

Psychology's Feminist Voices Oral History Project

Interview with Jessica Henderson-Daniel

*Interviewed by Alfiee Breland-Noble
New Orleans, LA
August 10th, 2006*

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ABN: Alfiee Breland-Noble, Interviewer

JHD: Jessica Henderson-Daniel, Interview participant

JHD: [*My work on*] the development of women and girls - I think it really stemmed from my mother, who was always active in women's organizations. And the power that I saw that those women had, as a collective, was really quite telling. I think that the intersections of my being in a psychologist and womanist position really came into true fruition when I joined [*Division*] 35. I think it became articulate. I think it was being acted on before, but then it was fully articulated and then certainly when I took a leadership position in 35, it gave me time to really activate it, because I was able to implement programs. But I think that I grew up witnessing the power of women to make change, and I mean real change, not 'sort of' change, and I would like to see that happening in our profession, for the good of the entire profession; this is a womanist perspective – it isn't about the advancement of women per se, but it's much more the advancement of the human race.

ABN: Okay. Listening to you talk about the womanist perspective and the development of that through your experiences growing up and watching other women, it leads me to wonder about the relationship between that experience, you being a woman of colour, an African-American woman, and being a graduate of a historically black college/university during the civil rights era. And so I am really curious about how you see those things fitting together – your womanist identity and being a graduate of the HBCU; if you could talk about how those two things intersect, or if they haven't intersected, if you could just talk about that some.

JHD: I was in college in the sixties in North Carolina, and it was an era of the beginning of the sit-ins, because I graduated in 1964 from college. The beauty and the wonderful experience of going to a historically black college, I can say for me, was being affirmed by people who look like me. And not only affirmation, but the vision of who I could be; and they said it like they meant it, and they were just so happy and proud of all my accomplishments. That was just very empowering. I think the timing of that was, in terms of the civil rights movement, was an energizing time, because we were thinking about change. It was a period of sit-ins and more active change, with some legislation, but it was really when people took to the streets, and the city; it was a different kind of period. And even though the faces, in many ways, of the civil rights movement were men, the reality, that we knew even then, was that it was women. And now, of course, there are books and writings that tell us about the role of women, but I can tell you then, look at

Betty Lou Haimer at convention, and all was just incredibly inspiring. And the role of women in (00.04.06) terms of the NAACP, my mother was one of those women, later on, some almost twenty years later, still advocating for integration; that those things, really, I think were very empowering for me. And to believe that as a woman you could make a difference in terms of civil rights and moving forward as a race.

ABN: There is an idea in feminist therapy that one of the intentions in feminist therapy is to create social change, which we just talked about in detail. When you think about your experiences then, moving forward to today, what is your view on the extent to which feminist therapy helps to create social change, now? Does that make sense?

JHD: Yes, I think because social activism is an integral part of feminist theory, but it has been through a process because feminist theory did not begin with women of colour or poor women. So that's part of the evolution, which has been challenging and sometimes painful, but I think it's on its way. I am still persuaded that if women ran the world, and we can get them organized, then it would be very different from the world we have now in terms of the challenges and the bloodshed that we experience, that now daily interrupts the world.

That's a little political piece, but it's not minor to me, as a mother, and as someone who is concerned about children, too. I do think that feminist theory, when applied, gives us hope, not just in sort of general social movement, but also in our discipline; in inclusion, in moving forward, in believing that women, regardless of differences, not only race or ethnicity, but sexual orientation, social class, geography, lots of differences, need to have a place at the table, their voices need to be heard, there is a legitimacy to the voice and that even if it takes a little bit to include them – it's one thing to be at the table, it's another thing to be included – that it's worth the effort in the long run as opposed to the short run. Because most people are not raised to be inclusive. So it's a new experience for them, and what I tell my students now, today it's even a bigger challenge, but it's more subtle. Since the mid-eighties - and I am a history buff, so you'll hear some of that - but since the mid-eighties in this country, there has been a re-segregation, so it means that people are not interacting. You sit next to them, but you don't really interact with them, so you don't get to know them. So that's now a challenge for feminism, about setting context where people actually get to know other people and in the process of knowing coming to incorporate into their schemas the idea of 'Not everyone thinks the way I do.' And being able to then develop programs, to be at the level of comfort of hearing difference and not being startled by it, and negotiating where you are going.

ABN: That makes me curious about your individual experience, as a woman of colour, and as a womanist, and directing training programs and teaching students. If you could talk some about any one particular experience, or series of experiences in your years as a teacher, educator, trainer, and mentor, that you feel exemplify what you've spoken about. So not just bringing people to the table, but making sure that everybody is included and that voices are heard.

(00.08.42)

JHD: Okay. Well, actually, I was trying to think of a venue that might be most appropriate, and I'm gonna go the venue of the **AHANA Program** at Harvard Medical School. And I'll give you the context for it, because I think it's always important to understand it; I have been a licensed psychologist since 1977, although I've been in children's hospitals since 1972, as a researcher, that's how I came there. From 1972 until approximately 1995, I was the point person within the Harvard Medical School system, where if other programs - not just Children's Hospital - had fellows of colour, they would send them to me to help to support them and get them through the process, that's what happened. Then in 1995, that was a year where everybody had at least one person of colour and they decided that was not really fair, because I have a certain way in which I treat the students. I bring them to my home, I cook for them. Everyone knows that - two things I love, books, and food. And so I bring them to my house, or I would take them to very nice restaurants to eat because I felt as though if I took them to a nice restaurant, it was about how I felt about them, just as I had been treated that way at the black school. So I mean, I brought that behaviour with me, that was a good prism once passed.

So what has happened over the years is that program has evolved; it's not a program just for black students, but for Latino, and Asian, and Native American students and what has happened is, initially there was some hesitation about being a party to it. And you know because we are in a society where blacks are often seen at the bottom and, you know, if someone is of colour, getting people used to the fact that it's possible to learn from this black woman, even though she is at Harvard, but nevertheless she is a black woman, and over the years it got this reputation for being fair, and inclusive, and really wanting the fellows to move forward. And so what I've done is I developed lots of different programs for them that have allowed them to explore who they are in their own groups and then to share that with the others; we had book discussions, and we looked at movies, and there has been a whole sharing and inclusive[ness], because just sitting down, eating together, wasn't sufficient. They needed to talk and they needed a mechanism to get them to talk about each others' lives in many ways; and it's been fascinating.

The latest thing, now that I have a little bit of money, everything evolves over time, is that now I do a retreat. Now I don't do it, [but I did it] the first year, because we had no money. I would do it, but now I have an outside psychologist to come in. The first psychologist was Asian and the next one is going to be African-American, and their goal is to get the fellows, both pre- and post-doc interns, to look at the intersection of their, they are mainly women, but it's about race, gender, and psychology. It is fascinating, because what happens during that day from 9 to 2:30 is that they learn things about each others' lives they had no idea about, and there is no context for revelation of such, or for people to explain what is going on. They talk about relationships with men, they talk about relationships with their professors and their training programs; they talk about their families, they bring objects that represent their families and why they brought them in, and what they're gonna keep and what they're thinking about discarding, and what they really want to keep but not sure they can take with them as they move through the profession. It is so powerful. It means that at the next meeting that they talk to each other in different ways that they've never talked about before; and that's what I really try to

instill in them as a part of this program, because I think we can have the AHANA program, we can go eat together, and smile, and be nice to each other, and have no clue about each other's lives. And I hope because of their privilege now as psychologists, and there is a certain privilege, health-wise, and access to services, many of them will live until (00.13.19) they are in their eighties. They come to me in their late twenties; we are talking fifty years that they can be friends and colleagues with each other, and what I'm hoping is they will really truly connect in those fifty years and not have that superficial relationship with each other.

ABN: Oh, that's beautiful. That makes me think of how powerful an experience that must be for the fellows, the trainees who are part of the program, and I wonder how that experience is reflected in your experience as a seasoned professional, a seasoned psychologist, a person who is involved in governance and APA and all kinds of leadership positions. I just wonder if you had experiences similar to that within the Division, within Division 35, where you had the opportunity to get to know people on a more than a superficial level. Has that happened to you?

JHD: That has happened; not at the depths that it happens to at that retreat, but it has happened with a set number of women. Division 35 is unique in that it's EC [Executive Committee] is huge, it's really big, and so, you know, you end up at dinner sitting next to somebody, you get to know them. I look forward to Division 35 meetings and seeing my friends and, you know, hugging people and talking with them, but it's not quite at the same depth of relationships I give to my, I say 'my' not in a bad way, but in fact I do take them as mine, I want them to have experiences I wish I'd had. That's what I create for them in this context, because I expect them to do great things and they need those emotional bonds to do it. I don't quite tell them that, but that's the bottom line; I think they pick it up.

ABN: I am thinking about relationships and part of what I feel, this is probably more emotional than it is theoretical, is that one of the goals of feminist therapy, or feminist theory, beyond just inclusion on a theoretical level is inclusion on an interpersonal level. And as an African-American woman, one of the things you mentioned earlier was that for me it's definitely been an evolution, because that hasn't always been, I haven't always perceived an emotional connection to feminist theory. That's grown and I do perceive that now, particularly with the Division 35, but I'm wondering if, as an African-American woman, outside of the government and the things that we do in APA, if your experiences with other women of color, outside the context of APA, what the intersection has been between your identity as a womanist and your relationships with other African-American and other women of color around womanist ideals, if that makes sense.

JHD: Well, I think that my life is unique around this, and I'll just tell you why. Twenty six years ago I formed a reading group and then eighteen years ago I formed another one. They were two very different groups of black women in Boston. Those women, and twenty-six years is a long time to meet regularly with anybody, so those women really constitute my two arenas in Boston where I talk about women's issues on a regular basis, is these two reading groups. Now one of them is what I call in the tradition of educated

black woman, I would my mother's age group, is the way I describe them, because they are really proper ladies. And the second group that was formed eighteen years ago, they are really improper ladies (laughs). We talk about many of the same topics, but very (00.17.34) differently, shall we say. But the reality is that these are all educated black women, middle-class black women, professional black women who were working, varying backgrounds in terms of social class and varying phenotypes, as we know that makes a difference among black women. And we do talk about what it means to be a black woman, in addition to discussing the books. I think we have evolved over time in talking about how we relate to other black women, how we relate to women of colour who are not black, and how we relate to white women, and all of that ends up in the discourse. And the relationships that we have, and describing close relationships and bonds, that's been an evolution for all of us, and it's been interesting to hear the relationships that people have over time.

So I have a unique relationship with a friend that I met - at this point, oh, we've been friends, going on over forty years, a white woman in Illinois and we are just an unlikely pair, she is a Mid-westerer with her blonde hair and blue eyes, and here I am, this black woman. She sent me a photograph about five years ago when I had an Angela Davis afro to remind me of the old days, as she put it. But we met after not having been in each other's company for thirty years, a couple of years ago, and it was like we picked up and just kept going. And I was talking about the uniqueness of that relationship, and describing it with friends. So those two contexts allow the discourse about it, and the nice thing about having that is that people provide you with feedback about what you may contribute to relationship, you know, plusses and minuses. And these are all women who have to be assertive, they couldn't survive unless they were really sure of who they are, and political, and maneuvering and all, it's an education for all of us to share our experiences. I think to a person, they are womanist and feminist and they take on that, although I don't know if they would call themselves feminist, they would be more comfortable calling themselves womanist.

ABN: In your experience the terminology, womanist versus feminist, that's been something I've wondered about for a long time, cause I've heard other seasoned professional African-American women, who are psychologists, say the same thing 'I don't identify myself as a feminist, I prefer to call myself a womanist.' And I wonder if you could talk a little bit about why that may be. What is it about the terminology that makes womanist preferable to say, feminist?

JHD: You know, womanist is a term that Alice Walker sort of coined, and in many ways it's been her term. But for me, the epitome of womanist is the book 'Wake of the Wind' by Jay California Cooper. The main character of that book is such a wonderful figure. The setting is post-slavery, and how this woman manages her family and gives to others and has such a wonderful spirit. So she is very much her own person and yet there is concern about men, and children, and the race, and a hundred years ago someone with my viewpoints would be known as a race-woman, and that's really who I am. And so it's the womanist piece that says 'Yes, I'm for women's issues, but I'm also, because women are connected to children, we found that, and this is sidebar, in terms of developing nations,

about giving women money, that you can impact a society in many ways, because you give women money, they start building schools, they do things that other people wouldn't think about doing until maybe a little bit later. But it will impact those boys and girls in the long run, and that is certainly my position. And they lift the race, there is a National Council of (00.22.00) Negro Women, it's called Lift as you Climb. And that's, to me, lift as you climb is a womanist perspective. And feminism I see more concerned about women's issues, sort of those social justice notions of women's issues, but nevertheless that in many ways. Although I know there are different interpretations of being a feminist.

ABN: Okay. Okay. One of the things you mentioned is that if you provide for women, then women are able to provide for children and men and others in ways that it's always immediate, whereas maybe for men that's not the immediate thought, to provide for the women and the children. And so it makes me think about how we include men in feminist ideals, womanist ideals. In your experience, where do the men fit it?

JHD: Well I have found that - the first thing I think when I think of men is men and their daughters. That can almost be a transformation shall I say, because they really come to appreciate their own, and in the process of appreciating their own, the fact that they are smart and they are so proud of them, that can often broaden out to other females. So they are often the target of my inclusion because they are friends of women in many ways, but I don't think you have to have a daughter to be a feminist.

I do think, though, in a society that is male-dominated, let's just face it, it really is, then there is pressure on men to take on that role. And I think that you can get people with honey and then vinegar, that's a Southern way of talking, I know, that figuring out ways to include men in this process is really very, very important. Now, at this conference, for example, I am this year, Gerry Koocher asked me to do this task force centering on mentoring, and we have a three-generational symposium. And we wanted a draw and we had two outstanding men. It's very interesting, both of them, the one they mentored, they selected women. I thought that was very interesting. And then one woman selected another woman, the other one selected a man, but it's going to be very, very interesting. Someone asked 'Did you tell them?;' I said 'no, I think they know.' (both laugh) And they are very proud of these women, the men are, and I think that itself will be a model. I mean this whole notion of selecting people in order to do that, the subtle messages, and sometimes doing it is more powerful than speaking it. So now I like to engage men who do it so I don't have to speak it as much, and they have status and they will make a difference in terms of other men in terms of doing that. And I do think that it gives men permission to do it; the men who really want to do it, but aren't sure how their colleagues are going to respond to them. I guess in this stage of my life I am thinking about ways of organizing people rather than talking to people alone. And so that's kind of what I'm interested in with men.

So I know there is a division for men in APA, but at one point I'd like to have allies within 35. And to actually help the men figure out ways in which they can support women in a direct way; and I'd like to have it multi-cultural and multi-generational, and

to invite them to do this, because I think reaching out to them in that way has a possibility of transforming them.

ABN: (quietly) That's beautiful. I know one of the things that's very important to you is mentoring

JHD: Yes (00.26.46)

ABN: On the topic of mentoring; it makes me think of a whole host of questions, but I'll try to be specific. From your perspective, how have you integrated mentoring and feminism and the mentoring that you have done personally both for men and women trainees that you have experienced in your lifetime?.

JHD: I think it's more the model than talking, because, I'll give you an example – one of the programs I established when I was the president of 35. I have a long-standing concern about women in leadership positions. I don't want women to just be at the top, I want them to run things. I know that's my prejudice, and I own it. I really believe women should run things. I mean not to the exclusion of men, I just believe that they bring, many of them, but not all, but I think many of them bring particular talents and perspectives that are important for leadership.

So I decided that the APA needed more women of color to be leaders, so I identified two people who have been president of the Division, that I think would be president sometime, cause one of them followed me in presidency, but Melba Vasquez and Jean Lau Chin - and I said 'you identify two women from your racial/ethnic groups, and I'll invite two, and we'll get a Native-American person, that never got off the ground, but we did make that effort. So for three years we met and we encouraged them to move forward, and initially the women were a little hesitant, I had this happen a lot, but once they told their stories, this was so powerful, all of them came from backgrounds of powerful women. We didn't know that, but once they started talking, now that was really powerful. And you just wanted them to move along and then they wanted to hear about our lives and we included them in talking about things that we've done and our hopes and our hesitations, always say hopes and hesitations, because they go together, and it was, it has been really powerful to watch them emerge over time.

So that was about leadership, because I am really big on mentoring around leadership and then I actually met you in another context of mentoring – I'm big on leadership, and I'm big on research. So the next one was I really wanted to increase the number of women of colour as researchers. Not as assisting other people, I wanted them with **ROI's**. That's what I want, multi-year, million dollar grants, that's my goal. And so I set up Next Generation as a program to keep people moving in that direction and on that track. I brought in women, and it was very woman-focused, and the issues that were raised there were about being a women of colour, about being a woman, being a woman of colour, and relationships with women, all of that was a part of orientation.

ABN: As you were talking, I had fifty million questions that went through my head, and there are two of them I wanted to make sure that I address, because they are really important to me and I'm really interested in what your thoughts are.

I'll start with (pause) how you described hopes and hesitations, I think that's what you said. And I'm wondering if you have any ideas, based on life experience and things that you've been through, about, if, I should say first, because you may not agree this is the case, and why, women of colour have hesitations around - maybe I am just expressing my bias. It seems to me at times that we as women of colour have hesitations around connecting with each other that are different from the hesitations as a group we may experience in relation to white women. So for example I am thinking that in my experience sometimes it's been (00.31.40) easier to connect with a white woman than it has been with another woman of colour who is not African-American. So I am wondering if you have seen that at all or if that is something that sounds like it makes sense to you or is relevant to you. And if you can speculate about maybe why that might be, if you think that's the case.

JHD: So you're saying, connecting with other women of colour?

ABN: Other women of colour, yes, our relationships with each other.

JHD: I need to give you a little bit of my background, because I think it contributes to this. I was born in San Antonio, Texas, to a dad whose first language was Spanish, although he was African-American; he probably had Spanish blood, and we were unclear about all of his heritage. But his first language was Spanish, and so we were in the military and wherever there were other Mexican American soldiers and their families, you know, they came over because my mother wanted to cook the food for them (ABN laughs). There is another thing, okay, so I inherited that, too. So I am very comfortable with Mexican Americans because I am comfortable with Spanish- you know, I don't speak it, but it was spoken a lot and, and we ate a lot of food and we had people around. And then my dad moved to California, that was predominantly white, and then we moved to Bermuda where there were all these West Indians, not Americans, they are very clear about that, so I learned to be comfortable with West Indians. Then we moved to Hawaii where my sister and I were two black girls in the high school on Oahu, so then I learned to be comfortable mainly, at that point, with Japanese and Chinese, because it was a Japanese high school. Then I went my first year to university of Philippines and I had all these Filipino instructors. So my life in some ways has allowed me to have these connections with people and I am proud to say that currently I have four Boston brothers, and two are black, and one is Mexican and one is Filipino. So my life is, in many ways, this kind of way, but I can, personally I don't always have that hesitation. I think that when I watch other people, I think the hesitation is a lack of familiarity. Then in a society where we are raised to be more apart than together; and that also it's more subtle now, but certainly in the sixties and seventies there was a pitting of groups of colour, one against the other, for resources. And even now there is a sense of there isn't enough space for all of us, so there is that built-in competition that is very problematic rather than thinking about coalitions, competition rears its head. And the other thing, Angela Davis

talks about this, and this is complicated. Just because someone is of colour doesn't mean that they have the philosophical stance of a person of colour. So in the sixties you saw a black person, you said 'that's my sister, that's my brother.' And now you say 'now I have to interview you (ABN laughs), I don't know what your politics are and whether you really are the politics of a person of colour.' And that is a legitimate stance, because there is a whole notion of people wanting to cross over and not be identified as a person of colour, and of course if you are not really a white person and you're gonna cross over, and you are going to do whiteness in a different way than someone who was born white. So there is a legitimacy often to the hesitation.

(00.35.12)

ABN: Okay. And the final question I have is about, this is more personal because it relates to my experience with you and how we met, and you talked about the next generation. And to me, that experience and being a part of that really has been eye-opening in a lot of ways. And I am wondering, as a womanist, if you could talk a little bit more in-depth about how the idea came to you, I know what it means for me to have been a part of it, and how you see what you've given us as the woman who participated, how all those things fit into the womanist perspective, particularly from the research perspective. So the intersection between being a womanist, working with these women of colour, and the whole idea of research which has not been really open to us for a long time; how all those things came together for you and just what that has meant for you as you've watched us over the years since you started the program.

JHD: Well by the time this idea really hit me was in 1998. And in 1998 I had already had my doctorate for a long time; I got my PhD in 1969, so that was a long time; we are talking already 29 years. And because I had gone to research conferences when I was in graduate school, so let's say by then I had gone to thirty-two or thirty-three years of research meetings. And so for thirty-three years I had heard people who weren't black doing research on black people and describing them, and being quite upset often. But because of the hesitation, and knowing that I had a career, having to be quiet about it; then I went to a meeting and I, in my best, most pleasant voice and most pleasant affect suggested at the end of this research meeting, where there was a lot of conversation about black people, all research done by white people, that wouldn't it be marvelous for there to be collaboration between white and black researchers. It was like I dropped a bomb in the room. And the response was incredible, 'But you have to know people to do research with them and you just can't work with anybody, and just don't-.' Just incredible anger and discomfort towards me.

A very senior person who had thirty years of funding to study black people then saw me afterwards and literally put his finger in my face and told me I did not know how to behave at professional meetings. And at that point I went into a spiritual mode and I said 'What can I do? These are some of the top scholars and this is how they feel; we are not going to move forward unless something happens.' And I think, 'Well who are you? You don't even have a research career, that's something you wanted and you've been

effectively shut out all these years.’ So I said, ‘I believe that if you feel something with passion, you can do something, it may be small.’ So then I came up with this idea, I am going to bring together a group of young women, with the intention of them going for K awards initially and then later on for RO1 awards, so they can transform psychology; and I am going to do it across all four groups, I am going to start with black people, because I don’t need to ask anyone for permission, I just need to find the money to do it. So what I did literally, was, it was a vision and I thought ‘Oh what am I going to do?’ Norman Anderson, who is the current CEO of the APA, was an NIMH then, NIH actually, and I went up to him at the multicultural summit, and I had this feeling that I should go to him, and I did. I thought ‘Dr. Anderson, I have a vision.’ And I described it to him briefly, and he said ‘Write me two pages and I’ll fund you; I’ll give you ten thousand dollars, at least to get you started.’ From there I went to two friends at the Kellogg foundation, and I told them ‘I have a vision,’ and they each gave me ten thousand dollars, now I am up t thirty; and I receive the mentoring award at Harvard Medical School, the first woman, the first psychologist, and (00.40.24) the first person of colour to receive the mentoring award, and the Dean’s office gave me money so with forty-six thousand dollars I was off and running. That’s all I had, and then the whole thing was to recruit, and that’s really how it got started. And then I sat and meditated about - this is a big responsibility, I had forty thousand dollars, right; ‘This is big responsibility, nine lives that I can impact; what shall I do?’ So I’ve done meditating and all of that, came up with three mentors who flew in, they were willing to do this for free, and they didn’t know what it was about, even though they were mentors. They said ‘Okay, we’ll come; Jessica, you want us, we’ll come.’ And I did not know these three women well, but I felt that they should be the ones, and then there was a snowball effect and Alfiee wasn’t even part of the original group, and she insisted on coming, and so I decided since she insisted, well I guess she could come (both laugh). And so she came.

And it was the most remarkable experience in the world for all us; and I hired a black woman to come and make them a group, because I knew that we had all these differences, and as a womanist, I said, I’m going for success. And I know as a black woman all the things that can divide us, and I need to address that up front; I don’t have time and the luxury of ‘We’ll work that over time; no, we’re going to talk about it from day one.’ And we did. And then we talked about the mechanics of doing the research and making it happen. And it’s clear I had these expectations and there are now eight women who I think are really a part of it; the first one dropped out of the program almost immediately. We agreed that she would drop out, she really wasn’t interested in research, she was just curious (I chuckles) about whether or not I could make it happen, so she found out that I could make it happen. And I took them to a resort in Algonquin Maine. I said ‘This is where people come and think in psychology;’ so that’s what we did. Initially if you recall, and I have to put this on tape, because you need to know; the person at the desk thought they were a basketball team, even though they are all doctors so-and-so; yes, and I never actually met the proprietor of the place. Usually when you spend that much money, you meet the people, they thank you; never met them. But it was an interesting time, wasn’t it?

ABN: Mm-hm

JHD: So we've had time together, we had our fifth year reunion at APA last year, in Washington, DC, where people were talking about the changes in their lives, and what was interesting to me is that we had people in policy, people in medicine, another person at CDC - they didn't have themselves an active career, but they were involved in research. And there were other people pursuing research careers, as you are Alfiere came to me and said 'I'm tired of being tired and all;' I was tired of this research, and I said 'before I leave this earth, I need to make a difference; I need to produce some women who are going to have a different kind of research around black people.' I have tried since then to secure funding and I have been turned down by all the major foundations; they say it's not a priority, no one wants to fund me. Because my dream, and I'll put this on tape, my dream is to replicate this again; to do it with another group. Now that I know I've made mistakes, as we all do when we do something the first round. I want to replicate it with a group of black women, a group of Asian women, a group of Latino women, a group of Native American women; do it separately and then bring them all together. I think it would be very powerful. I think that's really what, more (00.44.30) than anything else in the world, that's what I want to do. Because without lecturing them about being feminist or womanist, they won't get it; the power of being in the room with those women is unspeakable. Because many of them have never been around women researchers and it would just be great. I mean I can see it and I just want a chance to actually make it happen. So yes it came from that meeting where I wasn't treated very well, but, you know that happens, but I wasn't discouraged. In fact, I said 'you have to do something, you know;' but I want to do a lot more. Now what's interesting and I should say this on tape, it's so important to document this, it's that when the Asian and the Latino women heard about this program, they kept saying 'Please do it again!; and 'Please have us come,' you know 'We'll come; we promise, we'll come.' And they heard about it - only pieces of it, but just pieces of it were enough for them to say 'Please do it.' And I said 'If someone will fund me, I will do it and I will have you come.' And they said 'Oh, we will bond with our Asian sisters, and then we could bond with our other sisters,' and they get excited about it 'and we can encourage each other.' And let me just tell you that, even from this program of about forty six thousand dollars, [one of the outcomes is] that Alfiere and others have mentored other people; they have started mentoring, and that's been really exciting and fun for me to see.

[Tape is turned over]

ABN: Well thank you, Jessica. The image that I have in my head is kind of phoenix rising from the ashes, so from the generation of women who, women of colour in particular, who might have not had an opportunity to pursue research careers, there is this new generation, the next generation of women who have had the opportunity, who have been able to get Ks, you had two, now almost three women who have been able to do that, who are connecting with other women of colour, Latinas, Asian American women who are in the same place, who will be able to do some of the things that you all were effectively prevented from doing. And so it's just, if there is any definition of womanist, thinking about what you said at the very beginning about the women that you watched and the power that they had and the can-do attitude and the things that they would not allow

people to keep them from doing, just so you know, that's what you meant for us, for me in particular. I want to thank you for that and just thank you for (00.48.00) your time and if there are any last things that you wanted to put on tape or to say, I would like to give you an opportunity to do that.

JHD: Well, you know, I generally like what I do, and I am excited when my, and I say kids and I don't mean it in a pejorative way, when my kids succeed. I just love it! It just gives me a joy that that can never be fully described. I just adore my kids, and I want them to do well. I genuinely want them to do well, so when they get something, I am so excited and I am thrilled and it's just wonderful. So I thank you for the pleasure to have you interview me, so that in itself has been a real joy. And I am glad to see you move along, it makes my heart overflow. Thank you.

ABN: Thank you, Jessica. Thank you.

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