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Click each link to jump to the article!
Being Silent is Not an Option
Margaret L. Signorella
President, APA Division 35 Society for the Psychology of Women

As we leave behind the United States independence celebration known as the Fourth of July, many have cited the poem by Langston Hughes, Let America be America Again (Hughes, 1994), in which the author, an African American, talks about the gap between the idea of the US and the reality. Hughes punctuates lines about the vision of the United States with parenthetical comments on reality: “America was never America to me.”

Nonetheless, Hughes manages to maintain a seeming underlying optimism: “Yet I’m the one who dreamt our basic dream.” Hughes also urges action to match reality to the dream.

Sure, call me any ugly name you choose -
The steel of freedom does not stain.
From those who live like leeches on the people’s lives,
We must take back our land again,
America!

Many in the US and across the globe have been silent and also have been silenced and ignored. It will take massive efforts to breach the silence, including the self-censorship. One commendable effort undertaken by the African American Policy Forum has been the #SayHerName campaign to raise awareness of police brutality toward African American Women (http://www.aapf.org/sayher-namereport).

One way in which we in the division can help break through is by acknowledging, citing, using, and publicizing the work done by our members and by persons who work has been thus far ignored or undervalued. There have been several analyses recently of the ongoing discrepancies in representation. APA’s Women’s Program Office has an updated report on The Changing Gender Composition of Psychology in which several ongoing gender gaps have been identified. These include continued lower pay (http://www.apa.org/pi/women/programs/gender-composition/wage-pay-inequity.pdf), underrepresentation at full professor (http://www.apa.org/pi/women/programs/gender-composition/disadvantages-leadership.pdf), and underrepresentation in editorial positions at APA journals (http://www.apa.org/pi/women/programs/gender-composition/editorship-disparities.pdf).

Although the APA report focused on gender in psychology, the same discrepancies exist for all members of underrepresented groups and across disciplines, but both APA’s WPO and other groups are also proposing solutions. Political scientists have started a database called #womensoknowstuff (https://womensoknow-stuff.com). UK author and academic Sunny Singh and colleagues started the Jhalek Prize to honor works by nonwhite British authors (https://www.shethepeople.tv/news/sunny-singh-
inclusion-uk-publishing). In this recent interview, Singh notes that “‘a culture of exclusion exists and it does not matter that it is unconscious and institutional rather than a result of conscious individual moral failings”’ (Xalxo, 2018).

I want to note an irony in news reports about these recent efforts at raising the visibility of the work of persons from underrepresented groups. Communications researchers analyzed recent communications articles and journals and concluded that “non-White scholars continue to be underrepresented in publication rates, citation rates, and editorial positions in communication studies” (Chakravarty, Kuo, Grubbs, & McIlwain, 2018). When Inside Higher Ed reported on this paper, they only linked to the article but did not name all the authors, such as first author Paula Chravartty. Instead, the reporter cited fourth author Charlton McIlwain (Flaherty, 2018).

Let us be resolved to include a diversity of voices in our papers, our counseling, our teaching, our consulting. I hope you can join us at APA where we model that diversity across the division programming.

REFERENCES


FROM THE EDITOR’S DESK

Shani Harris, PhD
Editor, The Feminist Psychologist
Associate Professor, Psychology Department, Spelman College
spw.feministpsychnews@gmail.com

Happy Summer! And welcome back to The Feminist Psychologist!

This issue is a big one! We’ve got the SPW convention schedule of presentations, posters, and events taking place during the annual APA Convention in San Francisco, CA. If you will be in attendance be sure to make time to visit the Hospitality Suite (hosted by Division 35 and the Association for Women in Psychology). It’s located at the Marriott Marquis. In addition to highlighting upcoming programming, we also have a list of recent SPW awardees! Congratulations to all!

This issue also features two thoughtful and thought-provoking articles. The first considers how sexual harassment can take place in presumed “safe spaces” and the second looks at the relation between self-care and social media use. To continue the conversation, check out the “Last Page” and follow the link to FemPop where an article about the future of feminism in the era of #metoo is featured.

Enjoy!

Psychology of Women Quarterly (PWQ)
Updates and reminders!

PWQ podcasts and powerpoint slides that accompany some articles are freely available — no login required!

The articles that have these extras are listed here: http://journals.sagepub.com/page/pwq/suppl/index

• Powerpoints (created by Clare Mehta) are also linked to specific articles on issue pages.

• Podcasts (produced by Jan Yoder and by Mary Brabeck) are linked to specific articles and also collected on this page: http://journals.sagepub.com/page/pwq/podcasts

Some students have reported that the podcasts seem difficult to access (thanks to Kate Richmond for alerting us to this issue). The good news is that some of the podcasts can be downloaded with standard podcast apps—with some complications. Please note that...

• Not all podcasts are currently showing when searching in a podcast app.

• The newer podcasts are labeled PWQ but the older ones are labeled Psychology of Women Quarterly.

Dr. Brabeck will be working with SAGE on these complications. Please let her know if you have any suggestions (mmb7@nyu.edu) or questions.

The division is appreciative of the efforts by Dr. Brabeck and her staff to produce the journal and provide a quality reputable outlet for feminist research!
“Don't Bother Your Pretty Little Head”: Appearance Compliments Lead to Improved Mood but Impaired Cognitive Performance  
Rotem Kahalon, Nurit Shnabel, and Julia C. Becker  
PowerPoint Teaching Supplement

While men receive compliments about their abilities and competence, women more often receive praise based on their physical attractiveness. Despite seeming benevolent and trivial, appearance compliments have been shown to weaken women's cognitive performance. Kahalon, Shnabel, and Becker conducted two experiments to examine whether appearance compliments from men would undermine women's performance on a subsequent math test. They also analyzed whether trait self-objectification, or the extent to which women are chronically preoccupied with their physical appearance, would moderate the effect of appearance compliments on performance. In the authors' first experiment, Israeli women recalled situations in which they received an appearance compliment from a man before taking a short math test. Women in the appearance-compliment condition, tended to perform worse on the math exam than women in the control/no compliment condition. In the second experiment, both men and women received compliments from a vocational counselor based on a picture they submitted with their resume. Appearance compliments impaired participants' math performance, regardless of their gender or level of self-objectification. However, in the second experiment, appearance compliments also improved mood in both women and men who had high trait self-objectification. Although appearance compliments are not overtly unpleasant to women, they subtly reinforce traditional gender roles and further gender inequality in cognitively demanding environments.

The Daily Frequency, Type, and Effects of Appearance Comparisons on Disordered Eating  
Katherine Drutschin, Matthew Fuller-Tyszkiewicz, Tara De Paoli, Vivienne Lewis, Isabel Krug

Individuals who evaluate their physical appearance based on comparisons to others are more likely to develop disordered eating behaviors (binge eating, restrictive behaviors, and weight-related exercise). However, there is limited and inconsistent research on appearance comparisons and whether such comparisons actually lead to disordered eating behaviors. The current study utilized experience sampling methodology to evaluate whether comparisons based on appearance are directly linked to increases in disordered eating and eating pathology. On an iPhone application, female participants completed a brief survey, which contained items about appearance comparisons and disordered eating behaviors, every day over the span of one week. Results showed that instances of binge eating, restrictive behaviors, and exercising for an hour or more for weight-related reasons were predicted by occurrence and frequency of upward and downward appearance comparisons. Unexpectedly, this relationship was weaker for individuals with higher trait eating pathology. The authors underscore the importance of identifying potential moderators of the effects of appearance comparisons in order to better inform eating disorder prevention efforts.  

(Continued on the Last Page)
The Complex Realities of Ambiguous Sexual Harassment
Carolyn Cowl-Witherspoon

The realities of sexual harassment as a social phenomenon continue to be a source of empirical study within the social sciences, with emerging data validating the complexities that this construct demonstrates (Gervais, Wiener, Allen, Farnum, & Kimble, 2016; Nye, Brummel, & Drasgow, 2014). Fundamentally, the challenges surrounding an informed understanding of sexual harassment begins with the difficulty in accurately pinpointing its definition (Dillon, Adair, & Brase, 2015). While most of us have no difficulty recognizing overt presentations of certain behaviors as harassment of a sexualized nature, what about those less obvious presentations of questionable behavior which may represent a more ambiguous form of sexual harassment (Dillon et al., 2015)? How susceptible are these behaviors to individual interpretation, and does that process affect the outcome and validity of the perception (Page, Pina, & Giner-Sorolla, 2016; Pierucci, Echterhoff, Marchal, & Klein, 2014)?

I was recently confronted by this dilemma when I found myself in an unexpected situation where I experienced unwanted and escalating attention surrounding a sexualized theme. It sprung from the unlikeliest of places and caught me completely off guard. Its genesis began in an environment which I had always assumed would be a place of nurturing support and emotional safety – my religious congregation.

As an active member of the congregation, I frequently attended our weekly study group which was led by a religious leader. Every week we focused on a different portion of material and discussed its meaning. Through the process of our discussions, I learned about underlying sexual themes within the material, and I remarked to the group that I was surprised, since my own reading and understanding of the same material had never uncovered that interpretation. Everyone responded with laughter at my comment and our study continued, with me assigning no other significance to that moment.

Over the course of the next few weeks, any time a portion of our study dealt with sex or sexuality I was asked to read it out loud. It took me several weeks before I realized that I was the only one being called upon to read those passages, even though we all took turns reading out loud every week. Upon that realization, I began to feel uncomfortable. Why was I the only one being asked to read these passages out loud in a roomful of other people? Was I being too sensitive about this? Was I making too much of something that may have been quite harmless?

Still, every week, if there was a passage that dealt with any form of sexuality, I was the only one called upon to read it, and my discomfort continued to grow in equal proportion to the comments made about me. I began to feel so uncomfortable about the unwanted attention that I started skipping some of the studies, hoping that someone else would have the opportunity to read those passages and take the focus off me. However, I found that if I skipped a session I got phone calls from people asking me why I had not been there to read “my” passages, since they were really “juicy.” They would tell me that in my absence someone else would be asked to read, and that person would invariably complain by saying, “I don’t want to read this. Carolyn loves this stuff!” I would try to deflect their inaccurate assumptions or comments by saying that it was not my area of specialization, or that anyone else was welcome to read them. Everything I tried proved to be unsuccessful, even when I pointedly asked them to stop. They continually verbalized their expectation for me to read those sections because they knew how much I liked them.

Recognizing that the trajectory of people’s inaccurate and demeaning perception of me in the study group
was not going in the direction I had hoped, coupled with the religious leader’s inaction to do anything to discourage it, I simply decided to stop attending. I rationalized that by not participating, the unwanted attention by the group would naturally resolve. Unfortunately, that was not the case.

To compound my growing discomfort, the religious leader called me at home to tell me that he had selected a particularly salacious passage for me to read and he wanted to make sure that I would be there to participate in the upcoming study. That moment marked a turning point in how I began to view the situation I found myself in. Even if his intentions were completely innocent, this religious leader had either intentionally or unwittingly created an environment in which I was perceived to be the only individual who wanted to read passages of a sexualized nature out loud. Somehow, the value of my personal contribution to the study group had been reduced to their erroneously perceived status of me as the sole reader of provocative material within our group discussions. My perception, however, of my participation within the group was quite different. I went from enjoying our study sessions to absolutely dreading them, ultimately deciding that I could no longer continue since I found the claustrophobic designation they had collectively assigned to me to not only be inaccurate, but demeaning.

The full scope of my predicament became evident at the conclusion of a regular worship service, after which members and visitors often stand around and socialize. I was conversing with a group of people, none of whom regularly attended the study group, when a couple rushed up to join us. They told me that they were really disappointed that I missed the last study session, since the material was very provocative, and I should have been there to read it, because they all knew how much I “loved it.” As I was digesting my frustration at their comments and wondering how I should respond with people standing all around me, another couple approached me whom I had never met. I did not know them and they did not know me; however, when they saw my name tag the woman gushed, “Oh – you’re Carolyn – we just recently started coming, and we’re so excited to finally meet the sex fiend from the study group! We’ve heard so much about you!”

It was in that moment that I knew something had to be done. The continuing barrage of demeaning verbal comments, the inaccurate and offensive assumptions about my interest in this topic, the unwanted attention of a sexualized nature surrounding me wherever I went within the congregation had become untenable. I felt victimized, isolated, and desperate to disappear.

I decided that the most appropriate course of action would be to meet with the religious leader and the president of the congregation to discuss my concerns. The meeting, which I assumed would be an opportunity to air my distress and then brainstorm workable solutions turned out to be a disaster, leaving me in tears, and questioning everything I thought I knew about the religious leader, myself, and my place within that religious organization. During the meeting, I was told unapologetically that the situation was ultimately my fault, and that no one was to blame but me. I was told that I invited and encouraged the unwanted attention since I initially expressed surprise at the subject matter and then did not make any overt effort to stop people from associating me with it (McDonald, Charlesworth, & Graham, 2016). I was told that it was just harmless teasing and I was being far too sensitive (Page et al., 2016). I was told that my memory of the events were inaccurate (Pierucci et al., 2014), and that nothing bad ever happened. When I fully comprehended their ability to seamlessly reinterpret the events, allowing them to deny all responsibility (Page & Pina, 2015), while assigning all blame to me, I felt utterly powerless.

The obvious imbalance in power which exists between a religious leader and a congregational
member was evident during that meeting, magnifying my sense of victimization and isolation as I realized that my concerns were being emphatically dismissed (Gervais et al., 2016), without any expression of compassion or understanding. At no time were my concerns validated or respected, and no attempt at perspective-taking occurred. In my desperation to be heard and my concerns about this unwanted attention understood, I quietly shared through tears that this situation was a trigger for me because I had already been victimized by a prior sexual assault. This information elicited no response or change in demeanor from the religious leader, who continued to deny any role he may have had in the creation or continuation of this crisis. As I left the meeting on unstable legs, with their dismissive words and denials reverberating through my head, the president cheerfully told me how well she thought the meeting had gone.

As a consequence of these events my husband and I decided to resign from the congregation. Our congregational friends, who had always been our support system, also blamed me for the situation (Ramos, Correia, & Alves, 2014; Sutton, Stoeber, & Kamble, 2017), unequivocally believing that I invited the attention by initially expressing my surprise and enthusiasm for the subject matter in question. The fact that I also showed equal enthusiasm for all nonsexual subjects discussed in our study group apparently escaped their attention. Their inability to believe in their religious leader’s infallibility had necessitated their belief that I was not only to blame for what had occurred, but that I must somehow have deserved it (Landström, Strömwall, & Alfredsson, 2016; Ramos et al., 2014; Sutton et al., 2017). Their unconscious desire to remain aligned with their religious leader through social identification informed their perception of me as a deserving recipient of derogation while retaining their belief in their religious leader’s faultlessness (Correia et al., 2012).

In the aftermath of these occurrences, I have begun to understand the nuances contained within the threshold of injustice (Corey et al., 2015) which surrounds incidences of ambiguous sexual harassment, where perceptions are skewed by unexamined biases, social alliances, and the need to rationalize both the actions and inactions of the actors involved to maintain the belief in a just world and that people get what they deserve (Corey, Troisi, & Nicksa, 2015; McDonald et al., 2016). The minimization of what I felt by the religious leader and my friends in response to these events, and the willingness of others to reinterpret what actually occurred to diminish their culpability succeeded in making me feel invisible, victimized, and completely alone as I struggled to establish appropriate boundaries within a religious environment in regard to my own sexual agency (Page et al., 2016).

Our society is infused with a rape culture morality that often seeks to assign blame to victims while tacitly granting absolution to victimizers (Adikaram, 2016; Johnstone, 2016; Niemi & Young, 2016; Pedersen & Strömwall, 2013). The ambiguity which encompasses the definition of sexual harassment and its ubiquity within our society (Buckner, Hindman, Huelsman, & Bergman, 2014) continues to blur the lines between how we recognize and react to those everyday thresholds of sexualized injustice in which traumatic events are perceived within a hierarchy of impact (Corey et al., 2015), often leaving the victim on the outside of compassion or belief.

In parallel to members within the helping professions, religious leaders have a code of conduct which emphasizes their ethical responsibility to create and maintain appropriate boundaries among the people with whom they interact, especially in those situations or circumstances which deal with sexualized subject matter (Zur, 2007). For some, religion and spirituality provide a comforting buffer against the realities of trauma (Currier, Harris, & Slattery, 2017). However, when religious leaders fail to provide safe spaces through which their members can move and participate, free from any manifestations of sexual harassment, victims may feel particularly violated and isolated. To whom can they turn when those who are ethically bound...
to protect them fail to do so (Nye et al., 2014)?

As I continued to work through the process of meaning-making and healing I found myself wondering whether I had, in fact, invited the attention. Did my interpretation of the situation negatively affect the outcome? Had I unwittingly given permission to the group to reduce their perceived value of my intellectual contributions to something wholly sexual? Had I been negatively objectified by a group who refused to see me as I am, but rather, as they chose to interpret me? It is through socially constructed and reinforced beliefs in the validity of questions like these that many victims may begin to evaluate their role in becoming recipients of unwanted attention of a sexualized nature (Boden, Berenbaum, & Gross, 2016; Landström et al., 2016). Fundamentally, however, an individual has the right to express themselves without being blamed for instigating ambiguous or overt expressions of sexual harassment (Kimble et al., 2016).

This painful experience has aptly demonstrated the complex and confusing subtleties of ambiguous sexual harassment to me. It has deepened my awareness and understanding of the dissonant reality which exists between what we know and what we question, as I continue to seek appropriate responses to what I experienced. To those who may have experienced something similar, speak out. Speak out until you find compassionate listeners who may be able to help. As a victim, you may feel like the center of a dispassionate bull’s-eye, nothing more than an isolated target, all alone; but remember that circles of support can be found, and they arc outward toward infinity. Seek that support until you find what you need. I believe this is our birthright.

References
SPW ANNUAL AWARD WINNERS

Mary Roth Walsh Teaching the Psychology of Women Award
Patrick Grazanka
Vicki L. Burns (Honorable Mention)

SECTION 1: THE PSYCHOLOGY OF BLACK WOMEN

Carolyn Payton Early Career Professional Award
Sannisha K. Dale, Ph.D., Ed.M.

Graduate Student Award
Anahiva Moody

SECTION 3: CONCERNS OF HISPANIC WOMEN, LATINAS

Latina Student Scholar Award
Yanet Ruvalcaba, MS
Hispanic Women’s Perceptions of High School Sexting: Qualitative Analyses Using a Sexual Scripting Framework.

Vanessa Quiroz
The Latina Leadership Advantage: How Hispanic Women Can Leverage Their Identities to Succeed in the Workplace

SECTION 4: LESBIAN, BISEXUAL, AND TRANSGENDER CONCERNS

Laura Brown Award
Dawn Szymanski

Graduate Student Research Award
Colleen Kase

AWP/SPW Annual Prize for Student Psychological Research on Women and Gender
Nicole Jeffrey
"She didn’t want to. And I’d obviously insist": Men’s Normalization of their Sexual Violence Against Intimate Partners.

Honorable Mention
Monica Ghobrial
"I’ve Found My Voice. I’ve Found a Sisterhood": Examining the Efficacy and Future of Professionally-Moderated, Psychoeducational Web-based Support for Women with HIV

SECTION 4 (CONT’D)

Graduate Student Travel Award
Mirella Flores

ECP Research Award
Christina Dyar

ECP Travel Award
Cindy Veldhuis

SECTION 5: ALASKA NATIVE/AMERICAN INDIAN/INDIGENOUS WOMEN

Distinguished Mentor
Dr. Linh Luu

Distinguished Pioneer
Dr. Khanh T. Dinh

Pioneer Graduate Student
Yuxin Sun

Strickland-Daniel Mentoring Award
Jeannette R. Ickovics, PhD
Embracing the Intersectional Future: Crossing Borders, Making Connections, Striving for Justice

2018 APA Convention
August 9 Thursday – August 12 Sunday
San Francisco, California

Sessions offering CE credit have been approved by the American Psychological Association’s Office of Continuing Education in Psychology (CEP) and the Continuing Education Committee (EC) to offer CE credit for Psychologists. The CEP Office and the CEC maintain responsibility for the delivery of the programs
**Wednesday, August 8**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>5-9:00pm</td>
<td><em>The SPW Executive Committee Meeting</em></td>
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**Thursday, August 9**

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<th>Time</th>
<th>Event</th>
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<tr>
<td>8-8:50am</td>
<td><strong>SYMPOSIUM</strong>: Therapeutic Healing as Social Justice for Native American Women in University Culture</td>
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<tr>
<td>9-9:50am</td>
<td><strong>Skill Building Session</strong>: Strengthening Multicultural Indigenous Feminism in Education, Research, Advocacy, and Practice</td>
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<td>9-9:50am</td>
<td><strong>SYMPOSIUM</strong>: Narratives of Gender-Based Violence: Forensic Psychological Evaluation of Women Seeking Asylum</td>
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<td>9-9:50am</td>
<td><strong>CONVERSATION HOUR</strong>: Ageism and Sexism in the 2016 United States Presidential Election</td>
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<td>10-11:50am</td>
<td><strong>SYMPOSIUM</strong>: Environmental Injustice in the Lives of Marginalized Populations</td>
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<td>11-11:50am</td>
<td><strong>SYMPOSIUM</strong>: Relational-Cultural Theory: Clinical Applications with Diverse Populations</td>
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<tr>
<td>12-12:50pm</td>
<td><strong>CONVERSATION HOUR</strong>: Inclusion of Nonbinary People in Feminist and Queer Spaces</td>
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<tr>
<td>12-1:50pm</td>
<td><strong>SYMPOSIUM</strong>: An Ethics Code in Context: Challenges and Lessons Learned from Social Justice and Community-Based Psychology <em>(Collaborative Program)</em></td>
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<tr>
<td>1-1:50pm</td>
<td><strong>SYMPOSIUM</strong>: Body Image Among Diverse Female Populations: Women of Color, Lesbian, and Transgender Women</td>
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### Thursday, August 9 (cont'd)

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<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>1-2:50pm</td>
<td><strong>Symposium:</strong> Telepsychology Best Practices with Diverse Populations: Women, College Students, and Medical Patients</td>
<td>Convention Center Room 156</td>
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<tr>
<td>1-1:50pm</td>
<td><strong>Symposium:</strong> Trauma and Well-Being Among Asian American Women: Feminist Approaches in Research and Clinical Practice</td>
<td>Convention Center, Room 215</td>
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<tr>
<td>2-2:50pm</td>
<td><strong>Poster Session:</strong> Diversity and Intersectionality in Women's Experiences and Well-Being Across the Lifespan</td>
<td>Convention Center, Halls ABC</td>
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<tr>
<td>2-2:50pm</td>
<td><strong>Skill Building Session:</strong> Caught and Clogged: Intersectional Access in Mainstream</td>
<td>Convention Center, Room 215</td>
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<tr>
<td>2-3:50pm</td>
<td><strong>Symposium:</strong> The State of Psychology Training Pipeline and Workforce</td>
<td>Convention Center, Room 157</td>
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<tr>
<td>3-3:50pm</td>
<td><strong>Conversation Hour:</strong> Creating Latina Academic Leaders Throughout the K-20 Pipeline and Beyond</td>
<td>Convention Center, Room 2003</td>
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| 3-3:50pm | **Conversation Hour/Roundtable:**  
- Reclaiming Intersectionality: Critical Perspectives and Voices of Women of Color in Academia;  
- Feminist Psychology's Role in the Enhancement of Women's Physical Health;  
- Post-Separation Transitions and Institutional Response for Survivors of Intimate Partner Violence;  
- From Courts to Communities: How Psychology of Transforming the System for Justice-Involved Women;  
- Women in Academia: The Elusive Work-Life Balance, Having it All, and Other Myths We Hold Dear | Convention Center, Room 3022, 3024 |

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### Call for Nominations

The coordinating team for the **11th Biennial National Multicultural Conference and Summit, “Truth to Power: Impact through Community Voice and Action”** are pleased to announce the call for nominations for the **Rising Star** and **Shining Star awards** and a new award, the **Lifetime Achievement Community Engagement award**.

*For descriptions and criteria for each award, please contact:*

Wendi Williams, Ph.D.  
2019 Awards and Entertainment Coordinator  
APA Division 35  
wswmcs2017to19@gmail.com
### DIVISION 35: AT-A-GLANCE SCHEDULE

**Friday, August 10**

<table>
<thead>
<tr>
<th>Time</th>
<th>Session</th>
<th>Location</th>
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<tr>
<td>8-8:50am</td>
<td><strong>SYMPOSIUM</strong>: Women in Psychology: Lesson from Past, Research from Present, and Recommendations for Future</td>
<td>Convention Center, Room 105</td>
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<tr>
<td>8-8:50am</td>
<td><strong>CONVERSATION HOUR/ROUNDTABLE III</strong>:</td>
<td>Convention Center, Room 3022, 3024</td>
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<td>- At the Intersection of Gender and Race: Intersectionality and its Impact on Psychological Outcomes;</td>
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<td>- Current Issues in College Sexual Assault;</td>
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<td>- Women in Psychology: Lessons Learned and Still Learning;</td>
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<td>- Diverse Feminist Activism in the Climate of Fear and Intimidation;</td>
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<td>- Caught and Clogged: Cultivating Career-Leadership Pipelines for Diverse Women in Psychology</td>
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<td>8-9:50am</td>
<td><strong>SYMPOSIUM</strong>: Beyond the Binary: Psychology’s Evolving Understanding of LGBTQ+ Issues (Collaborative Program)</td>
<td>Convention Center, Room 154</td>
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<tr>
<td>8-9:50am</td>
<td><strong>POSTER SESSION II</strong>: Diversity and Intersectionality in Women's Experiences and Well-Being Across the Lifespan</td>
<td>Convention Center, Halls ABC</td>
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<tr>
<td>10-10:50am</td>
<td><strong>Skill Building Session</strong>: Community Advocacy: Training Psychologists to Act Locally (Collaborative Program)</td>
<td>Convention Center, Room 20, 21</td>
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<tr>
<td>11-11:50am</td>
<td><strong>SYMPOSIUM</strong>: Emerging Areas of Science, Practice, and Education with LGBTQ Women</td>
<td>Convention Center, Room 2016</td>
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<tr>
<td>11-11:50am</td>
<td><strong>CONVERSATION HOUR/ROUNDTABLE V</strong>:</td>
<td>Convention Center, Room 3022, 3024</td>
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<td>- Asian Pacific American Feminist Mothers Raising the Next Generation of Feminists;</td>
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<td>- Paving New Roads: When Women of Color Become Administrative Leaders;</td>
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<td>- Teaching Multicultural Psychology as Feminists in the Trump Era:</td>
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<td>Learning from Each Other;</td>
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<td>- Black Women Mentoring Black Women: Building Our Mentoring Tribe in Psychology</td>
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### Friday, August 10 (cont'd)

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<tr>
<td>4-4:50pm</td>
<td><strong>SYMPOSIUM:</strong> Walk a Mile: Understanding Challenges Faced by Families Struggling to Find Assessment and Treatment (Collaborative Program)</td>
<td>Convention Center, Room 22, 23</td>
</tr>
<tr>
<td>4-4:50pm</td>
<td><strong>CONVERSATION HOUR:</strong> Striving for Justice to Address Gender-Based Violence: Sex Crimes and Trafficking</td>
<td>Convention Center, Room 2009</td>
</tr>
<tr>
<td>5-5:50pm</td>
<td><strong>CONVERSATION HOUR/ROUNDTABLE II:</strong></td>
<td>Convention Center Room, 3022, 3024</td>
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<tr>
<td></td>
<td>- Perspectives of Women of Color in Leadership: When Leadership and Identity Intersect;</td>
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<td></td>
<td>- Perinatal Mood and Anxiety Disorders: Assessment and Treatment;</td>
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<td>- Speaking of HIV...Who are the Black Women in Prevention Research?</td>
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### Saturday, August 11

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<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>8-8:50am</td>
<td><strong>CONVERSATION HOUR/ROUNDTABLE IV:</strong></td>
<td>Convention Center Room, 3022, 3024</td>
</tr>
<tr>
<td></td>
<td>- Native American Psychological Wellness;</td>
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<td></td>
<td>- Supervision and Teaching of Social Justice Advocacy and Sociopolitical Discussions as Women of Color;</td>
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<td>- When You Can't Hide Your Identity: Impact and Stigmatization in the Workplace for Visible Identities;</td>
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<td>- Breaking the Silence: Trauma Prevention Efforts for Women and Girls of Color;</td>
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<td></td>
<td>- Beyond Cultural Competence: A Framework for Critical Practice to Address Racial Power</td>
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<tr>
<td>8-9:50am</td>
<td><strong>SYMPOSIUM:</strong> Radical Visionaries: Feminist Therapy Pioneers</td>
<td>Convention Center, Room 152</td>
</tr>
<tr>
<td>8-9:50am</td>
<td><strong>POSTER SESSION II:</strong> Diversity and Intersectionality in Women's Experiences and Well-Being Across the Lifespan</td>
<td>Convention Center, Halls ABC</td>
</tr>
<tr>
<td>10-10:50am</td>
<td><strong>Skill Building Session:</strong> Engaging Psychologists in a (Dis)ability Dialogue: Including (Dis)ability in Social Justice</td>
<td>Convention Center, Room 105</td>
</tr>
</tbody>
</table>
**DIVISION 35: AT-A-GLANCE SCHEDULE**

**Saturday, August 11**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event Details</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>11-11:50am</td>
<td><strong>SYMPOSIUM:</strong> Treatment of Trauma in Women Within Patriarchal Institutions</td>
<td>Convention Center, Room 2004</td>
</tr>
<tr>
<td>11-11:50am</td>
<td><strong>CONVERSATION HOUR:</strong> Women of Color in Leadership: Strengths, Challenges, and a Way Forward</td>
<td>Convention Center, Room 3014</td>
</tr>
<tr>
<td>12-12:50pm</td>
<td><strong>SYMPOSIUM:</strong> Diversity of Identity Processes Among Bisexual Women</td>
<td>Convention Center, Room 3003</td>
</tr>
</tbody>
</table>

**SPW SPOTLIGHT EVENTS**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event Details</th>
<th>Location</th>
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<tbody>
<tr>
<td>1-1:50pm</td>
<td><strong>CAROLYN WOOD SHERIF AWARD ADDRESS:</strong> A History of the Future: Carolyn Sherif’s &quot;Needed Concepts&quot; for the Study of Gender</td>
<td>Hilton Union Square Hotel Plaza, Rooms A&amp;B</td>
</tr>
<tr>
<td></td>
<td><em>Jeanne Marecek</em></td>
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</tr>
<tr>
<td>2-2:50pm</td>
<td><strong>PRESIDENTIAL ADDRESS:</strong> Feminists for Justice: Being Silent is Not an Option</td>
<td>Hilton Union Square Hotel Plaza, Rooms</td>
</tr>
<tr>
<td></td>
<td><em>Margaret L. Signorella</em></td>
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</tr>
<tr>
<td>3-4:50pm</td>
<td><strong>SPW BUSINESS MEETING &amp; AWARD CEREMONY</strong></td>
<td>Hilton Union Square Hotel Plaza, Rooms</td>
</tr>
<tr>
<td>5-6:50pm</td>
<td><strong>SPW SPECIAL SOCIAL HOUR PRESENTING:</strong> Feminist Expression and Activism Through the Visual Arts &amp; Honoring the Feminists in Our Lives</td>
<td>Hilton Union Square Hotel Plaza, Rooms A&amp;B</td>
</tr>
<tr>
<td>8-11:50pm</td>
<td><strong>DIVISION35/DIVISION45 DANCE</strong></td>
<td>Marriott Marquis Hotel, Golden Gate Room B</td>
</tr>
</tbody>
</table>
# DIVISION 35: AT-A-GLANCE SCHEDULE

## Sunday, August 12

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>8am-8:50am</td>
<td><strong>SYMPOSIUM:</strong> Women’s Human Rights Intersectionally and Transnationally: Concepts, Debates, Data, and Implications</td>
<td>Convention Center, Room 305, 309</td>
</tr>
<tr>
<td>9-9:50am</td>
<td><strong>SYMPOSIUM:</strong> Transnational Feminist Perspectives on Racism, Activism, Assessment, and Healing</td>
<td>Convention Center, Room 159</td>
</tr>
<tr>
<td>10-10:50am</td>
<td><strong>Skill Building Session:</strong> Beyond Insecure: Cultivating Academic Self-Determination Among Black Women in Psychology</td>
<td>Convention Center, Room 159</td>
</tr>
<tr>
<td>11-11:50am</td>
<td><strong>SYMPOSIUM:</strong> Embodied Possibilities and Social Justice at the Intersection of Gender, Race, and Health</td>
<td>Convention Center, Room 105</td>
</tr>
</tbody>
</table>

This program summary is as accurate as possible, but times and locations may be changed by APA. Please check the [http://www.apa.org/convention/program-search.aspx](http://www.apa.org/convention/program-search.aspx) for up to date information.

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### REACH OUT!

**LISTSERVS OF DIVISION 35**

- div35announce@lists.apa.org
- div35townhall@lists.apa.org
- div35exec@lists.apa.org
- div35stu@lists.apa.org
- div351@lists.apa.org
- div351exec@lists.apa.org
- div35sec1students@lists.apa.org
- div35sec3@lists.apa.org
- div35sec5@lists.apa.org
- div35sec6@lists.apa.org

All with membership in Division 35 are added; limited to division news

- Ask to join, for discussion (share information and questions)
- Division 35 Executive Committee
- Division 35 Student Affiliates
- Section 1, Psychology of Black Women
- Section 1 Executive Committee
- Section 1 Student Affiliates
- Section 3, Concerns of Hispanic Women, Latinas
- Section 5, Psychology of Asian Pacific American Women
- Section 6, Alaska Native/American Indian/Indigenous Women
<table>
<thead>
<tr>
<th>Time</th>
<th>Thursday, August 9th</th>
<th>Friday, August 10th</th>
<th>Saturday, August 11th</th>
</tr>
</thead>
<tbody>
<tr>
<td>8 AM</td>
<td>SPW Leadership Orientation</td>
<td>Health Disparities in Gestational Diabetes: Addressing Psychosocial Stressors Through a Whole Person Care Approach</td>
<td>Issues of Womanhood within the US Prison System</td>
</tr>
<tr>
<td></td>
<td>Presenters: Margaret L. Signorella &amp; BraVada Garrett-Akinsanya</td>
<td>Presenters: Katheryn Conde, Antonia Covica, Tina Linourt, Amanda Tan</td>
<td>Presenters: Laura Kessler</td>
</tr>
<tr>
<td>9 AM</td>
<td>Rejecting Imposter Syndrome: Why Women and POC Need to Abandon This Burden</td>
<td>No Means No: Teaching Children/Adolescents the Meaning of 'Consent'</td>
<td>Writing for and Publishing in Feminist Journals: Meet the Editor</td>
</tr>
<tr>
<td></td>
<td>Presenters: Rosalyn Davis &amp; Erin Davis</td>
<td>Presenter: Elizabeth M. Power</td>
<td>Presenters: Mary Brabeck, Joan Christer Jeanne Marecek, Elynn Kaschak, Esther Rothblum, &amp; Rachael Robnett</td>
</tr>
<tr>
<td>10 AM</td>
<td>Gathering Information for Advocacy: Giving a Female Voice to Disability</td>
<td>Developing and Nourishing Multicultural Feminist Identity: Advocacy, Career Advancement, and Self Care</td>
<td>Issues Facing Queer and Trans Women of Color In Academia</td>
</tr>
<tr>
<td></td>
<td>Presenters: Elizabeth Mazur &amp; Alette Coble-Temple</td>
<td>Presenters: Shalena Heard &amp; Linh P. Luu</td>
<td>Presenters: Monica A. Ghablish, Halleh Hashparsi, Colleen Kase, &amp; Emmie Matsuno</td>
</tr>
<tr>
<td>11 AM</td>
<td>Preserving Your Legacy for Future Generations</td>
<td>The Role of Feminist Psychology in Our Current Political Climate: A Panel Discussion</td>
<td>Me Too or Just You: Feminism, Intersectionality and People of Color in the Me Too Movement</td>
</tr>
<tr>
<td></td>
<td>Presenters: Shari Miles-Cohen, Alayne Ormerod, Cathy Faye, Nicholas Cummings, Dorothy Cummings</td>
<td>Presenters: Lauren Mizock, Tania Israel, Bedford Palmer, Jada Carter, &amp; Erin Carpenter</td>
<td>Presenters: Cheryllyn Mena, Daniela Dominguez, Konjit Page, &amp; Delanira Garcia</td>
</tr>
<tr>
<td>12 PM</td>
<td>The Plight of Incarcerated Women Feminist Activism in the Correctional System</td>
<td>Section I (The Psychology of Black Women): Business Meeting</td>
<td>Section IV (Lesbian, Bisexual and Transgender Concerns): Business Meeting and Social Hour Gathering</td>
</tr>
<tr>
<td></td>
<td>Presenters: Erin Lefdahl-Davis &amp; Miranda C. Dean</td>
<td>Presenters: Collette Chapman-Hillard &amp; Cashuna Huddleston</td>
<td>Presenters: Elliot Tebe, Corey Flinders, Janna Dickenson, Cristina Meaiheas, Emmie Matsuno, Alex Agiliga, &amp; Jennifer Vincioli</td>
</tr>
<tr>
<td>1 PM</td>
<td>Section VI (Alaska Native/American Indian/Indigenous Women): Business Meeting and Collaboration for Indigenous Psychology Movement</td>
<td>Section I (The Psychology of Black Women): Social Hour and Networking Event</td>
<td>AWP San Francisco Bay Area Chapter Gathering</td>
</tr>
<tr>
<td></td>
<td>Presenters: Anita Mihecoby, Juli Green, Sloan M. Heny</td>
<td>Hosts: Collette Chapman-Hillard &amp; Cashuna Huddleston</td>
<td>Presenters: Tiffany O'Shaughnesssey &amp; Lindsey Brooks</td>
</tr>
<tr>
<td>2 PM</td>
<td>Section VI (Alaska Native/American Indian/Indigenous Women): Native Feminism Research</td>
<td>Wakanda Forever: How Marvel Gave Us Leave to Celebrate Blackness Globally</td>
<td>Photo Activism and AWP 2019 Conference</td>
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<tr>
<td></td>
<td>Presenters: Anita Mihecoby, Alberta Arviso, &amp; Amanda Young</td>
<td>Presenters: Rosalyn Davis &amp; Shantel Gaillard</td>
<td>Presenter: Malia L. Matarin</td>
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<td>Presenters: Laurie Mintz</td>
<td>Presenter: Ivy K. Ho</td>
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<td>5 PM</td>
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<td>Black Women Mentoring Black Women: Building Our Mentoring Tribe in Psychology</td>
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<td>Presenters: Konjit V Page, Charrin Kimble, Jada Carter, Cashuna Huddleston, Maryam Jemigan-Noesli, Wandi Williams, Olivia Moorehead-Slaughter, &amp; Janet E. Holms</td>
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<tr>
<td>6 PM</td>
<td>AWP Award Party</td>
<td>Meet Your Match: Community Building among Mentors and Mentees Involved in the Mentor Match Program Inaugural Year</td>
<td></td>
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<tr>
<td></td>
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<td>Presenters: Alexandra M. Miniari, Monica U. Ellis-Bled, &amp; Olivia Moorehead-Slaughter</td>
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</table>
DR MOM:  
Walking the Walk: Social Media and Emotional Well-Being  
Sara M. Martino, Ph.D., LPC, NCC  
Associate Professor of Psychology  
Coordinator, Women’s, Gender, and Sexuality Studies minor  
Stockton University  

“The human need for social connection is well established, as are the benefits that people derive from such connections. On the surface, Facebook provides an invaluable resource for fulfilling such needs by allowing people to instantly connect.” (Kross et. al., 2013).

My daughter is now twelve years old and has been begging for her own “Insta” for the last year. My son is now nine and wants to create his own public “YouTube” channel so he can stream videos about playing video games. They are constantly bombarded with the message that social media outlines will allow them to connect with others in a way that offline or personal interactions will not allow them.

Meanwhile, I have been conducting my own research on women and the incidence of self-harm related to social media, as well as adherence to the Superwoman Ideal and social media. The information that I have gathered so far is not surprising. Women who engage in self-harm behaviors tend to spend a good deal of time on social media outlets such as Snapchat, Instagram, Facebook, and Twitter. Women who report a strong adherence to the idea of “perfection” in the Superwoman Ideal spend a great deal of time on social media outlets as well. While these research findings do not suggest that social media causes these negative consequences, it adds to a growing body of research that shows that social media is correlated to many negative outcomes. In fact, the study conducted by Kross et. al. (2013) found that Facebook was correlated to increases in negative affect, worry, and loneliness. Yes, you read that right; connecting with others on social media is related to increased feelings of LONELINESS over time. On the other hand, social interactions that occur in person were related to an increase in emotional well-being.

I took a big step back from my own Facebook (the only social media platform that I use) in September, in order to look at my own feelings towards social media. I found that I didn’t miss it. The people that I wanted to connect with were still in my life, my real life. I found that I didn’t miss the bullying behaviors that sometimes go on online nor the controversy of the day’s news being played out in my news feed. I talked with my kids about my experience, and about how being without social media was freeing to me.

However, I ran into a road block when I had a conference to run that required social media presence. So, back online I went to work on social media for the
conference and then began to add things for other work-related items that required social media response. This is how we communicate today; having a social media presence allows for more reach in terms of our work as feminists. But I felt my emotional well-being slipping away. There was no getting away from "checking" my own personal page once on social media. And for me, once I begin to scroll, the more I begin to compare and feel bad.

How do we as professionals manage the need for social media with the role as mothers to shield our children from some of the negative consequences? How can I tell my daughter that she cannot have social media when everyone seems to use this medium as connection, including educators? There needs to be a balance. We need to find a way to encourage personal connection, even for ourselves, in order to be a positive role model for our kids. Technology is great; but it is not so important that we cannot have successful careers and rich lives without it. I find the best way to "walk the walk" is to share my social media with my kids. They see that I don't allow it be a huge part of my daily life and that I "unplug" when I come home from work. When I allow my daughter to create a social media profile, I will encourage her to talk with me about it and what she is posting. I will encourage her to unplug as well when she is spending time with family. I will do the same for my son.

I will also be encouraging my kids to talk about their feelings around social media. I think rather than trusting that I will know everything they are doing (which is almost impossible today), I will keep the lines of communication open. I will encourage them to assess how their social media is making them feel. I have been doing this with clients and have found that some have decided to take a break from social media all on their own. They find that once they gain some perspective, they feel much better. I have gained some renewed strength and perspective from writing this piece. I hope that other moms out there have too. Let’s brave this walk together and help our kids to find the balance between social media and their own well-being.

References
SPW MEMBER SERVICES

Join Division 35 at www.apa.org/divapp.
New memberships are free. Membership is for January-December. If you apply during August-December, your membership will be for the following January-December.


Website: www.apadivisions.org/division-35/

Journal: Subscription to the journal Psychology of Women Quarterly is included with membership. The journal may be accessed at pwq.sagepub.com

Newsletter: The Feminist Psychologist is sent out as hard copy via US mail, is posted on the Division website, and is shared on the Division's announce listserv.

Email lists: Keep up with the latest Division 35 news through its email listservs. They are listed at lists.apa.org (scroll down to the ones that begin with "DIV35")


For help with membership issues, contact the Division office at division@apa.org or (202) 336-6013.

ANNOUNCEMENTS

The Inaugural Convention of Asian Pacific American Feminist Psychologists, held on June 22-23 at the University of Massachusetts, Lowell was a roaring success!

Congratulations to Section 5 and the AAPI planning members!

Co-Chairs
Phi Loan Le, Jill Kapil, and Anastasiya Tsoy

Funding
Ivy Ho & Khanh Dinh

Programming
Grace Kim & Leilani Crane

Awards
Cory Reano, Diane Hayashino, & Yuki Okubo

Networking
Chu Kim-Prieto, Tiffany Chang, & Khanh Dinh

Publicity
Yuxin Sin, Erjing Cui, & Anastasiya Tsoy

Registration
Ivy Ho, Chu Kim-Prieto, & Linh Luu

Learn more about the new Presidential Initiatives for Division 35!

We encourage you to join the discussion about the initiatives and the issues at the new Division 35 Townhall Discussion blog.

You can find it here:
Sexist Ideology and Endorsement of Men’s Control Over Women’s Decisions in Reproductive Health
Aino Petterson and Robbie M. Sutton
PowerPoint Teaching Supplement

For centuries, men have controlled the institutions that dictate women’s access to safe abortions. However, research has yet to examine the acceptance of men’s right to exert control over women’s reproductive choices. Drawing on the theoretical framework of ambivalent sexism, Petterson and Sutton hypothesized that endorsement of hostile and benevolent sexism would be related to the support of men’s right to exert control over women’s reproductive decisions. Specifically, they predicted that hostile sexism would be associated with support for men having the right to prevent their partner from having an abortion as well as the right to withdraw financial support from partners who choose not to have an abortion. They predicted that benevolent sexism would be related to endorsement of men’s control and influence only in medical decisions, where exertions of control can be justified in paternalistic terms. Using two separate surveys, the researchers found support for their hypotheses. Survey results also demonstrated that support for abortion is negatively related to 1) hostile and benevolent sexist beliefs and 2) support for men’s rights to exert control over women’s reproductive decisions in pregnancy and childbirth. While previous research has shown that benevolent sexism is positively related to the desire to restrict women’s choices, this is the first study to demonstrate that hostile sexism is central to the view that it is ok for men to impose these restrictions. Social activists can use the results to show policy-makers that restrictions on women’s reproductive rights may reflect not only a willingness to prevent abortions, but also a desire to limit women’s autonomy.

Visit the SPW blog, FemPop, for more thoughts about sexual harassment. Check out a great analysis by Megan Brubaker who considers: What Is the Future Feminism After the #MeToo and Times Up Movements.

http://doi.org/10.1177/0146167216653933
The Feminist Psychologist is the quarterly newsletter of the Society for the Psychology of Women (SPW), Division 35 of the American Psychological Association, 750 First Street, NE, Washington, DC 20002-4242.

Unless otherwise stated, the views expressed herein are those of the authors and do not necessarily reflect official policy of the Society for the Psychology of Women, the American Psychological Association, or the editors.

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SPW members, send address changes in writing to APA Membership Office, 750 First Street, NE, Washington, DC 20002-4242.

SPW affiliates, send address changes to Division 35 Administrative Office, 750 First Street, NE, Washington, DC 20002-4242, phone: 202-336-6013, email: division@apa.org.

Deadlines
The newsletter is published quarterly and reaches readers approximately six to eight weeks following each deadline: Fall Issue by September 1, Winter Issue by December 9, Spring Issue by February 15, Summer Issue by June 1.

Send submissions to: spw.feministpsychnews@gmail.com

Submitting Newsletter Copy
Submit copy in the following formats (listed in order of preference): Full page: $250, Half page: $150, Quarter page: $100, Position announcement: $75 (up to 250 words)