

## Psychology's Feminist Voices

### The Changing Face of Feminist Psychology Video Transcript

<https://www.youtube.com/watch?v=14Ezm5XfaXA>

(FeministVoices.com is Proud to Present, *jazz music*)

(The Changing Face of Feminist Psychology)

(Alexandra Rutherford, Associate Professor, Dept. of Psychology, York University, *jazz music fades out*)

AR: My name is Alexandra Rutherford, I am a historian of psychology at York University in Toronto.

The inspiration for the video you are about to watch came from the stories of the men and women who have participated in our oral history project "feminist voices in psychology."

One of the goals of this project is to create a historical record that captures the voices of feminist psychologists in all of their diversity and to document their efforts to bring feminist values to the practices, knowledge products, and institutions of psychology.

Over the next forty minutes, you will hear the voices and see the faces of some of the men and women who have shaped the field of feminist psychology. You will hear about how they got turned on to feminism and how they brought feminist values into their careers as psychologists. Others will talk about the challenges they have faced as women, as women of colour, and as feminists in their chosen field, and on the role these identities have played in their lives and work. You will also hear some of their reflections about the accomplishments of feminist psychology, where it may have fallen short of its aims, and what can be done to attract a new generation feminist scholars.

Our emphasis is on using their words and experiences to understand the relationship between feminism and psychology

While we do not focus on individual accomplishments and contributions we encourage you to explore the field of feminist psychology by consulting its journals, books, and organizations.

To get you started, a short list of these resources is provided at the end of the video.

We hope you enjoy these reflections on where we have been, where we are, and where we are going in our efforts to mesh feminism and psychology.

Women have made important contributions to psychology since it was founded as a scientific discipline in the late 1800s. But despite these contributions, their numbers were small and, like other professional women throughout the first half of the 20th century, they faced significant obstacles to full participation in their chosen field. (photos, June Etta Downey, 1875-1932,

Alberta Turner, 1909-2008, Millicent Shinn, 1858-1940, Helen Thompson Woolley, 1874-1947, Ruth Howard, 1900-1997, Leta Stetter Hollingworth, 1886-1939, Ethel Puffer, 1872-1950, Inez Prosser, 1897-1934, Christine Ladd-Franklin, 1847-1930, Mamie Clark, 1917-1983)

Social expectations for women and rigid gender-role stereotyping limited their opportunities both in academia and in society at large.

Despite the courageous efforts of many first and second generation women psychologists, it was not until the women's liberation movement of the late 1960s that feminist psychologists found a collective voice with which to challenge the institutionalized sexism and androcentric biases of psychology. With the simultaneous cresting of the Civil Rights, anti-war, and Gay Rights movements, many psychologists became disillusioned with the status quo and psychology's role in maintaining it. Developing a feminist consciousness made it impossible to conduct "business as usual."

(Elizabeth Scarborough, Co-author of *Untold Lives: The First Generation of American Women Psychologists*)

ES: I was very much aware in the '60s that I was really as busy as I could be taking care of the family and doing my school work. But that was the time of the student uprisings, Vietnam, the whole Civil Rights Movement, and I was kind of seeing that happening and saying- I can't deal with that, I've got as much as I can deal with right now. But, in 1971, I did get involved in the McGovern presidential campaign, that was my turn on to political activism.

(Hope Landrine, Editor of *Bringing Cultural Diversity to Feminist Psychology*)

HL: I was an undergraduate college student, it was 1971 or '72, I think it was the end of either my freshman or sophomore year and I was home with my family for summer vacation and I spent my summer vacations trying to read as many books as I could; read things that I wanted to read instead of what we were assigned. So I would go to the public library in my neighbourhood and just pick a book that looked interesting ... So I walked in and I walked up to the kiosk of new books and there was a book, and they had several copies, called *The Feminine Mystique* and I thought the title was intriguing. And it's funny, when I look back now, I look back at a book like *The Feminine Mystique*, and it's a really simple and conservative kind of book, and it has very conservative and simple arguments, but in 1970 and '71, those were not simple conservative arguments; those were very radical and new ways of thinking ... And you know there's no turning back; once you are feminist, you just are ...

(Elizabeth Scarborough, co-author of *Untold Lives: The First Generation of American Women Psychologists*)

ES: And at that time Gloria Steinem was supporting McGovern. And so she came to Durham to raise money, to give a talk. And before the big talk on campus we had a special thing at somebody's house, you know, refreshments and everything, as a fundraiser. And so I was busy helping with that, you know, making the refreshments to take there. And I told my husband, get the kids, you know, take them to hear this speech, this is really an outstanding woman. But, I was separated from everybody because he took the kids and I finished up the stuff at the house, and I went late over to where she was giving the talk. And so I was by myself, and I was up sort of high looking down on all this, and all of the sudden it clicked. And it just hit me like a load of

bricks, you know. That lady knows what she's talking about, this is important. And this is me. I had avoided dealing with it because not too much before Betty Friedan had come out with *The Feminine Mystique*. And at that point I hadn't even started on my Master's, I was really stuck at that point. And I started reading that thing and I couldn't finish it. It was one of the few books I ever had to put down, because I just couldn't read it. Because that was me and I couldn't handle it. But here's Gloria Steinem, and I said- Wow. So that was my turn on to feminism.

(Arnie Kahn, Professor of Psychology, James Madison University)

AK: I had grown up very much in an anti-racist family, so I was very involved in the African American Civil Rights Movement, but did not know much about the women's movement, or anything. And one day, I taught a large intro psych class, and I would put what I thought were funny wrong answers to some of the questions, that often made fun of women. I didn't realize what I was doing until this one woman, who was older than I was, I was in my mid twenties, late twenties, she must have been in her thirties, and she came up and she said, 'These answers are really offensive to women.' And somehow it clicked, I understood ... I remember I came back to the class and apologized the next class period. I'm sure most of them had no idea what I was talking about, but yeah, it just sort of, the realization that you are part of the problem. And it wasn't until that hit me that I really understood.

(Hope Landrine, Editor of *Bringing Cultural Diversity to Feminist Psychology*)

HL: In about 1974 or so, a new book was released called *Our Bodies, Ourselves*, and I went and got the book the week that it was released. So I read that and in there there were addresses that you could write to, for the women of the Boston Women's Health Collective, who had written this book together. So I sat down and I started writing letters to the authors of the chapters of *Our Bodies, Ourselves*, asking all sorts of questions about various feminist issues and ways to be part of the movement, and ways to do things for women, particularly poor women. And people answered me. I got a whole bunch of letters back. And one woman in particular from the Boston Women's Health Collective, her name was Joan, started writing to me regularly, telling me about the work that they were doing and things that were going on, things that I could participate in if I wanted to when I graduated. So a year later I graduated from college and I had been writing to Joan for a year, and Joan came down and picked me up after I graduated and drove me up to Boston. Joan and I were roommates for awhile and I worked at the Cambridge Women's Centre with a group of people who had produced the first edition of *Our Bodies, Ourselves*. So I moved to Boston. I hope that gives a sense of what all of this had done to me. This was a very serious change in how I understood the world and in what was important to me.

(jazz music)

AR: In 1968, one of the first shots to be fired in the battle against sexism and androcentrism in psychology (Naomi Weisstein, Founding Member, Chicago Women's Liberation Union, Author of *Psychology Constructs the Female*) was a paper by Harvard-trained psychologist Naomi Weisstein, entitled "Psychology Constructs the Female." (screenshot of "Psychology Constructs the Female; or, The Fantasy Life of the Male Psychologist") In this paper, Weisstein critiqued psychology for failing to generate any valuable or relevant information about women's experiences because of the built-in biases in its research methodology, namely, psychology's blindness to the importance of social context. As she noted in her now-classic article:

(“The uselessness of present psychology with regard to women is simply a special case of the general conclusion: one must understand the social conditions under which women live if one is going to attempt to explain the behavior of women. And to understand the social conditions under which women live, one must be cognizant of the social expectations about women”  
*Psychology Constructs the Female, -Naomi Weisstein*)

AR: One of the most pressing issues for second wave feminists, including feminist psychologists, was how to combat social expectations about women and work, and how to achieve equal access and opportunities in the workplace. (*jazz music fades out*)

(Bella Abzug, Leader of the International Women’s Movement, at the United Nations)

BA: As we talk about UN reform and the future I want to make the most revolutionary statement made here today. And that is, unless and until women are fifty percent of the decision makers in the United Nations, and in every single country, we cannot expect any meaningful change we cannot expect a new vision. We cannot expect that as we enter into the next millennium that we will see the kind of changes that is crying out to happen. (*cheering*)

(*jazz music*)

AR: Women in psychology faced considerable overt and covert discrimination. For example, the American Psychological Association continued to allow recruiters at its annual convention to display job advertisements stating “Men preferred.” Other forms of discouragement and discrimination, started even earlier, from the moment women began their training in their chosen field. (*jazz music fades out*)

(Bernice Lott, Prof of Psychology, University of Rhode Island, Past-President of the Society for the Psychology of Women)

BL: I remember meeting him and shaking his hand. Somebody introduced me and he looked at me and he said, “Well,” (I’m paraphrasing) “I’m happy to meet you, but I’m really sorry because I know that the time and effort that we put into your graduate studies will be a waste, because you’re going to be out of here with your children in a few years.” Now I’ve since learned from reading other stories, other narratives, that that was not an unusual greeting. But that was mine, on my first day.

(*jazz music*, “Tremendous amounts of talent are just lost to our society because that talent wears a skirt.” Shirley Chisholm, *jazz music fades out*)

(Irene Frieze, Professor of Psychology, University of Pittsburgh, Author of *Hurting the One You Love*)

IF: And when I applied for graduate school, I had good grades and I just naively assumed that I would have no problems getting into graduate school. And I wasn’t admitted. I had been an undergraduate there, I was working with Peter Bentler as an undergraduate, and he had asked me what happened to graduate school and I told him that I didn’t get admitted, and he seemed upset and said, “Well let me see if I can do something about that.” And he was able to get me admitted to the personality program at UCLA, which was his program, but he had to use as the rationale for that the fact that I wasn’t really a woman because I was also a math major; I was a

joint mathematics-psychology major. So I didn't really fit the category of woman so they could maybe give me a chance.

*(jazz music, The questions we raise as psychologists, the operational definitions we construct, and the interpretations we give to the data obtained are infused with the biases of our culture.)*

(As both the subjects and the objects of our science, we are often like fish in water, unaware that our environment is wet because we have experienced no other. Florence Denmark, 1980, American Psychological Association Presidential Address, *jazz music fades out*)

(Florence Denmark, Professor of Psychology, Pace University, Past-president of the American Psychological Association)

FD: Well, one of the questions I was asked when I was interviewed was "What does your husband do?" At that time there weren't any rules against asking that and I was too naive anyways, still a certain naivete. And in my mind I thought: Oh, they want to make sure that my husband is not in business where he might be transferred to Colorado or someplace the next year. So I said, "Well, he has a practice as a dentist." So, I thought that was a good answer because it meant that I was not going to move all around. And as it turned out, that was used to place me at the lowest possible rank and lowest salary step. And Ed, the person who was comparable, no one asked him what his wife did and she was a biology faculty member. So, you know, it just was the kind of question that was asked of a woman and not a man.

*(jazz music)*

AR: The experiences of many feminist psychologists of colour convey the same tale, however, in addition to the blatant sexism encountered, racism too has often factored into their graduate school and professional experiences. *(jazz music fades out)*

(Karen Wyche, Professor of Psychiatry and Behavioral Sciences, University of Oklahoma)

KW: It's sort of a Gestalt thing; it's figure-ground. So sometimes being African American is the barrier, and other times being a woman is the barrier, and so I think it's situationally specific as to what it is and what time. ... And so I think when you're a woman of colour in academia, you wonder if they have chosen you because you fill two slots in their affirmative action plan; so you're the gender slot and the race/ethnicity slot. Or have they chosen you because you are competent. And I think that I have been in situations where I fulfilled their affirmative action slot, and the barrier you then face is that you have to prove yourself. And it's a subtle kind of racism where people do these micro-aggressions; like 'Oh you are different than other', whatever, people. And so you hear those things and you're always surprised when it happens even after long periods of time. So that's what happens, and it's subtle, it's not as overt.

*(jazz music)*

AR: It would take several years for feminist psychology to fully address the complexity of intersecting identities and to acknowledge the complicated relationship of racism and sexism in the lives and careers of women of color, despite the activism of African-American feminists like Shirley Chisholm, the first African American woman elected to the U.S. Congress and the first to campaign for the presidency. (photos, Audre Lorde, Gloria Anzaldua, Patsy Mink, Patricia Monture, Leila Ahmed, Mirta Vidal, Shirley Chisholm)

By the late 1960s the stage was set for the rise of organized feminism within the field. In 1969, the Association for Women in Psychology was formed. (*jazz music fades out*)

(Phyllis Chesler, Founding Member, Association for Women in Psychology, Author of *Women and Madness*)

PC: I probably marched in nearly every demonstration. Went to every meeting and joined every organization and formed many organizations. We all did, it was very easy, it was not hard then. Then I got my PhD. At that point, a little before, it was 1969, in June, we had begun to meet about an organization for women in psychology. There were about 8 of us and we formed the Association for Women in Psychology which still continues to this day. Now what's hilarious is, well there are many things that are hilarious! One thing was that I made a demand for reparations on behalf of women at the APA annual meeting in 1970. Oh what a human cry! What a ruckus! First, I should have asked for 10 or 20 million dollars and I used the word reparation to signal identification with liberation struggles. I was quite young! The place went crazy and lots of jeering and mocking. But the women who were forming Association for Women in Psychology were quite nervous and were uncertain what I would do or what I would say and whether it was a good idea to say that much anyways. But ultimately they empowered me to do so.

(Nancy Henley, Professor of Psychology, UCLA, Author of *Body Politics*)

NH: And then Phyllis Chesler came on with the demand for reparations, and that was pretty shocking. And Phyllis was certainly dead serious. It was a very exciting time and I should also say at that time too - I don't know if you've talked with others of these people but, yeah that was 1970 - we were starting to have the suite at conventions where we would room together, get several beds. People contributed to the cost and we took the mattresses off the beds, put them on the floor, so some people slept on the box springs, others on the mattresses and it was an around the clock thing, I mean it was just very exciting. Joan Joesting and her husband had brought a mimeo machine or a dittomachine and we had that in the suite so that we could print things up as we went along.

(*jazz music*)

AR: Although their demand for reparations was not met, these feminist pioneers had made it clear to the American Psychological Association that the time had come for some major changes. In October of 1970, the APA Council authorized the creation of an 8-member task force, chaired by Helen Astin (Helen Astin, Other task force members: James Brayton, Yvonne Brackbill, Henry David, Rona Fields, Miriam Keiffer, Eleanor Maccoby, Eli Rubinstein) the task force was charged with investigating the status of women in psychology.

The report led to a number of recommendations to help ameliorate sexist practices, and was published in 1973 in the APA's house journal, *The American Psychologist*. In that same year, a division for the psychology of women, Division 35, was formed. The Committee on Women in Psychology was also established. Feminists now had an organized voice and an institutional presence in psychology.

Since the mid 1970s, feminism has evolved, changed, and become responsive to different sets of concerns than those which motivated the second wave. Feminist psychology has also changed.

One of the most important of these changes has been the incorporation of multiculturalism and intersectionality as foundational to feminist theory and practice. (*jazz music fades out*)

(Jean Lau Chin, Dean, Adelphi University Derner Institute, Author of *Learning from My Mother's Voice*)

JLC: I think that not unlike many ethnic minority women, the race and ethnicity is an important first defining variable of one's identity, by virtue of the fact that whether it's professionally or personally, that people see me first as being Chinese American or Asian American, and then second as anything else. So the issue of gender is important, but the race and ethnicity comes first because the first question growing up that people would ask of me was whether I was Chinese or Japanese; it wasn't anything else. And this is in both professional and personal circles. So it was only until I got older and there was more emphasis within the women's movement, where there's an emphasis on gender, that the issue of gender began to be more important in terms of the kinds of questions, the kinds of issues that get raised. And I think that for myself, as well as most ethnic minority women, that it's the intersection of both of them; never one or the other in and of itself.

(Lillian Comas-Diaz, Director, Transcultural Mental Health Institute)

LCD: I always call myself a feminist of color, because as a feminist of color, we are so used to contradictions and paradoxes and different ways of empowering yourself. Surviving and thriving in multiple realities and in environments that could be hostile to you, you have to learn how to deal with it. So why am I saying that? Because growing up in a very traditional family in terms of the gender roles, my mother was very assertive at work but she was very unassertive at home, and my father was a very traditional macho Latino. And you know the whole thing - he was disappointed because I was the first child and I was not a male. He let me know that! But, here is where the contradiction comes - every time I would say I want to be a psychologist, my father would say, you can be president of the United States, remember you were born in Chicago Illinois. You can be president, so whatever you want to do, you are doing it!!

(*jazz music*)

AR: As restrictions on women's full participation in the workforce have gradually been broken down, while expectations of women's domestic responsibilities remain largely unchanged, the challenge that persists for many professional women is how to balance career and family obligations. (*jazz music fades out*)

(Janis Sanchez-Hucles, Author of *The First Session with African Americans, A Step-by-Step Guide*)

JSH: I would say though in terms of balancing things, I have a very supportive partner, which has been great. I think that I probably went through a period when I was working on being a professor where I feel as though I didn't do such a good job of balancing. I think I did a lot of the stay up too late, pushing. I did not do a lot of the eating properly, exercising properly ... I believe in prayer, meditation, exercise, trying to do things in moderation, which is not very easy for me. And I just think that I keep trying to figure out how to get it better as I go along.

(jazz music, “I’ve yet to be on a campus where most women weren’t worrying about some aspect of combining marriage, children, and a career. I’ve yet to find one where many men were worrying about the same thing.” Gloria Steinem, *jazz music fades out*)

(Melanie Katzman, Founder and President, Katzman Consulting)

MK: In terms of balancing I think that it’s actually how you rebalance. I don’t think that you ever get the perfect balance and that feels to me like a punitive, frustrating way of defining things. At any given time, I’m re-jigging what the formula is going to look like. I’ve actually started the BPA, stands for Bad Parenting Association. I have been the president for some time. You have to do lots of really egregious things in order to maintain your membership. You really have to do a lot of things that could really piss off anybody that looks judgmentally at you. And then you have to have lots of friends who high five you every time you get another point in your BPA status.

(Janice Yoder, Professor of Psychology, University of Akron, Author of *Women and Gender Transforming Psychology*)

JY: I am watching a 22 year-old daughter go out there and really face a world that is no different than the world I faced 30 years before her in terms of, you know, lack of support, in terms of trying to work out her relationship with her partner, and trying to juggle all that kind of work-family conflicts, which plays out so differently for women and men ... I am still at a university that has a very bare and bones maternity policy, has not been able to work out the reproductive clock with the tenure clock. Those issues, there just hasn’t been any movement.

(jazz music)

AR: By the late 1980s, the ‘postfeminist’ argument surfaced which suggested that feminism as a cohesive social and political movement had either failed because it was no longer unified, or had accomplished its aims and was no longer relevant. However, in spite of this conservative climate and the backlash against feminism, the transformative accomplishments and successes of feminist psychologists cannot be ignored, nor can we ignore the work that has yet to be done  
(jazz music fades out)

(Laura Brown, Author of *Subversive Dialogues: Theory in Feminist Therapy*)

LB: I think the challenges are to keep renewing our understanding of what feminism is, to keep expanding it so that as we understand oppression and empowerment in new ways, that we don’t keep on having the same definition of feminism as we did thirty years ago. I’m not the same feminist I was in 1972, and that’s a good thing. I don’t think feminist psychologists are only women. I don’t think feminist therapy is either done for or with women only. And I did. I don’t think multiculturalism is other than central to feminist practice. That was not something I knew or understood in the 1970s.

(Janis Sanchez-Hucles, Co-Editor of *Women and Leadership: Transforming Visions and Diverse Voices*)

JSH: I guess I still feel some concerns. Even though we hear the term multiculturalism a lot, we hear diversity, my concern is that most of our research really still is based on middle income, white, males. In terms of teaching, you know there’s a whole generation of folks out there who



weren't trained in multiculturalism and diversity, who are teaching our courses. And so I think that there are a lot of folks who are really not including these different perspectives.

(Rhoda Unger, Author of *Resisting Gender: Twenty-Five Years of Feminist Psychology*)

RU: What we don't teach our students, and it's really hard to learn, is what are the appropriate questions. If you ask the wrong question and you aren't going to get an answer that's going to be useful or helpful, so the question is, we really need to put more work into the kind of questions we ask, and I think that's one of the places that I differ from, let's say, a straight empirical psychologist would. I am going to ask questions that have social meaning, that have to do with politics, that have to do with social movements, and that's how I generate my questions, I don't necessarily generate them from theory.

(Michelle Fine, Distinguished Professor of Psychology, City University of New York, Author of *Disruptive Voices: The Possibilities for Feminist Research*)

MF: What topics do we take up, what are the problematics, to what extent in this country do we really study ideology or class? And if we do, do we understand that these are social formations rather than categories of people? When we set a class, we interview the poor black, Latina, or white woman who is in college. Class is obvious there, but you can also study - so the notion of kinds of social formulations is missing in psychology, so even the kind of progressive, whatever, is still pretty categorical for me. So the categories, whether they are gender or sexuality or class or race/ethnicity, I get why we do it and I participate in this. At the same time we are really lacking the vision that would be more sociological, but to which I think psychology has a lot to offer that says, we live in a class formation and people are living and operating inside those. We really don't understand class simply by interviewing or surveying poor people. And the role of ideologies has really been lacking. So what constitutes knowledge, what methods do we use, what topics, what's our project?

(jazz music)

AR: Encompassing over three decades of activism, advocacy, research, and practice, feminist psychology has accomplished much. However, in this politically conservative climate, with the backlash against feminism continuing and gaining strength, many young women, both in society at large and in psychology, feel unprepared to adopt the feminist label. As the third wave of feminism emerges and develops, how can we inspire young psychologists to embrace feminist psychology and explore the transformative power of feminist theory and practice in their lives and work? (jazz music fades out)

(Rhoda Unger, Author of *Toward a Redefinition of Sex and Gender*)

RU: It is certainly true that the backlash has told women that in fact they don't need feminism because they got it all; all the problems are solved, the playing field is now even and all you have to do is go out and do it. A lot of people don't want to claim the title of feminist because they see it as problematic, we never got rid of that. So I don't know. I think that one of the things that feminist psychologists need to recognize is that they need to get into coalitions.

(Arnie Kahn, Professor of Psychology, James Madison University)

AK: I think the mistake we made a long time ago is not using the word feminist. What we've done is leave the opponents of feminism to redefine it essentially... the whole issue of

intersecting identities is a really fascinating one. And I think that feminist psychology is slowly learning that not all women are the same, and they're not all white, and they're not all middle class, and that's been the primary voice that's been out there, and to add these other voices. Who knows what could happen; it could be revolutionary."

(Jessica Henderson-Daniel, Past-president of the *Society for the Psychology of Women*)

JHD: 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.

(Louise Silverstein, Professor of Psychology, Yeshiva University, Author of *Feminist Family Therapy*)

LS: Find women to collaborate with ... I think it's really important for women to help women. To collaborate and to be cooperative and to fight the impulse to be competitive with other women that patriarchy constructs in us at a cellular level ... So if there were one thing that I would advise all women, feminist or not to do, is to be collaborative and cooperative with other women.

(Karen Wyche, Co-editor of *Women's Ethnicities: Journeys through Psychology*)

KW: For those women who have choices, check out where you would like to go and make sure that you go to a department that nurtures students rather than treats them like slaves, because I've been in some of those departments as well; you know, the students are the worker bees. And to have good collaborators, and that's the most important thing, people who are collegial and who will collaborate, because you can't do it all yourself. So my whole life has been collaborating with like-minded people, because I can't do it all myself.

(Jeanne Marecek, Co-author of *Making a Difference: Psychology and the Construction of Gender*)

JM: You know one piece of advice that I think I would definitely say to people, because it's really been important for me is to develop friends and colleagues across disciplines. That's really important, specifically for a psychologist interested in gender. Also for a psychologist interested in gender and wanting to find a place where important interesting and innovative work can still be done, I would say don't lock yourself in the United States. Think about England, think about Sweden, think about Canada... There is life outside the United States.

(Laura Brown, Author of *Subversive Dialogues: Theory in Feminist Therapy*)

LB: I think the challenge is to stay alive with it. To stay engaged with it. To not let fatigue and burnout overwhelm us, to make it look like fun, because it is fun! It really is fun to be a feminist psychologist, to be progressive. I think one of the things I let my students know is that this is hilarious fun. That there is something about going around and disrupting patriarchy that's a lot of fun! And we should do it more often. You know, Emma Goldman said, 'If I can't dance I don't want to be in your revolution'; exactly. This is a revolution where we have a dance every year.

(jazz music)

(The Changing Face of Feminist Psychology)

Written And Produced By Alexandra Rutherford

Associate Producer(s)

Tera Beaulieu  
Cynthia Shih  
Kelli Vaughn-Blount

Interviewers

Alexandra Rutherford  
Leeat Granek  
Wade Pickren  
Tera Beaulieu

Technical Assistance Provided By

Daniel Tseng  
Alex Yu

Music Composed & Performed By

Brent Blount  
[www.brentblount.com](http://www.brentblount.com)

Assistance Provided By The York University C.E.N.T. Research Collective  
(Constructing and Empowering Narratives and Theories)

Kelli Vaughn-Blount  
Leeat Granek  
Tera Beaulieu  
Elissa Rodkey  
Laura Ball  
Axelle Karera  
Lisa Held  
Jenna Mackay  
Kate Sheese  
Rachel Shour  
Alina Sotskova  
Michelle Leve

Financial Support Provided By

The Social Sciences and Humanities Research Council of Canada  
The Society for the Psychology of Women, Division 35 of the American Psychological Association  
The CODAPAR Interdivisional Grants Program of the American Psychological Association

A Very Special Thanks To All of the Amazing Feminist Psychologists Who Have Contributed Interviews to This Video and the FeministVoices.com Archival Project to Date and in the Future.

#### Brief List of Feminist Psychology Resources

##### Journals:

*Feminism and Psychology*

*Psychology of Women Quarterly*

*Sex Roles*

*Women and Therapy*

*Signs*

*Canadian Woman Studies*

*Feminist Review*

##### Organizations (in North America):

Association for Women in Psychology (U.S.)

Society for the Psychology of Women (U.S.)

CPA Section on Women and Psychology (Canada)

Feminist Therapy Institute (U.S.) )

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