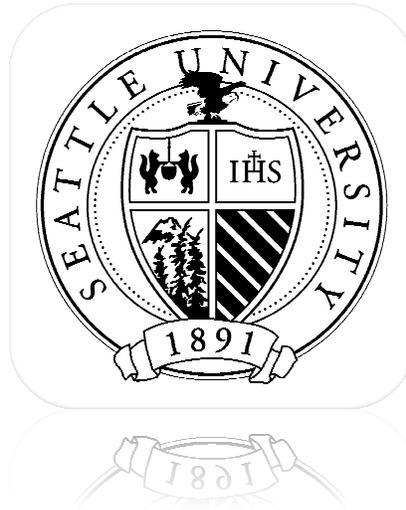


*Eleventh Annual Meeting of the  
Psychology for the Other Seminar*



# Levinas and Social Justice: The Face in the Midst of the Global

Ethics Applied in Research,  
Psychotherapy, and Practice

November 15th, 16th, and 17<sup>th</sup>  
Weekend Program

## PROGRAM GUIDE

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ON BEHALF OF THE PSYCHOLOGY FOR THE OTHER SEMINAR COMMITTEE AND THE ENTIRE SEATTLE  
UNIVERSITY MASTER OF ARTS IN PSYCHOLOGY COMMUNITY,

WE WOULD LIKE TO HONOR AND THANK **DR. GEORGE KUNZ** FOR HIS GENEROUS SPIRIT AND  
MAGNIFICENT CONTRIBUTIONS TO THE APPLICATION OF LEVINASIAN ETHICS TO THE PRACTICE OF  
PSYCHOTHERAPY AND RESEARCH IN PSYCHOLOGY.

WE ARE DEEPLY INDEBTED TO HIS YEARS OF COMMITTED SERVICE THROUGH INTELLECTUALLY  
ROBUST, INCLUSIVE, AND COMPASSIONATE DEDICATION TO AN ETHICAL PARADIGM OF A  
PSYCHOLOGY **FOR** THE OTHER RATHER THAN SIMPLY A PSYCHOLOGY **OF** THE OTHER.

THANK YOU DR. KUNZ! THE REACH OF YOUR INFLUENCE WILL CONTINUE TO SPREAD THROUGH EACH  
AND EVERY ONE OF US.

SINCERELY AND WITH LOVE, YOUR LOYAL FAN BASE OF STUDENTS AND COLLEAGUES.

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FRIDAY, NOVEMBER 15, 2013

3:30 PM  
to  
5:00 PM**LESWIN LAUBSCHER: *THE APARTHEID ARCHIVE PROJECT***

The Apartheid Archive Project solicits people's stories and recollections of Apartheid. Unlike the Truth and Reconciliation Commission, or other archives of seemingly extraordinary events and experiences, the Apartheid Archive Project is particularly interested in the stories of "ordinary" people. These recollections, of course, turn out to be anything but "ordinary", and challenge the researcher and scholar in a variety of ways. How is one to make sense of the post-traumatic archive, for example? Is there sense to be made of this archive? Or is it a matter of a certain sensibility, more so than sense? What is it to research memory, testimony, the past and the dead? Especially the traumatized past, and the brutalized dead? Dr. Laubscher will respond to these, and related questions, as he reflects on his ongoing involvement with the Apartheid Archive Project.

**Public Presentation in Wyckoff Auditorium in Engineering Bldg**

5:00 PM  
to  
7:00 PM**GEORGE KUNZ: *CONFERENCE RECEPTION***

During the reception a short film will be played and Dr. George Kunz will introduce the philosophical background of the conference, his version of "Levinas 101".

**Please join us for a wine and pizza reception in Bannan 305.**

SATURDAY, NOVEMBER 16, 2013

8:45 AM

**CLAIRE LEBEAU: *WELCOME AND INTRODUCTION OF DR. LAUBSCHER***

Casey Commons (5<sup>th</sup> Floor)

9:00 AM  
to  
10:10 AM**KEYNOTE BY LESWIN LAUBSCHER: *WITNESS, TESTIMONY, AND RESEARCH THAT BREAKS YOUR HEART***

Using examples from his work on the Apartheid Archive Project, and by the challenge of other post-traumatic and post-genocidal archives, Dr. Laubscher argues for a scholarship informed by the figure of the scientist as witness, called to testimony in his or her obligation before an other. The work of Emmanuel Levinas and Jacques Derrida provide framing inspiration for the talk; indeed, Dr. Laubscher will also attempt to illustrate the scholarly benefit in holding some of their insights and thought alongside each other. Finally, whereas the title privileges research, clinical implications are clear and present, and as a clinician himself, Dr. Laubscher will also highlight some of those.

Casey Commons (5<sup>th</sup> Floor). Break 10:10—10:20.

9:00 AM  
to  
10:10 AM**1<sup>ST</sup> SESSION, LANE GERBER: *IT'S NOT EASY TO SEE: STORIES OF SOCIAL CLASS, POLITICS, AND THE FACE IN THE THERAPEUTIC HOUR***

This paper aims at continuing the conversation that has been building over time concerning the inclusion of the socio-political sphere within our therapeutic dialogues, making visible the links between the "internal" and "external" world we all inhabit. Ullman (2012) from her position within the psychotherapeutic community in Israel, speaks to "the tendency to downplay if not ignore the impact or indeed the inextricable connection of the current sociopolitical context to (*continued...*)

9:00 AM **GERBER CONTINUED...** our work. (p. 187)" Robbins using Levinas, states, "The text (Bible) says: 'Thou shalt not kill. It also says that there are a variety of ways to kill... The everyday killing with good conscience, the killing in all innocence—there is such a thing as well! (p. 132)" That is, there are so many ways to "kill" another' not simply when we perform the physical act with a knife or gun, but also when we look away from another in need, or close our ears to their call, or "totalize" them by trying to make their otherness into sameness. Scheper-Hughes (2002) further elaborates on this "human capacity to reduce others to nonpersons, to monsters, or to things that give structure, meaning, and rationale to everyday practices of violence... that include all expressions of social exclusion, dehumanization, depersonalization (Hinton, p. 369)" Vignettes will be presented that raise questions about what we "choose" to hear and what we do not "choose" to hear; what we "see" and how we avert our gaze.

Casey Commons (5<sup>th</sup> Floor). Break 11:05—11:15.

11:15 AM **2<sup>ND</sup> SESSION, DAVID HARRINGTON: HEEL-SNEAK, NICHE-THIEF, FUTURE-EATER, AND THE NATURE OF CHANGE**

12:00 PM  
Psychotherapy and other individual encounters might influence persons to change their behavior in relation to the themes of this colloquium: "concerns such as global warming, mass school shootings, terrorism, racism, and widespread social and political upheaval." But as long as culture supports damaging trends, every choice taken by an individual will be countered by the choices of many more. If we are serious in our quest to take up the "mantle of justice" from a Levinasian ethical perspective in a way that will actually have an effect upon the major threats we face (or will be faced by our children), we must move our focus from individual to culture. This paper addresses the possibility of a mythology that can be shared by seemingly opposed schools of thought – using as an example one story that was – arguably - foundational to Levinas's philosophy, the biblical story of Jacob, a major source for Levinas's notion of the face, the nature of subjectivity, the call of the other, and illegality.

Casey Commons (5<sup>th</sup> Floor). Break 12:00—12:10.

12:10 PM **3<sup>RD</sup> SESSION, CLAIRE LEBEAU: BEYOND GRASP, BEYOND KILLING: ETHICAL RESISTANCE AND THE END OF POWERS**

12:55 PM  
The center of Levinas' argument is that Ethics always comes first. The face of the Other as ontological sovereign stands prior to thought, prior to language, prior to all reflective movement or intentional involvement. What then, is the true nature of ethical resistance? Ethical power, Dr. Kunz (1998) teaches us, paradoxically exists only as ontological weakness through openness, receptivity, vulnerability, and compassionate presence to the Other. In this paper, I present a reflection on the psychological implications of the ethical resistance of the face of the Other through an analysis of Zimbardo's The Lucifer Effect (2007) examination of his Stanford Prison Experiment from 1971 and through R. D. Laing's (1961) exploration of the self and others. Levinas' ethics provides a challenge and a commensurate response to the transformation of human character resulting from pervasive objectification. I include clinical examples of how we, as human beings and as healers, can hold open the possibilities of our own ontological weakness in order to be awake to opportunities of interruption within the processes of objectification through the infinite call to be responsible for the Other.

Casey Commons (5<sup>th</sup> Floor). Lunch 12:55—1:50.

12:55 PM **LUNCH**

to

1:50 PM

1:50 PM **4<sup>TH</sup> SESSION, DAVID GOODMAN, SAMUEL GABLE, KATIE HOWE: LANGUAGE MALNUTRITION AND PSYCHOTHERAPY: EMMANUEL LEVINAS, DISTRIBUTIVE ETHICS, AND ECONOMIC CLASS**

to

2:35 PM

In *Dialogue on Thinking-of-the-Other*, Emmanuel Levinas' (1998) reminds us that one of the "dangers of democracy" is "the permanent exclusion of a minority that always exists"—more specifically, the poor (p. 205). However, he also holds an optimism regarding the liberal state; the possibility of justice wherein a "ceaseless deep remorse" constantly requires justice to be "perfected against its own harshness" (p. 229). In this paper, the authors attempt to introduce such a "remorse" and "harshness" in order to bring light to significant psychotherapeutic access disparities that presently exist and that map onto contemporary caste-based imbalances in the socioeconomic and class structuring of the United States. More specifically, we explore the "evidence-based practice" (EBP) movement and how its research and implementation rarely frame the conversation in terms of the availability and marketing of therapeutic languages along class lines. As such, the authors consider the intersection between language, experience, and class access to treatment orientations and discourses. The authors contend that the *marketing* of evidence-based modalities and symptom-reduction models impacts the experiential possibilities of persons and this has a particular bearing on persons with fewer economic resources who have access to a narrow range of therapeutic and epistemological possibilities. Linguistic options are circumscribed and pre-decided (Cushman, 1995). In conclusion, the authors illustrate the segregations and hierarchies of therapeutic approaches available at different class designations and reflect on the present epistemological violence in the mental health delivery system as it relates to Levinas' understanding of justice and language.

Casey Commons (5<sup>th</sup> Floor). Break 2:35—2:45.

2:45 PM **5<sup>TH</sup> SESSION, SHANNA CLINTON: THE FACE IN PHOTOGRAPH AND THE PUBLIC MENTAL HEALTH SAFETY NET**

to

3:30 PM

How is the ethical encounter of the face relevant to public engagement with media about mental illness, and how is the photographed face implicated in ethical discourse on social responsibility for, governance of, and public funding supporting mental health resources? This visual and media analysis considers multiple structured subjectivities that appear as tropes in national and local news representations of mentally ill persons, and how images of the face contribute to framing tragic events (Dahnke, 2012; Sliwinski, 2004), particularly to achieve public policy change. It also analyzes local mental health and social service agencies' use of the photographed face as a tool for community engagement and fundraising (Parsons et al, 2013). Levinas' ethics of the face can illuminate personal and collective consumption of and response to mediated images (Green, Mann, and Story, 2006), the construction of cultural knowledge about mental illness, and political will for mental health system reform (Kleinman & Ryan, 2008).

Casey Commons (5<sup>th</sup> Floor). Break 3:30—3:40.

SATURDAY, NOVEMBER 16, 2013

3:40 PM  
to  
4:25 PM**6<sup>TH</sup> SESSION, JOE BUTLER: SAVING FACE: ON TECHNOLOGY AND WHY REAL LOVE IS VIRTUALLY IMPOSSIBLE**

The technology we use today is having prophylactic consequences. Functioning like a web of interpersonal condoms our relationship to the internet and the ubiquitous smart device is desensitizing to the fit and feel of those around us. We used to comfortably forage in a world of others armed with little more than our own naked faces. Now we veil ourselves behind screens, virtual existences, and pixel perfect portraits on Facebook. Colorful eyes blue and brown once illuminating the face, increasingly gaze dimly downward at thumbs frantically tapping out abbreviations, oblivious to the similarly colorful eyes around them. The primacy of face to face contact is being quietly pushed to the background as our machines work tirelessly in the foreground -- an iPhone for an eye and we all go blind. New optics are required to see our way through this age of technologically heightened narcissism and isolation. The work of Emmanuel Levinas guides us toward a path 'beyond vision' -- pointing to a relational latticework of inverted being, one grounded first and foremost on our ethical responsibility to each other, pulling us out of the comfort of our directly at us or is obscured behind a screen.

Using clinical vignettes, personal experiences, and insights from Levinas we will look at the changing face of love and connection in an internet age where *real* is beginning to feel like too much but *virtual* still isn't quite enough.

Casey Commons (5<sup>th</sup> Floor). Break 4:25—4:35.

4:35 PM  
to  
5:20 PM**7<sup>TH</sup> SESSION, ERICA FREEMAN: THE ALCHEMY OF THE WORD: TOWARD A LEVINASIAN POETICS OF THERAPEUTIC DISCOURSE**

What is the character of therapeutic discourse while patients engage with unresolved topics in session? How can the philosophy of Levinas, which Kunz (1998) has argued is applicable to the therapeutic context, assist in answering this question? Inspired by portions of deidentified transcripts excerpted from my own clinical work, I suggest that the discourse of trauma is a dialectic of silence and an extraordinary form of speech. According to a tradition traceable from Loewald (1960) to Stern (1983), this form of speech is aptly described as poetic. Yet this description complicates an effort to articulate a Levinasian account of therapeutic discourse, because the dominant interpretation of Levinas's aesthetics by Robbins (1999) and Hart (2008) states that Levinas is critical and even dismissive of any kind of art as a potential mode of articulating truth. Drawing on an alternative interpretation inspired by McDonald (2008, 2010) as well as a fresh investigation of Levinas's essays, I argue that Levinas's philosophy is in fact compatible with a "poetics" of therapeutic discourse. My ethical responsibility as a clinician arises, as Kunz (1998) has argued, unmediated from a "third dimension of height" (Levinas, 1987, p. 95), but this does not preclude the possibility that poetry, like art in general, may be the highest human mode that any of us has at our disposal to convey the tragic aspects of life which might otherwise remain unarticulated.

Casey Commons (5<sup>th</sup> Floor).

7:00 PM  
to  
9:00 PM**GALA BANQUET DINNER**

Casey Commons (5<sup>th</sup> Floor).

9:00 AM  
to  
9:45 AM

**8<sup>TH</sup> SESSION, ADAM PIERCE: *LIKE TRYING TO FIT THE OCEAN IN A PAPER CUP – AN EXAMINATION OF THE APPEARANCE OF THE OTHER IN DESCRIPTIONS OF DEEP CONNECTION***

In 2010 six researchers from Seattle University set out to study the phenomenon of intimacy. As part of that process they conducted open ended descriptive interviews with participants beginning with the prompt “describe for me a moment in which you found yourself deeply connected to another person”. In this presentation a researcher from the larger project will direct the lens of examination not on the moments themselves, but on the ways in which the Other presented to those interviewed during these moments. Using qualitative data analysis to decipher how the Other appears, in his or her own right, as a distinct phenomenon of experience may shed some light on the Self/Other interaction that is core to Levinasian philosophy and at the heart of his ethical relationship and metaphysics. The unique set of challenges the Other poses to the idea of “method” as well as the way Levinas manages to deal with this topic phenomenologically while avoiding many of the inherent pitfalls of the examination will be discussed.

Casey Commons (5<sup>th</sup> Floor). Break 9:45—9:55.

9:55 AM  
to  
10:40 AM

**9<sup>TH</sup> SESSION, HEATHER MACDONALD: *THE FOOT FETISH: EVENTS, REVERSALS, AND LANGUAGE IN THE COLLABORATIVE ASSESSMENT PROCESS***

Many thinkers in the field of phenomenological philosophy and psychology have shown how the lived world is a world of texture and depth (Merleau-Ponty, Husserl). As clinicians and assessors we often entertain the false belief that we can reside outside the fabric of existence, especially when we write psychological evaluations. One then wonders if it is possible to write a psychological evaluation that includes “a language particular to the events it describes” or a writing that *is* a kind hospitality and ethics (Blanchot, 1997). How do the phenomenologies of Being and Otherness speak to the experiences within the case of a severe foot fetish? Drawing on the early writings of Fischer (1970, 1979, 1984) and the descriptive language from preeminent continental philosophers (Derrida, Levinas, Ricoeur, Gadamer, Deleuze), the process of evaluation is conceptualized in a manner that deepens the ethical perspective in the collaborative assessment process.

Casey Commons (5<sup>th</sup> Floor). Break 10:40—10:50.

10:50 AM  
to  
11:35 AM

**10<sup>TH</sup> SESSION, KRISTENE KAIM: *SEEING THE FACE OF THE OTHER WITHIN THE DEVELOPMENTALLY DISABLED POPULATION***

This paper is focused on my personal experiences working clinically with the developmentally disabled (D.D.) population. This paper attempts to demonstrate the subtle but powerful ethical acts and efforts made regularly towards others by clients with D.D., despite their being challenged personally and socially. By nature of this community, the clients are not as affected by social and cultural norms than typical people. Levinas describes Ethics as action that prior to reflection, beyond an individual's base instinct. My observations from working with D.D. persons suggest that responding to the other is indeed beyond learned behavior. Furthermore, because this population is predisposed to having an absence of consciousness of consciousness, or an absence of self-consciousness, Levinas' understanding of the Heroic takes on new meaning in this population through intuitive acts of searching for the face of the Other and responding to it. Strikingly, despite major language, psychological and physical barriers, they are still able to see each other and interact in the ethical. Within this population, ethical behavior is not only common,

10:50 AM  
to  
11:35 AM

***KAIM CONTINUED...*** but the norm and expectation. This moves away from the previously held (mis)conceptions of self-centered and narcissistic characteristics attributed to the many people with D.D., especially if it is comorbid with another mental illness.

Casey Commons (5<sup>th</sup> Floor). Break 11:35—11:45.

11:45 AM  
to  
12:30 PM

**11<sup>TH</sup> SESSION, JEFF GRANT: A SONG FOR "MADDIE": EXPLORING PSYCHOTHERAPY AS AN ANTIDOTE TO SYSTEMIC INJUSTICES PERPETUATED BY THE CHILD WELFARE SYSTEM**

In this paper, I explore my recent experience working in therapy with a child client in a psychiatric inpatient institution, and how our emergent therapeutic relationship became a facilitating environment in which the injustices my client suffered at the hands of the institution and the Washington state child welfare system could be acknowledged, understood, and partially healed. My presentation of this case is divided into three sections: 1) an investigation of the systemic forces that brought about my work with this child and the philosophical ideologies that appeared to underlie them, 2) the way in which the evolution of our work over time was affected, both positively and negatively, by the institutional and systemic forces to which we were subject, and 3) how the psychotherapeutic interaction became a containing and healing field for my client from which she drew strength as her systemic environment failed her at the end of our time together. I draw upon the work of Philip Cushman, Emmanuel Levinas and various psychoanalytic theorists to elucidate the theoretical implications of this experience from the perspective of both client and therapist, and draw upon extensive case material to lend ground and body to this effort.

Casey Commons (5<sup>th</sup> Floor). Lunch 12:30—1:30.

12:30 PM  
to  
1:30 PM

**LUNCH**

1:30 PM  
to  
2:15 PM

**12<sup>TH</sup> SESSION, RODRIGO REYES: THE PREVALENCE OF THE OTHER: LATINO PATIENTS IMPROVING IN SPITE OF THERAPY**

In this work I give an account of some reports of "getting better in spite of therapy." To do so, I explore some of my experiences working as a psychotherapist with Latino patients. I focus my exploration mainly on three aspects of these experiences. First, I describe the unwilling participation of these patients in manualized forms of treatment. Second, I give account of the informal interactions that these same patients are part of within the clinic. Third, I explore the difference between my official role within the clinic and the fluidity of my relationship with my clients. Finally, I describe how my relationship with these men and woman is therapeutic insofar as I authentically relate to them.

Casey Commons (5<sup>th</sup> Floor). Break 2:15—2:25.

2:25 PM  
to  
3:10 PM

**13<sup>TH</sup> SESSION, AMY DUNVILLE: CIVILIZATION AND ITS DISCONNECTS: TECHNOLOGY & VULNERABILITY DISCUSSED THROUGH THE PHILOSOPHY OF EMMANUEL LEVINAS**

Technology has us all connected. We are in touch with friends and family from afar and organize and mobilize local groups through our social media pages. Our use of these technological platforms have become a fixture in our cultural dialogue, normalizing our capacity to exist in multiple spaces, between physical and technological or what is referred by some as the "life-mix" (Turkle 2012). What has taken shape by our use of technology and social media is something we as

2:25 PM  
to  
3:10 PM

**DUNVILLE CONTINUED...** clinicians should take seriously. It is not the use of technology alone that is dramatically shifting. Technology has us all connected. We are in touch with friends and family from afar and organize and mobilize local groups through our social media pages. Our use of these technological platforms have become a fixture in our cultural dialogue, normalizing our capacity to exist in multiple spaces, between physical and technological or what is referred by some as the "life-mix" (Turkle 2012). What has taken shape by our use of technology and social media is something we as clinicians should take seriously. It is not the use of technology alone that is dramatically shifting how we experience our subjectivity, but rather a combination of that and something deeply human. I will use my personal experience as well as the philosophy of Emmanuel Levinas as a framework in understanding this deeply human element in the context of technology and social media. In *Totality and Infinity*, Emmanuel Levinas uses the Myth of Gyges to point to the Western Philosophical values of Rationality, which encourages invisibility, non-exposure, and invulnerability. The myth of Gyges is a story of the self rationally constructing its world and making it visible, while remaining invulnerable to the gaze of others--a "myth of the I and interiority, which exist non-recognized" (Levinas 61). In the personal experience I will share I learned that it was not the technology in itself (text messaging and online interaction) that led to such relational pain, but the vulnerability I was able to hide until I was face-to-face with the other who was the object of my desire. As a clinician I wonder how we hold our client's fantasies while they are played out in the contemporary technological landscape that has become our social reality? What is the discrepancy between who we know to be our intimate other and the person we construct through our digital interactions?

Casey Commons (5<sup>th</sup> Floor). Break 3:10—3:20.

3:20 AM  
to  
4:05 PM

#### **14<sup>TH</sup> SESSION, PAUL JOHNSON: FAR AWAY: LEVINAS AND IN-PATIENT TREATMENT**

Levinasian dwelling moves us towards the Other through giving us a space to share, and can be viewed as an event that creates the experience of attunement, allowing us to recognize the call of the Other. This movement towards attunement is not always welcomed, and our experience of dwelling and attempt at hospitality can come to represent hostility to the Other-in-need as our shortcomings and injuries limit our capacity of generosity. The attempt to encounter a shared sense of *home* becomes a persistent struggle working with high-needs patients, and the strong hand of hospitality, which situates scenarios in in-patient treatment, can feel a totalizing fist. The difficulty of working with disturbed patients comes out of the pain that is experienced when a person, especially a child, demonstrates the weakness of my response by responding aggressively to my implicit recollection of hope and safety that they do not share. Their isolated suffering demonstrates my insufficiency of hospitality. It challenges notions of security, control and sense of purpose. How can Levinas help us understand the pain of the Other, not simply as a witness but, through my own mistakes and failures, as one who has caused the pain?

Casey Commons (5<sup>th</sup> Floor).

4:05 AM  
to  
4:15 PM

#### **CONCLUDING REMARKS AND THANK YOU**

### Keynote - Leswin Laubscher, Ph.D. – Associate Professor of Psychology - Duquesne University

Dr. Laubscher, received his Ph.D. from Northwestern University in Evanston, Illinois. He also studied at the University of the Western Cape, South Africa, where he obtained his Masters and Baccalaureate degrees. In addition to clinical experience as a psychologist in both South Africa and the United States, Leswin also counts teaching experience in both countries, most recently at the University of Stellenbosch, where he has been appointed an 'Extraordinary Professor'. Research interests and publications have examined the intersection of culture and identity. Currently, Leswin is one of the principal researchers in an expansive international study that seeks to archive and analyze memories of apartheid experiences. He is also interested in the works of the philosophers Jacques Derrida and Emmanuel Levinas, and the implications of those thinkers' thoughts for psychology. [laubscher@duq.edu](mailto:laubscher@duq.edu)

### George Kunz, Ph.D. – Professor Emeritus – Seattle University

Dr. Kunz is a retired professor emeritus after 41 teaching at Seattle University. He received his Ph.D. from Duquesne in 1975. He has presented many papers at conferences, published several articles mostly on the influence of Emmanuel Levinas in psychology. He gave workshops in Pittsburgh, Canada, South Africa, and Sweden. He published *The Paradox of Power and Weakness: Levinas and an alternative paradigm for psychology* in 1998. He founded the graduate program in Existential-Phenomenological Psychology with others in 1981. He founded in 2003 and has directed the Psychology for the Other Seminar for 11 years. Along with Kevin Krycka and George Sayre he has a manuscript, *Psychotherapy for the Other: Getting Levinas in the room, sitting on a publishers desk*. [gkunz@seattleu.edu](mailto:gkunz@seattleu.edu)

### Lane Gerber, Ph.D. – Professor Emeritus – Seattle University

Dr. Gerber received his Ph.D. from the University of Chicago and his Psychoanalyst diploma from the Northwest Center for Psychoanalysis. He is the founder of the mental health section of the Refugee Clinic at Harborview Hospital and the co-founder of the Psychotherapy Co-operative. He has spent sabbatical time learning with Robert Jay Lifton, MD and working with trauma survivors and healers in Cambodia. He has served as Clinical Faculty at the University of Washington Department of Psychiatry and Behavioral Sciences and is the former Director of the Existential Phenomenological Therapeutic program at SU where he is now a Professor Emeritus continuing to teach graduate clinical psychology courses. He is a Diplomate of the American Board of Professional Psychology and currently works in a private psychotherapy and supervision/consultation practice. Most importantly, he has been married for 50 years to Joanna and has two wonderful children and three adorable grandchildren. [babyfood@uw.edu](mailto:babyfood@uw.edu)

### David R. Harrington, Ph.D. - Dean of Instruction at the Boulder County Campus of Front Range Community College in Longmont, Colorado.

Previously, Dr. Harrington served as Professor of Psychology and Social Sciences and Academic Dean at Sheldon Jackson College in Sitka, Alaska. A Registered Nurse with experience in critical care, emergency, geriatric, and psychiatric nursing, Harrington received an M.A. in psychology from Seattle University and a Ph.D. from Penn State. His doctoral dissertation addressed Levinas and psychology. [david.harrington@frontrange.edu](mailto:david.harrington@frontrange.edu)

### **Claire S. LeBeau, Ph.D. – Adjunct Psychology Faculty – Seattle University**

Claire received her Ph.D. from Duquesne University in May of 2013 and her Master's Degree from Seattle University in 1997. Claire currently teaches graduate and undergraduate courses in Psychology at Seattle University. She currently serves on the Board of Directors for the Psychotherapy Cooperative. She is also a supervisor and Clinical Psychologist in private practice on Capitol Hill in Seattle where she lives with her husband, son, and giant German Shepherd dog named Max. [www.clairesteele.com](http://www.clairesteele.com)

### **David Goodman, Ph.D. - Assistant Professor of Psychology - Lesley University**

David Goodman is an Assistant Professor of Psychology at Lesley University, an Associate at Harvard Medical School/Cambridge Hospital, and a Research Fellow and Supervisor at Boston University. Dr. Goodman has written over a dozen articles on continental philosophy, Jewish thought, social justice, and psychotherapy and his recent book *The Demanded Self: Levinasian Ethics and Identity in Psychology* (Duquesne University Press) considers the intersection of psychology, philosophy, and theology as it pertains to narcissism, ethical phenomenology, and selfhood. His forthcoming co-edited book (with Mark Freeman), *Psychology and the Other: A Dialogue at the Crossroad of an Emerging Field* (Oxford University Press), compiles some of the conversations from the first *Psychology and the Other* conference in 2011. Dr. Goodman also co-directs an interdisciplinary and inter-institutional *Theoretical, Historical, and Philosophical Psychology Research Lab* and works closely with students and colleagues on a variety of topics related to critical psychology, moral developmental theory, intersubjectivity and relational psychoanalysis, hermeneutical and dialogical psychologies, and the interfacing of religious/theological and psychological theories of selfhood. Dr. Goodman is also a licensed clinical psychologist and has a private practice in Cambridge, MA. [goodman.davidm@gmail.com](mailto:goodman.davidm@gmail.com)

### **Shanna Clinton, M.A. - Doctoral Candidate, University of Hawai'i at Mānoa**

Shanna Clinton is a MAP alumnus (2005) who worked in community mental health before pursuing a PhD in medical and psychological anthropology at the University of Hawai'i at Mānoa. She is currently supervising the access team (intake, brief therapy, hospital liaison, etc) at Kitsap Mental Health Services in Bremerton while writing a dissertation about the integration of Hawaiian cultural medicine with American healthcare systems. [shannac@kmhs.org](mailto:shannac@kmhs.org)

### **Joe Butler, M.A. - Seattle University**

Joe Butler, MA, LMHC, a 1994 graduate of the Seattle University MAP program, has a psychotherapy practice in Bellevue, WA and is also a supervising therapist at Wellspring Family Services in Redmond. In the mental health field since 1988, he has experience helping adults, couples, children, and adolescents. Working more intensively with individuals and families in the technology industry over the last decade and a half has offered a unique perspective from which to write and speak on the topic of the intersection between technology, culture, and human relationship. [butler.joseph1@gmail.com](mailto:butler.joseph1@gmail.com)

### Erica S. Freeman - M.A. Candidate (2014) - Seattle University

Erica Schiller Freeman is an intern therapist at Seattle Therapy Alliance, an intern group therapist at The Emily Program for Eating Disorders (Seattle, WA office), and an applied researcher and analyst at New Beginnings – Ending Domestic Violence. She is a master's candidate (2014) and APA Division 32 Student Ambassador in the Existential-Phenomenological Therapeutic Psychology Program at Seattle University. She graduated with her M.A. in history and philosophy of science at the University of Notre Dame after writing her thesis on ethical life, moral psychology, and evolutionary theory. Her clinical interests include feminist-oriented psychotherapy, eating disorders, and embodiment. Her current research interests include history and philosophy of psychology and interdisciplinary conceptual foundations.

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### Adam Pierce, M.A. – Seattle University

Adam Pierce graduated from the Seattle University clinical program in existential-phenomenological psychology in 2010. He currently works as a research coordinator for the Innovative Programs Research Group at the University of Washington where he spends his days talking with active duty soldiers who use alcohol or other drugs. His interests include research ethics, qualitative methods and humanistic clinical approaches to experiences of psychosis. He can be reached via email at [adamrpierce@gmail.com](mailto:adamrpierce@gmail.com).

### Heather McDonald – Psy.D. – Assistant Professor – Lesley University

Dr. Macdonald's clinical work in international and community based settings has led to scholarly research on the interface between culture, social justice, psychobiography and psychotherapy. Her research draws upon a cross-fertilization of ideas and disciplines including cultural phenomenology and theories of embodiment. Her most recent articles that are currently in press include: *Issues of Translation, Mistrust and Co-Collaboration in Therapeutic Assessment* and *Levinas in The Hood: Portable Social Justice*. Both articles consider the danger of imposing overarching psychological universals to specific cultural environments. She is now researching and writing a paper on culture, history, memory and the role of machete in the Rwandan genocide. Dr. Macdonald is also the co-director of Theoretical, Historical, and Philosophical Psychology Research Lab at Lesley University wherein she co-facilitates a team of undergraduate, graduate, and post-graduate researchers in the study of multiple domains of the psychological discipline including (but not limited to) critical psychology, moral developmental theory, intersubjectivity and relational psychoanalysis, hermeneutical and dialogical psychologies, and the interfacing of religious/theological and psychological theories of selfhood.

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### Kristene Kaim, M.A. – Seattle University

Kristene studied at the American University of Paris earning a B.A. in Psychology. She has worked and volunteered at the Schizophrenia Research Foundation in Chennai, India, while conducting group therapy and individual consultation under the supervision of Dr. Tharoor. She has also volunteered with the Refugee Women's Alliance. She earned a Master's degree at Seattle University in Existential Phenomenological Psychology in 2013. Her special interests include cross-cultural issues and the impact of human trafficking on the people being trafficked. She is currently writing on the psychological shifts in self-perception after being trafficked. [kaim.kristene@gmail.com](mailto:kaim.kristene@gmail.com)

### **Jeff Grant, M.A., L.M.H.C.A. – Doctoral Candidate - Pacifica Graduate Institute**

MAP alumnus 2012, Seattle University. I am currently a Child/Family Therapist at Ryther, providing psychotherapeutic services, case management and treatment planning for emotionally and behaviorally disturbed children ages 7-18 on an outpatient basis. I also maintain a modest psychotherapeutic practice at Seattle Healthy Mind ([Seattlehealthymind.com](http://Seattlehealthymind.com)), where I provide existential and psychodynamic treatment for adults and children. Additionally, I am a practicum-level doctoral intern at Fairfax Hospital (Kirkland, WA), where I conduct intake and psychological assessment batteries with the inpatient adult population. This practicum is meant to fulfill part of the clinical requirements for the Clinical Psychology PhD I am pursuing through Pacifica Graduate Institute (Santa Barbara, CA), where I am a second year doctoral candidate.

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### **Rodrigo Reyes, M.A., L.M.H.C.A. – Doctoral Candidate – Pacifica Graduate Institute**

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### **Amy Dunville - M.A. Candidate (2014) - Seattle University**

Amy Dunville graduated with a B.S in sociology and psychology from Grand Valley State University (Allendale, MI) in 2010. She is currently in her final year of the MAP program and an intern therapist at Seattle Counseling Service. [dunville@seattleu.edu](mailto:dunville@seattleu.edu)

### **Paul Johnson - M.A. Candidate (2014) - Seattle University**

Paul received his Bachelors of Arts in Psychology from the University of New Hampshire in 2008. The following year Paul worked as a Teachers-Aide/Primary Care Giver at the Odyssey House and Recovery School, an education and treatment facility for teenagers. Prior to transitioning to Seattle, Paul worked for two years as a Family Outreach Specialist through Seacoast Mental Health Center in Exeter, New Hampshire. While in Seattle Paul has worked at Ryther Child Center as a behavioral specialist, providing a sub-acute population with in-patient services. Paul continues to work part-time at Ryther while studying at Seattle University and completing his practicum at Sound Mental Health in the Child and Family Service's metro office. [Johns220@seattleu.edu](mailto:Johns220@seattleu.edu)

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**THANK YOU TO THE 2013 SEMINAR COMMITTEE STUDENT MEMBERS:**

AMY DUNVILLE, ERICA FREEMAN, LAUREN GUY, EVONNE NOBLE & BRITTANY SEABURY

**AND THE COMMITTEE FACULTY DIRECTORS:**

DR. CLAIRE LEBEAU AND DR. GEORGE KUNZ

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