

## The Official Newsletter of Section 5 Psychology of Asian Pacific American Women of APA Division 35: Society for the Psychology of Women



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## The Presidential Address

Ivy Ho, Ph.D.

Are you an angry Asian woman? I definitely am. Not a week goes by when I am not angry about some injustice happening in the world. If nothing else, Donald J. Trump is a never-ending source of WTFs. (I've noticed some of my friends refuse to say his name. They would refer to him as "45" or "The Orange One," but they refuse to say his name, like he's Voldemort or something).

When that injustice is race- and/or gender-based, especially when the targets are Asian Americans and Asian American women, it's hard not to "sound my barbaric yawp." I think the antidote to anger is unity. For me, unity means:

1) Recognizing, and acting upon, the privileges we have. To begin with, the membership of Section 5 consists of individuals who have the privilege of higher education. Many enjoy a middle-class income, whether from birth or as a result of the well-paying job opportunities our education provides. Those of us who occupy two marginalized identities (women of color) need to bear in mind that there are women of color amongst us who also occupy other additional marginalized identities. I often remind



myself, as I rant and rave against the latest instance of White Feminism I just witnessed, that I need to be mindful of my own Straight Feminism, Able-Bodied Feminism, and so on.

2) Working together to diversify our membership. South Asian feminist psychologists are currently under-represented in Section 5. This is our loss. I urge all of us to work with our South Asian colleagues to elevate their voices and participation. We are also lopsided in terms of professional backgrounds. The vast majority of the members are counseling or clinical psychologists. Granted, this is likely due to the fact that most AAPI psychologists specialized in those two fields. Yet, I have met a few members who are not counseling or clinical psychologists, and they have valuable things to contribute to our Section.

3) In her book, *So You Want to Talk About Race*, Ijeoma Oluo wrote, "It is not your job as a person of color to educate people on their racist actions, please remember that, but it is always your right to stand up for yourself when you choose to." I often find myself in a conversation in which people of color are debating whether or not to speak up when they experience a racist encounter. Often, our worst critics are other people of color, who chastise us for speaking up or for remaining silent. So, unity also means that if a fellow AAPI feminist psychologist chooses to remain silent, we ought to honor her choice. If she chooses to speak up, let's have her back.

What else would you add to this list? Let's keep the conversation going! Long live Section 5!!!!

In solidarity,

Ivy



(picture credit: Angry Asian Man)

## CALL FOR SUBMISSIONS

We are eager to hear from you! Please consider becoming a regular or one-time contributor to the Section 5 newsletter. We seek a variety of submissions including but not limited to the following:

- Reflection on activism, social justice work, or community engagement
- Announcement/description of published papers
- Summary of your own research
- Creative work (e.g., poetry, short stories, etc.)
- Review of a book you have read
- Interview of an AAPI feminist psychologist
- Clinical case study highlighting feminist work

**Please note that editors may provide feedback on submission to adhere to the mission of Section 5 and reserve editorial rights to accept submissions as is, suggest major revisions, or reject.**

Please send submissions to Dr. Malin Kimoto at [mkkimoto@gmail.com](mailto:mkkimoto@gmail.com) or Dr. Tiffany Chang at [tkchang@uemail.iu.edu](mailto:tkchang@uemail.iu.edu)

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# Introducing the 2018 Section 5

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## Executive Committee



**Ivy Ho, Ph.D. | President-Elect, Elections Committee, Research Collaborations Coordinator, Student Task Force**

Associate Professor Psychology at the University of Massachusetts Lowell, Ivy is a clinical health psychologist who conducts research on stress and health among women of color, particularly Asian American women. Her work is centered around how the intersection of race, gender and socioeconomic status are associated with healthcare utilization, health behaviors and health outcomes. She is the director of the UMass Lowell Center for Asian American Studies, and a 2014-2015 research fellow at the UMass Boston Institute for Asian American Studies.



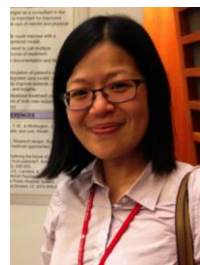
**Khanh T. Dinh, Ph.D. | Past President, Early-Mid Career Task Force, Elections Committee**

Khanh is Professor of Psychology at the University of Massachusetts Lowell. Her primary academic interests are in clinical, community, and feminist psychology, with research focusing on the adjustment and well-being of immigrant individuals/families, diversity, and effects of prejudice and discrimination. She is a recipient of an NIH Health Disparities Service Award and NIMH National Research Award. She has served as a consultant for NIMH and HRSA, and as an editorial board member of the Asian American Journal of Psychology and Women & Therapy. In addition to life as professor/researcher, she engages in social justice activism work, creative cooking, reading novels by people of color, doing artwork, traveling, playing all sorts of sports, watching PBS shows, and discussing politics and philosophy.



**Linh Luu, Ph.D. | Secretary**

Linh is the training director staff at the University of Memphis, Student Health and Counseling Services. Her scholarly interests include social justice advocacy, multicultural competency, counselor supervision and training, racial and gender issues, and Asian American experiences and concerns. Linh enjoys exploring new places and meeting people when she is not writing or providing therapy and supervision.



**Mengchun Chiang, Ph.D. | Treasurer**

Meng is a staff psychologist at Carnegie Mellon University. Her research and clinical interests bring together her passion for multicultural psychology, community mental health, and a depthful understanding of psychotherapy process. She enjoys traveling and trying world cuisine in her free time.

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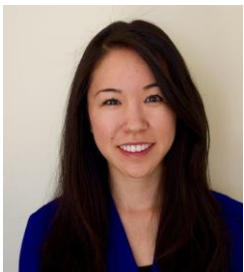
## Meet the Extended Executive Committee

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**Tiffany Chang, Ph.D. | Newsletter Editor**

Tiffany completed her postdoctoral fellowship at UCLA's Counseling Center this past year. This fall she will begin a position as a staff psychologist at Sacramento State. During her free time, Tiffany enjoys hiking, watching crime shows, and eating food.



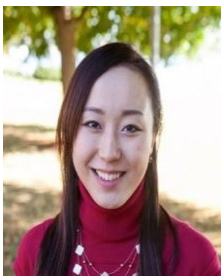
**Malin Kimoto, Psy.D. | Newsletter Editor**

Malin is a clinical psychologist on the Adult Team at Kaiser Richmond. She has a passion for social justice, community engagement, and multicultural psychology. Her clinical interests include anxiety disorders, interpersonal and intergenerational trauma, identity development, life transition and adjustment issues and intersectional identity concerns. She enjoys yoga, traveling, trying new foods and hiking with her dog.



**Yuxin Chan | Student Representative**

Yuxin is currently a 4th year Counseling Psychology doctoral student at Auburn University. She is looking forward to start her pre-doctoral internship at University of Puget Sound Counseling Health and Wellness Services. Her current research interests include implicit bias in therapy, international students' mental health issues, and discrimination and bias toward international students. Yuxin feels grateful for the amazing members of Section 5 and is excited to continue this journey with them.



**Fanny Ng, M.A. | Student Representative**

Fanny is a doctoral candidate in clinical psychology at the University of Massachusetts Boston. She is currently a pre-doctoral intern at the Integrated Health Psychology Training Program at the Contra Costa County Regional Medical Center & is working on her dissertation examining the experiences & strategies that Asian American women leaders utilize to resist intersectional discrimination related to racism & sexism in leadership. Fanny is interested in pursuing opportunities to engage in public policy, advocacy, & issues of diversity in her future career. She enjoys arts & crafts, reading, & watching dramas.



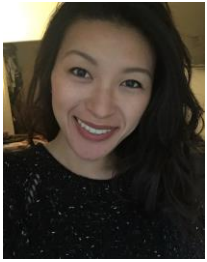
**Kayoko Yokoyama, Ph.D. | Membership Co-Chair**

Kayoko is currently Professor of Clinical Psychology at JFK University (Pleasant Hill, CA) and has a private practice in Albany, CA. Her professional interests include multicultural training around issues of power, privilege, and oppression, Asian American and feminist identities, and mothering/parenting of diverse children.

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## Meet the Extended Executive Committee

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**Stephanie Phan, M.S. | Membership Co-Chair**

Stephanie is a doctoral student in the Clinical Psychology Psy.D. program at JFK University.



**Diane Hayashino, Ph.D. | Awards Co-Chair & Procedure and Policy Committee/Herstorian**

Diane is a licensed psychologist and the current training director of Counseling and Psychological Services at California State University, Long Beach. She has served as past president of Section 5.



**Alexandra Thurston, Psy.D. | Awards Co-Chair**

Alexandra Thurston is a Staff Psychologist at UCSF Student Health and Counseling Services. Her clinical interests include mindfulness and self-compassion, Asian American mental health, women's issues, and group therapy. In her free time she enjoys cooking, baking, and yoga.



**Chu Kim-Prieto, Ph.D. | Program Co-Chair**

Chu Kim-Prieto is a Professor of Psychology at The College of New Jersey. She earned her PhD from the University of Illinois. Her research interests include psychology of prejudice and racism, emotion, and subjective well-being.



**Grace S. Kim, Ph.D. | Program Co-Chair & Early/Mid-Career Professional Task Force Co-Chair**

Grace is an associate professor of psychology at Wheelock College. Her research and teaching focus on diverse Asian American experiences (e.g., transracial adoptees, immigrants, transnational families) and social justice education.

## Meet the Extended Executive Committee

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### Hsiu-Lan Cheng, Ph.D. | Student Task Force Co-Chair

Hsiu-Lan Cheng is an Associate Professor in the Department of Counseling Psychology at the University of San Francisco. Her research and clinical interests include multicultural issues in mental health, attachment theory and affect regulation, body image and disordered eating concerns, and positive psychology.



### Helen Kim, M.A | Coordinator Co-Chair

Hello! I'm a fourth year counseling psychology doctoral student at New Mexico State University. In research, I'm interested in understanding how intergenerational traumas, interpersonal violence, resilience, transgression, and practical healing knowledges are embodied in diverse Asian Pacific American women and families. I hope to carry out trauma-informed and anti-oppressive research, counseling, and teaching using decolonial feminist epistemologies. My favorite counseling theories are relational cultural theory, emotion focused therapy, acceptance and commitment therapy, and bowen's family systems theory. Dogs, animals, burritos, nature, books, and old school hip hop are some things that make me happy!



### Susana M. Lowe, Ph.D. | Early/Mid-Career Professional Task Force Co-Chair

As a psychologist, Susana's passion is to help people & discover & articulate meaning in their lives, to assist in fostering understanding of the self-in-context, & to facilitate developing skills to accomplish personal, social, academic, career, community & political goals. She has a great love for food, music, family, friends & her dogs. She tends to care deeply about her students, clients, & colleagues. She is especially appreciative of people who mean well & do their best to act accordingly, as well as people, who at times, can laugh heartily about life. Her most recent life project is being a card-carrying member of the Resistance toward fascist & treasonous factions in the government.



### Jan Estrellado, Ph.D. | Coordinator Co-Chair

Jan E. Estrellado, PhD is a genderqueer and queer Pin@y whose research focuses on the therapy experiences of people of color who are also trauma survivors. She is the Associate Director of Clinical Training for the psychology program at Sharp Mesa Vista Hospital in San Diego, California. Her clinical practice includes working with issues related to sexual orientation, gender identity, race and ethnicity, as well as with anxiety disorders, depression, and trauma recovery.



### Phi Loan Le, Psy.D. | Procedure and Policy Committee/Herstorian & Student Task Force Co-Chair

Phi Loan is a licensed psychologist and the training coordinator of the APA-accredited doctoral internship program at Counseling and Psychological Services, California State University, Fullerton. Her interests include training and supervision, multicultural feminist psychology, and working with underserved population. She served as the founding president of Section 5.

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## Meet the Extended Executive Committee

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**Vi Pham, M.S. | Student Ambassador**

Vi Pham is an associate marriage and family therapist who is currently working with the severe and persistent mental health population at Opportunity Knocks in Orange County. Her research and clinical interests include pedophilia, Vietnamese mental health literacy, and intersectional feminist therapy. She is currently the ambassador for section 5, and she enjoys collecting succulents, solving escape rooms, and playing video games with her husband.



**Phuong Nguyen | Student Ambassador**

Phuong Nguyen is a graduate student in Psychology at California State University, Fullerton. She is interested in exploring the cultural impacts on violence against Asian American women. Phuong's career goal is to become a professor and researcher in the field of community psychology.

# ANNOUNCEMENT

Women & Therapy Special Issue

## ***"Trauma and Well-Being among Asian American Women"***

Will be published December 2018

**Guest Editors:** Khanh T. Dinh, PhD, Ivy K. Ho, PhD, & Yuying Tsong, PhD

**W & T Editor:** Debra M. Kawahara, PhD

**Contributing Articles:**

1. ***Introduction to Special Issue: Trauma and well-being among Asian American women*** (Dinh, Ho, & Tsong)
2. ***Legacies of war: Asian American women and war trauma*** (Kim-Prieto, Kim, Crane, Lowe, Le, & Dinh)
3. ***Re-storying the trauma narrative: Fostering posttraumatic growth in Cambodian refugee women*** (Uy & Okubo)
4. ***Racial and sexual objectification of Asian American women: Associations with trauma symptomatology, body image concerns, and disordered eating*** (Cheng & Kim)
5. ***Sexual harassment, racial harassment and well-being among Asian American women: An intersectional approach*** (Buchanan, Settles, Wu, & Hayashino)
6. ***Cultural adaptation and sexual harassment in the lives of Asian American women*** (Ho, Dinh, Bellefontaine, & Irving)
7. ***Asian American women sexual assault survivors' choice of coping strategies: The role of post-assault cognitive responses*** (Tsong & Ullman)
8. ***Terror as usual: The role of the Model Minority Myth in Asian American women's suicidality*** (Noh)
9. ***The relationship between intimate partner violence and suicidal ideation among young Chinese, Korean, and Vietnamese American women*** (Maru, Saraiya, Lee, Meghani, Hein, & Hahm)
10. ***South Asian American daughter-father relationships in the aftermath of maternal loss*** (Sharma & Natrajan-Tyagi)



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## 2018 Section 5 Pioneer Awards



**Khanh Dinh, Ph.D.**  
2018 Distinguished Pioneer  
Mentor



**Yuxin Sun**  
2018 Pioneer Graduate Student



**Linh Luu, Ph.D.**  
2018 Distinguished Pioneer  
Mentor

## Gender Roles in the Traditional Persona

Pearl S. Chang, PhD

We can track the modernization of our world through identifying global social shifts throughout history. First, our ancestors were nomads, hunters and gatherers living in collectivistic tribes. Eventually, we became stationary and settled into agrarian life but with a continued reliance on the family unit. Subsequently industrialization occurred, bringing more individualistic values as family members ventured toward establishing urbanized cities. Now, the internet has created an increasingly globalized society expediently spreading information through cross-cultural exchanges. Such global social shifts raise important questions regarding how an individual's psyche changes accordingly with social transformations. What specific beliefs change and what have been retained?

My research involves investigating how our value systems change with socially transformative global shifts. *Traditionality* is described as an unchanging indigenous belief system which is culturally bound to the individual's ancestral culture(s) (Chang & Godoy, 2018). *Modernity* reflects the changes in these culturally bound indigenous belief systems, which are influenced by global social shifts. Specifically for this particular newsletter article, I was interested in investigating which attitudes related to traditional gender roles have remained the same despite globalized changes in society. Are traditional gender norms "undermined" (Chung, 2001, p. 377) due to modernization? Are women still considered the "weaker" sex that "should be protected" (Pek & Leong, 2003, p. 43)? Should only the patriarch make financial decisions for the household when women also work? Are some sexist notions outdated and possibly replaced with more egalitarian standards?

Some literature has shown a connection between sexism and traditionality when moderated by gender. Specifically, traditional men are more likely to identify with sexist beliefs, and conform to traditional social roles (Pek & Leong, 2003; Zhang, Zheng & Wang, 2003). Another research study depicted that Chinese male adolescent students were more in favor of maintaining female submissiveness whereas female students wanted more autonomy and were less likely to embrace a patriarchal system (Zhang et al., 2003). Therefore, it is

unsurprising that traditionally oriented men are likely to endorse beliefs of male superiority than traditionally oriented women (Leong & Chang, 2003). The more surprising fact is that the relationship between gender, sexism and modernity are inconclusive. One particular study conducted by Pek and Leong (2003) investigated the relationship between identified gender norms and traditionality-modernity. They concluded in their study that modernity and traditionality "were unrelated to general negative sexist biases against women" (p. 43).

In particular, this mini-study investigated traditionality and modernity's relationship to *egalitarianism*, or the denigration of a gendered social hierarchy (Lucas & Kteily, 2018) while simultaneously endorsing gender equality (Ott-Holland, Huang, Ryan Elizondo & Wadlington, 2013). I pulled data from a study that included 173 participants who self-identified as either Taiwanese American or Chinese American (Chang, 2017). The participants completed the Traditionality-Modernity 46-item questionnaire that I constructed. As depicted below, I proposed that concepts such as egalitarianism (items 1-4) and adherence to family gender roles (items 5-7) were two facets of distinguishing a traditional person from a more modernistic person. Below were some statements that participants were asked to rate from *strongly agree* to *strongly disagree*.

1. I believe women and men can hold the same careers.
2. I believe women have as much power influencing politics as men.
3. I believe women can achieve the same level of education as men.
4. I believe men should have as much responsibility as women in performing household chores.
5. I believe a woman becomes part of her husband's family when she gets married.
6. I believe men should provide the main financial support for the family.

7. I believe the father/husband should be the only one who makes important decisions for the family.

An oblique exploratory factor analysis conducted with a maximum likelihood extraction and promax rotation revealed a 21 item structure with five factors. Exploratory factor analysis retained the items measuring family gender roles (items 5-7) and dropped the items that specifically measured egalitarianism (items 1-4). Thus, factor analysis revealed that egalitarianism is not related to traditionality or modernity. This finding somewhat supports previous literature's findings if we were to take into account that modernity is not associated with sexism (Leong & Chang, 2003; Pek & Leong, 2003; Zhang et al., 2003). Since literature has already established no relationship between modernity and sexism, then it may not be too broad an assumption to say that neither modernity nor traditionality are related to egalitarianism.

On the other hand, literature supports the items measuring family gender roles. Items 5-7 specifically measured an intersection of family expectations and its relationship to gender. Many Asian-American/Pacific Islanders' (AAPI) immigrant children are socialized by their parents to maintain their parental cultures (Wong, Juang & Park, 2015). An interesting child-rearing pattern of AAPI immigrant families reveal that daughters are raised with the expectation to preserve their family's traditions to pass onto future generations. However, sons do not have as rigorous an expectation as the daughters to maintain traditional values. Chung (2001) noted that more intergenerational conflict occurs between Asian parents and their daughters due to the "restrictive" and "protective" parenting techniques often used with girls (p. 382).

In conclusion, this analysis proposed that a more traditionally oriented person is more likely to endorse that women should join her husband's family after marriage and that the sole decision maker regarding important decisions, including financial decisions, is the patriarch. A more modern person would be vice versa, or does not endorse the concept of women marrying into another family and believe that others beyond the patriarch should be involved in making important decisions, including financial aspects. However, there is no association between a traditional nor modernistic person and her/his beliefs regarding egalitarianism.

Ultimately, the three retained items included adherence to family gender roles, rather than the items that specifically examined egalitarianism. This particular analysis examined items only taken by Taiwanese Americans and Chinese Americans. The original version of this scale was given to appx. 400 Asian-American/Pacific Islanders, which revealed an item structure that included a gender factor. However as was seen in this particular analysis, only a factor pertaining to gender roles in the family was retained with Taiwanese Americans and Chinese Americans. This indicates the changing conceptualization of traditionality and modernity depending on the particular cultures and ethnicities being investigated. Therefore, more research is needed to generalize beyond Taiwanese Americans and Chinese Americans due to the inherent culturally bound concepts of modernity and traditionality. Although the dimension of family intersecting with gender may be important to certain sample populations, this may not be the case with others.

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# Being HAPA

By Alice Vo Edwards

Graduate Student at Walden University  
Industrial / Organizational Psychology

Contact: [alice.edwards@waldenu.edu](mailto:alice.edwards@waldenu.edu)



*I am Hapa.  
From the Hawaiian, meaning "half"  
I am one of many  
Who are half Asian, half "other"*

*Am I the only lonely Hapa, I wonder?  
Part displaced Asian, part white mutt  
Wholey longing for connection  
To some deeper meaning  
Some family tribe?*

*As an immigrant  
Who couldn't speak English well  
My mother decided being asian  
Was not a blessing  
And did her best to Americanize me*

*But she couldn't take away  
The color of my skin  
The slant of my eyes  
That make Chinese airline attendants  
Try to speak to me in Chinese  
And Vietnamese nail salon workers  
Try to speak to me in Vietnamese*

*With American arrogance  
(Is this what it means to be  
A White supremacist?)  
My father taught me nothing  
About our family history.  
Was there nothing to be proud of?  
Or did he simply think  
Being American was enough?*

*I am Hapa  
I am a partially-filled void  
Feeling ever "half"  
Ever searching to find meaning  
Struggling for completion  
Still looking for my tribe.*

## Section 5 at APA Convention 2018

### San Francisco, CA

Thursday, Aug 9

1:00 - 1:50 PM

Symposium: Trauma and Well-Being Among Asian American Women: Feminist Approaches in Research and Clinical Practice

Chair & Discussant: Khanh T. Dinh

Presenters: Chu Kim-Prieto, K. Kara Uy, Hsiu-Lan Cheng, Ivy K. Ho, Yuying Tsong, Eliza Noh, and Mihoko Maru

Convention Center, Room 215

2:00 - 2:50 PM

Poster Session I: Diversity and Intersectionality in Women's Experiences and Well-Being Across the Lifespan

Convention Center, Halls ABC

Friday, Aug 10

11:00 - 11:50 AM

Conversation Hour/Roundtable V: Asian Pacific American Feminist Mothers, WOC as Administrative Leaders, Feminists Teaching Multicultural Psychology in the Trump Era, and Black Women Mentoring Black women

Convention Center, Room 3022, 3024

3:00-4:00PM

Section 5 Business Meeting

Marriott Marquis Hospitality Suite

4:00-5:00PM

AAPI Women Resist Invisibility III: Feminist Empowerment in Challenging Times

Ivy K. Ho

Marriott Marquis Hospitality Suite

5:30-7:30PM

Section 5 Social Hour

Sam Wo Restaurant, 713 Clay St., San Francisco, CA 94108

8:00-11:50PM

Division 35/45 Dance

Marriott Marquis Hotel Golden Gate Room B

# Here's What Section 5 Members Had to Say:

Here's what Section 5 members had to say:





# 2018 Section 5 Southern California



# 2018 Inaugural Convention of AAPI Feminist Psychologists



## 2018 Section 5 Northern California

