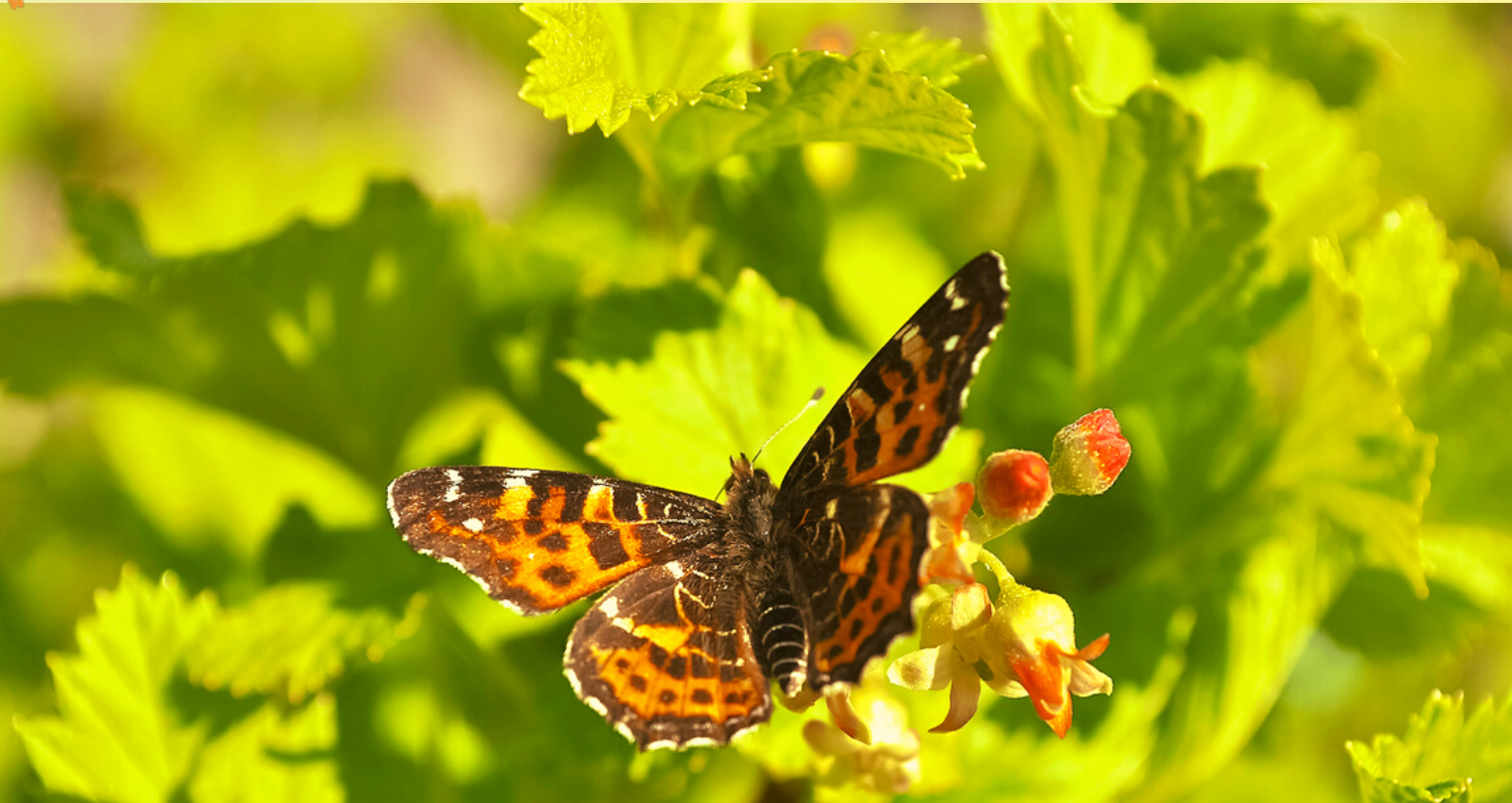


SUMMER ISSUE | AUGUST 22ND, 2023



ASSOCIATION FOR WOMEN IN PSYCHOLOGY

A Feminist Voice Since 1969



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Notes from an Incoming Member of the Implementation Collective (Imps)

Women of Color Coordinator

incoming

Jameta Nicole Barlow



I'm excited to join the AWP Imp Collective this fall. My vision for the role of AWP Women of Color Coordinator is to be a position that facilitates listening, community and action, while being unapologetically about women of color. I plan to do just that. During my time, I will listen to your concerns and work with the rest of AWP Imp Collective leadership to address these concerns, by centering your lived experience. In coming weeks, you will receive a link to send me feedback on how you want women of color to be centered in the work of AWP. I will work with you, drawing upon my background and experience with unlikely partners, to create community and action and a new approach to this role. Learn more about me at www.jametabarlow.com. I look forward to growing with you!



If you missed the minutes for March 2023,
here is the [link](#).

*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 kalena.tao@gmail.com

COCO'S CORNER

Aloha, AWP 'Ohana!

I am writing my first CoCo's Corner column from my childhood home in Hilo on the Big Island of Hawaii. My parents have lived in thae same home for nearly 50 years where the chirping of mynah birds during the day and nightly coqui symphony (noisy frogs endemic to Puerto Rico who found their way to Hawaii) are my current summer soundtrack. Hawaii is a multi- ethnic, racial, and lingual state where many residents have Hawaiian, Japanese, Chinese, Portuguese, Korean, and the Filipino heritage. Growing up, I spoke Mandarin at home, Hawaiian Pidgin with my friends, and English with my teachers. The influence of Kānaka (Native Hawaiian) culture on how we coexist and create community is omnipresent, especially the concept of Aloha. For this column, I'd love to share some of my recent musings on the connection between AWP's feminist mission and the concept of Aloha.

Though originating from different cultural and social contexts, Aloha and feminism share a remarkable alignment in their core principles. Aloha is deeply rooted in Hawaiian culture, representing authenticity, compassion, and collectivism. It transcends the mere greeting and embodies a profound belief that each person should act out of love.

Every action has a ripple effect on the community. Similarly, feminism emphasizes the importance of love, not just as a personal emotion, but as a foundation for building a more just society.



Karen Tao

Feminism calls for amplifying the voices of marginalized groups, wrestling with the tentacles of systemic inequity, and working collectively for liberation.

When further considering the ethos of feminism and Aloha, Kānaka Māhū comes to mind. The Hawaiian word “Māhū” is used to recognize people who embody both kāne and wāhine identities, expressing the broad spectrum of feminine and masculine ways of being. Kānaka do not view gender as binary and even after 200 years of colonization and genocide, Māhūs continue to be revered keepers of Kānaka wisdom, spiritual healers, and cultural guides through art, storytelling, hula, and chant. The history of Māhūs exemplifies the Aloha Spirit, which is written into law (!) under which all Hawaii government officials and judges must contemplate when exerting their power on behalf of Hawaii residents. Here's a brief excerpt of the law, “Aloha Spirit is the coordination of mind and heart within each person. It brings each person to the self... Aloha is the essence of relationships in which each person is important to every other person for collective existence. Aloha means to hear what is not said, to see what cannot be seen and to know the unknowable.” (Hawaii Revised Statutes, 5-7.5)

In June, the Implementation Collective (Imps) had Aloha infused conversations about the importance of community and collective action during discordant times. Specifically, we grappled with how to address how we are with one another as we engage in feminist dialogue about gender inclusion – ideally with curiosity, empathy, and humility, which are all virtues related to the Aloha spirit. I was inspired by our Imps' willingness to be vulnerable and open to difficult conversations, resonating with Rev. angel Kyodo williams' statement, “for us to transform as an [organization], we have to allow ourselves to be transformed as individuals. And for us to be transformed as individuals, we have to allow for the incompleteness of any of our truths and a real forgiveness for the complexity of human beings...” My belief is AWP is at its very core, based on Aloha. To thrive as an organization, we must remember the interconnectedness of our humanity and center love as a transformational force for positive change.

As your new CoCo I am so curious to hear your questions, ideas, and hopes for AWP and I intend to engage everyone with a spirit of Aloha.

Love & Aloha,
Karen

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, Mala Matacin* and *Kathy McCloskey*. 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. I am honored to describe this year's award winner, and present the \$250 award.



Introduction of Sharon Lamb as recipient of the Florence Denmark Distinguished Mentoring Award

This mentor “does so much in and out of class to enhance learning,” according to her students. One way this is accomplished is through “never losing her feminist identity” in any of the classes she teaches. She urges students to “consider possible oppression” in any case or topic they work on.

She generously invites students to participate in her research lab, and “makes space for students to flourish delicately, giving a complete sense of collegueship rather than a student to professor feeling.” This mentor offers to co-author papers that will help when students apply for future opportunities.

Introduction of Sharon Lamb as recipient of the Florence Denmark Distinguished Mentoring Award



She urges students to not only attend conferences (including the AWP conference where she regularly brings a large group of students), but to present their work so that students receive credit for the work they have done.

This mentor frequently works with international students, and is interested in learning about students' experiences in their own countries, as well as urging students to "make sense of their experiences regarding women's condition in their countries of origin." Her goal is to have mentees make a difference in their lives through their own work. They consider their work with this mentor to be "part of their journey in significant ways that have fostered their hopes and efforts."

"If anyone would ask me what she is like, I would say she is real and human," as a mentee describes this mentor. She "is humble with her students, and will never tell anything other than the facts." In addition to her "great sense of humor," she "owns her difficult sides."

Mentees report that they are "inspired by her unstinting support and ability to work with students in so many capacities and ways that make a real difference to students' aspirations for their careers." These experiences help students to decide on a career course in psychology. For a scholar who has significantly impacted students' lives and careers, and whose mentorship is "tireless and inspiring," I present AWP's 19th annual Florence Denmark Distinguished Mentoring Award to Sharon Lamb!

Gender Inclusivity Working Group: Bringing You Joy and Resources

Cara Herbitter, Tiffany O'Shaughnessy & Nic Johnson

Happy Summer! As members of the Gender Inclusivity Working Group within AWP, we wanted to share an update with you all about what has been going on with us. As is clear in the title of our group, and evident within AWP's membership as demonstrated by the majority vote to create the Gender Inclusivity position within the implementation collective, we are committed to making AWP a space where individuals of all genders feel seen and welcome! As a part of this goal, we plan to share joy and resources in upcoming newsletters.

During our last meeting we decided that our theme was queer joy! We talked about how we often focus on the negatives and the harm, which is important, and it is also important to highlight the positives and joys. Here are few recent joys:

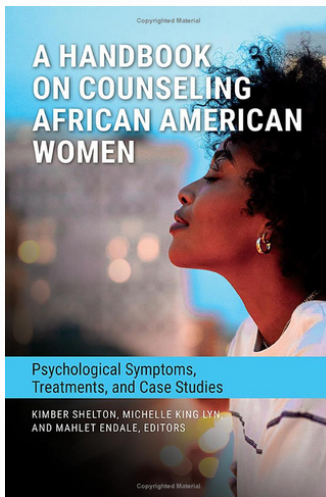
- Cara Herbitter was named AWP's first Gender Inclusivity Imp
- Gia Davis was named Co-coordinator of the Queercus
- The implementation collective is working on ways to apply transformative justice practices within AWP
- Someone outside of AWP reached out to Nic to share how much they learned from the Unlearning Cissexism and the Gender Binary webinar
- US Federal Courts have blocked several anti-trans legislation including bans on gender-affirming care for transgender youth and drag-bans.

We also discussed the importance of providing resources for continued growth and learning (as there is always more to learn!). Below you'll find some of our favorite summer reads and resources/readings to think about including in your Fall syllabi:

- [ALOK: The Urgent Need for Compassion | The Man Enough Podcast](#)
- [Transgender-Affirmative Care: Supporting Trans and Nonbinary Clients in Hostile Environments](#)
- [Unlearning Cissexism and the Gender Binary in AWP](#)
- Hyde, J. S., Bigler, R. S., Daphna, J., Tate, C. C., & van Anders, S. M. (2019). The future of sex and gender in psychology: Five challenges to the gender binary. *American Psychologist*, 74(2), 171–193.
<https://doi.org/10.1037/amp0000307>
- Iantaffi, A., & Barker, M-J. (2019). *Life isn't binary: On being both, beyond, and in-between*. Jessica Kingsley Publishers
- See Jeanne Stanley's write up on the Transgender and Gender Diverse Resource Guide in this newsletter that is an ongoing source for supporting and affirming trans and gender diverse people.

Winners of the Distinguished Publication Award for the Association of Women in Psychology

Please join us in congratulating the following three winners of the Distinguished Publication Awards! Hopefully, we have a chance to meet them at our online conference in 2024.



A Handbook on Counseling African American Women: Psychological Symptoms, Treatments, and Case Studies (Race and Ethnicity in Psychology)

Co-Editors: *Kimber Shelton, Michelle King Lyn,
& Mahlet Endale*

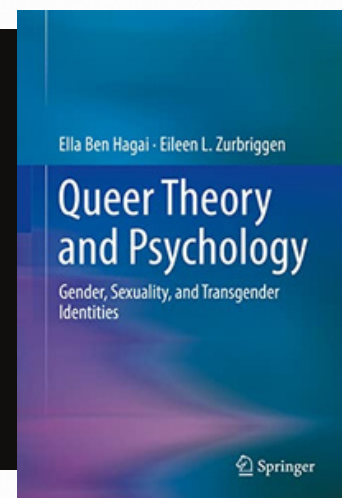
Foreword by *Rosie Phillips Davis*

Published by Praeger

Queer Theory and Psychology: Gender, Sexuality, and Transgender Identities

Authors: *Ella Ben Hagai
& Eileen L. Zurbriggen*

Published by Springer



Unshaved: Resistance and Revolution in Women's Body Hair Politics

Author: *Breanne Fahs*

Published by University of Washington Press

Membership Report

Greetings!

I'm writing to you on a beautiful, foggy day on the coast in the Santa Cruz area of California (aren't you jealous!) As of today, we have 240 members of AWP. 111 of our members are students; 30 are early career professionals, 99 are mid-to-late career professionals. This year, we've been focused on bringing more feminists from marginalized backgrounds into our community, in addition to strengthening the community that we have now and that we continue to build together. Hoping to be able to bring you some exciting opportunities to engage other members in the near future!



with love, shola

BECOME A MEMBER



*An
AWPer*



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

Association for Women in Psychology

JEWISH WOMEN'S CAUCUS (JWC)

2023 AWARD FOR SCHOLARSHIP

\$500 Prize from the Pax Fund Held by AWP Treasurer
Deadline Correction: December 31, 2023

Purpose

Intended to recognize, further the development of, and honor distinguished scholarship in the field of the psychology of Jewish Women. The JWC Award was established by the family of Kayla Weiner, to honor her work in the areas of Judaism, Feminism and Psychology. JWC funds are held in a socially conscious no-load mutual fund.

Eligibility

Theoretical papers, creative projects and research papers will be considered. Papers that have been submitted for publication or presented at professional meetings are eligible, as well as papers that have been previously published or accepted for publication.

Submission

Entries should be written in APA style. Email to <docsiegel@earthlink.net> or send four (4) hard copies of the paper, book or project and a self-addressed stamped postcard to the address below. A cover sheet should accompany each submission and include the author's name, address, telephone number and email address. The submissions will be reviewed using a standard blind review procedure, therefore [where possible] the author's identifying information should not appear on the submission itself.

Criteria

Nominations will be judged on the basis of theoretical creativity, quality of the project, clarity, style presentation, and importance and relevance of the topic to the psychology of Jewish women.

Award

A \$500 prize will be awarded. The award will be announced at the American Psychological Association Conference. The winner is asked to be an active member of AWP, and to present her work as an 'invited address' at the next year's *Association for Women in Psychology* Conference.

To Contribute to the Award

Please make tax-deductible donation checks payable to AWP, earmarked "JWC Award."

Send Donations, Submissions, Nominations with

Subject line: "JWC Award Nomination" to:

kmweiner@netscape.net or Mailing Address: 4107 SW Othello St, Seattle WA 98136

Oliva Espin Award for Social Justice Concerns in Feminist Psychology

recognizing work in the areas of

Gender and Immigration

and

Ethnicity, Religion, and Sexual Orientation

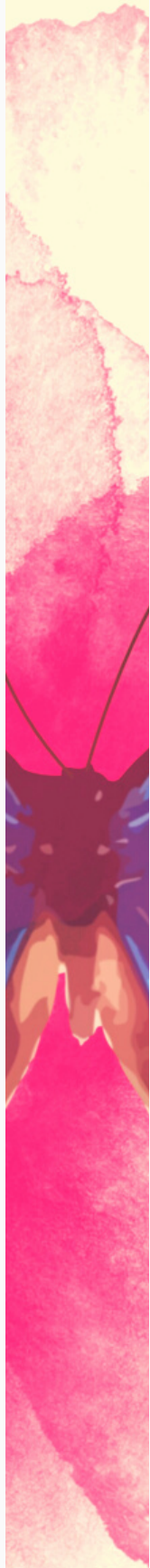
The award was established through a generous founding contribution from Oliva Espin, a long time AWP member and feminist scholar. It was Oliva's desire to recognize the work of feminists who are making important contributions to practice, education and training, and/or scholarship in the areas of (a) **Gender and Immigration** and (b) **Ethnicity, Religion, and Sexual Orientation**. Oliva's life long contributions to each of these areas of feminist practice and scholarship have been significant. AWP is pleased to partner with Oliva to recognize and support ongoing work in these important areas.

Nominations and submissions may be made on the basis of noteworthy contributions to (a) practice, (b) education and training, and/or (c) scholarship (presented, published, or unpublished but in APA-style publication-ready format) in one of the following two areas: **Gender and Immigration** or the **Intersection of Ethnicity, Religion, and Sexual Orientation**. This year, nominations and submissions in BOTH areas of emphasis area are invited.

The deadline for the 2024 award is DECEMBER 31, 2023. All nominations, submissions, and supporting documentation must be received via email attachment (in PDF format) by the date indicated. Direct materials and questions to Kayla Weiner, kmweinerphd@gmail.com. Submissions will be reviewed by a committee of AWP members. The 2023 Award will be announced at the 2024 AWP Conference.

Award: A \$250 cash prize will be awarded. The recipient will be invited to make a presentation based on her work at the 2024 AWP Annual Conference.

Donations: Individuals wishing to contribute to the Oliva Espin Award fund (to help sustain cash prizes) can do so by sending a check payable to AWP (in the note area indicate 'Oliva Espin Award') to Kayla Weiner, 4107 SW Othello St., Seattle, WA 98136. Oliva will be notified of your gift.



TJ Corner

What is Transformative Justice?

Transformative Justice (TJ)- strategies for addressing harm that do not rely on harmful institutions, punishment, or alienating ourselves from each other.

Goals of TJ:

1. Safety, healing, and agency for the person harmed.
2. Accountability and transformation of those who abuse and cause harm.
3. Community response and accountability.
4. Transformation of community and social conditions that create and perpetuate violence (e.g., systems of oppression, exploitation, domination, state violence).

Key Values of TJ:

We all have the capacity to harm and be harmed.

We are all inherently connected to and have an obligation to each other.

We must respond to harm in ways that actually disrupt it, rather than redirect or delay it.

*From Gia Davis, Nic Johnson, & Elyssa Klan's presentation Transformative Justice at AWP



Image taken from ULC - <https://www.ulc.org/ulc-blog/understanding-transformative-justice>



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.

AWP
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 email awp.newsletter@gmail.com



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



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

HISTORY & ARCHIVES CAUCUS COLUMN

AWP Books and Special Issues

Joan C. Chrisler

Conference presentations are ephemeral. Although their titles are preserved in collections of printed or electronic programs, only those in the audience at the time are usually able to hear them. In the past some conference workshops and talks were audio-recorded and the tapes sold to people who missed the conference. More recently some talks have been videotaped or recorded through conferencing software. Where these recorded talks are stored and whether they remain accessible is unknown to this writer.

AWP has occasionally produced edited collections (books or special issues of journals) that make a permanent and accessible contribution to the literature in feminist psychology. Some are collections of papers that were presented at conferences; others are collections of essays by members of AWP on a particular theme – or for a particular purpose/project. Below I describe the collections with which I am familiar, but I suspect there may be others I have forgotten. If you can add to this list, please contact Leonore Tiefer (ltiefer@mindspring.com) and me (jcchr@conncoll.edu). A complete list of the books' chapters with their full titles and authors is available; email me if you would like me to send it to you.

In addition to their contribution to the literature, these works served to bring the *Association for Women in Psychology* to the attention of potential members, as all of them included introductory text that mentioned the source of the work as connected to AWP projects, including conferences. I encourage members, especially those working on a conference committee or caucus projects, to consider whether a book or special issue might be a useful outcome.

Chrisler, J. C., & Howard, D. (Eds.) (1992). *New directions in feminist psychology: Practice, theory, and research*. New York: Springer.

This book is a collection of papers presented at the 1988 AWP conference in Bethesda, MD. The editors were co-chairs of the Program Committee for the conference. Originally, Judi Sprei, the Conference Coordinator, had planned to join us as a co-editor, but the press of her other activities caused her to drop out. We mentioned in the conference's call for papers that a book was planned, and we believe that encouraged proposals. The title of the book was the theme for that year's conference, and the book is divided into three sections: Practice, Theory, and Research. We choose papers that we thought were well developed, interesting, and timely, and we invited the speakers to polish their talks for publication. The practice papers were authored by William E. Mitchell; Beverly Greene; Paula S. Derry; Doris Howard; Gwendolyn L. Gerber; Marianne Jackson & Doris Howard; Rosalie J. Ackerman & Martha E. Banks. The theory papers were authored by Leonore Tiefer; Lesley A. Diehl; Mary Ricketts; Carole Baroody Corcoran; Geraldine Butts Stahly; and Judith M. Glassgold. The research papers were authored by Mykol C. Hamilton, Barbara Hunter, & Shannon Stuart-Smith; Eugenia Proctor-Gerdes, Rebecca S. Miner, Marguerite A. Maynard Norchi, Mary C. Dominguez Ranallo, & Rosa Joshi; Debra B. Hull, Lisa Forrester, John H. Hull, & Marni-Lynne Gaines; Gloria Cowan & Geraldine Butts Stahly; Karen Keljo Tracy; Beverly Ayers-Nachamkin; and Michelle F. Larrow & Morton Wiener.



HISTORY & ARCHIVES CAUCUS COLUMN

AWP Books and Special Issues

Joan C. Chrisler

Chrisler, J. C., & Hemstreet, A. H. (Eds.) (1995). *Variations on a theme: Diversity and the psychology of women*. Albany, NY: State University of New York Press.

The chapters in this book were written by presenters at the 1991 AWP conference in Hartford, CT. The authors had presented papers at the conference on similar topics, but had not worked together. They were paired up and invited to write together on their common topics in a more expansive way. Some knew each other before they received the assignment; others did not. The editors were the Conference Coordinator and chair of the Program Committee, respectively. The title of the book was the conference theme. The editors wrote a chapter on the diversity of women's health needs; Martha E. Banks, Rosalie J. Ackerman, & Carolyn A. Corbett wrote on issues in feminist neuropsychology for physically challenged women; Geraldine Butts Stahly & Gwat-yong Lie wrote on violence against women; Suzanna Rose wrote about women's friendships; Rachel Josefowitz Siegel, Sudha Choldin, & Jean H. Orost wrote about the impact of patriarchal religions on women; Darlene C. DeFour & Michele A. Paludi wrote about women and achievement; Lillian P. Holcomb & Carol B. Giesen wrote about college students with disabilities; and Ann Marie Orza & Jane W. Torrey wrote about teaching the psychology of women.

Chrisler, J. C. (Ed.) (1992). *Feminist psychology: Curriculum and pedagogy* [special issue]. *Women's Studies Quarterly*, vol. 20, no. 1& 2.

As I was typing up the 1991 conference program, I noticed that there was a cluster of papers on curriculum and pedagogy.

I contacted the editors of *Women's Studies Quarterly* (every issue was a special issue at that time), and proposed an issue on feminist psychology. They had not yet done an issue on psychology, and the editors' response was enthusiastic. The conference program chair was not an academic, so I handled this project myself. Here is the table of contents:

Editorial – Joan C. Chrisler

Reconstructing curriculum: Psychology's paradigm and the virtues of iconoclasm – Pamela Moke & Janis S. Bohan

Developmental psychology and feminism: Points of communication – Bridget A. Franks

A course on Asian-American women: Identity development issues – Farah S. Ibrahim

"The women of psychology": The inclusion of women as a matter of course – Janis S. Bohan

A course on research issues on women of color – Kim Marie Vaz

A feminist approach to the introductory statistics course – Beverly Ayers Nachamkin

Feminist strategies for teaching about oppression: The importance of process – Patricia Romney, Beverly Tatum, & JoAnne Jones

Diffusing linguistic dichotomies – Beverly Ayers Nachamkin

Feminist resources for pedagogical and curricular issues in psychology – Joan C. Chrisler



HISTORY & ARCHIVES CAUCUS COLUMN

AWP Books and Special Issues by Joan C. Chrisler

Collins, L.H., Dunlap, M.R., & Chrisler, J.C. (Eds.) (2002). *Charting a new course for feminist psychology*. Westport, CT: Praeger.

This edited book is a collection of papers presented at the 1998 AWP conference in Baltimore, MD. The editors were the Conference Coordinator and the co-chairs of the Program Committee, respectively. Again, we mentioned in the call for papers that a book might result from the conference. We selected papers that we found particularly well developed, interesting, and timely, and invited the authors to polish their work and send us complete papers. We clustered related papers into five sections. Papers on Feminist Theory and Pedagogy were authored by Maureen C. McHugh & Lisa Cosgrove; Lisa Cosgrove & Maureen C. McHugh; Merideth J. Tomlinson & Ruth E. Fassinger; and Michelle K. Williams, Terry McCandies, & Michelle R. Dunlap. Papers on Psychological Development were authored by Susan H. Franzblau; Joseph Spinazzolla, Helen W. Wilson, & Vicki B. Stocking; Lynn H. Collins; and Carole A. Rayburn & Lee J. Richmond. Papers on Women's Health were authored by Jennifer H. Hillman & Kristin J. Broderick; Carolyn M. West; and Joan C. Chrisler. Papers on Women's Mental Health and Feminist Therapy were authored by Lori M. Irving; Eleanor F. Gil-Kashiwahara; and Marja Booker. Papers on Feminist Activism in the Public Interest were authored by Ingrid Johnston-Robledo & Renee N. Saris; and Jeanine C. Cogan & Camille Preston.

Chrisler, J.C., Golden, C., & Rozee, P.D. (Eds.). (1996). *Lectures on the psychology of women*. Boston: McGraw Hill.

The idea for this book arose during an IMPs' meeting in Atlanta in the summer of 1992. During a break we started talking about teaching and the need for a reader to accompany textbooks on the psychology of women; the original idea was for the reader to cover topics that (and populations of women who) were not adequately covered in most textbooks at the time.

Three of the IMPs present agreed to work on the project and served as the book's editors. The book was well received, and the first edition won a Distinguished Publication Award from AWP. Most of the contributors were (or had been) members of AWP.

All contributions were original – written for the book. All are written in a conversational style, as if the authors were talking directly to student readers. Each “lecture” is accompanied by a photo and bio of its author. The book is currently in its 5th edition, and is now published by Waveland Press.

Authors who contributed to one (or more) of the editions are: Alisha Ali; Amanda L. Almond; Deborah Belle; Sandra L. Bem; Susan Basow; Lisa Bowleg; Donna Casteñeda; Connie S. Chan; Joan C. Chrisler; Lynn H. Collins; Lisa Cosgrove; Faye J. Crosby; Nicola Curtin; Lisa M. Diamond; Alice H. Eagly; Carolyn Zerbe Enns; Oliva M. Espin; Breanne Fahs; Linda D. Garnets; Nancy P. Genero; Mary Gergen; Angela R. Gillem; Carla Golden; Beverly J. Goodwin; Diane M. Hall; Ruth L. Hall; Aida Hurtado; Ingrid Johnston-Robledo; Emily Keener; Bernice Lott; Maureen C. McHugh; Agnes N. O'Connell; Rhoda Olkin; Ruth S. Ostenson; Michele A. Paludi; Suzanna Rose; Patricia D. Rozee; Nancy Felipe Russo; Britain A. Scott; Stephanie A. Shields; Christine A. Smith; Geraldine Butts Stahly; Kayla M. Weiner; Carolyn M. West; Judith Worell; and Eileen L. Zurbriggen.

Caplan, P. J., & Cosgrove, L. (Eds.) (2004). *Bias in psychiatric diagnosis*. New York: Jason Aronson.

When Paula and Lisa began working on this book, Paula thought it would be better received if it were sponsored by a professional association, given that the authors of the essays would be critical of psychiatric nosology, culture, and practices. She contacted Maureen McHugh, who was CoCo at the time, to ask if AWP would be interested. Maureen and Lisa (who was also a member of the IMPS) presented the idea to the Implementation Collective, which agreed to serve as sponsor. Maureen wrote a foreword, and the title page says “A project of the Association for Women in Psychology.”

Many of the chapter authors were not AWP members, but some of our members did contribute to the collection: Alisha Ali; Dana Becker; Heather E. Bullock; Paula J. Caplan; Lisa Cosgrove; Pamela Reed Gibson; Maureen C. McHugh; Karen A. Olio; Bethany Riddle; Rachel Josefowitz Siegel; Autumn Wiley; and some members of The Working Group on a New View of Women's Sexual Problems.

Summer Report from the Older Women's Caucus

Submitted By Mary Hayden

Since our last update the OWC has met on Zoom seven times with an average of eighteen attendees. Meeting on a consistent every three-week schedule has allowed us to follow discussion threads and to offer mutual support as we get to know each other better. Just a few weeks ago, on June 22, we lost our first OWC member, Ruth Hall, a central figure in AWP's evolution toward a truly multiracial membership and agenda. Her passing reminds us of the importance of being open to each other whether or not we agree at the moment. No one understood or practiced that better than Ruth.

Our first meeting after AWP met in Atlanta was a review of the conference, which most of our members were unable to attend. In April we turned to the topic of anti-Semitism, noting its frightening increase here in the U.S. and globally. We were happy to see the revitalization of the Jewish Women's Caucus, but were disappointed that the term "women" has disappeared from the title.

At our second April meeting we again hosted Breanne Fahs, who moderated a discussion of her recent *Signs* article, "The Urgent Need for Radical Feminism Today." She views it as "tragic," that in today's academic discourse as well as in social media radical feminism is equated with the "figure of the TERF." This obscures the truth that trans activism and radical feminism share "common origins, goals, and enemies." Somehow it has been forgotten that coalitions can and must be formed between groups who have some conflicting interests, but who have many shared goals toward which they need to work together.

In early May Carla Golden and I led a meeting centered on a paper by Bay Area psychoanalyst Ilene Phillipson, in which she reflects on gender ideology and the trans and gender fluid clientele she treats. We also heard from Leonore Tiefer reporting on the Genspect conference in Ireland where she presented on the medicalization of gender dysphoria.

The pop-up book tradition continued in June with a small group talking about Hannah Barnes' *Time to Think*, a very thorough study of lessons learned from the rise and the fall of the UK's Tavistock Gender Service for Children.

Our final May meeting featured Maureen McHugh's *In Memory*, a repeat presentation of her conference slide show. Honoring the feminist pioneers we lost in 2022 moved us to consider our own future obituaries and our attitudes toward death. Thinking about what we feel most proud of or would like to be remembered for proved to be a compelling topic we kept talking about in June. And in early July Irene Frieze and Hilary Lips assisted us in learning how we can avoid "leaving a mess" for our survivors. Finding people who might value our professional collections of books and papers, sorting through piles of photos, and letting go of objects with sentimental value constitute a real challenge!

And so it goes...

Summer Report from the Older Women's Caucus

Submitted By Mary Hayden



Save THE Date

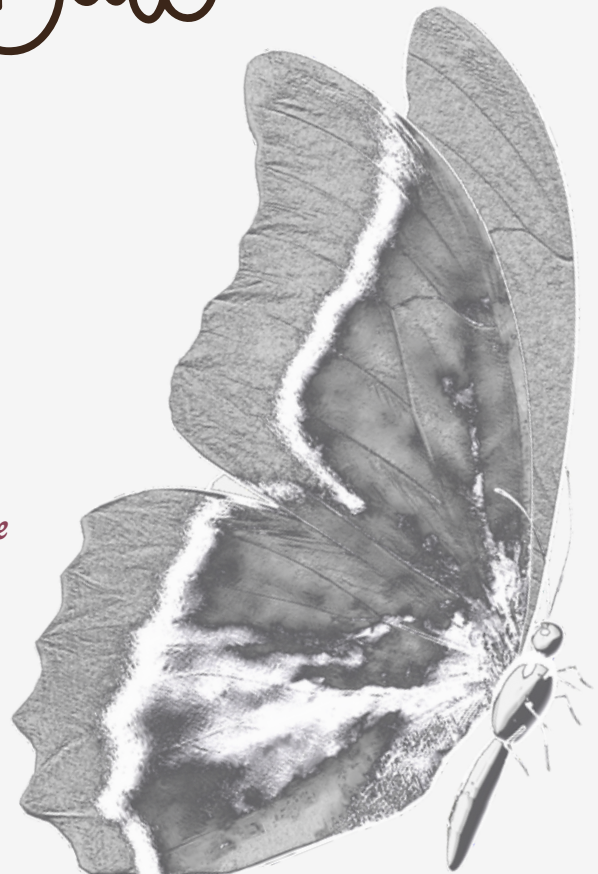
Remembering Ruth Party!

All of you who knew and loved our dear departed colleague Ruth Hall will want to celebrate her life at a Zoom gathering:

Sunday, November 12, 3-5 pm Eastern Time

Stay tuned for further details.

Want to help plan?
Contact Nina Nabors at
Nina.Nabors@mail.waldenu.edu



Member Announcements

Ensuring Feminist Leadership in Psychology Organizations by Karol Dean



AWP is the oldest national feminist psychology professional organization in the United States. Extending the influence of feminist psychology in other professional organizations means that some of the issues and approaches that are central to our perspectives inform the discipline of psychology more broadly. That means voting in elections for professional organizations, and voting for feminist psychologists who run for office when we can.

This year, those who are members of APA have the opportunity to elect an AWP member to the APA presidency. Dr. Debra Kawahara is running for APA President and her extensive experience in APA governance as well as her grounding in feminist psychology mean she would use the platform to benefit those causes that are likely important for AWP members. You may have met Debra as an attendee or presenter at AWP conferences in the past. You may have interacted with her as editor of *Women and Therapy*, as a faculty observer in APA's Leadership Institute for Women in Psychology, or in one of her many positions within APA's governance structure (including the executive boards of Division 35 and Division 45).

Debra's approach centers inclusiveness, uplifting the need to support students and early career professionals, to build on our disciplinary research to increase psychology's visibility, and to expand APA's international outreach. Please review her vision and experience at www.debra4apa.com to learn more about her position. If elected, Debra would be the first woman AAPI President in APA's history.

The APA election ballots will be sent out on August 1, and members are able to vote for 45 days. If you are an APA member, please review the candidates statements (at <https://www.apa.org/about/governance/elections/president-elect-candidates>) and be sure to vote!

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Adele LaFrance, PhD

Date: Saturday, November 11, 2023 | Time: 8:00am – 9:30am (EST)

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

Newsletter Editor Announcement



As *outgoing newsletter editor*, I chose to publish the following submission. Some readers will find the submission offensive or even insinuating. It is critical to note as editor that I have taken the liberty to highlight **all voices**. That is an inherent value of mine because I have witnessed the horrific consequences when a voice is silenced or excluded. And that silenced voice can fester to the extent that unworthiness or unfairness can manifest in detrimental ways.

Some individuals will choose not to read the following two pages. That is perfectly fine. Some may not speak to the author again. That is perfectly fine too. But that is not enough for me as editor to un-publish this submission. Some may ask if I have ever read anything offensive or had someone tell me something objectionable to my face. Definitely and more often than one might think. In fact, I am reminded of an unlikable aspect of me every day - whether it has something to do with my personality, race, sexual orientation, gender, citizenship status, education level, age, weight, and the list goes on. I AM NO STRANGER TO PAIN. But I can no longer lock that pain away, or ignore the pain, or pretend it's not there, or think that I am invincibly devoid of pain, or use any form of suppression or denial. And that's what I felt when I witnessed and experienced the discord that occurred in OUR organization due the rise in voices of our transgendered family members. And I felt grief as well. A tremendous amount of grief. Around change. But as Debra Diamond stated "...separation is an illusion," (p. 201). Tangi's voice is the voice of others right here in this organization who needed to be heard. Though it's different in context in terms of time, place, and circumstance, it's coming from the same vein where pain resides that we are all familiar with.

Reference

Diamond, D. (2018). *Diary of a death doula*. John Hunt Publishing.

2022 Staffer Resignation Letter

During the 2022 AWP business meeting, I stood up and stated “Fuck Defensive TERFs” as a response to the prevalent tone-policing and transmisogyny expressed by some members of the AWP general body. Shortly after this moment, I wrote a letter of resignation as AWP staffer. At the time, I chose not to share my resignation letter to anyone outside of the Coordinating Collective. This decision was made after discussing the situation with Black women mentors who warned that my words & my truth may have me labeled as an “Angry Black Woman” with untold ramifications on my burgeoning professional career. It has come to my attention, however, that members of the Older Women’s Caucus (armed with mysogynoir and a revisionist history) have been discussing this incident with an author and providing a portrayal of myself as an both an “Angry Black Woman” and as an unprofessional and cruel person. I realize that as a Black bisexual woman my fervent passion for protecting the most marginalized of us will never be fully accepted by others, and will always be depicted as unwieldy anger. Damned if I do, damned if I don’t. Since my name is being slandered and members of this organization have no qualms putting my career in jeopardy, I have decided to release my AWP staffer resignation letter and to have it serve as an official renouncement of my membership within the *Association for Women in Psychology*.

-Tangela Roberts. PhD



Where are the "radical feminists" in AWP? A Resignation

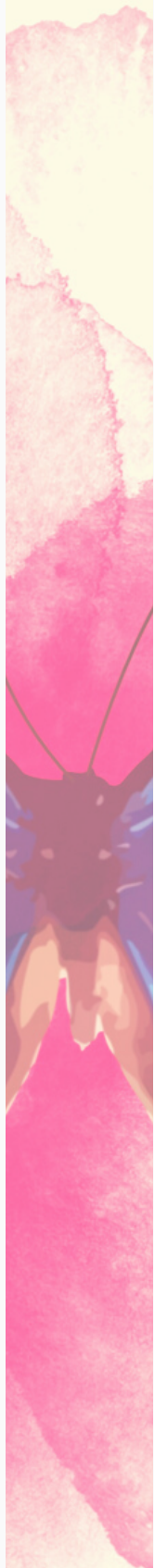
I stand by saying "Fuck Defensive TERFs" for the following reasons:

On the word "Fuck"

AWP as an organization sells t-shirts that read "Feminist as Fuck". It's hypocritical (at best) to embrace a word when its use accompanies imperialist white supremacist capitalistic goals but silence that same word when its use encourages necessary social justice change within the organization.

On the word "Defensive."

The concept of defensiveness is enmeshed within the history of the psychology profession. Demanding a member's silence based on the term is mind-boggling. This organization is the Association for Women in PSYCHOLOGY. Are you ok with the image of this organization as being occupied by psychologists who can't call out when personal defenses are presenting a detriment to marginalized identities?



Where are the "radical feminists" in AWP? A Resignation

On the term "TERFs."

Breaking down this term into its essence, let's focus on the last two letters, RF = radical feminists. All will agree that radical feminists founded AWP. The radical feminists burst open doors and demanded to be heard by the hegemonic powers that be in APA. What happened to those radical feminists in AWP? When was "radical" replaced with "respectability politics and tone policing"? Are you aware that this is the perception of the "radical feminists" in AWP? DO YOU EVVEN CARE? Few might agree that the feminists currently occupying this organization's general populace are "radical" in thought and action. A vast majority, however, have expressed (time and time again) that they experience AWP not as a bastion of radical feminist psychology but instead as a source of pain stemming not just from ongoing experiences of racism and transmisogyny but also from the blatant refusal of the most prominent members of this organization to affirm diverse lived experiences. So yes, TERF was an inaccurate term, but not because of its perception as a supposed slur (which shows a lack of cultural competence). Instead, TERF was an inaccurate term because AWP suffers from a severe lack of truly radical feminists. Radical feminists, it seems, are NOT the ones who espouse the same type of respectability politics, lack of critical consciousness, misogynoir, transgender antagonism, and general alignment with what Audre Lorde calls the Imperialist White Supremacist Capitalist Heteropatriarchal values held by the American Psychological Association. What is "radical" about racism and transmisogyny? Where are the radical feminists in AWP?

Members (present and past) have been saying the changes that need to be made to have a future-focused AWP, not one based on the same second-wave feminism enthralled with Betty Friedan's "problem with no name." However, these members have been silenced, ignored, or pushed out of the organization. Take a look at the face of AWP. That face hasn't changed in a decade. If this is by design (akin to some cisgender white feminists professional psychology red-lining project) then, congratulations! If not, then the type of cultural competence and empathy work needed requires professional consultation above and beyond the free labor required for service positions. I suggest investing capital in cultural humility training for AWP general body members instead of relying on the free labor of the CoCo to change deeply rooted issues of oppression and discrimination within AWP.

It has thus become apparent that my personal and professional definitions of feminism are incompatible with the definitions held by the general body of the Association of Women in Psychology. With that in mind, I respectfully resign my position as the current AWP staffer. I aim to assist the remaining CoCo members in identifying a new AWP staffer who has: (1) ideals and politics that are closely aligned with the history and current direction of AWP; and (2) more substantial investment in the future of AWP.

Tangela Roberts, PhD

A Love Letter

By **Alicia M. Trotman**

I thought about so many ways I could write about loss. Loss made its mark this year in my life accelerating my transition. A transition to move away from the old and welcome the new. This t-r-a-n-s-i-t-i-o-n can be spelled out easily in ten letters. But the day-to-day activity of 'transitioning' is fraught with anxiety, disbelief, and denial. For me... when Susan was physically present on earth, I felt I had a solid support at a distance. The distance was always a characteristic... living in different states, in different houses when we were in the same state, and she a professor, and I a student the first time I was in her class. The first time I was in her class, I was stunned by her beauty. A middle-aged silver-haired petite woman who carried so much grace and toughness simultaneously. She spoke with passion and candor, and she looked at her students with a piercing sensitivity. She resoundingly inquired "Do You really Care to be Here? Working With and For Persons with Dis/abilities. No theory and policy apply when the basic modicum of Respect is not met." I languished in her stare when she directed to me "Alicia, what do you have to say?" I thought my accent, race, youth, would have strapped me in an unyielding form calcifying the stereotypes. She broke right through, and I blithered "What? Me?" "Yes, YOU! I want to hear what YOU have to say." Something came out... I do not remember what. I felt dismay because Susan saw something in me, I thought I kept concealed, and did not really know. There were aspects of me I wished not to see because frankly, I believed those aspects proved my unworthiness. Susan saw through it, and I even sometimes struggle to see my worth now. Though I saw something in her and she eventually shared that what I saw was a betrayal... of her accepting herself in totality – physically, psychologically, and spiritually. Now I understand we were mirroring each other... in many aspects of our souls. Not completely because we were born on different continents, different decades, and are different ethnicities.

But I felt strongly that if I was born in her decade, I would have done the same things. Her father once told her "Susan, you have a knack for falling in a creek and coming out with a boot full of fish," (Dignity Memorial, 2003). That statement spoke to me deeply when I read her obituary, because my father shared a similar sentiment with me.

There was an awkwardness that was apparent in both of us. Her being a wheelchair, me being a black international student in the United States, trying to find our way around. We could not hide who we were, our appearances were clear as day. As well as the judgments. So in the spotlights where others constantly reminded us of our unworthiness, and 'lesser-than' statuses, we did our best to un-hear our inner critics, and shield ourselves from the outer stings. Caught in the middle. And yet, we unintentionally transmitted an imperceptible concern or respect that was palpable and was GOOD.

That initial meeting changed my course – slowly. I felt a faint spark. It was there in my heart. Not in my head because my inner critics were saying otherwise. Engaging my doubts of whether should I stay in graduate school, or should I leave? Susan was very familiar with this in-between liminal space. Wondering in any environment if her appearance was somehow deceiving her, and should she listen to that thought or dismiss it? And if she dismisses it, how is she showing up and communicating in that present moment? Too harshly or too softly? There was no sanctuary, so she fell on faith. She took me to a Catholic church. I was accustomed going to Catholic churches as an Anglican. Fortunately, two of the Catholic churches I attended in the United States for more than twelve months welcomed every human being (and animal) under the sun.



A Love Letter



Alicia Trotman &
Susan Jeanne Peters

She took me to a Catholic church. I was accustomed going to Catholic churches as an Anglican. Fortunately, two of the Catholic churches I attended in the United States for more than twelve months welcomed every human being (and animal) under the sun. I thoroughly enjoyed attending with Susan because the scriptures given were similar in spirit to what Richard Rohr voiced in *The Naked Now*, “The enormous breakthrough is that when you honor and accept the divine image within yourself, you cannot help but see it in everybody else too, and you know it is just as undeserved and unmerited as it is in you,” (p. 159). Susan saw the divine image in me – my broken and accomplished self and knew that I had to learn to build faith in me. Building faith in me or believing in me was very challenging because I was caught between a fear of controlling my own destiny and a fear of responsibility for the outcome. Working for other people, fulfilling other people’s wishes, with little concern for self, was a no-brainer because I always did that since as a little girl.

“Fix your face!”, “Fix your shoes!”, “Why are you shoes so dirty?” I had no idea that I held a spirit within. Until I heard her in my thirties. When Susan intimated “What do You have to say?”

I was reading that all types of people were judged unfairly due to dis/abilities and policies were enacted to make their day-to-day living troublesome. Susan wrote in the Encyclopedia Britannica on *Disability Culture*: “Functional impairment gives rise to disability, which, because of physical and social barriers in the environment, limits affected individuals’ opportunities to participate in the life of a community to the same degree as nondisabled individuals. It should not be assumed, however, that the severity of an impairment equates with severe functional limitation or disablement. Rather, the meaning and significance of an impairment derive from the treatment of the individual in the broader cultural context within which that individual lives” (Dignity Memorial, 2003). Often in the broader cultural context, there is no person on official boards of institutions or organizations that have representation of persons with disabilities to communicate their lived experiences.

A Love Letter

By Alicia M. Trotman

If they did, Susan would not have had to request a teleconference monitor because there was no access for a wheelchair in an auditorium. Nor did she have to continue to use the restroom in the lobby because she could not access the bathrooms in the accessible rooms at the hotel. All these ‘inconveniences’ were her reality that reminded her of her unworthiness. So what was left? I would always remember when on two separate occasions, one of her colleagues (a respected scholar in special education), and a senior administrator in an education department in government, insulted her expertise in front of her student advisees. I gasped in horror but Susan adjusted herself in her wheelchair, held her head up high, and rephrased the question she asked referring to the task at hand. She did not respond in kind. I asked her after these incidents when we were no longer in earshot, “What was that?” She sighed, and said “A LOT of people do not like me. So when I find someone special like you, those people no longer matter to me. The work gets done and I always have to bring my full self. There is no room for pretense. And God will remain my witness.” What was left was her dignity and undeniable faith in herself.

I never saw myself as an academic having faith in God. But I have to be with a calling of no judgement and to live in the present. As a Caribbean black female demi-sexual, judgement from man will always be made.

My lived experience now being ‘interrogated’ as DEI policies are being called into question and as far as being terminated. Susan taught me to listen to that faint spark. More than she would have divulged, what she observed and sometimes experienced with other human beings brought anxiety and anguish and carried malicious undertones.

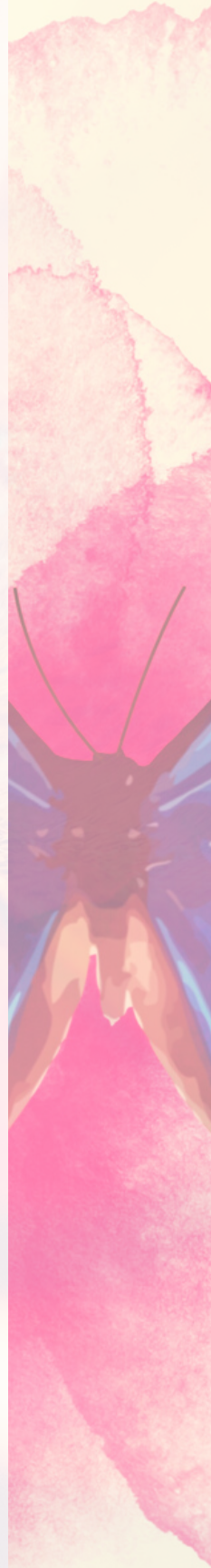
.Her career and personal plans never materialized as she would have wanted. Just indulging in ‘busy work’ or ‘having tremendous fatigue’ whispered to her that she had to continue working on her inner self. Her Divine self. How she functioned from within was crucial ensuring that she carved a path of her divine will, and she discovered that too was God’s will.

Following conventionally abled procedures silenced her. And then proceeding to think in dualistic ways never worked because her ‘condition’ did not afford her the luxury to be completely and utterly Susan. Concluding, my loss was simultaneously my gain. I have learned... and still learning that I need to have faith in (and attain knowledge of) the unseen; that the plan I envisioned is not one tailored/normalized by man but one that follows a path that gradually emerges from within; that change is a given and will bring frustration and pain; and living in the in-between – the liminal space, where as my inner plan folds, uncertainty is a stipulation. What tomorrow will bring for me? I do not know. What tomorrow will bring for you? I do not know. But I do know that I can share love with you right now despite our differences, despite our misunderstandings and conflicts, so you have the freedom and peace to be utterly and unapologetically you, and I have the freedom and peace to be utterly and unapologetically me.

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Rohr, R. (2009). *The naked now*. Crossroads Publishing Company.





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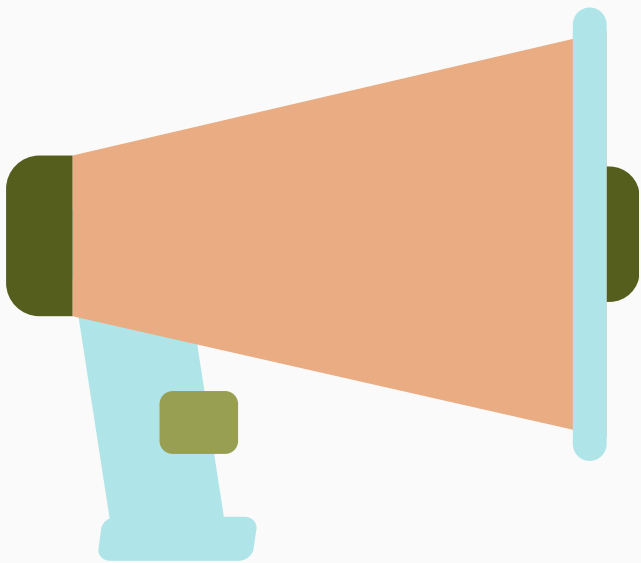




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Mission Statement

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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