometimes been touted as a breathing-induced relaxation tool, something similar to an internal stress ball. This, though, misses one fundamental "why" of mindfulness as often taught in its original form; that is, to help someone dislodge themselves from the various "selves" they believe they are, namely, the committee of thoughts, feelings, stories, and beliefs floating around consciousness which often cause us and the people we help immense dissatisfaction (Nyaniponika, 1973). When one can observe rather than be their thoughts, settle into an acceptance of emotions rather than need to urgently "fix" or avoid them, and hold identity loosely, a profound peace, strength, and flexibility are possible.

Mindfulness promotes both greater awareness and acceptance (Teper, Segal, & Inzclicht, 2013). Accordingly, the awareness that is refined through mindfulness practice enhances attention to and recognition of subtle cues (e.g. increased heart rate) that indicate nascent emotions. Before these nascent emotions become full-blown emotional reactions via secondary elaboration (e.g. judgment of emotion or emotional reasoning), mindful acceptance can be employed to fully prevent or mitigate this effect. This, in turn, stops the process which may turn into over engaging with and over elaborating on emotional stimuli, rumination and/or worry. The emotions can be acknowledged and felt fully, without them becoming overwhelming or leading to impulsive avoidance behaviors which may lead to worsened outcomes and a cascade of worsening emotions. In addition, if awareness was not so great as to detect said subtle cues and an emotional reaction occurs, acceptance may be employed as something akin to a reappraisal of our relationship to the emotions and thoughts.

Thus, mindful acceptance can be employed at any point to anchor the mind, disengage from worry and rumination, feel natural emotions, and have more choice in behavior. Early detection of emotion or subtle cues which indicate emotion is advantageous because once a nonconscious appraisal takes place, it is likely that further appraisals will have a similar emotional valence (Bargh & Williams, 2007). So then, awareness at the most nascent and subtle stages of emotion allows for early acceptance and subsequent adaptive behavior (cognitive or otherwise) before said emotion fully activates and be-



#### Joshua Buch, PsyD

(joshua.buch@pepperdine.edu) has been practicing mindfulness meditation since 2006. It was on a silent meditation retreat where he came into contact with some of the current clinically relevant research on mindfulness and soon after began the path towards becoming a clinical psychologist. He graduated from Pepper-

REATURE

dine University in 2019, completed his pre-doctoral internship at the VA Loma Linda Healthcare System, where is currently serving veterans on the PTSD Clinical Team while receiving training as a postdoctoral resident in Holistic Mental Health.



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comes a storm of mental chaos and/or maladaptive behavior (which may worsen things even more). This clear awareness and acceptance of one's thoughts and feelings help create a drastically different stance to one's inner life than most people commonly experience. Rather than taking each thought personally, one can observe those thoughts as automatic phenomena arising out of previous conditions.

For instance, a person may call in sick to work. Unfortunately, this person is prone to anxious worry and subsequent avoidance. While they are at home resting, the phone rings. A very subtle increase in both heart rate and alertness manifest in the person and they wonder if it may be work that is calling. They see their work's phone number and their heart rate increases as they begins to think worrisome thoughts: "what if they think I am not sick?"; "why are they calling;" "are they upset because they think I should have come in?" These thoughts may turn into "I'm probably in trouble," or immediately, this catastrophizing, anxiety-ridden person decides not to answer the phone, and goes back to the movie they had on, to avoid their anxiety. Until they go back to work the next day, there is a lens of worry that is polluting their experience. Sometimes this background worry emerges fully into catastrophizing, which is then avoided by turning the television back on and the determination "not to think about it." At any point in this sequence, mindfulness and acceptance could have helped attenuate the situation or even have fully stopped the entire unpleasant sequence. Simply, the present-centered orientation which a mindful person lives in is antithetical to past-oriented repetitive thought in rumination and future-oriented repetitive thought which characterizes worry.

It is fantastic to help someone calm down, focus on the present, and re-anchor themselves in proprioceptive awareness, and it is arguably a necessary starting point for many people, just as some believe people must learn first learn to identify their thoughts and emotions before doing deeper work. However, what is even more life-altering is to actually experience oneself as larger and more encompassing than one's thoughts, feelings, stories, and beliefs. When one has enough awareness of mental phenomena to see them, rather than be them, they no longer control one's inner or outer life. This is what Acceptance and Commitment Therapy (ACT; Hayes, Strosahl, & Wilson, 2012) has called "self-as-context." What is changed here is not necessarily the content of one's thoughts or the topography of one's emotions, rather, the reaction and relationship to those thoughts and internal physical sensations which are the signature of various emotions.

When depressing thoughts automatically emerge in the mind for whatever reason, one notices the pull into depression and can then observe the thoughts, bodily sensations, and mood shifts without getting pulled deeper. The difference between "I'm becoming depressed," vs. the experience of "oh, there is depression" cannot be understated. The former is followed by a spiral of worsening thoughts, the activation of depressing beliefs (e.g. I will always be depressed, I'm a loser, I am broken, I'll never be happy), which further exacerbates this entire experience and darkens one's life. The latter, where one observes the thoughts and sensations with spaciousness and acceptance, is largely what the relapse prevention treatment for major depressive disorder, Mindfulness-based Cognitive Therapy (Teasdale, 2004), is about. One's "self" becomes much larger than thoughts and emotions which come and go like unpleasantly cold waves on an ocean. It is the difference between experiencing a nightmare, where one believes the content is actually happening, and witnessing the same content in a movie. The same emotions, images, thoughts, and beliefs are likely to be present, but the difference in the "realness" of the situation is what is most related to the intensity of terror, despair, and hopelessness experienced in relation to the content.

The full scope of "why" of mindfulness has, in my experience, often been lost amongst those who, out of beautiful intentions, teach mindfulness without having a serious practice themselves. Others seem to agree. To even apply for instructor training and certification in Mindfulness-based Stress Reduction (MBSR), the standardized 8-week mindfulness protocol (Kabat-Zinn, 1990) you must go through an entire MBSR program as a participant; additionally, the actual teacher training programs are largely experiential, highlighting the importance that an instructor of mindfulness should understand what is happening from the inside out. While having scripts to use to guide people in mindfulness practice is great, doing so without a personal practice is akin to coaching a sports team with only a book rather than a deep understanding of the game and commensurate intuition developed from experience watching and/or playing hundreds of games. This is also why most training in ACT are somewhat more experiential than didactic.

Practicing mindfulness is often relaxing and it often is not. If anxiety is present, I notice that. If anger is present, I notice that. If sadness, grief, or jealousy are present, I notice. Likewise, when pleasant thoughts or emotions are present, I notice those. The success, one might say, is not in the emotions or thoughts but in the noticing. For me, having a mindfulness practice has reduced daily stress and suffering, and appears to help me function as a psychotherapist. Generally, I am calmer, take less personally, and hear my patients more fully without getting caught up into my own stories as much. It has also helped me teach mindfulness to a variety of people and allowed me to talk to their experiences when they were not going according to whatever plan their or my mind created. So, go and practice. Get quiet, observe your experience, and ask yourself, "am I the thoughts going through my mind or am I the one observing these thoughts going through my mind?" I hope we all see that we are not the voice inside our mind.

Complete references for this article can be found at www.cpapsych.org – select *The California Psychologist* from the **Professional Resources** menu.

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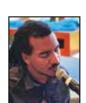
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### **Friday Opening Session**

### Psychology's (R)evolution



Using a mixed media format we will open the convention by exploring the role, influence and impact of applying psychological science to influence public policy and clinical practice. Hear strategies you can use personally and professionally to create effective cultural and systemic changes to improve outcomes for individuals and communities affected by stress and trauma.



**Tonya Wood, PhD** will serve as CPA President in 2020. She is a licensed psychologist who has nearly 20 years of experience working with children and families. Currently the Director of Clinical Training in the PsyD program at Pepperdine University, she is also clinical supervisor and coordinator of mental health services at the South Los Angeles Trauma Recovery Center. She has a private practice in the Los Angeles area with an emphasis on relationships, women's health and infertility.

**Benjamin Mertz** is a pianist, composer, and song leader who specializes in the Black Spiritual tradition. He is a third-generation professional musician; his mother is a jazz and opera singer, and his "grandaddy" was a jazz pianist who worked with legends like Sarah Vaughan and Charles Mingus. Benjamin leads community sings and workshops, exploring music ranging from the African diaspora to civil rights music, and is the founder and director of the Joyful Noise! Gospels singers.

### **Saturday Plenary Session**

### Looking to the Future: Opportunities for Psychology and Psychologists



At the core of psychology and the American Psychological Association's (APA) mission is to use our science and knowledge to benefit society and improve lives. For us to do this, we need a strong and viable profession and discipline. Dr. Evans will share how APA is working to have a positive impact on important social issues, help the public better understand psychology, speak as an authoritative voice for the field by connecting psychological science and clinical expertise, and prepare the discipline and profession for the future.

Arthur C. Evans, Jr., PhD is a scientist-practitioner, clinical and community psychologist and health care innovator, and is the CEO of the American Psychological Association. Dr. Evans has held faculty appointments at the University of Pennsylvania Perelman School of Medicine and the Yale University School of Medicine. He previously served as Commissioner of Philadelphia's Department of Behavioral Health and Disability Services and as Deputy Commission of the Connecticut Department of Mental Health and Addiction Services.

### **Sunday Closing Session**

### Update on Assessing and Treating ADHD and Comorbidities in Children and Adults



Patients, family members and some clinicians are often puzzled by the fact that those with ADHD are able to exercise their executive functions (focus, organization, alertness, working memory, emotional modulation and self-management) quite well in a few specific activities or tasks that really interest them, though they consistently demonstrate much difficulty in exercising those same executive functions in almost everything else they do. Dr. Brown will describe how to assess and explain the situational variability of ADHD symptoms. He will also discuss the role of psychologists in providing effective treatment for children and adults with ADHD, including behavioral interventions and collaboration with prescribers for appropriate medication treatments for ADHD and common co-occurring disorders.

**Tom Brown, PhD** is Director of the Brown Clinic for Attention & Related Disorders in Manhattan Beach, CA. He specializes in assessment and treatment of high-IQ children, adolescents and adults with ADD/ADHD and related problems. Dr. Brown served on the clinical faculty of the Yale Medical School for 20 years and now is Adjunct Clinical Associate Professor of Psychiatry and Behavioral Sciences at the Keck School of Medicine of the University of Southern California. He is the author of six books on ADHD as well as the new *Brown Executive Function/Attention Rating Scales for Children, Adolescents and Adults* published by Pearson.

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### Culture, Art, and Science of Our Profession



### Friday 11:00 a.m. to 12:30 p.m. The Polarized Mind and What We **Can Do About It**



The polarized mind is the fixation on a single point of view to the utter exclusion of competing points of view and is one of the chief bases for personal and interpersonal

destructiveness. Dr. Schneider will explain this problem and discuss and illustrate a conflict mediation approach aimed at depolarizing the polarized mind.

Kirk J. Schneider, PhD, is a licensed psychologist and a leading spokesperson for contemporary existentialhumanistic psychology. He has published over 200 articles, interviews and chapters and has authored or edited 13 books including The Polarized Mind, Existential-Humanistic Therapy, and The Spirituality of Awe: Challenges to the Robotic Revolution.

### Friday 2:00 p.m. to 3:30 p.m. **Diversity and Inclusion:** From Bedroom to Boardroom



Words such as *diversity* and inclusion are buzzwords that we hear almost every day. We moved from claiming *cul*tural competency to inviting cultural humility. What

do these actually mean to our clients and us? Dr. Nasserzadeh will offer a model to look at the nuanced forms that diversity takes so we can help our clients to make deeper and more meaningful connections in their most intimate interactions as well as in their broader social context.

Sara Nasserzadeh, PhD, DipPST, CSC is recognized as a global thought leader in the fields of psychosexual therapy, couple counseling and social psychology. She believes that democracy starts in the bedroom and world peace is achievable one relationship at the time.

### Saturday 11:00 a.m. to 12:30 p.m. Leadership is Love. The Power of Human Connection



Leaders able to motivate and inspire others have a deep knowledge of self, and role model their beliefs and values. They build trust, communicate clearly and inspire their work groups to

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create a culture of collaboration and community in the workplace. In this experiential session, Dr. Rittenberg will facilitate the development of better communication and storytelling skills and will conclude with lessons learned and ideas of how to keep the fires burning (sustainability).

Mark Rittenberg, PhD, is Professor of Leadership Communications, Haas School of Business, UC Berkeley. He is the Founder and Chief Creative Officer at the Berkeley Executive Coaching Institute.

#### 10 a.m. - 5 p.m. - 6 CE credits Preconvention Institutes – Thursday, April 23, 2020 (Separate fee applies)

A Multifaceted Approach to Effective Ethical Decision-Making: Understanding the Intersection of Ethics, Law, Risk Management and Clinical Considerations

Using case examples, presenters will identify the myriad complexities in ethical decision making, specifically the overlap of ethical, legal, risk factors, and clinical implications in practice. Attendees will have opportunities to practice consultations in a small group format. Additionally, an attorney will provide a 2020 update on issues affecting psychologists in California.



**Russell S. Gold, PhD** Private Practice, San Diego. Member of the CPA Ethics Committee



David Leatherberry, JD Private Legal Practice, San Diego

David Jull-Patterson, PhD Alliant International University and UCSF School of Medicine. Member of the CPA Ethics

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Elizabeth Winkelman, JD, PhD Director of Professional Affairs, CPA



Susan Carroll, BA Student Member of the **CPA Ethics Committee** 

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#### Lisa Firestone, PhD

Private Practice, and Director of Research at The Glendon Association, Santa Barbara, CA

### **Educational Sessions**

### **THURSDAY**

- Dialog on Diversity: Creating an Inclusive Environment in CPA
- Expand Your Practice by Conducting IEE Assessments in Schools
- Supervision in Action: Current Research and Best Practices

### **FRIDAY**

- OPENING SESSION: Psychology (R)evolution
- MASTER LECTURE: The Polarized Mind and What We Can do About It
- MASTER LECTURE: Diversity and Inclusion: From Bedroom to Boardroom
- The Advent of Cyberneuropsychology: Impacts of Technology on the Brain and Society
- The Art and Science of Virtual Reality Therapy: Using VR in Your Practice
- Blurred Boundaries Multi-Dimensional Assessment and Intervention with Autism Spectrum and Co-Morbid Disorders
- Meeting Beyond Words: 'Arts in Health and Healing' as a Culturally Responsive Approach to Arts Interventions
- The Neuroscience of Stress-Mediated Disorders: Biomarkers and Contemporary Neuroimaging as Methods of Tracking Changes in the Brain
- Opportunities for Psychologists in the Media: A Basic Training Workshop
- Personal Values, Professional Ethics, Competence, and Discrimination: A Controversial Topic in Training and Supervision
- The Psychologist's Role in the Multidisciplinary Treatment of Autism Spectrum Disorder
- Self Care Coping with Ongoing Political Triggers, Trauma, and Transference: Attending to Ourselves and Our Clients

Working with BDSM-Oriented Patients: Current Research on Eroticism of Pain, Power Exchange, and other BDSM Practices

### **SATURDAY**

- PLENARY SESSION: Looking to the Future: Opportunities for Psychology and Psychologists
- MASTER LECTURE: Leadership is Love. The Power of Human Connections
- Got Skillz?": Navigating Psychological Interventions in the Expanding World of Professional and Collegiate E-sports
- Constructive Conversations About Politics and Culture: Talking Across the Aisle with Clients and Colleagues
- Does My Client Have Hoarding Disorder? A Therapists' Introductory Course to Hoarding Assessment and Intervention
- Cultural Considerations for Mindfulness Based Interventions
- Embodying Heartfulness: An Introduction to Islamic Psychology
- Getting Parents On-Board: How to Use Motivational Interviewing with Parents of Transgender Youth
- Healing a Nation Addicted: A Call to Action
- Social Media, Entitlement and Other Clinical Challenges in the Digital Age
- Staying Neutral: Avoiding Litigation in High-Conflict Client Cases
- Technology & Addiction in Teens
- That Guy Must Have Been Insane! Understanding and Evaluating Insanity in California

### SUNDAY

CLOSING SESSION: Update on Assessing and Treating ADHD and Comorbidities in Children and Adults

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### Mindfulness in Performance Psychology:

Optimal Performance Requires Being "In the Moment"

Sari Shepphird, PhD



FEATURE

#### Sari Shepphird, PhD

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rammy award winning and celebrated cellist Yo-Yo Ma began an unthinkable journey in August 2018, determined to perform all six cello suites for solo cello in one sitting, in 36 locations around the world, a feat unmatched in music history. When asked about his mindset for such a demanding task of focus and concentration, he said, "I think that the most important thing that one can do as a performer is to be absolutely present" (Alda, 2019). When describing outstanding performances, performers from sport, the performing arts, music, business, and high-stakes professions invariably highlight that their attention seemed completely focused on the task at hand, or at the very least, that potential distractors faded into the background as they narrowed their attention to the execution of their particular skill (Balague, 2009; Burton & Raedeke, 2008). The ability to pay attention to the demands of complex and/or important tasks requires more than just concentration. It calls for mindful awareness of self and the ability to adjust one's focus as the task progresses (Ravizza, 2012). This quality and skill of mindfulness is an essential component of the psychology of performance.

Performance psychology broadly "addresses the ways in which performers think, feel, and behave so as to obtain optimal results in their particular domain" (Hays, 2012, p.24). Those who train in any performance domain generally do so in order to execute their skill in a high-pressure context in front of a real or implied audience, and bring their talents and skills into proficient action in real time, wherein they will face performance consequences, while needing to handle judgments regarding their proficiency/excellence (Hays, 2012, 2017). Thus, performers will need appropriate skills for handling such situational demands. It is a learned skill to direct one's attention to the process at hand, rather than to concerns regarding outcome and/or consequence (Shepphird, 2017), yet performance anxieties, past performance outcome, and the importance of results can be challenging to ignore. Mindful awareness can be applied in the realm of mental skills training to help performers of any genre to ensure optimal skill execution (Mumford, 2015; Ravizza, 2017) by encouraging the practice of choosing what to pay attention to and directing focus and attention to situational elements that make for a more effective performance process, all while increasing tolerance for distracting thoughts and emotions (Baltzell, 2019, a & b).

The practice of mindful meditation in performance psychology starts with a few questions (Baltzell, 2019). Senior sport psychologist for the U.S. Olympic Training Center Peter Haberl considers the flowing three questions essential in addressing optimal performance (Haberl, 2012):

- 1. What is on the mind of the performer prior to and during the performance?
- 2. Can the performer put the mind where it needs to be in order to execute their skill while performing?
- 3. Why is this performance important to the performer?

Haberl utilizes these questions to help determine the mind's tendency to wander away from the performance task at hand as well as to address the pressures and uncertainties that may be on the mind of a performer and cause it to wander (Haberl, 2012). For example, the meaning that a performer has assigned to their performance will impact where a performer directs their attention. Has the performer invested and sacrificed so much time, attention, and resources that he/ she is beginning to resent that continued effort (see question #1 above)? Is there a scout, judge, or family member watching that may cause the performer stress or distress (see question #2 above)? Is this the final opportunity that the performer may have to advance their career? Has the performer invested and sacrificed so much time, attention, and resources that he/she is beginning to resent that continued effort (see question #3 above)? Examples such as these can weigh heavily on the mind

of a performer. The practice of mindfulness can assist performers in becoming aware of what may be subtly distracting them by recognizing the thoughts and concerns that the mind is wandering to (Baltzell, 2019), thereby allowing them to take control of their attention once again and bring it back to the present moment of skill execution.

Self-compassion is another productive component of mindfulness in performance psychology (Baltzell, 2019). Mindfulness benefits performers not only through the enhanced capacity to pay attention, but also through the generation of a nonjudgmental attitude toward whatever happens to be the focus of attention, thus allowing attention to flow more fluidly and efficiently (Kaufman, Glass & Pineau, 2018). This attitude of acceptance may not only assist with attentional flexibility, but may also help performers avoid the decrements that can occur when attention shifts from task-relevant cues to selfevaluative thoughts. It is counterproductive for performers to judge or harshly criticize themselves when they may make a mistake, and even when they may realize that their mind has wandered during a performance. Mindful acceptance of the situation, without judgement, coupled with a redirecting of attention to the task at hand is a far more effective strategy. Time and energy are therefore not wasted on anger at self; instead, mental resources are directed back to the present moment and toward the essential tasks involved in the particular performance domain.

Mindful awareness can be further enhanced through the directing of attention to sensations being experienced in the present moment. For example, when directing attention away from wandering thoughts and back to the present, what do the eyes see? The details on the playing surface, a teammate, the rim of the basket, the ripples of the stage curtain? What do the ears hear? The music accompaniment, the sounds of one's own feet taking steps to center stage? What does the body feel kinesthetically? The desired stance or position of limbs, the movements associated with the specific skill involved in a particular sport, the temperature of the room? What are the thoughts capturing attention? Are they related to specific direction for skill execution, a word or a phrase that serves as a "cue" to begin a routine of movement associated with the performance? Tuning one's senses into the experience of the present helps to keep the mind from distractions concerning performance outcome or consequence.

It is an aspirational goal to do well in a moment of performance, but in order to achieve the desired outcome, performers must attempt to direct their attention to being fully present in the process of performing, thus increasing the likelihood of responding skillfully to whatever may arise (Haberl, 2012; Ravizza, 2012). Training and practice in even the most basic of mindfulness skills, such as the ones alluded to above, can assist in optimizing performance while addressing performance barriers, misdirected focus, and unessential distractions, so that attention and a focus on skill execution remains the chief concern in any performance setting.

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Please visit the CPA Website, www.cpapsych.org/cpaawards for a full description of each award and instructions on how to submit nominations.

Complete references for this article can be found at www.cpapsych.org – select *The California Psychologist* from the **Professional Resources** menu.

### Mindfulness in Times of Uncertainty

Lara Fielding, PsyD

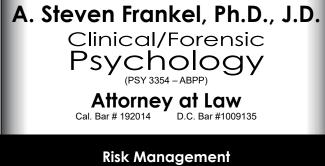


FEATURE

#### Lara Fielding, PsyD

(lara@Mindful-Mastery.com) is a Los Angeles based, licensed psychologist specializing in the mindfulness based, evidence supported therapies. She is the author of the multi-media self-help book *Mastering Adulthood: Go Beyond Adulting* to Become an Emotional Grownup. She studied the psycho-physiology of stress

and emotions at UCLA and Harvard before completing her doctorate at Pepperdine University where she is a regular guest lecturer and former Adjunct Professor.



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P.O. Box 750, Occidental, CA 95465 Voice: (707) 874-9790 Fax: (707) 874-9510 drpsylex@earthlink.net www.sfrankelgroup.com e are living in times of unprecedented uncertainty: The words and deeds of our leaders are inconsistent. We send our children to schools where safety is not assured. The quality of the air we breathe, food we eat, and products we

consume cannot be guaranteed. Now, more than ever, we are called upon to weather the storms being thrown at us, from the inside. From a biopsychosocial perspective, the current social context seems to be demanding biological and psychological resilience. Mindfulness practices and interventions can help empower us and our clients to navigate these choppy waters.

### Stormy Waters of Uncertainty and Mental Health

When I was a young person, I remember watching news clips from the late 60s and thinking, "Wow, I'm glad I missed that time in the world!" Today, the news is perhaps even more daunting. For those coming of age today, there is far less certainty and far less trust, than just a couple of decades ago.

Recent APA Stress in America polls have demonstrated the effects of our stressful times across generations. Recently one third of adults have reported avoiding certain public places due to fear of mass shootings (APA, 2017). Generation Z (ages 15-21) in particular has reported noticeably higher levels of stress than other generations (APA, 2018). Not surprisingly, many more of them report their mental health to be only 'fair' or 'poor' (27% versus 15% of millennials, and 13% of Gen Xers), rather than 'good' or excellent'.

Interestingly, it seems like there may be a corresponding uptick in a fundamental process underlying mental health: 'Intolerance of Uncertainty' (IU). IU is defined as an "incapacity to endure the aversive response triggered by the perceived absence of [...] sufficient information" (Carleton, 2016, p. 31), and may be a key underlying vulnerability to psychopathology.

According to Carleton (personal communication, January 8, 2018), a leader in the research focusing on the effects of uncertainty on mental health, younger adults, "may indeed be having more difficulties with uncertainty than previous generations." Carleton speculates that it is the intersection of unparalleled access to information is compounding paradoxical levels of uncertainty by creating "unprecedented levels of absent agency." In other words, tolerance of uncertainty is decreasing, as we are faced with unsolvable problems globally, "all of which I think may be placing [younger adults] at particular risk for psychopathological challenges" (Carleton, personal communication, January 8, 2018).

While current emerging adults such as Greta Thunberg and the Parkland High School survivors have shown awe inspiring bravery in challenging the status quo and pushing for change, not everyone can, or should, take up the battle cry. Sometimes, the most effective thing to do is learn to surf the stormy waters of uncertainty.

### Mindfulness as (Urge) Surfing Skills

Mindfulness was first described as 'urge surfing' by Marlatt, the original developer of the Mindfulness Based Relapse Prevention (MBRP) protocol (Bowen & Marlatt, 2009), which is now one of six fully classified mindfulness-based ESTs. Urge surfing is more than just an application for sobriety maintenance. It is also an eloquent and succinct description of the multifaceted qualities of awareness and practices inherent within mindfulness, which are so needed during times of uncertainty. Attending to these qualities in session, clinicians may guide clients in how to surf the challenges of our times.

### Anatomy of An Urge: The Relationship Between Events

Inherent in all the mindfulness-based EST protocols is the process of evaluating the functional relationship between events in the client's life, and their internal experience. In each moment there is an ongoing fluctuation between five elements of the present moment (Fielding, 2019):

- The facts of the situation (the what, who, and when that everyone would agree upon).
- Uniquely perceived thoughts or interpretation of events (which are biased by past experience).
- Emotional experience (e.g. sadness, anxiety, anger, shame, etc.).
- Bodily sensations (physical identifiable changes related to particular body parts).
- Action impulses (reactive inclinations, usually aimed at reducing discomfort or increasing pleasure in attempt to avoid or control distress).

When the triggering fact is uncertainty, the clinician may explore the ways in which the client is 'seeking certainty' as a means of avoidance. Are they seeking unhealthy soothing activities? Are they turning to thinking strategies to protect the need for certainty (e.g. righteous indignation, denial), but keep them stuck in suffering in other ways?

The mindfulness-based clinician identifies and validates the *patterns* that have emerged as a result of the interaction between biological, historical and social factors, and then guides the client to self-validate, redirect attention to the present moment, while practicing non-reactivity.

### Surfing Skill 1: Mindfulness as Experiential Willingness

Sitting with discomfort and listening to the wisdom of our emotions is another functional element of mindfulness. Humans, like all animals, will naturally and automatically react to discomfort with an attempt to avoid or minimize. Avoidance as default usually serves us short term, but at a cost long term.

Uncertainty causes us a lot of discomfort! Feeling certain about how things are, or should be, gives us a sense of stable ground, or relief. It is inherently reinforcing. One study ironically found, when given a choice between sitting in a room waiting for something unknown, versus being certain of getting an electrical shock, participants overwhelmingly chose to get shocked (De Berker et al., 2016).

After helping a client identify patterns of avoidance, the mindfulness-based clinician provides exercises to help build experiential willingness. Willingness is the active component of acceptance. It is not wanting or agreeing. It is choosing to open one's self up, rather than close off from, the difficult.

Suggested Practices:

Label emotions: Help clients build their emotional vocabulary. Simply finding the emotion word to describe experience has been found improve self-regulation across clinical and neurological studies. (Torre & Lieberman, 2018).

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### Surfing Skill 2: Mindfulness as Defusion

When faced with uncertainty, our minds, in an attempt to cling to certainty, will create a story: good or bad, we tend to prefer anything to the black hole of uncertainty. Mindfulness is seeing the stories we generate for what they are; thoughts, not facts, happening in the present moment. This skill has been called cognitive defusion (Hayes, Strosahl & Wilson, 1999), observe skill (Linehan, 1993), or meta awareness (Segal, Williams & Teasdale, 2002).

The mindfulness-based clinician creates opportunities for the client to see the difference between thoughts and facts.

Suggested Practices:

- Verbal Cue Defusion: Ask clients to use the verbal precursor of "I'm having the thought that...." as they describe their insession experience.
- Thought Repetition: When clients display increased affect in response to triggering thoughts, ask them to repeat the

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thought over and over. This age old defusion exercise has been shown to reduce both the believability and the ability of sticky thoughts to evoke related emotions (Masuda et. al., 2009).

### Surfing Skill 3: Mindfulness as Non-Reactivity-Being Effective

Not knowing what to expect from our world impacts our mind and our body. The cascade of worry thoughts and related stressful emotions create physical changes, which can make maintaining our commitments to what matters more difficult. The stress of uncertainty may evoke physical sensations of heaviness and fatigue, or agitation and tension. In either case, the body is pulling us in a reactive, rather than responsive way.

The mindfulness-based clinician brings the body into session as an awareness tool. Helping clients notice what they feel in their bodies, as they explore challenges, serves two functions:

- Moving attention into the body also moves attention into the present moment, thus reducing the impact of time traveling mind.
- The body serves an excellent, concrete, entry point and gives biofeedback on the above noted relationship between events.

Suggested Practices:

- Willingness Hands: This practice is a simple, open body posture, which sends a message to the mind, that we are shifting from willfulness to willingness to stay committed.
- Body Scan: The classic body scan practice may be more challenging to get your clients to practice. But it offers big bang for the practice buck!
- Behavioral Commitments: Help clients identify small actions they can take towards their goals and values.

#### Practices Tips:

- Avoid all or none pass/fail outcomes. Set levels of performance to optimal, acceptable, and pass, to increase likelihood of success.
- Explore barriers within the relationship between events.

### **Balancing Certainty and Uncertainty**

The very genesis of the word uncertainty is to imply something dangerous or problematic is looming. But what if we changed our relationship to the doubt? What if we let go of certainty and confidence as some holy grail? Maybe the certainty we seek and cling to, is exactly what keeps us stuck.

The practice of mindfulness *is* sitting in the not knowing – choosing to sit back and observe the movie of our life, with curiosity – without fast forwarding to be sure of what happens at the end.

Complete references for this article can be found at www.cpapsych.org – select *The California Psychologist* from the **Professional Resources** menu.



### Limitations on the Scope of Psychological Expert Testimony in Child Abuse Cases

Jack P. Lipton, PhD, Esq.

jury in San Luis Obispo County Superior Court found Cody Adam Julian ("Julian") guilty of four felony counts of lewd acts upon a child under age 14 in violation of *Penal Code* Section 288(a), and one count of sexual penetration with a child under age 10 in violation of *Penal Code* Section 288.7(b).

Julian appealed, and in the published decision in the case of *People vs. Julian* (2019), the California Court of Appeal overturned Julian's conviction because the scope of the expert testimony of the psychologist who testified on behalf of the prosecution was impermissible, thus depriving Julian of a fair trial.

The alleged victim, a girl who was 10-years old at the time of the trial, testified at Julian's criminal trial. Julian himself also testified at the trial. During his testimony, Julian denied the allegations of sexual molestation, and he explained how he cooperated with the police investigation because he did not "have anything to hide."

During the trial, the prosecution called as an expert witness Dr. Anthony Joseph Urquiza, a licensed psychologist with the Department of Pediatrics at the University of California, Davis Medical Center. Dr. Urquiza testified in detail about Child Sexual Abuse Accommodation Syndrome ("CSAAS"), particularly to dispel the "myths" that children are sexually abused by strangers, that they are able to escape the abuse environment, that they disclose abuse "right away," and that they are "significantly distressed."

Additionally, within the context of his CSAAS testimony, Dr. Urquiza also presented testimony on the statistical likelihood of false allegations by alleged child sexual abuse victims. Specifically, Dr. Urquiza testified that such false allegations "don't happen very often," that "the range of false allegations … is about as low as one percent … to a high of maybe 6, 7, 8 percent," and that psychological research indicates that false allegations are "very infrequent, or rare." On cross-examination, Dr. Urquiza was asked about specific research studies dealing with false allegations, and Dr. Urquiza maintained his position about the statistical infrequency of false allegations by alleged victims of child sexual abuse.



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Under long-standing California case law stemming from the case of *People vs. Bruce McAlpin* (1991), expert testimony on common reactions of child sexual molestation victims, including regarding CSAAS, is admissible to rehabilitate the credibility of a child witness when the defendant suggests that the child's conduct after the incident, like a delay in reporting, is inconsistent with the child's allegations. But the courts generally have been clear that such evidence from an expert witness is not admissible to prove that the child has in fact been sexually abused, and, moreover, as the Court of Appeal ruled in *People vs. Michael Long* (2005), "the expert is not allowed to give an opinion on whether a witness is telling the truth."

In Julian's court case, the jury essentially had to decide between the credibility of the child in asserting that molestation occurred, on the one hand, and the credibility of Julian in denying the allegations, on the other hand. As such, the Court of Appeal in the *Julian* case noted that Dr. Urquiza's expert testimony about the statistical probability that victims of child sexual abuse are making false allegations "invited jurors to presume that Julian was guilty based on statistical probabilities" rather than basing their decision on their own weighing of the evidence.

In reversing Julian's conviction, the Court of Appeal ruled that allowing Dr. Urquiza's expert testimony regarding statistical probabilities deprived Julian of his right to a fair trial, and noted that its decision is supported by prior rulings in state and federal courts nationally.

For example, in the case of *Harold Snowden vs. Harry Sin*gletary of the Florida Department of Corrections (1998), after the Florida Court of Appeal and the Florida Supreme Court failed to overturn the criminal conviction, the federal Eleventh Circuit Court of Appeals overturned the child sexual abuse conviction of Harold Snowden on the basis of improper psychological expert testimony. In the *Snowden* case, the expert had testified that child witnesses in sexual abuse cases "tell the truth 99.5% of the time," and that in this expert's own experience with children, that he "had not personally encountered an instance where a child had invented a lie about abuse." On appeal, the federal court, as cited by the Court of Appeal in the *Julian* case, ruled that this expert testimony was improper because "witness credibility is the sole province of the jury."

Similarly, in the case of *Wyatt Powell vs. State of Delaware* (1987), the expert witness testified that 99% of the alleged victims of sexual abuse in which she was involved "have told the truth." But the conviction of Mr. Powell was overturned on appeal by the Supreme Court of Delaware based on this improper expert testimony.

Also, in the case of *State of Iowa vs. Duane Myers* (1986), the expert witness testified that "it is very rare for a child to lie" about sexual abuse. The Supreme Court of Iowa overturned

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For more information and an application, contact CPA's Central Office at (916) 286-7979, ext 122. the conviction of Mr. Myers, ruling that the expert testimony crossed the line between an "opinion which would be truly helpful to the jury and that which merely conveys a conclusion concerning defendant's legal guilt." Likewise, in *State of New Jersey vs. W.B.* (2011), the Supreme Court of New Jersey ruled that the testimony of the expert psychologist that "only 5-10% of children exhibiting CSAAS symptoms lie about sexual abuse" was inadmissible.

Additionally, in *Dickie Wilson vs. State of Texas* (2002), the Court of Appeals of Texas ruled that it was improper for the trial court to have allowed expert testimony that false allegations occur only "2 to 8%" of the time in child sexual assault cases. The Texas Court ruled that this statistical evidence "did not aid, but supplanted, the jury in its decision on whether the child complainant's testimony was credible."

In Julian's case, the California Court of Appeal followed these precedents established in other states by ruling that Dr. Urquiza's statistical testimony was inadmissible. The Court also ruled that the failure of Julian's trial attorney to object to Dr. Urquiza's testimony amounted to "ineffective assistance of counsel" and was an independent basis to overturn Julian's conviction.

The People vs. Julian (2019) case underscores the legal limitations of psychological expert testimony in child abuse cases. Although psychologists may testify fully about CSAAS, they may not opine, directly or indirectly, on the statistical likelihood that an alleged victim is telling the truth. Indeed, the Missouri Court of Appeals in the case of *State of Missouri vs*. Stacey Williams (1993) put it well: "Expert testimony that comments directly on a particular witness' credibility, as well as expert testimony that expresses an opinion with respect to the credibility or truthfulness of witnesses of the same type under consideration ... should not be admitted, [h]owever, it may be appropriate for an expert to testify that a child demonstrates age-inappropriate sexual knowledge or awareness, and that a child's behaviors are consistent with a stressful sexual experience." And in the case of *State of Arizona vs. Paul Lindsey* (1986), the Supreme Court of Arizona stated this basic principle succinctly: "The law does not permit expert testimony on how the jury should decide the case."

In this regard, the Court of Appeal in the *Julian* case noted that while "sports fans often use 'statistical odds' to predict the outcome of a sporting event, statistical odds ... are not a substitute for admissible evidence to decide the guilt or innocence of a defendant." In child sexual abuse cases, psychological experts certainly may testify about the parameters of Child Sexual Abuse Accommodation Syndrome, but they should avoid opining on the statistical probability that child witnesses generally are truthful, or that a particular child witness has testified truthfully. In fact, psychologists testifying as an expert witness in any criminal case should keep in mind the general principle that an expert may not testify on the like-lihood that any witness is telling the truth.

Complete references for this article can be found at www.cpapsych.org – select *The California Psychologist* from the **Professional Resources** menu.

### **ETHICS CORNER**

### How I Learned to Stop Worrying and Love Consultation

Keely Kolmes, PsyD

am writing this article following my seventh annual Ethics Committee day-long meeting. At this year's meeting, we noted that we sometimes learn during our consultations that some CPA members report not having regular clinical consultation. Since ethical issues usually fall into one or more bins: ethical, legal, risk management, and clinical (Behnke, 2014), and because clinical practice can be isolating, we want to support callers in finding clinical consultation. Several committee members noted that consultation is part of our ethics code: Standard 2.01 states that we only practice within the boundaries of our competence, and that we seek consultation when planning to provide services outside of our areas of competence (APA, 2017). Standard 2.06 notes that when we are aware of personal problems or conflicts that may influence our work, we seek consultation to determine whether we should limit, suspend, or terminate our work-related duties (APA, 2017). Standard 4.06 directly discusses consultation and focuses on how to protect patient confidentiality when we consult (APA, 2017).

Consultation can be pursued at any level of professional development. I established my first consultation group during my second year of graduate school, along with two other peers at my school. We were diverse in gender, ethnicity, sexual orientations, and theoretical perspectives. I had already begun to recognize that I needed space to discuss clinical. ethical, and supervision dynamics outside of the group supervision provided at my practicum site. Our group met weekly for twelve years as we all became licensed and developed our practices. It was a valuable formative experience.

Sometimes colleagues ask us for help in locating people to consult with. Listservs are a potential resource: you can put out a call for people to create one-on-one consultation or to gather a group of colleagues who work with specific populations. You can also directly write to someone whose perspectives you appreciate to see if this person might be interested in reciprocal consultation.

Despite my regular and ongoing consultation, I sometimes pay for consultation when I have a specialized issue that requires a certain level of expertise. I have done this to expand my competence in working with transgender clients and when I've needed to learn more about Exposure Response Prevention when working with OCD. I have also consulted with the Ethics Committee prior to serving on it. In addition, I regularly consult



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with my malpractice provider on risk management issues.

Some callers admit they feel anxious about seeking a risk management consult: "Will my malpractice provider flag me as a potential problem if I go to them with this issue?" I reassure people that many consultations are confidential (ask if you are unsure), and that your malpractice provider wants you to come to them *before* taking any action that might put you or your practice at risk. But I understand that we can feel vulnerable seeking input when we feel we are unsure whether we have handled a situation well. I try to normalize this for callers. We all have new growth opportunities, and uncertainty is an important signal that we need to ask for help. It is the people who don't ask for input who may get into a bigger jam.

As my competence and ethical reasoning have developed, so has my ability to identify when I need help. Having ongoing consultation with one or more people who are familiar with your clinical skills and thinking can also increase your comfort in naming it when you are feeling stuck or uncertain. I highly recommend that professionals at all levels reach out and look for ongoing consultation with trusted colleagues, so that you have the support from those who know and believe in you when things get tricky in your clinical practice. The Ethics Committee, attorneys, our Director of Professional Affairs, and your malpractice provider continue to be great resources for many other issues.

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### **DIVISION II - EDUCATION AND TRAINING**

### Beyond Skills Training in Supervision: Teaching Professional Attitudes and Values

Lydia V. Flasher, PhD & Elizabeth Jenks, PhD



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#### Elizabeth Jenks, PhD

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he focus on clinical and supervision competencies over the past twenty years has significantly increased the quality of training for psychologists. Falender and Shafranske (2004, 2017) among others, have identified the competencies in knowledge, skills and values which provide a framework for supervision and training programs. Yet Kaslow, et al. (2007) early on pointed out that we have become more effective at evaluating knowledge and skills than evaluating attitudes and values.

Indeed, clinical supervision often focuses on training knowledge and skills required to be competent in specialty areas of practice (e.g., pediatric psychology, geriatric psychology, or counseling) rather than on professional values. There is no shortage of material to focus on and given the multitude of skills necessary to be able to practice independently it is easy to fill supervision sessions with these vital content areas. Yet skills and knowledge alone are not sufficient for life-long competent practice, as the Board of Psychology disciplinary notifications often demonstrate. Competent practice includes a complex array of professional attitudes and values. Therefore, supervisors must focus on explicitly teaching positive professional values and attitudes to trainees, rather than simply hope that they possess them *innately* or develop them by seeing them modeled (i.e., through implicit learning). These are lessons Craig Gonsalvez, a psychologist from Australia (Gonsalvez & Calvert, 2014), has recently emphasized.

While there is a dearth of literature and research on teaching and supervising clinical attitudes and values (Gonsalvez & Calvert, 2014), it remains important to explicitly address the development of professional values. We join Gonsalvez and his research team in calling for clinical supervision practice to include thoughtful, systematic and intentional teaching of professional values and attitudes.

Das and Gonsalvez (2016) propose categories of attitudes and values, emphasizing that they interact and shape other professional competencies:

Attitudes towards law, regulations and ethics — motivation to learn and adhere to legal and ethical rules and regulations and to stay updated.

Attitudes towards knowledge, learning and achievement — valuing lifelong learning; positive attitudes toward supervision; taking responsibility and learning from mistakes, striving to engage in empirically supported practices.

Attitudes towards clients and clinical practice — unconditional positive regard and acceptance; respect for client boundaries; curiosity and a nonjudgmental stance.

Attitudes towards oneself — engaging in balanced self-assessment; reflective practice; self-care; protecting personal boundaries.

Attitudes toward work, colleagues and the profession — being open and transparent with colleagues; expressing differences in a respectful way; engaging in positive collaboration.

These are just a few examples under each category. As supervisor or training director, you may wish to design a list of attitudes and values critical for competent professional practice *in your setting*.

We also must consider **how** to teach these attitudes and values to our trainees. Rather than dictate attitudes we may adopt a learning cycle in which the supervisee is an active participant (Falender & Shafranske, 2004, p.24). For example, supervisors may use a variety of methods including didactic teaching, vignette-based case discussion, role play and selfreflection on experience. An important step might be to have trainees (and supervisors) reflect on the attitudes, values and inevitable biases they "bring to the table" in order to understand those that may be constructive vs. those that may require further examination in order to become competent practitioners.

Finally, we may consider the primacy of a positive supervisory alliance where expectations are explicit, and the learning goals are developmentally appropriate. Trainees require a "safe space" to explore their attitudes and values without fear of negative responses. As supervisors, we must be truly ready *to hear* a wide range of attitudes and values and engage in open-minded, culturally-sensitive, and respectful dialogue to facilitate growth of professionally congruent attitudes and values.

Complete references for this article can be found at www.cpapsych.org – select *The California Psychologist* from the **Professional Resources** menu.

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### **CHAPTER AND VERSE**

**Central Coast Psych Assn** (CCPA) has focused on three initiatives of late: (1) continuing education and training; (2) peer support; and (3) going-green. Our members offered diverse CE trainings and partnered with Cal Poly University to design and research advanced training for clinicians who serve members of the LGBTQ community. We stay in regular contact through the email listserv to consult with and support each other, as well as share the latest legal matters that affect our profession. Along the same lines, our membership sign-up/renewal processes are almost entirely online now. This dramatically reduced the time, cost, and effort it takes to process applications and gets our members more involved more quickly. CCPA continues to enhance our community in traditional and modern ways. Cheers!

Los Angeles County Psychological Association (LACPA) hosted an afternoon of improv games for our annual membership party in September. Fun and laughter ensued! In an effort to increase our visibility and connection to our community, Team LACPA participated in the "Out of the Darkness Walk" organized by the American Foundation for Suicide Prevention (AFSP) to raise awareness and funds that allow AFSP to invest in new research, create educational programs, advocate for public policy, and support survivors of suicide loss. Additionally, we had a resource table with LACPA swag at the event to inform community members about our association. In January 2020 we will be offering *Law and Ethics Update: Client Welfare, Therapist Responsibility* presented by Dr. Pamela Harmell for 6 CE crdits. Learn more at www.lapsych.org

**Monterey Bay Psych Assn** (MBPA) Since rethinking some of our approaches to meeting member interests, we have seen a 20% increase in membership this last year. Our Summer Party was successfully combined with a PAC fundraiser. We had guests, including Dr. Daniel Rockers, CPA President, and John Laird, candidate for State Senate. We provided honorariums to two nonprofits – Environteers and Resource Center for Nonviolence. We also held a very well received workshop on traumatic birth experiences. Our winter project has been member donations to Adopt a Family for the holidays and Gathering for Women. We also held a panel discussion with MBPA members presenting to UCSC psychology students (undergrad and graduate). Our program committee is actively planning next year's CE workshops and seminars.

**Napa Solano Psych Assn** (NSPA) welcomes psychologists and students in our counties to join our chapter and participate in NSPA governance and activities. You may learn more about us at www.napapsychologists.org or email napiotrowski@yahoo.com for more information. Members can join our board meetings via conference call, network at our lunch and brunch gatherings, or share conversation on our member listserv or Facebook group. **Orange County Psych Assn** (OCPA) has been actively participating in community events and providing resources to our local community. OCPA sponsored, and members participated in, the NAMI Walks OC in September at Angel Stadium and the American Foundation for Suicide Prevention Out of the Darkness Walk at Oak Canyon Park in November. We will continue to host events and raise awareness on mental health issues, as we do our small part in ending the stigma to mental health.

**Sacramento Valley Psych Assn** (SVPA) has been busy in 2019! We wrapped up our 4<sup>th</sup> Annual Conference which was a big hit with great presentations! We held several networking events including mixers for Behavioral Medicine and Neuropsychology, ECP's, LGBTQ+ Therapists, and Therapists of Color. We also held a CPA-PAC fundraiser, a coffee chat for clinical supervisors, two Self-Care Walk and Talks, our 5th Student Research Conference, and organized a Capitol Leaders Group. We participated in the NAMI Walk, OCD Walk, and Pride March! SVPA has provided opportunities for 16 CE credits thus far this year! We are looking forward to hosting one more CE event, an ECP/Student Mentor mixer, and our annual Holiday Party. Join SVPA for some fun community networking!

**Santa Barbara Psych Assn** (SBCPA) hosted a successful 6-hour suicide prevention workshop in September that was well attended by psychologists and other professionals. We held additional rich continuing educational programs during the fall months including free member salons on: *Digital Overuse: The Clinicians Role in Assessment and Treatment and Assessment and Treatment for Children with Autism Spectrum Disorders.* The Association held networking breakfasts as well as fall and winter holiday social events for members. In January 2020, SBCPA will install its new board of officers and present awards at its annual installation brunch. The Association has updated its homepage to provide resources related to natural disasters and planned electrical outages that will be of use to the public.

**Santa Clara County Psych Assn** (SCCPA) was busy with a professional career panel on private practice for students, Bowling Night and Escape Room experiences. CE programs included: *Plugged-in Parents Keeping Kids Happy and Healthy in the Digital Age, Providing Supervision Within a Cross Cultural Context, Equus and the Psyche – Equine Facilitated Psychotherapy*, and a unique request to address difficult conversations between supervisor and supervisee from the Palo Alto VA. Fun in the sun included Congresswoman Zoe Lofgren's Annual BBQ and lobbying CA Senator Jim Beall on AB-5. We have launched the "Faces of SCCPA" feature on our website to address 1) What is your name? 2) What do you do? and 3) Why did you join SCCPA? Soon there will be one demystifying the ABPP process. Check out what our members have to say at www.sccpa.org

### **CHAPTER AND VERSE**

**Ventura County Psych Assn** (VCPA) started a new feature in the quarterly newsletter with a "Spotlight on Early Career Psychologists, Graduate Students and Post Docs." The aim of the spotlight is to increase graduate student and ECP engagement and involvement. The chapter is also working with association members to connect with local organizations to increase disaster response readiness.

**CPA Division of Education and Training** (Div II) Last March, the Division held a successful Annual Southern California Supervision Conference on *Recent Insights into Competency-Based Assessment and Evaluation: Advancing Clinical Supervision*, presented by Dr. Craig Gonsalvez who brought a wealth of supervisory and international experience to participants. In October, the Division held its Annual Northern California *Supervision Training on Supervision for the Vicarious Traumatization Context: Guarding and Sustaining Your Therapists*, presented by a highly requested international speaker and consultant Dr. Rick Williamson. Based on the overwhelmingly positive feedback, we have invited Dr. Rick Williamson back to present at the 2020 Annual Southern California Supervision Conference.



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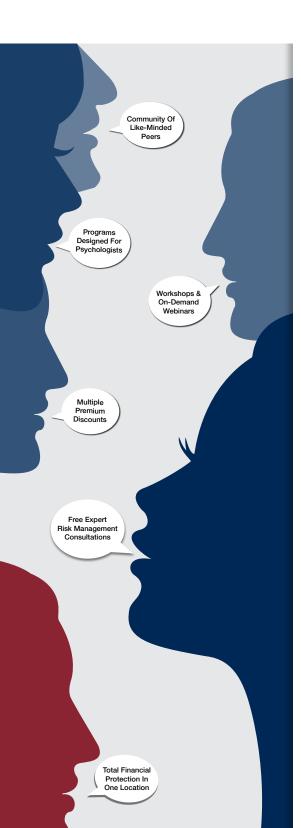
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