

Highlights

- **Counseling Women in the Ukraine**
- **SAW Student Thesis & Dissertation Awards**
- **Scholarly Dialogues with Dr. Sue Morrow**

Inside

- Students Speak 10**
- Member News and Publications 12**
- Renew Your SAW Membership 14**

WomanVie

*The Newsletter
of the Section for
the Advancement of
Women, APA
Division 17
Spring 2005*

W

Editor: Jill S. Barber



Notes From The Chair

Dawn M. Szymanski

Reflections: The Influence of Feminist Scholarship and Activism on an Evolving Multicultural Lesbian Feminist Identity

As I reflect on my life, I remember quite vividly the influence that other feminists had on me and my evolving multicultural lesbian feminist identity. My very first memory of sexism occurred when I was in kindergarten. I was playing with blocks and trucks when my teacher came over and scolded me with “little girls are supposed to play in the kitchen.” Of course, as “good girls” are supposed to I obediently listened and went to play with the girls in the kitchen even though it was not nearly as much fun as building things with those blocks. My second memory of sexism occurred when I was eight years old. I brought home a flier about signups for a summer “all boys” baseball league. They didn’t have girls’ softball leagues in my area during this time. With excitement and eagerness, I showed my mother the flier and asked her if I could play. To my disappointment she said “no” but stated that if I was still interested next year she would allow me to play. Of course, I was still interested in playing the

following year and my mother kept her word. To my pleasant surprise she even advocated for me at the sign-up center to play as the only girl in the all boys league; thus, showing me my first glimpse of everyday feminist activism. My dad showed me how men can support feminist issues and challenge traditional gender roles by practicing with me daily to improve my skills (and boy did I need to), taking me to all my games, and being my cheerleader.

My second exposure to the influence of feminist scholarship and activism occurred during my high school years. During this time my mother was taking several theology classes from feminist nuns, reading feminist theology, and beginning to examine and critique her experiences of sexism within the Catholic Church. I remember listening and engaging in some very stimulating conversations with my mother regarding her pursuits. My mother's exposure to feminist scholarship had a strong influence on her ability to critique patriarchal structures and engage in actions that challenged the status quo. Her courage and feminist activism in the face of a very powerful institution and a traditional Polish Catholic family served as a wonderful model for me and taught me

to engage in self-examination, critically evaluate what I have been taught, and to make choices that are right for me rather than ones that were a result of what I was expected to do or be.

As an undergraduate, I had my first exposure to a feminist scholar. Her name was Joyce Stephens and style boots. I can still remember the two classes that I took from her. The first was a class on the sociology of deviance. Here I got to read her book entitled, *Loners, Losers, and Lovers*, which described her three year experience of living with men on skid row. What stood out for me the most was her ability to tell these men's stories within the sociocultural context of their lives and take a non-pathologizing approach. The second class I took from her was Sociology of Violence where I got my first exposure to the atrocities that many women experience at the hands of their male acquaintances and partners. I still have my copy of Lenore Walker's *The Battered Woman* that I read for that class. Joyce Stephens and the feminist scholarship that she exposed me to during this class led me to volunteer at a hotline for rape and battering. Here I was exposed to a wonderful group of women working at the grassroots to help those struggling with the effects of victimization on their lives and eradicate male violence against women.

During my senior year of college I came out as a lesbian, which led to an immersion in women's culture and finding women's bookstores. At these bookstores I found and read wonderful feminist books by such authors such as Alice Walker (*In Search of My Mother's Garden; Living by the Word*), bell hooks (*Ain't I a Woman, Feminist Theory From Margin to Center, Talking Back*), Cherrie Moraga and Gloria Anzaldua (*This Bridge Called My Back*) and Lisa Albrecht and Rose Brewer (*Bridges of Power*). Books like these encouraged me to think about multiple sources of oppression that affect women and the need to work not only to eradicate sexism but all other isms (e.g., racism, classism, and heterosexism).

I entered a masters program in counseling immediately after I finished my undergraduate work. My lesbian feminist identity was very salient for me during this time and I wrote every paper that I could on counseling lesbians or feminist approaches to psychotherapy. After I graduated with my masters' degree, I worked for several years in various community agencies and could see the profound impact that these feminist works had on my counseling practice. During these years, I continued

she was a sociology professor. She was a hippie looking type woman with long brown curly hair, wide rim glasses, a T-shirt with lots of beads hanging around her neck, and baggy khaki pants with military

to read feminist psychology books and articles, many of which were written by our own SAW members. These readings helped sustain and nourish me in places where I perceived there to be minimal attention to issues of diversity and oppression and their impact on the struggles that clients bring to therapy and counselors' own worldviews and clinical practices. Things changed dramatically for me during the years I spent in my doctoral program. In contrast to the fairly null academic environment of the past, I had the good fortune of being mentored by three wonderful feminist counseling psychologists - Julie Ancis, Cathy Brack, and Julia Phillips. I had the opportunity to interact with these women who were grounded in feminist scholarship, were "out" feminists, and who actively incorporated and promoted multicultural feminist principles and scholarship in their everyday lives and work. What wonderful and inspiring role models who supported, encouraged, and challenged me and provided me with a vision for what my life as a multicultural lesbian feminist counseling psychologist could be like.

Today, I can see clearly the power that feminist scholarship and activism has had on me both personally and professionally. Gloria Anzaldua once wrote "*Write with your eyes like painters, with your ears like musicians, with your feet like dancers. You are the truthsayer with quill and torch. Write with your tongues of fire. Don't let the pen banish you from yourself. Don't let the ink coagulate in your pens. Don't let the censor snuff out the spark, nor the gags muffle your voice. Put your shit on the paper.*" And I would add "*and change the world!*"

Scholarly Dialogues:
An Interview with Dr. Sue L. Morrow
DAWN M. SZYMANSKI

I had the pleasure of interviewing Dr. Sue L. Morrow about her work as a multicultural feminist scholar for this edition of the newsletter. I will begin by providing readers with an introduction of Sue, followed by a discussion of three of her most

important contributions to multicultural feminist scholarship, and end with an excerpt of the interview we had.

Introduction

Dr. Sue L. Morrow is a tenured associate professor and counseling psychology training program director in the Department of Educational Psychology at the University of Utah in Salt Lake. An alumna of Arizona State University in Tempe, her professional interests include qualitative research methodology, feminist therapy, academic climate for women of color, and lesbian/gay/bisexual (LGB) issues.

Sue has published more than 25 multicultural feminist journal articles, books, and book chapters and has made over 75 professional presentations at national conferences, including the annual conferences of the American Psychological Association and Association of Women in Psychology. She has served on the editorial board of the *Journal of Counseling Psychology*, *Psychotherapy Research*, *Journal of Multicultural Counseling and Development*, and *The Counseling Psychologist*.

Sue is a licensed psychologist in the state of Utah and board certified expert in traumatic stress. Among her many honors are the Early Career Scientist-Practitioner Award (APA Division 17), Christine Ladd-Franklin Award (The Association for Women in Psychology), Emerging Leader Award (American Psychological Association Committee on Women in Psychology) and Dr. William Bradley Distinguished Lecture Award in Counseling Psychology (Temple University). Sue is a past chair of the Section for the Advancement of Women and has been an active member of the More Pie Initiative and Division 17's sections for racial/ethnic diversity and LGB issues.

Major Multicultural Feminist Scholarship Contributions

Morrow, S. L., & Smith, M. L. (1995). Constructions of survival and coping by women who have survived childhood sexual abuse. *Journal of Counseling Psychology*, 42, 24-33. Reprinted in J. W. Creswell (1998). *Qualitative inquiry and research design: Choosing among five traditions*. Thousand Oaks, CA: Sage (pp. 297-321).

This qualitative study examined personal constructs of survival and coping by 11 women who

survived childhood sexual abuse using grounded theory methodology. Data were gathered from interviews, a 10 week focus group, documentary evidence and participant checks and collaborative analysis. From the data, a theoretical model was developed describing causal conditions that underlie the development of survival and coping strategies, phenomena that arose from causal conditions, context and intervening conditions that influenced strategy development, actual survival and coping strategies utilized, and the consequences of those strategies. This study highlights the social forces that impact survivors of childhood sexual abuse and encourages practitioners to normalize victims' experiences to reduce self-blame and implement a strengths based approach in treatment.

Morrow, S. L., & Smith, M. L. (2000). Qualitative research for counseling psychology. In S. D. Brown & R. W. Lent (Eds.), *Handbook of counseling psychology* (3rd ed.) (pp. 119-230). New York: Wiley.

Morrow and Smith (2000) provide an overview of qualitative methodology and its application to counseling psychology research. They define qualitative research and describe various paradigms, such as constructivism and postmodernism, that underlie qualitative methods. They discuss several approaches (e.g., grounded theory, action research, and case study) to qualitative research and describe practical considerations (e.g., data collection and analysis, rigors of qualitative research, communicating results and ethical issues) related to conducting qualitative research. Finally, they discuss implications of qualitative research for the counseling psychology field.

Morrow, S. L. (2000). First do no harm: Therapist issues in psychotherapy with lesbian, gay, and bisexual clients. Invited chapter for R. M. Perez, K. A. DeBord, & K. J. Bieschke (Eds.), *Handbook of counseling and psychotherapy with lesbian, gay, and bisexual clients* (pp. 137-156). Washington, DC: American Psychological Association. (*Handbook* was awarded APA Division 44 2001 Distinguished Book Award.)

This book chapter addresses counselors' personal and background factors, such as

gender, sexual orientation, race/ethnicity and religious ideology that may affect their ability to create productive working alliances and LGB affirming therapeutic environments. It also addresses ethical concerns in counseling LGB clients. Morrow (2000) stresses the importance of counselors' becoming more self-aware, particularly concerning their own unexamined prejudices in the form of homonegativity and heterosexism. She also challenges counselors to move LGB issues from the margins to the center by gaining a deeper understanding of LGB people's lives and asking questions about heterosexuality from the perspective of LGB lives. For example, if we were to centralize lesbian experience we might ask: how does heterosexuality contribute to women's preoccupation with body image?

Interview Excerpt

I know that your research interests include multicultural feminist issues and qualitative methodology. Can you tell me how you got interested in these areas?

Interests in multicultural feminist issues

I was actually a civil rights activist and feminist activist first before I became a scholar. I started getting involved in civil rights as an undergraduate student and then in my very first career as a Lutheran elementary school teacher. I taught in inner city St. Louis in Detroit where the parents of some of my students were activists in the civil rights movement. The father of one of my students asked me and my then husband to go with him to the poor people's march on Washington. We went to the march and that was the beginning of some really amazing stuff and my multicultural commitment. Then through the years I got involved in the peace movement and then the feminist movement, which was like coming home for me. I was a feminist activist and then a lesbian feminist activist, and so it just kind of evolved for me quite naturally. All of this happened before I ever went to graduate school. So I took that activism into my graduate work in counseling and counseling psychology. My activism has been the source of my multicultural feminist activism. Later I took a multicultural counseling course in my masters program and that was very powerful for me, especially in terms of looking more deeply at my

values how they would affect me as a future counselor. I was also exposed to some good strong feminist professors in graduate school, one of whom was Jean Parsons who was a foremother of SAW. I took a psychology of women course from her, and it was really powerful. I also had a few mentors of color on faculty who supported multicultural growth. Two of my most important mentors in my doctoral program were Ruth Fassinger and Gail Hackett, both awesome feminist mentors.

Interests in qualitative methodology

Right before I started my doctoral program, I was really starting to ask questions about what I was going to do my research on and I was wondering if I could do something on women and still survive in the field. Not knowing at this time that all kinds of women were making their careers studying feminist issues. I had a really good friend who was a graduate student in the college of education who was a qualitative researcher. She and I were talking one day about what I was going to do my research on and she was describing some of the stuff she was working on. It sounded really unusual and different. I knew nothing about qualitative research before then and I asked her "where do you learn more about that?" She said that she taught a class on qualitative research at the university so I took her class during the first semester of my doctoral program. That led me into taking more classes with another fabulous professor and qualitative researcher, Mary Lee Smith, who later became co-chair of my doctoral dissertation and co-author on several published articles. My burgeoning interests in qualitative methods had to do with those experiences, as well as my personality, the types of questions I ask, and the things that I am interested. I am so more interested in the meanings that people make out of their lives than I am with comparing and contrasting and testing interventions.

So both with your multicultural feminism and qualitative research, it sounds like your relationships with other people who were interested in these areas really stimulated your own interests.

Yes, that's really true. Yes, that's even how I got into the whole field, counseling and then counseling psychology. At the heart of it, it is real relational in

the sense of what we think about as voice that I have forever had a deep interest in hearing people's story, hearing how they make meaning out of the world, hearing their life stories, learning from them that way. So this became really congruent with my civil rights and feminist work and I was able to really bridge these two areas together.

As a researcher who uses a lot of qualitative methodology, what advice do you have for others who are trying to manage the often time consuming tasks involved in qualitative research with the publish or perish philosophy of many universities?

This continues to be a real problem for me. I have tons of good scholarship but I don't have much empirical research out. What I have right now in my office are files full of transcripts, tapes, and partially analyzed data. I actually have four studies in progress that are in my file cabinet, two of which are really close to being done. I also like to get students involved in the process by using research teams which is wonderful in terms of collaboration, shared ownership, mentoring, and solidness of the study but the disadvantage is that it takes forever to do qualitative analysis with a team. I really struggle with that. Fortunately, I have been prolific enough with methodological and conceptual writing that it hasn't been a major problem but it could be when I go up for full professor. Reviewers might look and say, "She only has this much published empirical stuff, maybe she should not be promoted." So advice that I have would be do qualitative research more efficiently (e.g., use of computer programs), engage in other types of scholarship that might not be as time consuming as qualitative research such as writing conceptual, methodological, and/or quantitative articles, and educate others in your university and the counseling field about how qualitative research takes much more time than a quantitative study, particularly if you are using a team approach and trying to ensure methodological rigor.

What do you see as some of the joys and challenges associated with being a multicultural feminist scholar and activist?

I think the biggest challenge is to be really dealing with how much of my white privilege makes me not

see stuff in a feminist way related to woman of color. I still see myself looking so much through a white feminist lens. I notice it in my speech and in my writing. In fact, I have a piece coming out on radical feminist multicultural counseling for social justice and fortunately one of the editors of the book—actually the best editor I've ever had—pointed out that I was heavy on the feminist and light on the multicultural. It was really embarrassing because I want so much to have my act together around that. But it really helped me grow and I think I am getting more conscious of my own privilege and worldview all the time.

The rewards are incredible. In many ways, I feel like I am on the planet to do this work. It is not an academic exercise for me. This is about changing the world. How neat to have a venue through my teaching, research, and being part of the counseling psychology field which is so poised in its commitment to multicultural issues and social justice. What a wonderful place to be at this point in time. I also can look at my students and know that I have made a difference in their lives over the time that they are in our program. I hope I can push some envelopes in terms of my writing. For example, in my survival and coping article on child survivors of sexual abuse I didn't pathologize the women, rather I really looked at what they were dealing with in terms of positive coping.

I know that you have been actively involved in building bridges between white women and women of color and facilitated the APA roundtable on the "privilege of White women's tears." What were these experiences like for you and what have you learned from being a part of them?

I was so blown away by those experiences. Sometimes you try to do something with all the good intentions in the world but you just can't see through your own privilege to know that you are really alienating people. It just seemed like such a wonderful forum where white women and men and women and men of color were talking and telling their stories in honest, personal, and non-defensive ways. The forum was really fabulous for doing this bridge building work. I can't wait to do more of this rich work at APA in the future.

I know that you were instrumental in coordinating the recent major contribution on sexual orientation and religious beliefs in *The Counseling Psychologist* (September, 2004). In reflecting on the content and process related to that issue, what stands out to you the most?

It was a really an interesting and challenging process. You have to realize that when you submit a major contribution to TCP the entire editorial board reads it and writes reviews. We received 16 critiques. Thankfully, we had a wonderful action editor who was able to summarize the most important points. It was so interesting too because all of us who wrote the articles for the Major Contribution tried really hard to be as fair as possible. All but one of us are out and proud lesbian and gay persons and one is a gay affirmative person. So all of us believe that, for LGB persons, being out and proud is the very best of all worlds. Sometimes I even think its better than being heterosexual. So we got all these reviews, some of which indicated that the manuscript as written seemed to be supportive of conversion therapy. I was, like, NO how could they misunderstand that. So we actually went too far to be neutral. I think the lesson I learned was there is no neutrality and we need to be very explicit about where we are coming from. Through the revisions we did come out in the final revision explicitly stating our stance against conversion therapy.

The review process was lengthy and challenging but extremely productive. It definitely produced a better set of articles than what we initially submitted. So I would say the big thing I learned was to state your biases up front. Let the audience know who you are, which is both a multicultural feminist and qualitative tradition. I also learned to be sensitive to the assumptions and generalizations we make, particularly given that our job is to build bridges between what sometimes appears to be warring camps. The process also challenged me to develop further in my theorizing and even my practice, particularly around really listening to others and building coalitions.

What visions you have for the future of multicultural feminist scholarship?

I don't think it can grow unless there are people from really diverse perspectives, not only white

women and women of color but also white men and men of color. There needs to be continued conversation among diverse groups or else we will get stalemated. I think we are doing a really good job but I also believe we have along way to go to get more sophisticated. We need to not be afraid of the challenges and scary points. The AWP roundtable that we just discussed came out of conflict that occurred at the SAW conference in Michigan. In some working groups it went wonderfully and in others it was a struggle. At the end of conference, many of the women of color had caucused together and asked Rosie Phillips Bingham to make a closing statement in the final session of the working conference. Rosie did and she really challenged conference participants to think about whose voices get heard when you say multicultural feminist. Several of the women of color, students, and lesbians really felt invisible, silenced, and not heard. The coordinators worked really hard to try and be inclusive, but just bringing people together doesn't mean that we don't speak out of our own privilege. This experience was the impetus for doing the AWP roundtable, and I was thrilled that it went so well because it really was a place to continue that dialogue. I think we need that. Both the multicultural and feminist movements have matured so much over the past few years that I think we really are at a place where we can resolve some of the issues that have kept us more separate.

I see more honest talk and more walking the talk of people examining their own privilege and listening to each other in honest and non-defensive ways. I also think this needs to happen in our scholarship, particularly with people getting more real. We also need to use scholarship to promote social justice- to think about how we can do research differently, to use different paradigms. For example, hardly anyone in counseling psychology does participatory action research, yet this type of research is what is absolutely needed in a social justice arena.

What advice do you have for students who would like to engage in feminist scholarship?

When I started my doctoral program, I believed that in order to be successful I would have to do something in traditional counseling psychology (e.g., career). I had a limited take on what that meant. As much as I was impassioned about women's issues I

didn't think I could do this. Then I started going to AWP and met famous women whose works I had read and I said, "Shit, I could do this." I then changed my focus to women's issues and later expanded to include multiculturalism and LGB issues. So all these issues are not traditional counseling psychology but they fit with counseling psychology's emphasis on the individual in social context.

The advice I have to students is don't be afraid and find somebody, even if they're not in your own department or university, that can support you, give you advice, listen to you when you are scared, and connect you with others. Also, get engaged with SAW, SERD, and the Section for LGB Awareness so you can find a smaller home within Division 17 where you can feel included.

**GLOBAL FEMINIST CONNECTIONS:
Women and Counseling in Ukraine
OKSANA YAKUSHKO, PH.D.**

The fall of Soviet Union created a new openness to learning about and understanding the lived realities of millions of people who have lived behind the Iron Curtain of the Cold War. The change in the political and economic systems of the newly formed independent states resulted in unprecedented changes in the lives of people. These changes have been especially significant for women because of their standing in the gendered hierarchies and may be most visible in the development of new discourses on mental health and counseling of women.

Many profound transitions have occurred for women of Ukraine, one of the former Soviet republics and one of the largest countries in Eastern Europe. After the fall of the Soviet Union in 1991, Ukraine has experienced tremendous political and economic difficulties (Rubchak, 2000). These difficulties have been particularly profound for Ukrainian women (Noonan, 1996; Rubchak, 2000; Rule, 1996). Although in the private sphere Ukrainian women did not hold as much power as did men during the Soviet era, in the public sphere Soviet women were guaranteed much greater rights and opportunities than women in most other

countries, including the West (Engel & Posadskaya-Vanderbeck, 1998; Noonan, 1996).

In contrast, recent figures suggest that 75 percent of a vast unemployed population of Ukraine is women and that women have not been included in the political structures of the new country (Pavlychko, 1997). In fact, the failure of the Soviet system has been repeatedly blamed on women's emancipation. Thus, women are told that they must return to their traditional place in the home, the domestic sphere, while the males become entrepreneurs, in order for the society to recover economically (Kay, 1997; Marsh, 1996).

This "aggressive re-masculinization" of former Soviet republics, like Ukraine and Russia along with forces of globalization, have resulted in the rise of difficulties that are unique to women and that have tremendous impact on their mental health. Among these difficulties are the increased rates of depression and suicide (Mokhovikov, 1994) and growing prevalence of domestic violence against women (Horne, 1999). Ukraine has the largest HIV/AIDS rate of countries in Europe with 13% of the population infected with the virus (UNICEF, 2003). In addition, globalization (i.e., disparate economies, growth of technology) has contributed to the fact that Ukraine has now exceeded other countries in the world in a number of women that are trafficked, legally (e.g., "mail order brides") and illegally to countries around the world, and particularly Western countries (Scholes, 1999).

These difficulties highlight the particular significance of counseling and mental health support for women in Ukraine. Counseling exists in Ukraine and often takes on different forms than in the Western countries. Indigenous practices have survived the Soviet times of "scientific" authoritarian mental health treatment and are often visible in ways that women in Ukraine seek and find help. For example, women can seek help from traditional healers who in addition to helping women be rid of "bad energies" that may have influenced their lives, can give them advice on the use of herbs or such mental health practices as meditation or prayer.

Western forms of psychotherapeutic treatment are also available for women and are gaining great popularity. In particular, such treatment modalities that involve a focus on creativity, imagination, and depth of understanding (e.g., Gestalt, Jungian approaches, psychoanalysis, music

and art therapy) appear much more desirable to women (see Havenaar et al., 1998 for discussion of therapeutic approaches in former Soviet Union). Many new schools of psychology and associated clinics are opening up their doors to treatment of women, especially in the metropolitan areas. However, the practice of psychology is not governed by state law, and ethical violations, especially in the treatment of women, seem common. For example, when I visit Ukraine, I often get approached by women seeking “advice” from someone who knows about psychology. I have heard horrific accounts of sexual harassment and abuse that were supposedly a “part of the treatment” that women received when they sought help for their mental health struggles.

Lastly, women of Ukraine have had strong traditions of organizing, and some of their organizing has focused specifically on meeting the counseling and mental health needs of women themselves. As stated earlier, volunteer and involunteer trafficking of women from Ukraine has been a growing and alarming concern. Many NGO organizations, such as La Strada, have begun to work toward preventing trafficking and rehabilitating women who have been trafficked. La Strada specifically focuses on the mental health needs of women and girls in order to help them cope with personal, interpersonal, and economic difficulties that may push women toward becoming a trafficking victim. Women of Ukraine may receive their best counseling services through women-run centers such as the domestic violence or crisis services lines. Horne (1999) describes the development of such centers in Russia and many new centers are opening up their doors to serve the needs of women in Ukraine.

The enormity of the transition from a close socialist society to capitalism-driven economy in countries like Ukraine and its impact on women’s mental health are receiving growing attention. Nevertheless, little continues to be known about women in “developing” countries such as Ukraine who receive limited attention of the U.S. scholars and clinicians. Feminist psychologists and SAW psychologists among them have begun to pay closer attention to the forces of globalization that are changing our world and especially the women’s world. There is much we can do through better understanding of the impact of globalization on women, learning from women from around the world, and becoming partners together with women

internationally in making the world a better place for all.

References

- Engel, B. A., & Posadkaya-Venderbeck, A. (1998). *A revolution of their own: Voices of women in Soviet history*. Boulder: Westview.
- Havenaar, J. M., Meijler-Iljina, L., van den Bout, J., & Melnikov, A. V. (1998). Psychotherapy in Russia. *American Journal of Psychotherapy*, 52, 501-514.
- Horne, S. (1999). Domestic violence in Russia. *American Psychologist*, 54, 55-61.
- Kay, R. (1997). Images of an ideal woman: Perceptions of Russian womanhood through the media, education, and women’s own eyes. In M. Buckley. (Ed.). *Post-Soviet women: From Baltic to Central Asia*. New York: Cambridge University Press, 77-98.
- Marsh, R. (1996). Introduction: Women’s studies and women’s issues in Russia, Ukraine, and the post-Soviet states. In R. Marsh. (Ed.). *Women in Russia and Ukraine*. New York: Cambridge University Press, 1-30.
- Mokhovikov, A. N. (1994). [Suicide in the Ukraine](#). *Crisis*, 15, 137.
- Noonan, N. C. (1996). Crossroads in Russian history: A brighter road ahead for women? In W. Rule & N. C. Noonan (Eds.), *Russian women in politics and society* (pp. 108-119). Westport, CT: Greenwood Press.
- Pavlychko, S. (1997). Progress on hold: The conservative faces of women in Ukraine. In M. Buckley. (Ed.). *Post-Soviet women: From Baltic to Central Asia*. New York: Cambridge University Press, 219-234.
- Rubchak, M. J. (2000). Engendering a feminist identity: Women’s movement to feminism. *Journal of Women’s History*, 12, 212-214.
- Rule, W. (1996). Equal players or back to the kitchen? In W. Rule & N. C. Noonan (Eds.), *Russian women in politics and society* (pp. 1-14). Westport, CT: Greenwood Press.
- Scholes, R. J. (1999). *The “Mail Order Brides” industry: Its impact on the U.S. immigration*. Report # COW-8-P-0233. Washington, D. C.: Immigration and Naturalization Service. Retrieved November 10, 2004, from <http://www.ins.gov>.
- UNICEF. (2003). *At a glance: Ukraine*. Retrieved November 10, 2004 from

http://www.unicef.org/infobycountry/ukraine_statistics

SAW Student Thesis and Dissertation Award Winners!

Congratulations to the 2004 SAW Student Research Award Winners! The winning proposals were submitted by Denise Gretchen-Doorly of Fordham University, for her proposed research entitled "A Social-Cognitive Analysis of Self-Efficacy for Multiple Role Management, Multiple Role Realism, Goals, and Psychological Well-Being" and Emily Mohr of University of Utah for her proposed research entitled, "Women Who Throw Their Weight Around: Resisting Adherence to Cultural Standards and Beliefs About Women's Bodies." Each winner will receive a cash award of \$200 to support her research and will be presented with an award certificate at the 2005 APA Convention in Washington, DC. Special thanks to the award review committee members: Lois Benishk, Alli Lau, Connie Matthews, Meera Rastogi, Amy Reynolds, Lauren Weitzman, and Oksana Yakushko.

Update on Michigan Conference Project RUTH FASSINGER

Hello Everyone. Lest you think the Michigan Conference project had gasped its last breath and quietly slipped away, I am here (still standing!) to tell you that the papers are FINALLY out/coming out. There were innumerable and frustrating unanticipated difficulties in the publication process, but, thanks to the dedicated editorship of Gargi Roysircar-Sodowsky, the papers are appearing in two special sections of the *Journal of Multicultural Counseling and Development*. The first of these, Special Section on Centralizing Feminism and Multiculturalism in Counseling, is hot off the press, *JMCD*, Volume 32 (extra, 2004). It contains most of the articles, along with a brief introduction to the special section in this edition of the journal (authors: please note, with my apologies, that the introduction fails to mention two of the articles in the section, due to a miscommunication).

The articles begin with an introductory piece by Amy Reynolds and Madonna Constantine, entitled

"Feminism and Multiculturalism: Parallels and Intersections." There are two articles on counseling: "Counseling Practice with Feminist-Multicultural Perspectives," by Mollie Whalen, Karen Fowler-Lese, Jill Barber, Elizabeth Nutt Williams, Ann Judge, Johanna Nilsson, and Kozue Shibazaki, and "Power and Responsibility in Therapy: Integrating Feminism and Multiculturalism," by Elizabeth Nutt Williams and Jill Barber. Also included are an article on consultation, "Collaborative Consultation: International Applications of a Multicultural Feminist Approach" by Sharon Horne and Susan Mathews, and a supervision article by Robbie Steward and Rosemary Phelps entitled "Feminist and Multicultural Collaboration in Supervision: Voices from Two African American Women." Both of these latter articles have companion articles that (I have been assured) will appear in the second special section in the next edition of the *JMCD*, along with a career article by Ellen Cook, Mary Heppner, and Karen O'Brien. Finally, there are three articles on pedagogical issues in this section: "Toward Integrating Feminist and Multicultural Pedagogies" by Carolyn Enns, Ada Sinacore, Julie Ancis, and Julia Phillips; "A Multicultural Feminist Model of Mentoring" by Lois Benishk, Kathleen Bieschke, Jeelson Park, and Suzanne Slattery; and "Feminist Teaching in Counselor Education: Promoting Multicultural Understanding" by Sondra Smith-Adcock, Becky Ropers-Huilman, and Laura Choate.

I am enormously proud of the persistence and dedication our section members demonstrated in seeing this project through, and I believe that these papers make an enormously valuable contribution to the literature. It also is worth noting that many of these working groups have contributed additional publications and presentations based on work they began at the Michigan conference. As but a few examples: SAW has sponsored several APA presentations related to issues raised by the conference; Cook, Heppner, and O'Brien have published their theoretical work in the *Career Development Quarterly*; and Enns and Sinacore edited a book that just came out entitled "Teaching and Social Justice: Integrating Multicultural and Feminist Theories in the Classroom." Finally, it seems fitting that these papers from the conference are appearing as we now gear up for the next SAW conference. Let us continue the important work of

centralizing feminism and multiculturalism in our profession!

The views expressed in this publication do not necessarily represent the policies of the American Psychological Association, the Division of Counseling Psychology, or its Sections.

Students Speak

Mentoring Relationships: Finding Ourselves, Speaking Our Truth

ALLISON LAU AND CARRIE COPLAN
SAW Student Co-Liaisons

As we discussed what to include in our contribution to this newsletter, we reflected on the topics Jill asked all of us to consider including in the newsletter (personal news, announcements of interest to SAW members, suggestions for upcoming newsletters, etc.). We decided that for both of us, an area of extreme personal and professional importance, as well as a topic that SAW will be addressing in an upcoming conference, is mentoring. As we are both members of the planning committee for the mentoring conference, we thought we might start the ball rolling on the planning by sharing our thoughts and experiences on this topic. We also thought it might be a good way for SAW members to continue to get to know us, as well as let other students begin to see the value placed on mentoring in this organization, as mentoring has been such an integral part of our development. Something that we both have learned through our personal and professional experiences, is that, to our surprise, mentoring relationships exist in so many different shapes, sizes, and contexts. The one theme that has been present in our mentoring experiences is our lifelong steps toward understanding, accepting, and

applauding ourselves as paraprofessional women. In this article, we, as your Student Representatives, will share our thoughts and experiences of being mentored, both professionally and personally, by influential women in our lives. This article will focus mainly on our experiences of our own mentors. One day we hope to contribute another article about our thoughts and experiences on mentoring others.

Carrie:

I remember a time in my life when I wasn't even really sure what the terms "mentor" or "mentoring" meant. I am pretty sure I thought a mentor was someone very old and very wise (like Yoda from Star Wars, maybe?!), and that to be "mentored" was a very formal process. I remember even after obtaining my undergraduate degree and beginning to work in the business world, when I heard others speak of their mentors, I thought, well how does one get a mentor? I've never had one. Maybe if I have a mentor, he or she will help me learn how to like working in banking better! Well, I soon realized that it wasn't the lack of a mentor contributing to my dislike of working in banking, but that I just didn't like banking! Part of this realization came from a relationship I developed with my team leader at the bank, who shared her own personal and professional experiences with me, and helped me realize the things I *did* like and did want in a career. She was so kind, funny, and nurturing, and truly someone who helped me get to know myself better (as well as share bank survival secrets!). Just as I was leaving the bank to join AmeriCorps, I finally realized, "Hey! I found myself a mentor at this place!" And she wasn't at

all what I'd expected – she didn't help me learn to like banking better, and she was only 3 years older than me! Instead of teaching me how to “get ahead” at the bank like I'd expected based on my idea of a “mentor”, she helped me learn how to get ahead in my life. And I am thankful every day for that, as I am so much happier in my work today.

This experience made me rethink and really create for the first time a definition of “mentor” for myself, and to realize that I actually *did* have mentors. When I realized that for me, a mentor is someone who cares about my development, and helps me recognize and become my true self (while sharing some survival secrets along the way!), I knew I already had some pretty fabulous mentors. For so long, I'd thought of a “mentor” as an established professional, someone older and wiser, to look to for help with my professional

development. In the field of counseling psychology, for me, my personal and professional life are so related, my mentors are those who have helped me learn how to survive, navigate, balance, and be true to myself in both my professional and personal development. They are my mother and grandmothers, women who never went to college but taught me how to work hard, to care for others, and gave me the skills I need to survive in graduate school and in life. They are my supervisors from my first high school job at Dairy Queen and from the bank, who encouraged me to be myself as I learned about working professionally. They are the advanced graduate students who showed me the ropes, believed in me, encouraged me to be myself, to go beyond what I ever thought I could do, and shared their experiences and advice with me. It is my advisor, who demonstrates unbelievable kindness and a balance between personal and professional life, and encourages me to do the same. It is all these amazingly different and yet amazingly strong women who have been my mentors, and have helped me recognize what “mentoring” means to me.

Alli:

My definition of what a mentor is has morphed and developed throughout my life. I used to think that mentors were assigned to me, like I would be granted this really big, tall, powerful person who would hold my hand through every hurdle I'd need to jump. I used to think the term mentor was so formal, and almost felt like an obligatory role that my mentor would have to fulfill for me. That definition didn't last very long in my mind. As the youngest child from a family of all very strong-willed and driven women, I have learned from the examples of my mother and sister, and always felt comfortable in the role of looking up to someone, anyone, for wisdom and advice. Although I was not aware of it then, values common of Asian families such as tight emotional connections and sensitivity to family members and high respect for elders, in a way, helped shape me even more into role as the “mentee” or the one asking for help.

As I reflect on my development within my personal relationships and professional contexts, I have learned that my definition of mentorship has little to do with obligation and formality and roles. Rather, it has everything to do with the exciting exploration of my own desires, needs, and goals, and a mentor alongside who facilitates this journey. I have found that mentoring is a component in my relationships with former supervisors and employers, colleagues, friends, and advisors. I began to understand that mentors are those individuals in my life who are my cheerleaders in my highest moments, and my reminders of all the amazing parts of myself at times when there's no way that I'm seeing them. I remember the first person I ever considered a mentor. He was my boss during my undergraduate training when I worked in a tutoring center. I grew to see him as a mentor because of the depth of our conversations that were spiritual, analytical, and comical all the same time. Most importantly, he always told me of the small and big things that I contribute to others in my relationships and, as a professional, to society. I can't really even name a specific deed that has done for me, but it was the unconditional, consistent, support that allowed me to *be* me and *see* me as someone remarkable and important. Just when I thought I had explored and expanded my definition of a mentor to the fullest, I began

working with my current advisor, who has helped me broaden and deepen this idea of mentorship. She has done this by helping me articulate and hold a mirror to my feelings in a way that feel congruent with my cultural values, and my personal and professional desires. I have learned the importance of using my voice to speak my truth, even when it

Member News and Publications

Sue Morrow underwent amazingly successful back surgery in October 2004 and is recovering beautifully. She is guest co-editor with Beth Havekamp and Joe Ponterotto of a special issue of *Journal of Counseling Psychology* on qualitative research, which will appear in April 2005.

Melba Vasquez received the James M. Jones Lifetime Achievement Award, American Psychological Association, 2004

Pope, K. & **Vasquez, M. J. T.** (2005). How to survive and thrive as a therapist: Information, ideas and resources for psychologists in practice. Washington, D. C.: American Psychological Association.

might make others around me unhappy. With the support of a mentor, personal challenges like these feel like a continuous journey so worth walking because I'm not alone.

Vasquez, M. J. T. (in press) Independent Practice Settings and the Multicultural Guidelines. In M. G. Constantine & D. W. Sue (Eds.). Strategies for building multicultural competence in mental health and educational settings. Washington, D.C.: American Psychological Association.

Vasquez, M. J. T., Han, A. L., de las Fuentes, C. (in press). Adaptation of immigrant girls and women. In Handbook of girls and women's psychological health: gender and well being across the lifespan. Oxford University Press.

Scot and **Libby Williams** joyfully announce the birth of their son, Jake, on September 3rd. Big sister Megan (age two and a half) is thrilled, and the family is doing great (although more sleep is always welcome!)."

Williams, E. N., & Barber, J. S. (2004). Power and responsibility in therapy: Integrating feminism and multiculturalism. *Journal of Multicultural Counseling & Development*, 32, 390-401.

SAW ListServe: 17WOMEN

To subscribe:

Send an e-mail message to Sue Morrow at morrow@ed.utah.edu, and request that you be added to the list.

To send a message:

Send your e-mail message to 17WOMEN@gse.utah.edu and it will automatically be sent to everyone on the listserve.

Remember to keep us posted about your e-mail changes!

Note: This is not a high volume list

WomanView Newsletter

WomanView is published three times a year, in the Fall, Spring, and Summer. All SAW members are encouraged to submit current professional and personal news (e.g., publications, awards, births, anniversaries), announcements of interest to SAW members, short articles, book reviews relevant to feminist counseling psychology, photos of SAW

events, and/or suggestions for upcoming issues of the newsletter. When submitting information about a publication or presentation, be sure to include all authors in the reference just as they appear in the guidelines). Information can be submitted to Jill S.

Barber via e-mail at jill.barber@vpss.gatech.edu

SAW Governing Board

Chair

Dawn Szymanski
 Division of Counseling & Family Therapy
 University of Missouri-St. Louis
 8001 Natural Bridge Road
 St. Louis, MO 63121-4499
 314-516-6086
dawnszymanski@msn.com

Past Chair

Carol Enns
 Psychology Dept., Cornell College
 600 First Street West
 Mt. Vernon, IA 52314-1098
 319-895-4450
cenns@cornell.college.edu

Newsletter Editor

Jill Barber
 Counseling Center
 Georgia Institute of Technology
 Atlanta, GA 30332
 404-894-2575
jill.barber@vpss.gatech.edu

Membership

Connie Matthews
 Dept of Counselor Ed
 Counseling Psych & Rehab
 327 CEDAR Bldg, Penn State Univ
 University Park, PA 16802
cxm206@psu.edu

Treasurer

Libby Nutt Williams
 Dept of Psychology
 St. Mary's College of Maryland
 18952 E. Fisher Rd
 St. Mary's City, MD 20686-3001
 240-895-4467
enwilliams@smcm.edu

Ex-Officio Officers

Awards & Appointments

Sue Morrow
 University of Utah-Ed Psych
 1705 E Campus Center Dr, Rm 327
 Salt Lake City, UT 84112-8255
 801-581-3400
morrow@ed.utah.edu

More Pie Initiative Liason

Tania Israel
 Dept of Education
 University of California
 Santa Barbara, CA 93106
tisrael@education.ucsb.edu

Technology

Sue Morrow (Contact info above)

Student Network

Student Rep for the Conference & Program

Alli Lau and Carrie Coplan
University of Oregon
alau@uoregon.edu (Alli)
ccoplan@uoregon.edu (Carrie)

Planning Committee
Kelly Blasko
The Pennsylvania State University
kab478@psu.edu

Membership Application

The Section for the Advancement of Women (SAW) is always seeking new members. Please pass along this membership form to a friend or colleague who may be interested in joining SAW.

There are three categories of membership:

Member: Any Associate, Member, or Fellow of Division 17 who has an interest in the goals of the section (see explanation below) may apply for SAW membership.

Professional Affiliate: Professional affiliates of Division 17, or Fellows or Members of APA who are not members of the Division but have an interest in the goals of SAW may apply for affiliate status.

Student Affiliate: Any student belonging to either Division 17 Student Affiliate Group or APAGS who has an interest in the goals of SAW may apply for student affiliate status.

The goals of SAW are to encourage, promote and facilitate contributions to the field of Counseling Psychology that pertain to women. This is accomplished by focusing on the following five areas:

1. Professional Support
2. Education and Training
3. Scientific Affairs
4. Professional Practice
5. Diversity and Public Interest

Annual Dues

Annual dues are based on income:

- \$15 Over \$30,000/year
- \$10 Under \$30,000/year
- \$5 Student Affiliate

Make check payable to: Division 17 Section for the Advancement of Women

Complete the form below and mail with check to: Connie Matthews, Dept. of Counselor Education, Counseling Psychology, and Rehabilitation Services, 327 CEDAR Building, Penn State University, University Park, PA 16802.

NAME _____

ADDRESS _____

WORK PHONE _____ HOME PHONE _____

E-MAIL ADDRESS _____

WORK SETTING AND POSITION _____

CHECK CATEGORY OF MEMBERSHIP FOR THE FOLLOWING:

APA:

DIVISION 17:

**DESIRED MEMBERSHIP
CATEGORY FOR SAW:**

Member _____	Member _____	Member _____
Fellow _____	Fellow _____	Fellow _____
Professional Affiliate _____	Professional Affiliate _____	Professional Affiliate _____
Student Affiliate _____	Student Affiliate _____	Student Affiliate _____