



ASSOCIATION FOR WOMEN IN PSYCHOLOGY

A Feminist Voice Since 1969



Newsletter Highlights

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Notes from the Incoming and Outgoing Members of the Implementation Collective (Imps)

Recorder/Correspondent

outgoing

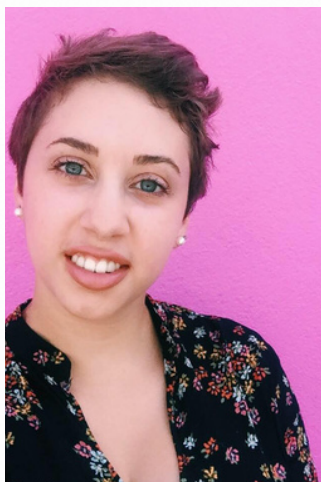
Celina D. Whitmore (She/Her)

"When I began my journey as the Recorder/Correspondent IMP I had no idea what to expect. I began with an open mind and open heart as I learned how to manage the backend of our website at my kitchen table. I continued to learn how to send out messages to all of our members, create graphics on Canva, and support the IMPs and our members in my role. I am so grateful that my first leadership position within a national organization was with AWP. Over my three years I am proud to say that I have witnessed the growth and expansion of our organization. I hope that AWP continues to be inviting to all and provides support, encouragement, and a home to our increasingly diverse members.

Lastly, I hope that AWP continues to be a place full of unique opportunities and growth like it has been for me. Thank you so much!"



incoming



Rachel L. Dyer

Rachel L. Dyer (she/her/hers) is a queer, white, cisgender woman from Wisconsin whose path in life is significantly guided by her experience having an abortion when she was a teenager. When she is not working, Rachel can be found hiking with her mom, playing video games with her brother, and trying out new foods and restaurants with her husband. Currently, Rachel is a Ph.D. candidate in Counseling Psychology at the University of Wisconsin-Madison. Across research, practice, and activism, her primary aim is to examine and intervene on how dominant sociocultural narratives impact pregnancy and family-building desires, decisions, and experiences. Rachel utilizes both qualitative and quantitative research approaches to examine: 1) the emotional and psychological experiences of people engaged in family-building and prevention processes, and 2) the impact of others' perceptions of pregnancy or family-building decisions, particularly

how their perceptions may impact their ability to provide effective socioemotional support. In addition to her work with AWP, Rachel is the Board of Directors Chair for Exhale Pro-Voice – an international, non-profit organization that provides nonjudgmental and abortion-positive after-abortion emotional support via textline, and trains medical and mental health providers to better support the emotional wellbeing of people after their abortions. Rachel's work and voice has been featured in academic journals; including *American Psychologist*; popular press articles in Ms. Magazine and Medium; podcasts across both the U.S. and Canada; and a Brooklyn art gallery. Rachel is optimistic about the future of AWP and it's ability to meet the needs of all feminist psychologists, students, and allied feminist professionals and community leaders.

Notes from the Incoming and Outgoing Members of the Implementation Collective (Imps)

Staffer

outgoing

Tangela (Tangi) Roberts

I respectfully resign my position as AWP staffer. I aim to assist the remaining Implementation Collective members to identify a new AWP staffer who has: (1) ideals and politics that are more closely aligned with the history and current direction of AWP; and (2) a stronger investment in the future of AWP.



Joining the AWP Implementation Collective



If you're interested in joining the AWP implementation collective as a Staffer, we would love to hear from you! All are welcome regardless of age, career stage, or experience.

Email our CoCo at t.oshaughnessy@gmail.com

Christine Ladd Franklin Award Announcement



Cara Herbitter & Nic Johnson

AWP was pleased to present the 2022 Christine Ladd-Franklin (1847-1930) award for exemplary service to the organization to Queercus Co-Coordinator **Nic Johnson** and **Cara Herbitter** at our conference in Chicago. This team that has been working together to help AWP keep trying to realize its vision of being committed to a just and inclusive world without sexism and oppression, one that supports the psychological development and well-being of all people.

In their work together, they help create welcoming spaces and build intentional community that is caring, supportive, and allows AWP members to be fully seen. Nic Johnson began serving in this current role as a caucus coordinator in 2016 and worked to put on multiple events at every conference to bring together members with a shared interest in bisexuality and sexual diversity. In response to awareness that there were not enough spaces within the organization that also welcomed gender diversity, they helped to bring about a change in focus for the caucus. After this change was made in 2019, they Cara Herbitter joined as caucus co-coordinator with an emphasis on gender diversity and together these two have helped to create spaces that are welcoming and affirming while also encouraging the Implementation Collective and all AWP members to consider how we can work to truly practice intersectional feminism with our actions and our words. Most recently, they have contributed to creating resource lists and conference programming to help AWP members challenge and unlearn cis-sexism and transphobia as well as healing spaces for members with trans and non-binary identities to come together and find mutual support. They continue to host community dinners and the annual coming out ceremony that many members point to as one of the most impactful parts of their experience in AWP. We are very grateful for Nic and Cara's dedicated service to AWP and for their ongoing commitment to the organization.

2022 Christine Blasey Ford WOMAN of COURAGE Award



AWP is pleased to announce that Melinda Garcia, Ph.D., has been selected as the 2022 Christine Blasey Ford Woman of Courage. This award celebrates “feminist leaders who have demonstrated courage by standing up and speaking truth to power, in order to take action against injustice, discrimination, or harm.”

Melinda, a clinical and community psychologist based in Albuquerque, NM, has served BIPOC clients since the 1970s, including starting essential programs and providing clinical supervision and consultation to schools and community health centers on both coasts, tribal reservations and pueblos. Her funded research and projects, and her extensive publications and presentations, have addressed cultural factors and social disparities in suicide, substance abuse, health and nutrition, and mental health issues among American Indian and Latinx youth and adults.

Melinda is also the immediate Past President of Section 6, Native American, Alaska Native & Indigenous Women, of the Society for Women in Psychology (SPW). She has been recognized by APA Divisions 18, 35, and 45 for her distinguished service, including SPW’s Sweetgrass Award for women Elders. She was the lead author of the *Society of Indian Psychologists Commentary on the Ethical Principles of Psychologists and Code of Conduct*, a report that led APA to revise the current Code of Ethics (in process) and give a Presidential Citation to the Society for Indian Psychologists, naming her specifically for significant work in ethics.

2022 Christine Blasey Ford WOMAN of COURAGE Award

Melinda Garcia, Ph.D.

In nominating her, Leilani Crane stated: “Melinda forced a reckoning with APA Board of Directors and Council when she stood up for BIPOC in NAMING the systemic racism in APA, [pointing to] inaccuracies and racist tropes in the ‘ethnography of APA Council,’ [written] by a white male ethnographer. She provided a platform for many of us BIPOC reps to give voice to the ways in which APA and Council have marginalized, bulldozed, and dismissed our concerns and the concerns of those we serve. As one Black council member stated, ‘All of us in this room have doctorates. We should know better. We DO know better.’ I know that Melinda has been recognized for many things, but for this act of courage, she is my hero.”

This act led to a year-long analysis of systematic racism within APA, led by the Ethnic Psychology Associations with participation of every Council member who wanted to help. This was the first and only grass-roots task force that Council has ever had. The report led directly to APA finally hiring a Chief Diversity Officer and later to the APA Apology for Systemic Racism.

In accepting the award, Melinda shared her wisdom: “I am overwhelmed and deeply honored by even being considered for this award! At the same time, I hope that my sister psychologists embrace the concept of courage and courageous action. There is a great deal of professional and societal pressure for us to be well behaved at the same time that our training equips us to recognize hypocrisy in the systems around us. Combining our perceptions with strategic action (not just small steps) can allow us to speak truth to power as well as to subvert practices that we may think we do not have the power to change. As women, we naturally “tend and befriend” in critical times. I would not have done what I did without women supporting me. I had to ask first. But they said yes with no hesitation.”

Melinda Garcia is our hero too. And if you think her achievements couldn’t get sweeter, she has won multiple blue ribbons at the New Mexico State Fair for baking such delights as her Rosemary Piñon Ice Box Cookies!



Danger Ahead for Women & Girls

Joan Chrisler and Mary Hayden

These are dangerous times for us all, but especially for women. As a nation we are at a critical point in the ongoing struggle to preserve reproductive choice. In 2021 over 100 bills restricting abortion passed at the state level. Roe v. Wade was overturned this month by the Supreme Court, and about half of the states will probably ban most or all abortions. "Trigger Bans" in 10 states lie in wait. Such bans will make abortion a felony for anyone seeking the procedure, anyone aiding in the search, or any health provider performing the procedure. Such laws may result in prison times from 2-20 years or fines that range from \$4,000 - \$10,000. These policies silence and intimidate all women and especially endanger those in racially and economically marginalized communities.



In the face of this stark reality, we, the members of the Activism and Older Women's Caucuses, wish to highlight the following excerpt from the 2019 press release (still available on the AWP website under News and Musings), which focuses specifically on the psychological damage that all girls and women suffer when such draconian laws are enacted.

These laws are damaging to the emotional health of girls and women in a number of important ways:

1. *Growing girls learn that in crucial, life-altering ways, the government has more control over their bodies than they do. This is important for many reasons, one of which is that a sense of control has been shown repeatedly in psychological research to be important to mental health and well-being. Rape and incest are examples of extreme loss of control, and at least in some cases, making the decision to have an abortion after rape and incest are important parts of healing, but the new Alabama law prohibits that;*
2. *Women, who already have fewer legal rights than men under the U.S. Constitution, are experiencing shock and fear as they see government entities with all their power take away some of the most important rights they do have. In the decades since the Roe v. Wade decision in 1972, most women have been able to make decisions about whether and when to give birth, and they have felt secure in their right to privacy. These new laws substitute the opinion of state legislatures over the opinions of women and their doctors, and they suggest that women are incapable of making ethical decisions based on their own health and circumstances; and*
3. *Accompanying these reactionary attempts to challenge reproductive rights are moralistic fervor and the blaming and shaming of girls and women who choose to use birth control measures or who choose to have abortions. This causes fear, self-doubt, low self-confidence, feelings of being unsafe, and beliefs that others consider them incompetent to make major decisions about their lives and undeserving of reproductive rights.*
4. *When reproductive rights are restricted, higher-income women find it easier than lower-income women to purchase or travel to seek the health care they want and need, and the physical and mental health of the latter will suffer.*

Women's rights are human rights, and human rights are essential to mental health and well-being.

We urge you to use the information here in letters to the editor of your local newspaper and in social media posts as a supplement to the excellent action suggestions provided in the Division 17 statement you recently received from the Implementation Collective.

This is not the time for silence!

Introduction of Florence Denmark Distinguishing Mentoring Award



The Florence Denmark Distinguished Mentoring Award has been created to honor Florence's work as a selfless mentor of women around the world. Since 2004, we have honored many feminist mentors. To remind you, these are *Kat Quina, Joan Chrisler, Angela Gillem, Maureen McHugh, Niva Piran, Sue Morrow, Ann Fischer, Bonnie Moradi, Glenda Russell, Irene Frieze, Kathryn Norsworthy, Alexandra Rutherford, Donna Hawxhurst, Lisa Cosgrove, Alyssa Zucker, Kate Richmond* and *Mala Matacin*. Thank you to all for continuing to mentor your students, befriend your colleagues, and inspire the feminist psychology work that is central to our Association.

This annual award is presented to a feminist leader who continues in Florence's foot steps in providing mentorship and inspiration to all women. Maram Hallak (who joins us virtually) and I are honored to describe this year's award winner, and present the \$250 award.



Introduction of Kathy McCloskey as recipient of the Florence Denmark Distinguished Mentoring Award

"Academia is often described as an ivory tower, myopic and inaccessible. This mentor has been like a light house, making it a place where I am not only seen but heard." This mentor is known for her pedagogical practice of leading "the class through a feminist and diverse lens that encouraged respect, openness, and honesty such that, each week, myself and peers felt safe to disclose information about our "isms" and how they have impacted each of us."

This mentor "recognizes the power and privileges that she possesses. She also realizes that parts of her power may make students feel less comfortable in sharing some of their experiences. She continues to explore her own biases, assumptions, blind spots and growth areas." "She was willing to admit when she was wrong, listen to my opinions, and even ask for feedback on her performance. In the classroom, she had so much energy and awareness of student needs that it would have been impossible to walk away without learning something new about the topic and about yourself every time."

Introduction of Kathy McCloskey as recipient of the Florence Denmark Distinguished Mentoring Award

In addition to impactful classroom instruction, this mentor's approach to clinical training is a significant influence on the lives of her students. This mentor "helped to foster our clinical strengths while continuing to empower us by highlighting our innate skills and intuitions." She "instills the importance of practitioners' critical awareness of their own intersecting identities that are replicated in social and professional spaces." She demonstrated that "it is too easy to involuntarily fall into old, ineffective ways of thinking about the world instead of taking a step back from yourself and making a defined and deliberate effort to enter into the client's worldview." "It is important for those involved in the training of clinical psychologists to model these behaviors and reinforce their importance in both academic and clinical practice realms, which this mentor undoubtedly embodies." One student indicated "I'll never forget her explaining how to be empathetic in my work with clients who are violent while simultaneously holding them responsible for their behavior. I learned from her ways to handle some of the terrible things I learned about violence and injustice in the world."

In addition to impactful classroom instruction, this mentor's approach to clinical training is a significant influence on the lives of her students. This mentor "helped to foster our clinical strengths while continuing to empower us by highlighting our innate skills and intuitions." She "instills the importance of practitioners' critical awareness of their own intersecting identities that are replicated in social and professional spaces." She demonstrated that "it is too easy to involuntarily fall into old, ineffective ways of thinking about the world instead of taking a step back from yourself and making a defined and deliberate effort to enter into the client's worldview." "It is important for those involved in the training of clinical psychologists to model these behaviors and reinforce their importance in both academic and clinical practice realms, which this mentor undoubtedly embodies."

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This mentor is also known as an advocate within and beyond the academic program. This mentor "recognizes she holds the power as a tenured faculty member, and uses this to be a voice for students, especially marginalized populations and underrepresented identity groups who may not otherwise be heard." Several mentees described seeking out this mentor at times that were difficult for them professionally and personally, and finding in her a ready ally. She modeled an approach to conflict by teaching one student who encountered bias "be angry if you must, grow from this experience, do not lose yourself, and choose your battles wisely. To fight for what you believe in you have to balance pushing systemic boundaries and playing by the rules, and you must always do it with humbleness, integrity, and respect. This conversation was a turning point in my life as a student and as a woman."

Mentees report that "although I lacked confidence in my abilities and skills during my academic career, this mentor saw something in me I did not think existed. She highlighted and fostered my strengths and offered me her hand as I walked toward these unimagined goals." She has "taught her students that social justice is embedded in everything we do as psychologists, and she has modeled this in all aspects by continuously recognizing patterns of oppression and challenging them." For a mentor who, according to her students and former students "has mentored as if her career depended on it," we present AWP's 18th annual Florence Denmark Distinguished Mentoring Award to Kathy McCloskey!

COCO'S CORNER



It has taken me longer than usual to write the co-co's corner this time around for many reasons. So much has happened in my own life and in AWP since my last writing, and it's been a challenge for me to consider what would be best for me to share here with you all. I want to start with another hearty thank you to Chris Smith, Claudia Pitts and the Chicago conference collective who worked tirelessly to put on our first in-person conference since the pandemic started. What a challenging journey they navigated to create that space. I've heard from many members over the last few months that it feels like AWP is at a critical juncture. I've heard many stories of pain, grief, anger, and frustration, as well as stories of hope and courage. In speaking with past co-co's, I hear that this is not uncommon, but it does feel like an important time of change and I'm hoping our organization is on a path towards more understanding, connection, and inclusion. Change is always challenging, and that challenge can be painful. The business meeting at the conference this year was heavy and intense and some people walked away questioning whether they could remain in this organization that they cherish given the conflicts that were discussed.

Since then, a very valued and important member of the implementation collective has resigned partly because they did not feel that they could actively recruit people into service for the organization at this time.

My hope is that we can take steps as an organization that will bring us to a place where this is no longer how AWP is experienced. Later this month, there will be a vote by the membership for the Gender Inclusivity imp position. There are several pieces in this newsletter sharing feelings related to why this is an important step forward for the organization. I hope that you take the time to read them and take in what the author's are sharing with you. For me, personally, I view the Gender Inclusivity position as one of many steps that are important for us to take, using the model provided to us by our fearless Women of Color caucus and coordinator positions, to help bridge some of these divides that have surfaced within AWP. We are also working to explore ways that we can bring more transformative justice principles into the organization so that we can have more effective ways to allow members to engage with each other when there are conflicts.

I've been meditating a lot on grief and loss over the last few months. I have witnessed a lot of grief and concern from longer-term members that the AWP they know and love is going away. As we were gathering for the conference in March, the universe decided to give me another crash course in unexpected and complicated grief as I learned that my father was actively dying from COVID-19. He ultimately passed away two days after our AWP conference and I have navigated the heavy feelings related to loss. I've also thought a lot about the growth that can come from moving through feelings of grief and being open to what can come next. I hope that together, AWP can take in the feedback that we have received and come together as a community that holds many feminisms. I am so grateful for the work of everyone who continues to give to AWP as we work during these challenging times. I hope that we continue to listen and engage with each other as we change and grow.

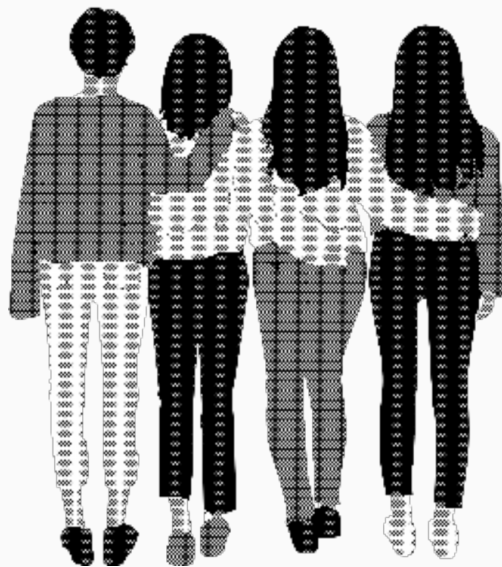
In Solidarity,
Tiffany O'Shaughnessy
Collective Coordinator

Membership Report

Happy Summer!

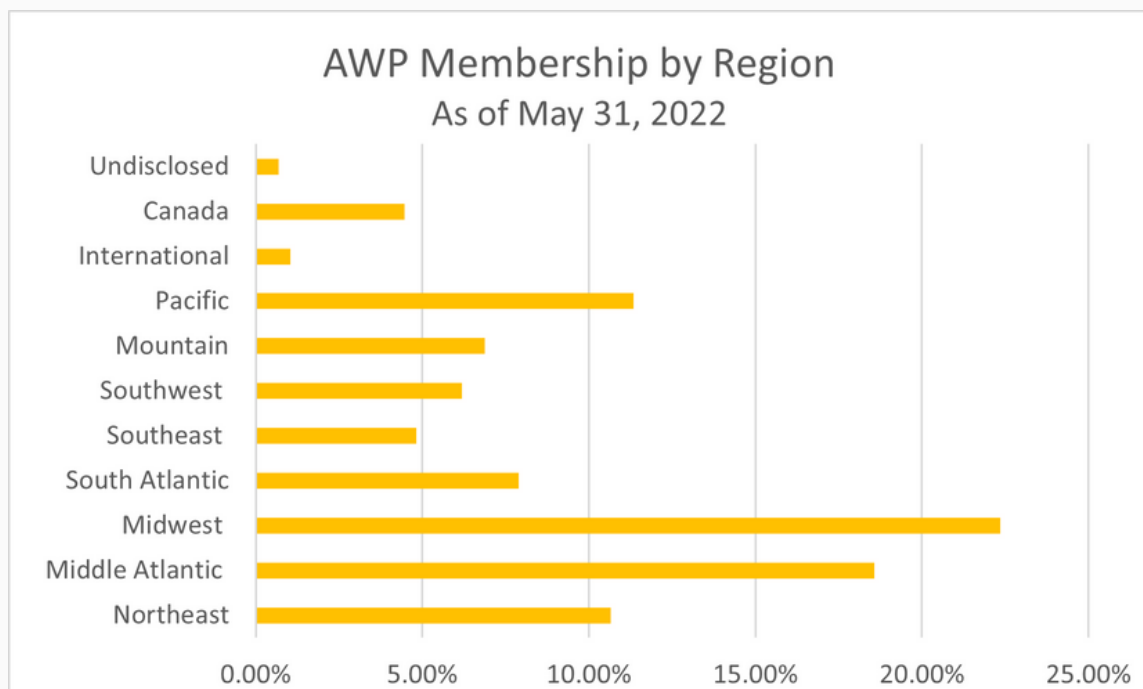
I hope that this newsletter finds you all soaking up some sunshine if you're able, and pursuing both rest and joy.

Currently, we have 291 active members! 153 of our members are students; 39 are early career professionals, and 95 are mid-late career professionals. We are so excited to continue to grow our membership and support more feminist psychologists in their personal and professional journeys.



Take good care,

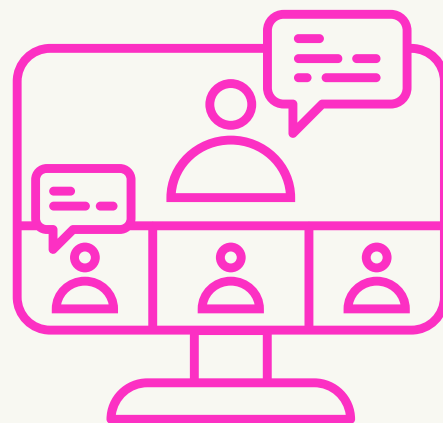
shola (Membership Coordinator)



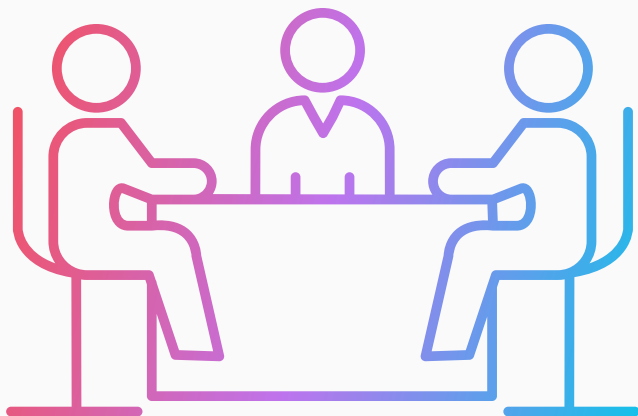
Conferences Report by Sharon Lamb

Atlanta & Beyond

The planning for **AWP 2023 in ATLANTA** is underway with a theme of Engaging Transformative Justice as Feminist Praxis and hosted by shola shodiya-zeumault. Keynote speakers will be announced at a later date and as always, presentations and posters on a variety of feminist topics are additionally welcome. The call for papers will be out early September.



We are looking for a few energetic individuals to plan our **2024 AWP March** conference! The Implementation Collective would be very supportive of an ONLINE conference given the success of our 2021 online conference. If this is at all of interest to you, please get in touch with Conferences Liaison sharon.lamb@umb.edu who can let you know about other members who might be available to co-host with you. We have individuals with experience in running an online conference and feel we can do that well if that is our choice.



The **2025 conference will be in Albuquerque, New Mexico.** Alicia Trotman, our newsletter editor, is the contact person for the group planning 2025.



THE ASSOCIATION FOR WOMEN IN PSYCHOLOGY

Insuring AWP's Future: The Vitamin F Fund

Think about what AWP has meant to you: an intersectional feminist organization challenging the dominant discourses that marginalize and oppress; a forum for presenting and learning cutting-edge research, theory, and practice; a place for new feminists to grow with mentorship and sponsorship; opportunities for leadership at all stages of life; a community of friends and colleagues that we call family. Why do you love AWP?



AWP has established the Vitamin F Fund, coordinated by a Financial Sustainability subcommittee of the Fundraising Committee. This committee will seek new sources of income and invest them strategically in socially responsible funds. In honor of our first year, our fundraising target is "\$21,000 in 2021": with the reduced expenses of the 2021 conference, you can help us kickstart this effort and feel some of that Vitamin F energy!

Click on the "Donate" button and indicate "Vitamin F Fund," or follow instructions for donating by check. To learn more, contact Karol Dean at karol.e.dean@gmail.com.

**A W P
would
like
to
hear
from
you!**

We would love to hear from members about ideas, thoughts, and feedback on what we do and how we can support and change this organization for better. Please contact us via email (all of our email contacts are on the very last page of this newsletter). Also, if you have any short pieces you would like to share with membership, please contact Alicia Trotman at awp.newsletter@gmail.com



AWP Facebook page:
<https://www.facebook.com/groups/29473119739/>



Our AWP Website
<https://www.awpsych.org/>

Between Two Caucuses

By Sharon Lamb

As an “older woman” on the older women’s caucus email discussions, and also a member of the Gender Inclusivity ad hoc committee formed by the IMPS (Implementation Committee) of AWP I find myself in the middle of two worlds. While my political and philosophical perspective aligns with the GI people, my white hair and background align with the OWC. How did I come to be an OW with such mismatched views? Many of the OW taught Psychology of Women, Gender Issues in Psychology, and courses like these to undergraduates for years, as I did. Many directed Women’s or Gender Studies programs, as I did. Many were much more politically active than I ever was, marching, leafletting, sitting in, and standing up for women’s and LGBT rights, including the T, before additional alphabet and symbols were added. So, to borrow more alphabet, WTF is happening now? And why am I so at odds with my “peer” group?

Inclusion. In the beginning, I think it was simply about inclusion. Like any good liberal, I was pro-inclusion, any inclusion. My co-teacher, in the Gender/Women’s studies course at Haverford College I taught in the 80s, Raji Mohan, had a good metaphor for inclusion. I don’t know where she got it from. She started our class by saying think of a house. There are two ways to invite someone new and different to live with you. The first is to welcome them, and show them their room, and tell them what time supper is. The house is the same. They have their room in it. The second way is to welcome them, show them around, and let them know that once they have lived in it a while, they may need to make some changes, and that you realize your house might have to change. A wall might have to come down. A bedroom might need to be changed to a kitchen. In fact, there may no longer be a need for a kitchen, or walls. You let them know that inviting them means there may be changes and accommodations that you don’t anticipate, but that that’s what sharing this house will mean. I hope I have done Raji’s metaphor justice. I hope you get the meaning. We then went on to discuss with our students “the master’s tools will never dismantle the master’s house” and what that might mean for the house we would be building together in that class. That was my thinking about inclusion.

Truth. Then I started thinking more about essentialism. Coming from a Human Development doctoral program where sociology and anthropology informed psychology, I was taught that knowledge was situated and contextual, and taught to understand that simple concepts even like “self” or “I” were non-existent in some cultures which produced different ways of thinking, seeing, and being in the world. I brought this perspective into my teaching and research. I tried to undermine gender essentialism, anything that reduced women and girls to biology or stereotypes and that dichotomized female and male. Even as other researchers romanticized “embodiment,” a concept I was drawn to, I pulled away from it to analyze the language of embodiment, and what kinds of ideologies and power the discourse of “listening to the body” may be supporting. As I more fully became a researcher who embraced discourse analysis, I couldn’t stop reading discourses everywhere. Even in my practice, when using ideas of “authenticity” and “true self” as a psychotherapist, I do so with the awareness that ideologies of authenticity might support oppressive practices and undermine notions of multiple selves and flexibility. I don’t believe in truth, or that truth is knowable.

Between Two Caucuses

By Sharon Lamb

And as Sandra Harding said, all knowledge is “interested.” So, it is very important to understand where one is getting one’s knowledge.

Like many OW’s, I know what I know. But I don’t know what I don’t know so I’ve been doing some reading. I have found most of the reading on transgender politics or identity that comes out of psychology repetitive and simplistic, so much so that I can’t bear being talked down to a second longer. And although I like storytelling, public stories follow a certain predictable genre such that the particularities begin to not make a difference. I understand that when you’ve been made to feel invisible, the sheer number of stories you hear can validate and nurture. But the same story repeated with a different trauma to bear witness to and a different moment of enlightenment isn’t for me.

I like theory, so I asked a sociologist colleague for readings and they gave me the <https://s4tj.com/s4tj-syllabus/> compiled by Sociologists for Trans Justice. And although once again, there were more trans 101 directions on pronouns and stories about injustices than I would have liked, I am finding some gems. The Stanford Encyclopedia of Philosophy has a wonderful article with important history in it: <https://plato.stanford.edu/entries/feminism-trans/> There is also an essay from the Transadvocate on the politics of calling someone a TERF; Is it a slur? Who made it a slur? And why? https://www.transadvocate.com/are-misogynist-homophobe-terf-slurs_n_20729.htm (Who would have known our post-conference blow-up had such an interesting history!) And I was brought back to two pieces I actually had taught, way back when, Anzaldúa’s “Borderlands/La Frontera: The New Mestiza” and Donna Haraway’s “A Cyborg Manifesto.” These identities proposed and described in the past are now fully here and I surprisingly find them relevant to the borderland on which I stand at AWP.

At our recent AWP business meeting I made a plea to the anti-inclusion individuals whose over-the-top reaction to the motion to include a Gender Inclusion Imp on the steering committee was alarming and confusing. I asked, weren’t these women the same ones who, like me, wanted to undo the binary? Who wanted our students to see gender as a construction? Who wanted young people not to be tied to the stereotypes relating to gender? Well, these former students have followed our lead. They have undone the gender binary, AND, perhaps surprisingly, they have undone the sex/gender binary. There are more categories of identities and positions than we ever could have imagined (some supporting a narrative of true self and some supporting a cyborgian piece-it-together-oneself kind of identity). Some new identities carry the scent of patriarchy for some of the OWs I can see, but as Judith Butler argued, that which works to undermine power can at the same time reinstate it and vice versa. This is a problem to be solved together. But in working together, our house, the AWP house, might have to change to accommodate people with new identities, and new ideologies. Some walls will definitely be torn down. A kitchen might become a bedroom. There might need to be additions built and new rooms invented and named. But I am honored they want to live together with me and other long-standing members of AWP and grateful they see a home in the feminism that we helped build.

"Free to Be You and Me"

By Cheryl O'Toole

I'm a life-long feminist. My mother subscribed to Psychology Today and Ms. Magazine when I was growing up – my fate was sealed. I collated politically progressive newsletters for my mom as soon as I was tall enough to reach the table. Growing up in the 1970s, Free to Be You and Me was the soundtrack of my childhood. I learned that mommies could be ranchers or poetry makers, and William could play with dolls. I understood gender to be socially constructed, and imagined a broad range of ways I could experience and express my womanness. I came out in the late 80s into a vibrant political and lesbian community and discovered women-only potlucks, womyn's music, and lesbian separatist readings. My horizons were broadened and I was nourished by the female energy around me.

I started my career after social work graduate school in what I called "women's services" – domestic violence shelters, rape crisis centers, and abortion services. All my coworkers were women- and while this didn't offer the utopia I had imagined, I appreciated the commitment and passion of those around me – and how it felt to work for the common goal of empowering all women. Friends of mine who also worked in domestic and sexual violence went to the Michigan Womyn's Music Festival every year, and they told me about the controversy about trans women attending the festival. They expressed concerns about women who survived sexual violence being triggered by people who might have penises, and not feeling safe. I'm embarrassed to say I don't think I thought about it much, and didn't formulate an opinion at the time.

After ten years as a social worker, I returned to graduate school to get my doctorate in psychology.

I was deep in identity exploration, and first trained at a Jewish social service agency (where I practically introduced myself with "Yes, I'm Jewish even though my last name is O'Toole) and then at an LGBTQ health center. This was in the early 2000s, and one of the first things I was trained to do at the LGBTQ health center was how to conduct "hormone assessments." Anyone wanting gender affirming hormones needed to meet with a counselor in order to show they had long-standing gender dysphoria and were mentally capable of providing informed consent. The center was the go-to place in the city for folks to start hormones – and its sliding scale made the services accessible to many people. Accessibility was actively discussed among the staff who were uncomfortable with the gatekeeping. Indeed, the center changed this requirement shortly after I left. After 10 years working at Planned Parenthood, gatekeeping was not unfamiliar to me. I was used to seeing teenagers come to my clinic for abortion services from neighboring states that had parental notification and consent requirements; needless to say, the abortion laws in neighboring states have only become more restrictive since then.

Despite my college minor in Women's Studies and being immersed professionally and politically in gender-based and LGBTQ issues, I didn't have a very nuanced understanding of gender until I started working at the LGBTQ health center. While I certainly received a good deal of training about gender expansiveness, it was my clients who taught me about their lives as transgender people. Again, my horizons were broadened as I learned about the dismissiveness, discrimination, violence, misunderstanding, community, playfulness, freedom, and love that my clients experienced.



"Free to Be You and Me"

By Cheryl O'Toole

I completed my predoctoral internship at a college counseling center, and worked in college counseling for the next ten years. I was typically the token queer therapist, and received most of the referrals for LGBTQ clients. Because most of the staff hadn't worked with any or many folks who identified as transgender, the majority of the trans students were referred to me as well. As the accidental "referral" on various staffs, I read everything I could and went to as many trainings as I could find – which allowed me to meet and get to know transgender clinicians. Then I began to meet more clients who weren't wanting to transition from gender A to gender B, and were living for now or forever somewhere along the gender continuum. While I'd long been comfortable thinking about sexuality along a continuum, and had educated my clients questioning their sexuality about this notion – I hadn't previously thought about gender this way.

I initially stumbled a lot with pronouns. It felt like nails on a chalkboard to hear "they" as a singular pronoun – even when it was pointed out to me that we commonly use "they" in that way (Wikipedia uses the examples "Someone left their umbrella in the office. Could you please let them know where they can get it."). I forced myself to go out of my way to use my clients' pronouns in sessions, I reconfigured sentences in my progress notes to be sure to include their pronouns, and I gently corrected staff when they misgendered clients. After working with many many transgender and non-binary clients over the years, "they" no longer sounds odd to me – what do you know, it just took practice.

I misstep a lot. I've misgendered some clients (most egregiously at the ER when one client was in crisis) and then I've acknowledged my mistakes. Only recently did I question including "women's issues" as a specialty on my Psychology Today profile (what did that even mean?!).

I think part of my challenge in understanding gender expansiveness has come from always very comfortably embodying the gender I was assigned at birth – while I have complicated relationships with many of my identities, identifying as a woman has never been fraught for me. It took me time to realize how much of a privilege this is. Just because I have a warm and positive relationship with being labeled a woman doesn't mean gender needs to be binary – part of accepting gender on a continuum is allowing people like me to comfortably settle on an extreme pole.

Similarly, I have an uncomplicated relationship with my feminist identity. For me, feminism has been about questioning patriarchal forces in society and allowing people the choice to be who they are without restrictions. Exclusivity does not fit with this. If feminism is about empowerment and freedom and choice, how can it be exclusionary? While I was nourished by my experiences in woman-only spaces, they only benefitted cisgender women. I was ignorant of who wasn't being invited to the potlucks. I have been quick to embrace intersectional feminism despite being socialized as a white woman in second wave feminism – and just as I need to continually examine and confront my racism, classism, ableism, xenophobia, internalized sexism, and internalized homophobia, it is my responsibility, particularly as a clinician, to always examine and confront my cissexism.

This is a journey. Part of what I like about being a psychologist is that I am always learning and never get bored. I love having a practice where I get to work with a very diverse group of clients, many of whom are trans or non-binary – I feel deeply honored to be in connection with such an amazing group of humans. In the spring, I attended the AWP conference for the first time in over 15 years. I found the experience energizing, stimulating...and disheartening. This was my introduction to tensions around gender inclusion in the organization. It is my sincere hope that those of us who identify as cisgender will continue to educate ourselves, challenge cissexism, and embrace and welcome the diversity of feminist psychologists into our organization.

Caucus Reports

AWP Activism Caucus Report 2021-2022

Joan C. Chrisler ~ Coordinator

FEBRUARY 2021

- Discussed how the proposed new IMP position of “Outreach Coordinator” would impact and/or overlap with our activities. Some members agreed to participate in the AWP Ideas Forum organized by Clare Mehta to represent our views.
- Karol Dean consulted us on the development of AWP’s Vitamin F Fund.

MARCH 2021

- Signed as individuals a petition in support of Jennifer Freyd’s lawsuit against the University of Oregon.

MAY 2021

- Joined the ERA Coalition. Mala Matacin and Colleen McDaniel volunteered to represent our group.
- Circulated a call from Julie Ancis to form a coalition of psychologists dedicated to combatting anti-Semitism. Some members of our group joined the coalition.

JULY 2021

- Circulated a call to action regarding the VOCA Fix Act to restore funding for services to victims of crime. Some of our members contacted their US senators; others participated in a tweet storm.
- Mourned the loss of Paula Caplan, our Caucus co-founder. I contacted Alex Rutherford, the Obituary Editor for the American Psychologist, and offered to write about Paula. Alex accepted my offer; the obituary is in press.

AUGUST 2021

- Circulated information about the V-Day/One Billion Rising action for the women of Afghanistan. We joined the coalition, and some of our members were active participants.

SEPTEMBER 2021

- Circulated information about three individual activities regarding reproductive justice: 1) a call from Texas feminists asking for letters to corporate CEOs who gave political donations to state legislators who voted for the anti-abortion law; 2) Division 35’s town hall on sharing reproductive justice resources for teaching and practice; 3) the Women’s March in Washington, DC (and local communities). Some members of our group participated in one or more of these.

JANUARY 2022

- Circulated call for action (virtual rally + tweet storm) for the reauthorization of the Violence Against Women Act (VAWA). Some of our members participated in this.
- Talked to Chris Smith about a Caucus meeting during the AWP conference in Chicago.

FEBRUARY 2022

- Joined the Liberate Abortion Coalition. Some of our members participated in their social media campaign.
- Signed on to a letter organized by the ERA Coalition to ask President Biden to mention women’s rights and the ERA in the State of the Union address.
- Participated as individuals in an ERA Coalition action: Sent postcards to the U.S. Archivist asking that the ERA be “published,” a step that makes it part of the U.S. Constitution.

HISTORY & ARCHIVES CAUCUS COLUMN

How AWP affected my intellectual and political development:

One story from academic sexology in the 1990s

Leonore Tiefer, PhD

I was recently invited to write an essay about an organization I co-convened in 1990 that had the embarrassingly grandiose name, "The World Research Network on the Sexuality of Women and Girls (WRNSWG)" (Tiefer, 2022). The reason for the essay was the untimely death of my co-convener, a well-known Dutch feminist psychologist named Ellen Laan who died at the age of 59 in January, 2022. The Dutch Sexology Journal asked me to write something about our work together for a special issue in Ellen's honor that is coming out this month.

In the course of going through my yellowing WRNSWG files, I suddenly connected the dots between WRNSWG and AWP in my life. The more I reflected on this small historical anecdote, the more I thought about how little we talk about the consequential ways that AWP affects her members. I thought this story might inspire other members to also think about ways in which AWP had impacts beyond the organization itself over years and decades. I know there are lots of stories out there!

By 1990 I had spent 11 years absorbing the philosophy and culture of feminist organizations through my active participation in AWP. I joined AWP in 1979, the same year I was elected to membership in the International Academy of Sex Research (IASR). There were other women sex researchers in IASR, but by and large the organization was dominated by men (there are far more women in sexology now, by the way, and the current IASR president and president-elect are both women researchers). Sexology had been founded in the early 20th century in Germany, and included many women involved in feminist reproductive politics, but that focus was forgotten when sexology was largely destroyed during WWII (Leng, 2018). When sexology returned as a postwar academic and medical specialty feminist perspectives were nowhere to be seen.

After attending IASR conferences for a few years and feeling disheartened at how the presentations largely ignored issues of women's sexual lives, in 1986 I began organizing breakfast meetings to discuss the absence of women's topics and the shortage of women members. A few years later these meetings led to the creation of WRNSWG.

Stop right there. I. began. organizing. breakfast. meetings.

Do you think my being the CoCo of AWP in 1986 might have had something to do with that? I don't actually remember what I was thinking back then - my memory isn't too helpful. But it can't be a coincidence that immersion for years in a feminist organization that celebrates collaboration, encourages initiative, stimulates responsibility, permits volunteering even for major roles, and focuses on issues of importance to women would have an impact on me even when I was in non-feminist circles such as an international sexology organization. That is the point. AWP's feminist processes are special and need to be lifted up as part of our legacy.

I'd be glad to send a copy of my essay about WRNSWG to anyone, just contact me at ltiefer@mindspring.com. WRNSWG lasted for about ten years and I think it really made a difference in academic sex research.

Think about how your experience in AWP affected your intellectual and political development. Contact me with an anecdote or a story and we'll put it in our column in the newsletter. AWP's heritage and legacy are felt outside our four walls and we need to share these stories!

Leng, K. (2018) *Sexual Politics and Feminist Science: Women Sexologists in Germany, 1900-1933*. Cornell University Press.

Tiefer, L. (2022) Ellen Laan and the World Research Network on the Sexuality of Women and Girls: An Untold Story. *Tijdschrift voor Seksuologie*, v. 46.

Spring Report from the Older Women's Caucus

By Mary Hayden

In preparation for the annual March conference the OWC discussed AWP's current mission statement, lamenting the fact that the word "women" appears only once (in reference to women's health). Looking at mission statements from the past, we considered what objectives mentioned there might still be relevant to our goals today. The Implementation Collective will be reworking the mission statement in the near future and we look forward to having input into that process. Anyone interested in participating in the development of an up-to-date statement can contact Irene Frieze (frieze@pitt.edu).

Many of us were disappointed not to be able to attend the Chicago conference due to fears of COVID and the ardors of winter travel for our aging bodies. We were thus overjoyed when, due to the resourcefulness of Christine Smith and Claudia Pitts and their team, we were able to participate in some aspects of the program remotely. Irene Frieze led the pre-conference OWC meeting, at which Leonore Tiefer reviewed the history of our group and participants discussed the pros and cons of face-to-face meetings, Zoom meetings, and the novel hybrid model with which we are experimenting. The group continued work on a mission statement that clarifies the essential goals and objectives we believe AWP must embody. In working together with the Implementation Collective on a new iteration of the mission statement we hope to bridge the acrimonious divisions that surfaced at the conference business meeting. Agreeing on the purpose of our organization is essential in these times when powerful forces threaten the rights of women, gay people, and gender minorities. We must find a way to work together to fight these destructive and inhumane policies.

Our final March meeting was devoted to considering how we as feminists make choices about which causes to support financially. Ellyn Kaschak, Kayla Weiner, and I led a discussion of philanthropy, a term which translates as "love of humanity." Important considerations include upstream giving (attacking root causes of social problems), funding new groups to promote feminist values, and "de-colonizing" giving by collaborating with gift recipients rather than imposing agendas on them.

In April Oliva Espin and Loraine Obler led us as we began a discussion of our religious or secular family backgrounds and how our beliefs evolved as we became feminists. We then considered what beliefs or practices sustain us spiritually today, including participation in faith communities of some sort. Returning to a 2019 paper by Joan Chrisler and Maureen McHugh, we concluded that becoming a feminist is a spiritual experience and an ongoing source of inspiration.

May found us looking back at our careers, the highs and lows, satisfactions and frustrations. Those who enjoyed supportive colleagues described their careers as "charmed," while others struggled with institutional barriers or social isolation.

Irene Frieze and Hilary Lips guided us in reflecting on whether we'd choose the same career path today if we had it to do all over again. Most of us would, but we noted the profound changes in the world that make things harder for young professionals today. Many of us thought that the "niche" in which we functioned happily does not exist any more.

Spring Report from the Older Women's Caucus

By Mary Hayden

Also in May we had a very interesting pop-up book session led by Leonore Tiefer centering on 2021 Distinguish Publication Award winner *Women on the River of Life*. Co-author Valory Mitchell joined us and gave us valuable insight on this pioneering longitudinal study of the Mills College Class of 1958, originated by UC Berkeley researcher Ravenna Helson. This study revealed the severe limitations of male-centered personality theory and underscored how personality and social context (e.g. The Women's Movement) continuously interact over the life span so that major re-orientations can occur much later in life than was traditionally thought.

We have begun the month of June with a session led by Alice Riger on sexism, disability, and shame. Alice shared her paper, "A Decidedly Unbeautiful Woman Reacts to the Beauty Myth," and linked the process of males humiliating women for physical imperfections to the shaky foundations of male identity and the projection of feelings of shame and inadequacy onto women. Carla Golden noted that one of the primary themes of Naomi Wolf's *The Beauty Myth* is that in spite of the advances made in women's status, pressures to adhere to narrow norms of beauty are stronger now than ever.

As we enter the summer, we are moving the frequency of our meetings from every 2 to every 3 weeks. All who define themselves as "older" are encouraged to join us as we examine issues and share experiences.



Caucus Reports

Queercus

Cara Herbitter (they/she) & Nic Johnson (she/her)

The Caucus for Non-Binary Sexual & Gender Diversity (Queercus) is committed to promoting dialogue within the AWP conference and beyond, about sexual orientation and gender identity. In particular, the Queercus seeks to raise awareness of various identity factors that do not fit into traditional dichotomous conceptualizations (e.g., woman/man; gay/straight), as well as foster an inclusive environment at AWP for those who hold marginalized gender identities and/or sexual orientations. Inclusivity is central to the Queercus as we aim to create a space where all individuals can feel celebrated in their full selves. We also recognize intersectionality and encourage programming/conversation around the intersection of sexuality, gender, race, and other identities. The Queercus fosters ongoing learning and reevaluation through our programming. Each year at the conference, we host a meeting for members, a dinner, and the Coming Out Ceremony. The Queercus also collaborates with conference participants, in an effort to increase programming on sexual and gender identity diversity, particularly as it relates to other identities (i.e., race, class, etc.). Our annual meeting is a time for community building and centers the voices of AWP members with marginalized gender and/or sexual identities to discuss how AWP can increase inclusion, including conversations about what is working and what might need to change. The Queercus dinner is a time to further connect with community, with an emphasis on pleasure and fun through the enjoyment of some local food and great conversation! Finally, the “Coming Out Ceremony” is an opportunity for those who wish to participate to “come out” in whatever way they choose. Originally, this space served as a place for bisexual individuals to feel acknowledged, recognized, and celebrated. However, it has expanded its definition and invites all individuals (regardless of their sexual and/or gender identity) to “come out” about an identity or aspect of self. Participants agree to join together in this space and hold each other’s pain and honor each other’s differences.



Caucus Reports

Queercus

In addition to these annual gatherings, members of the Queercus and an ad-hoc committee led several important initiatives this past year:

1. Developed a page of resources: “AWP Resources related to Trans and Nonbinary Identities and Unlearning Cisnormativity.” If you are looking for a place to start or continue your learning in this area, take a look here:
https://www.awpsych.org/trans_and_nonbinary_resources.php
2. Hosted a session entitled: “Trans and Non-Binary Safe Space: Healing Through Community Care and Sharing Joy.” This was a session that was intentionally only for trans, non-binary, gender diverse, and gender expansive individuals and aimed at fostering connection and support.
3. Hosted a pre-conference workshop and a conference session devoted to Unlearning Cissexism.
4. Received training in transformative justice for accountability and are working to implement these principles within AWP.
5. Inspired intentional conversations about members' experiences within AWP.



In closing, we want to note that—as co-coordinators of the Queercus—we have been privy to consistent concerns regarding the exclusion of trans and non-binary individuals within our beloved organization over the last several years. Therefore, we strongly encourage you all to vote in favor of adding a Gender Inclusivity IMP to demonstrate an acknowledgment of the pain some of our members have experienced and a commitment to becoming an inclusive organization for **all** who are dedicated to feminist psychology and mental health.

LUMA and SPECTRUM 2022 Awards

Deadlines Monday, August 1, 2022 at 11:59pm

LUMA Award

Purpose: The Association for Women in Psychology (AWP) LUMA award is for outstanding scholarship focused on any topic relevant to lesbian experiences and psychology. AWP encourages theoretical and empirical scholarship that addresses lesbian experiences and psychology. For several decades, the ongoing goal of the AWP LUMA award is to honor excellent research and scholarship on lesbian identity and experiences.

Award: The winner is invited to present the manuscript at the Annual Association for Women in Psychology Conference in Spring 2023 and will receive a \$250 honorarium and waived conference registration for presenting at a LUMA/SPECTRUM awards symposium held during the conference.

Eligibility and Judging: Manuscripts eligible include conference papers, dissertations, journal articles, or other manuscripts that are unpublished, under review. We will also consider manuscripts that are accepted for publication or published in the last year (i.e. no manuscripts accepted or published PRIOR to August 1, 2021 will be considered.) Both sole and jointly authored papers are eligible. Manuscripts of less than 50 pages are preferred, but longer manuscripts are considered; however, no books will be considered. Members and nonmembers of the Association for Women in Psychology will be considered equally. Submissions will be evaluated by the committee on the basis of sound methodology, clarity of writing, and relevance to the advancement of understanding of lesbian experiences and psychology.

Submissions: Submissions must be made by manuscript author(s) to Lhyers@wcupa.edu by Monday, August 1, 2022 at 11:59pm (Eastern Standard Time) with subject line "AWP 2022 LUMA Submission." Please include TWO word or PDF documents in your submission, one document containing the manuscript with no identifying information (only include the title, abstract, and manuscript body) and a second document with contact information (i.e., author name(s) and contact information, along with the title, abstract, and manuscript body).

Notification: Decisions will be announced individually to applicants via email by the end of August 2022 and award winners will be announced to the AWP membership.

Deadline: Monday, August 1, 2022 at 11:59pm

LUMA and SPECTRUM 2022 Awards

Deadlines Monday, August 1, 2022 at 11:59pm

SPECTRUM Award

Gender and Sexual Minority Manuscript Award 2022

Purpose: The Association for Psychology of Women (AWP) SPECTRUM award is for outstanding scholarship focused on the psychology of LGBTQ+/Queer experiences. The SPECTRUM Award was first proposed in 2015 by members of the LUMA committee at the annual Association for Women in Psychology Conference in San Francisco, California. After more than half a decade, the SPECTRUM award continues to recognize important work being done on LGBTQ+/Queer Psychology. We invite submissions of theoretical and empirical manuscripts that address the psychology of marginalized gender and sexual identity populations, including but not necessarily limited to those who identify as lesbian, gay, bisexual, transgender, non-binary, genderqueer, genderfluid, and/or queer.

Award: The winner is invited to present the manuscript at the Annual Association for Women in Psychology Conference in Spring 2023 and will receive a \$250 honorarium and waived conference registration for presenting at a LUMA/SPECTRUM awards symposium held during the conference.

Eligibility: Individual and jointly authored manuscripts are eligible. Manuscripts (conference papers, dissertations, journal articles, or other manuscripts) can be unpublished, under review, accepted for publication or published. (Note: If you are submitting a published manuscript for consideration, please provide full citation and note that no manuscripts published PRIOR to August 1, 2021 will be considered). Manuscripts not more than 50 pages are recommended. Entire books are not eligible. Members and nonmembers of the Association for Women in Psychology are eligible to apply.

Submissions and Judging: Submissions must be made by manuscript author(s) to Erin Hipple (eehipple@gmail.com) by Monday, August 1, 2022 at 11:59pm. Please send your submissions via email with the following email subject line: AWP 2022 PECTRUM Submission. Please include two documents in your submission (Word or PDF), one document containing the manuscript with no identifying information (including only the title, abstract, and manuscript body) and a second document containing contact information (i.e., author name(s) and contact information along with the title, abstract, and manuscript body). SPECTRUM committee members will review the anonymous manuscripts. Submissions will be evaluated on the basis of sound methodology, clarity of writing, and relevance to the advancement of the psychology of gender and sexual minorities. Notification: Decisions will be announced individually to applicants via email by the end of August 2022 and award winners will be announced to the AWP membership.

Deadline: Monday, August 1, 2022 at 11:59pm

Please email Lauri Hyers Lhyers@wcupa.edu or Erin Hipple EHipple@wcupa.edu with any questions you may have about either award.

AWP 2023 Conference

48TH ANNUAL CONFERENCE


2023 ASSOCIATION FOR WOMEN IN PSYCHOLOGY CONFERENCE

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From the Archives: The Croning Ceremony

Rebecca Lafleur (she/her)



One of the goals of the recently established History and Archives Caucus is “to encourage members to embrace historical awareness as part of AWP membership.” To support that effort, the caucus plans to have regular contributions to the newsletter highlighting past AWP activities and events. For this issue, we are highlighting the Croning Ceremony.

The Croning Ceremony was a regular conference event for many years. An undated flyer titled “There is going to be a Croning Celebration” defined a crone as “a) a withered old woman, b) an old hag, c) a wise, revered, menopausal woman” and noted that “The Crone’s story will be a part of the Croning Celebration.” Attendees of all ages were invited to come and honor women age 50 and older who wished to publicly declare themselves as Crones. Those who wanted to be honored as Crones simply had to complete a form noting their name and age, and drop it off at the presenter’s table in the registration area.

According to conference registration forms (remember when we used to register via snail mail?), the 2002 Vancouver conference and the 2003 Jersey City conference each held a Croning Ceremony. In 2006, Carol Gosselink, new AWP member and self-identified Crone, wrote a newsletter article entitled “Calling All Once and Future Crones.” In her article, she volunteered to reactivate the Older Women’s Caucus and recommended that the caucus coordinate the Croning Ceremony. This seems to have been effective, as the 2007-2010 conferences all mention such a ceremony in their newsletter articles or conference reports to the Implementation Collective. Often held on Saturday evening, AWP’s Herstory Part II described the Croning Ceremony as a celebration “wherein older women are recognized for their contributions.”

The 2009 conference manual also explicitly mentions the Croning Ceremony as a regular conference event that connected to AWP’s commitment to anti-ageism:

- Older women are frequently oppressed by being ignored. Fortunately, within the feminist movement and in AWP, there is greater regard for older women than in the mainstream; however, we are not immune to stereotypes and assumptions that may affect our relationships with older women. In a practical sense, some of the measures designed to create accessibility for people with mobility and visual disabilities will also increase accessibility for those elders who experience those difficulties. However, AWP has only recently begun to really address the needs of the wide variety of older women who are our members. One way is through a Croning Ceremony, a delightful experience for those who have met the criteria.

As with many AWP “traditions”, interest in the Croning Ceremony has ebbed and flowed over time and it has not been a part of more recent conferences. Have you ever attended AWP’s Croning Ceremony? Do you have pictures to share? We’d love to gather your recollections of the event. Please send them to rebecca.lafleur@mville.edu so we can include them in our archives.



IN *Memory* OF *Honor*

Bobreta Franklin

JoAnn Evansgardner

I want to honor the many students who have challenged me to grow, improve, and continue to work for change and equity across many dimensions. I learned to think about sex, and not just gender, as a social construction. I realized that introducing myself with pronouns was meaningful. I was challenged to find ways to be a more effective teacher, advisor, and mentor to students who have social identities different than my own. I was challenged to find ways to improve the lives of faculty and staff at my university who hold socially marginalized identities and were frequently overburdened because of this. I value life-long learning and growth, and these student - and more to come - help me live this goal.



IN Memory OF Honor

There are so many persons I would like to honor... and/or cherish their memory. It is important to because these persons challenged me to think differently or introduced me to a world that I did not think existed. Possibly because I never had to think about it. I had the ability and I had the privilege. But this scholar, Dr. Susan Peters, transported me to a world of dis/ability. Here we were sitting in class at a roundtable and I did not think I had anything to say. Anything to offer. And she challenged me with her stern voice... "Silence is not an option.

You always have something to say. And if it is wrong... it is not, because it is from your perspective... and I need to learn possibly where the misconceptions lie. And if it is right... then we still have to question where the 'rightness' comes from. The 'rightness' is the philosophical tool that has been used to undergird the existence of ability... what it should look like? And who has it? And I as your professor am the counter-image of all those narratives. In perfect sense, the 'leftness'. And if I exist too... what IS right?" At that moment, I knew I had something to offer... in my words, expression and being. She validated my... and all my peers' existence with all our 'different-ness'. Her teachings changed who I was... to "I am".

Community Announcements

AllConnect created an educational guide on online safety resources for LGBTQIA+ youth.

It includes detailed infographics with online safe spaces and support groups, information on homelessness, parental guidance, and safety tips, along with a downloadable checklist of U.S. youth community centers.

You can check it out here:

<https://www.allconnect.com/blog/lgbtq-youth-online-resources>

Community Announcements

For Researchers

This page provides links to all CSDH data, with crosswalk and related files, to be used easily in research. It contains data related to COVID-19 and schools (masking, in-person schooling vs. remote, etc.).

If you use this database, please cite as “COVID-19 School Data Hub, School Learning Model Database”. Additionally, if you are planning to use the data for research purposes, please consider completing this [CSDH Data Use Form](#) so we can be in touch with data updates.

Link to Page: https://www.covidschooldatahub.com/for_researchers

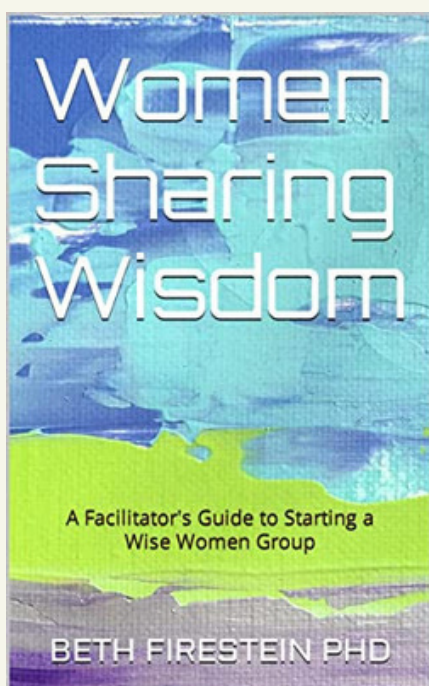


*An
AWPer*



[HTTPS://WWW.AWPSYCH.ORG/MEMBERSHIP.PHP](https://www.awpsych.org/membership.php)

Member Announcements



Hello Wise Women,

My book, Women Sharing Wisdom: A Facilitator's Guide to Starting a Wise Women Group is now out on Amazon! Thanks so much to the many Wise Women who have helped me all along this journey, My new book is now published on Kindle as an eBook and is available on Amazon.com Kindle Books. Right now it is only a Kindle version (eBook) but I hope to put out a paperback as well in the near future.

While most of you will not need the facilitator portion of the book, the part I think you will enjoy is the compilation of 11 years' worth of my Food for Thought topics. You can browse them at your own pace and choose to read the ones of particular interest to you.

And if you know someone or an organization who might be interested in starting a Wise Women Group, or a periodical or paper that might be interested in doing an article on Wise Women and the Facilitator's manual, please let me know or pass the information along to them. Thanks for all your support!

Sincerely, Beth Firestein, PhD

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Why Eating Disorders Need a Social Justice Framework

Whitney Trotter, MS, RDN/LDN, RN, RYT, is Registered Dietitian and RN, Anti-racism Educator/Consultant and Human Trafficking Activist

Date: Friday, November 11, 2022

Time: 1:45pm - 3:30pm (EST)

For more information or to register please visit www.renfrewconference.com or contact us at 1-877-367-3383 or conference@renfrewcenter.com.



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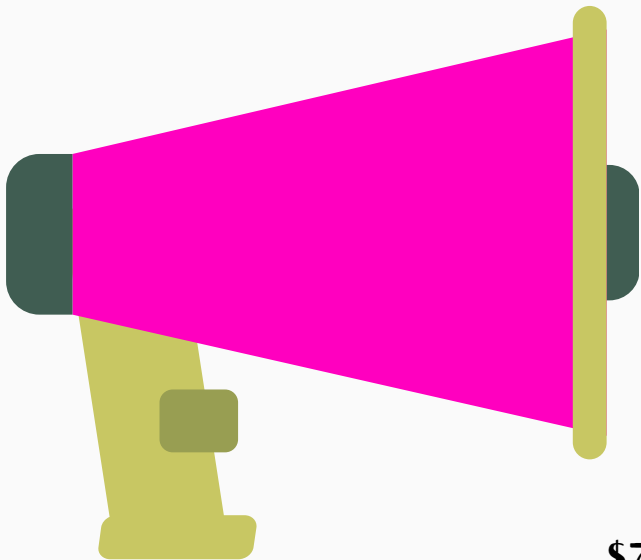
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Mission Statement

AWP is a diverse feminist community of psychologists and allied professionals invested in the integration of personal, professional, and political power in the service of social justice.

We challenge unexamined privilege and dominant discourses that marginalize and oppress within psychology and the wider society. AWP accomplishes this by promoting feminist scholarship, teaching, practice, and networking, and through mentoring, activism, and influencing public policy.



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