

Psychology's Feminist Voices Oral History Project

Interview with Cathy Hauer

Interviewed by Tal Davidson

San Mateo, California

August 17, 2016

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Interviewed by Tal Davidson
San Mateo, California, USA
August 17, 2016

CH: Cathy Hauer, interview participant

TD: Tal Davidson, interviewer

TD: This interview is being recorded in San Mateo, California, USA by Tal Davidson on August 17th, 2016. Could you please state for the record your full name and place and date of birth?

CH: Cathy Hauer, Los Angeles, California, October 18, 1956.

TD: Could you tell me about the emergence of your feminist identity?

CH: Absolutely. In my early and mid 20s, I was in San Diego, and there was a wonderful feminist community there, so I was learning and growing and hanging out doing activist work there, but it was not centered on the field of psychology at all. I was growing in that regard, and then I went to graduate school to get my degree, and when I met Nancy Baker, who was on her way to finish her PhD - I actually got licensed first and then she got licensed - by that time I was in Los Angeles, which of course had a large feminist community, but it really had a large psychology feminist community, including an active local chapter of AWP [Association for Women in Psychology]. Also, some of the early and fundamental lesbian therapist ethics movers and shakers/thinkers and doers were in LA. There was another cohort in New York, of course, and I'm sure some other areas including Berkeley/Oakland, but we had some awesome women in LA, so starting in my early 30s, I started being exposed to and involved with workshops and seminars and just being in the community with that. Mary Hayden, who's a psychologist and long time AWP member and who was active in the local chapter, she and I made a good collegial friendship connection. She was very encouraging of my development, and when she and some others decided to do one of the AWP conferences in LA, Nancy and I became involved in the planning of that. So starting in my early 30s, I started going to AWP conferences, which really blew my mind and filled it with all kinds of wonderful things. So really, the origins of my feminist consciousness was both from a grassroots interpersonal and political level, combined with when I became involved in the psychological community of practitioners. [2:59]

TD: I want to get to the grassroots there. How old were you, where were you, what was happening?

CH: I had grown up in Los Angeles and went to UC [University of California] San Diego at age 17 when I started college. I did my 4 years at UC San Diego and loved it. I was in theatre, I was interested in production and the hands-on part. I was never interested in being an actor per se, but I just loved the creativity and it was a very alive feeling for me, as opposed to some of the other departments I tried to get involved with - literature, sociology, psychology - which were dead compared to what I was experiencing in the theatre department. It was a very tiny underfunded department at the time. It has completely flip flopped, UC San Diego has a huge, huge performing arts department, but then it was miniscule. Anyway, I graduated and took several years before considering graduate school because I really didn't know what direction I wanted to go in. I was still in San Diego when I got my counselling degree and got my license.

TD: Where was the space for feminism in there?

CH: You don't mean geographically, right?

TD: Right, in what sorts of activities?

CH: Oh, okay. Luckily, in those days, San Diego did have some activist awesome women, and we had something called the Center for Women's Studies and Services (CWSS). But it was this building, I don't even know how they could afford it, but they had classes and they did a newspaper and there were just always things going on. I should say prior to that, at UCSD, it was just the beginnings of having a women's center there, and I took a women's assertiveness training class at age 19. It was also where I met the first woman I fell in love with and got involved with, and it seemed at that time to me to be a nurturing, warm environment. It also helped that I had one older sister who has always been a feminist and was also a lesbian, so I felt very comfortable in that part of my family just knowing there was support. So San Diego had that community of activists, and I was also involved in the co-counselling community a little bit. I don't know if you know about re-evaluation, co-counselling - it's a big, worldwide underground counselling thing, but the people I was involved with were women, mostly lesbian, who would all say I'm sure that they were feminists. Also, there were the women's music festivals, which were happening at that time in California and Michigan. I didn't go to Michigan, but the California ones were again an opportunity to be exposed to individuals as well as workshops and other learning and growing experiences. [6:31] And of course, at women's music and comedy festivals, the entertainment was all very deepening and connecting with that. I will say that for a while, my primary source of information about what was going on politically was Holly Near, I'm sure you know Holly Near?

TD: I don't, actually.

CH: Oh my gosh, you got something to look up. Holly Near has been around for a long time, sort of the love child of Pete Seger and Joan Baez. Any Holly Near concert, she's got songs about what's going on in El Salvador, and what's going on with whatever administration politically we were feeling oppressed by, and whatever big corporations were doing bad things. So I got a lot of information from the women's music community because some of the women were really singing about those kinds of issues.

TD: So there were a lot of things.

CH: There were so many wonderful things in my 20s in San Diego that I was exposed to that helped me understand feminism and reinforced things that I knew intuitively but had no vocabulary for. Oh, and also, our community celebrated International Women's Day - side note, Nancy was a speaker at one of them, and she was sharing the stage with Shirley Chisholm, who was the first black woman to run for president - and I was also a sign language interpreter, so I was sometimes doing sign language interpreting at really amazing political women's community events and getting exposure that way as well. So for International Women's Day, one thing that stands out in my mind is that I was loosely part of one of the planning groups, and somebody had submitted a proposal for a workshop that was a controversial issue. I remember sitting up straight - we were sitting on the ground, so that was actually sort of difficult - and saying - and this group was kind of trying to suppress this controversial issue from even having airtime in this day of workshops that are under the guise of International Women's Day - and I said something to the effect of, it really seems like we are shutting down and oppressing this viewpoint similar to how if we were the lesbians trying to do the workshop at some event that some less-than-progressive people might be trying to shut us down, so I was pointing out hypocrisy, which felt very empowering to me. Definitely, it also came from my Jewish ethics and Cathy Hauer ethics, but it very much felt fuelled by "hey, we're feminists, we can't do unto others as others have done unto us, especially when we're all the same, we're all women." That was something I do remember.

TD: And psychology wasn't happening at this point, right?

CH: Not in my life, no.

TD: How did that come in? [10:23]

CH: It all started when I was born to a psychiatric social worker and an aerospace engineer who always wanted to be a psychiatrist.

TD: And who was who?

CH: My mother was the psychiatric social worker and my dad was the engineer because that was the more acceptable thing to do in the 50s when you grew up in New York. So anyway, I never really knew what I wanted to be when I grew up. One of the things that I did after graduating from college was I went to a training through the CWSS, a rape crisis training thing. So I trained to be a rape crisis counsellor, and one of the trainers they brought in from the outside to do a unit on suicidality worked in another kind of crisis counselling with a totally different model. It was a community crisis counselling kind of thing that was funded by the United Way. I was so taken with her as a trainer and with the subject matter and with what she said about her organization which provided for free really extensive training for their crisis counsellors.

After I was a rape crisis counsellor for a while, I took the Help Center training, which was phenomenal. It was really amazing training. I think it was every weekend for 8 weeks, and they went in depth with topics and a lot of experiential work so that you knew where you were at as you were dealing with somebody on the phone with where they were at. It was just so good. And around that time, I was also hearing about a counselling program at San Diego State that was not a mainstream counselling program. This came out of the 60's - holistic education, very consciously not mainstream, very intentionally a diverse group of students and faculty. I knew somebody who'd been in it, and I applied for it and got in, and I always say I got in because of the lesbian card. Maybe the Jewish card, maybe the woman card, but basically I think there were two straight white women in it, and everybody else represented some type of diversity. There were maybe a few straight white men but not many. I loved how diverse it was, my life has never replicated that much diversity. as a counselling training program, it wasn't strong, but as a "how to be a social change agent," it was. That's really where they were at. A lot of the people who went to the program, I don't think went on to get a license to be a therapist, but I'm hoping they all went out to make change in the community on a grassroots level. In fact, at the time - and the program has changed - in order to actually qualify to get your license to be a clinician, you had to take a bunch of other classes, because this was a one year intensive course and it wasn't even real classes really. It was an unstructured learning environment that relied on self-motivation, and we did a lot of group work, but I had to take classes on testing and measurement, and personality disorders, and all the real clinical stuff. [14:44]

That came into my life in '83 - '84. I graduated in '84, so at that point in my life I was 25 - 26. That was after I had been a sign language interpreter, worked at a feminist bookstore, and I also worked at a community service center for the disabled; again, doing grassroots social change with an awesome group of people. I wouldn't say that really developed my feminist stuff, except that from there came a short-lived but very lively group called "RENEWED" - Resources and Education Network for the Equality of Women with Disabilities. Again, a whole bunch of feminist activists, most of them with disabilities, I was one of the few we'd call TABs - Temporarily Able Bodied - people in the group. I met a whole bunch of people, we did a little conference, we got involved in this and that, and because of my work in the disability rights

community, I went to a couple of different conferences where I always gravitated towards, “what are the feminists doing?” “Where are the activists that are feminist?” So I would say since before I graduated undergraduate college, I was seeking out anything that sounded like feminism. And also lesbianism, even though in most of my 20s I was actually bisexual, but the part that really fired me up was women and feminism.

TD: Yeah, there was a question I wanted to ask you about that. On your website I noticed that sexuality and the LGBTQ experience seems to be a particular focus in your practice. I wanted to know more about how you work with that, what you think psychotherapy as a mainstream field should know about it. What do you want psychotherapy to know about the experience, that you enact in your therapy? Actually, maybe I can take you back and ask you how you’ve cultivated a space for that kind of therapy.

CH: Those are two lovely and different questions, so let’s make sure we do both. I’m gonna start with that last one. I don’t have my own website, but I have web pages on a couple of different referral sources, including Gaylesta, which is the gay and lesbian therapist association of the Bay Area. You may or may not have seen that page.

TD: I saw the Psychology Today page.

CH: Right. In the gay realm of therapist online referrals, the assumption is that somebody finding my page on Gaylesta, they’re already looking for somebody who is, if not gay, then at least very gay-friendly, gay-cool. So I don’t really have to finesse the wording, but how do I cultivate that open presence and sense of “you are safe here”? On a mainstream site like Psychology Today or even among my local chapter of the CAMFT (the California Association of Marriage and Family Therapists), I make sure that I use as many of those code words that will transmit to others who are wanting to find somebody with whom they will feel safe, and not feel like they have to - and this is where we go to the other question - not feel like have to... let me put this in the affirmative. A person who is on the queer spectrum wants to know that they can come into therapy and that they’re not going to be looked at as other, that they will be warmly welcomed, they will not be pathologized for any aspect of their queer identity or thoughts or feelings thereabout, and a person wants to know that they will not have to answer too many questions about that aspect of their identity. [19:49] They don’t have to educate the therapist or play catch-up. Even recently, I had a client come to me who had experienced - she is a recent widow, her partner died suddenly and she knew she needed some grief counselling and she went to a well-regarded grief group that is an ongoing drop-in grief group any clinician would feel fine about referring their client there - she went there, and on the one hand she felt like, “this is a good place to grieve, but I feel so out of place as a lesbian talking about my wife. Or as a *woman* talking about my wife.” And so what she did was she found Gaylesta and found me, because she knew it’d have a greater potential for a more comfortable, easier fit.

One of the other things I do in terms of my actual environment here is that I don't have any what we would call "overtly" queer-friendly art. But as I look around, I realize I have a lot of art images that are like two or three women. Also, you didn't ask the question, but how do I create an environment that will be warm and welcoming to people of color? I make sure that I have art that is definitely not of white people, and I also try to have art that doesn't look like it was made by white people. Anyway, I try to create a visual environment that allows for more possibilities than a mainstream therapist might choose to decorate her office, including the waiting room.

TD: It's amazing to me because it strikes me as a really contemporary rhetoric, and you trace it back to your experience learning in that hyper-diverse environment. I want to take you to one of my written questions, and it's one that's relevant, I think - Do you do anything to transmit these ideas to potential therapists through mentoring, anything like that?

CH: Oh, what a lovely question! I've only been a little bit involved in mentoring, and in the way past, was somewhat involved in some supervision. I imagine without even trying I just transmit whatever we might say are feminist therapy philosophies and clinical ideas. I think they just naturally transmit. And sometimes when I think about what feminist therapy is, there's a huge overlap with what we might just call humanistic therapy ideas. And then there's always what I always come back to, and so yes, if I was mentoring or supervising in any kind of group that I might be in, whether it's a consultation group, or when I spent 4 years on the Board of Directors of my local professional therapist organization, or really anywhere else where I'm hanging out and it's just me being me, I'm going to be transmitting this. But again, it always goes back to issues of power and control, and issues of what is the context in which somebody is experiencing their distress or whatever the client issues are. Really looking at the context - is this an oppressive environment, are they being granted as much as they should expect in an equality situation - so even when I am hearing a client talk about, whether a woman or a man, stress at work with a boss or supervisor, I'm going to ask a few questions that will help me focus onto where their gendered preconceptions are, or where are their power and control issues that transcend just "she's the one in charge and I'm the one that has to work with her" kind of thing. [25:19] Are there other issues going on that can affect the individual's feelings? I love to say that "everything when looked at in context makes sense." When a client comes in saying "I don't know why this is so difficult for me at work," then just give me a whole lot of information about the context, and we will see how it makes total sense based on where you're coming from, and where we can imagine they're coming from, and what this dynamic is in the workplace, or in a friendship, or in your primary relationship, or with your parents, or with your siblings, or with your kids.

TD: I want to go back a couple of sentences to something I'm curious about. Do you ever have a sort of reflexive moment with the client and check the oppressiveness or comfort of the space?

CH: Oh, what's happening interpersonally in here?

TD: Yeah.

CH: Right, that was one of the really fundamental pieces of information that I feel like I did glean from those earlier workshops about feminist therapy and feminist psychology. There was that whole notion of "yes, and you need to look at the power and control issues that are going on right there in the room." Any good feminist therapist should always be aware of that. All the other kinds of therapy perspectives that I've been exposed to and drawn toward have really emphasized what's going on in the room anyway, but if I'm unaware of the other kinds of power and control issues that can be happening in the weird therapist-client dynamic, then I'm missing a whole other aspect of what's going on in the room. So sometimes I do address it directly, I use a lot of humour in my practice and in my work, and I paint a lot of pictures metaphorically. It's often just a very lovely way to talk about that in a way that feels safe for the both of us. And I also do want to acknowledge that difference when it's appropriate. What's interesting to me is sometimes a client will say something where I'll realize "oh, they're really feeling that difference," and sometimes they'll walk in and we'll joke about "do you want to sit in the chair today? I'll be on the couch, that's okay!" and it's a way of bringing it back to that total "we're just people here" kind of thing.

TD: Let's change course, I want to know about your involvement in professional organizations like AWP, and maybe a little later the Jewish Women's Caucus, too. How did you become involved in AWP?

CH: I don't know at what point along the line I would have heard about AWP anyway, but it was because of Nancy. In her graduate program, she had just seen a flyer posted about an upcoming conference, and she flew out to wherever it was and came back and said "oh my gosh, this is the most amazing thing." [29:11]

TD: Do you remember when this was?

CH: This would have been in the late '80s. The very late '80s is when she got involved, and it might have been '91 when I went to my very first one in Tempe, Arizona. I even submitted to do a little presentation because at that time, my professional focus - not so much in my private practice because I was at an agency - was what was called perinatal substance abuse. It was the late '80s and early '90s when so-called "crack babies" were a huge, huge problem. I was part of a group of kind of cutting edge professionals, and we were getting the nurses, doctors, social workers, and therapists together to do local conferences and national conferences really addressing this issue. It also included alcohol use, which has always been and continues to be a

problem for neonates. So Mary Hayden, back to my mentor in Los Angeles, had encouraged me to do a little presentation on perinatal substance abuse to our local group of AWPers in LA, and when the conference was coming up and she knew that I was going to it, she said hey, why don't you just write a little proposal and send it in? So I did my presentation, and being involved in the conference in that way was actually so thrilling, and really just very exciting to me. And being at the conference itself again was mindblowing because I had never been around so many high-powered, dynamic women. As one of the more recent collective coordinators Michele Boyer said many, many years ago, she comes to AWP for vitamin F, and we all do. Our feminist vitamin! It was challenging, it gave me so many things to think about and so many wonderful women to listen to. I just tried to absorb so much. So starting in 91 until 2016, I've maybe missed 5, maybe not even 5. And again, I'll credit Nancy because she was always going, she was involved in the Implementation Collective for a while and I was getting to know activist women and it was really exciting to see each other year after year. We ended up being the co-coordinators for the 2007 San Francisco AWP, so that was exciting.

In terms of the Jewish Women's Caucus, in those days in the early '90s and into the late '90s, the JWC was pretty active. We could always count on a Friday night Shabbat and sometimes there was even the Havdalah at the end of Shabbat on Saturday. In fact, that was the first time I even learned about Havdalah. I certainly grew up Jewish, but not real observant. I didn't know about what is now my favourite observance, which is Havdalah. It was always nice when there was some Jewish programming, some kind of gathering where we could talk - one time we were talking about Jewish women and money, or Jewish women and this or that. It was really gratifying because it brought all my selves together. It was sad for me that after a while certain people who were the engines of it were either not around or not as interested in being the engine because it did take some work. I was not involved in the JWC that time in any capacity other than showing up at the conference and going to some things that they were offering. [33:49]

TD: Did you become more involved later on?

CH: Yes, later in the last several several years I was invited in by Sharon Siegel to at least be involved with the Jewish Women's Caucus Award. There's always been an award offered for some kind of writing piece (the JWC Award for Scholarship) and I got invited to read what's been submitted or to actively solicit submissions, so that's been fun. Now, there are some newer, younger, more excited women want to re-ignite the Jewish Women's Caucus, which is really nice. I won't be able to go to the next AWP, so I won't be able to actually be involved on site with any of that, but I think there's always room for affinity groups. In, say, a mainstream professional organization, I think it's always exciting to have affinity groups or little cluster groups of "We are the therapists that especially work in trauma", "We are the therapists that especially work with teenagers" or whatever. You find your colleagues, your people, and you share all kinds of stuff, including the sense of "Yes, we know how hard this is," or "We know

where you're coming from." And then there's the affinity groups like "we're the lesbians who are therapists", "We're the Jewish women who are therapists", that kind of thing. Or in AWP it's not always just therapists, obviously there are people who are in academia or research or some other kind of social justice track. And so I don't know if you're aware that in AWP when the Jewish women first started wanting to be visible there were some conflicts. I wasn't involved then, so I didn't know that that was going on, I wish I had been involved because not that I can play peacekeeper extraordinaire, but it sounds like there was a missed opportunity for people to get out of the "who's more oppressed" game, and that was what my graduate program taught me experientially.

What was interesting about that program (the MS program) was that everybody was in two different groups. One group was your randomly assigned group, so each group was very diverse. There were three instructors in the program and those three had been there since the very beginning, and I was lucky because I was the last year that the three of them, who were such a team, was a team together. One of them was older, he was retiring, one of them was moving away. Anyway, my cohort was very lucky. So you had your randomly assigned group, and you had your group based on your ethnicity or whatever your difference was. I'm racking my brain, where did those white people go? because I was with the three Jews, and we also had the three queers, so I was doing double duty on that one, oh yes and the white folks - we had as many groups as you had your differences, so I guess I was a three-fer, white-Jewish-queer. Each group created something to share with the entire cohort. So of course there were some times when it was, like, "Why do we have to hear about the Jews, because they're not really oppressed" - let's do a little history here. We got to play out the natural tendency that I think people have of "oh, wait, there's only so many pieces of pie and I need to make sure I get mine." There was actually a wonderful all-day workshop I went to at the pre-conference at AWP called "No More Pie," and there's an organization that still exists called No More Pie and these were some of the representatives from the group. Their whole thing was, wait a minute, that's the wrong paradigm. [38:57] It's not about there being a finite amount of energy or even money or attention to issues and we have to pick and choose the issues because we'll run out of resources. That doesn't do anybody any good. There is always room and time and need for the Jewish affinity group *and* the lesbian affinity group and the whatever it is that you're feeling like "I'm not safe here in this large organization, there's got to be one other of me, we need each other." It doesn't mean we don't need everybody else, too, and it doesn't mean that we're choosing us against you.

And so I'm sorry I missed out on some of those early AWP tension-filled discussions about why the Jewish women even need a Jewish women's caucus. I also don't have my ear to the ground now and I don't know if there are any reactions anybody's having to the fact that they're reconstituting themselves. Another thing that I really love and enjoy about AWP is the allies that we have. Dr. Beverley Green, who is African American, was the co-editor and spearheaded - she created - the compilation of writings by Jewish women about being a Jewish feminist therapist

(*A Minyan of Women*, Greene & Brodbar, 2011). It was Bev's idea, she collected this, and she got the JWC award and did readings and a discussion of it. I love that it's Bev Green who was visible in collecting Jewish women's voices.

TD: Wow, that's really cool. There are a couple of questions I want to ask, but I'll ask the one I want to ask most right now, because I'm Jewish too and I haven't necessarily made the connection myself yet - I wanted to know where it is that Judaism and feminism intersect for you.

CH: Ahh, lovely. You know, I haven't really thought about it in a specific articulate way. So what comes up for me is respect for the person.

TD: Ahh. Where does this come from? Does it come from a book, from spaces where Judaism is practiced, does it come from something new you've created in feminist spaces?

CH: The Judaism that I grew up with was more cultural and less religious. I certainly didn't study the Torah or the Talmud growing up. So it's just this sense of hopefulness for humanity. That just popped in. And I kind of can't separate out - both my parents were Jewish - was it just them as people, their ethics? Or were those Jewish ethics? You can't separate it out, so you don't separate that out, but I can just say that I grew up with a respect for people, and I would like to think that everybody would have that, I think basically all people do, and there are places you can find yourself where that is more or less emphasized. I guess that must have always felt interesting to me.

In the last ten years, I've been involved in my local small eclectic Jewish community, our small group on the coast where I live, and have been exposed to way more not just ideas but information and foundational stuff. I've been exposed to that way more now than I have been, so I could say a lot more about Judaism and feminism now, but it would have always felt very integrated even before I had the vocabulary for it [44:05], so I may have more of a vocabulary for it now. Let's put it this way, it never felt at odds, except insofar as I was also aware I was not doing any practice of Jewish life except for the occasional feminist Seder - I should mention that, let's remember that one. In my 20s and 30s and 40s I would say, there weren't many Jewish life experiences. I was also aware that there were a lot of restrictions about what women could or couldn't do, and when I grew up the religious experiences I did have were mostly never seeing a woman on the *bimah* and never questioning that until I got radicalized and questioned it and was really turned off. In that sense, there's a huge discrepancy between Judaism and feminism, but my Jewish values were consistent with feminist values. The way it played out in most mainstream Jewish organizations there was you could say tension.

And the feminist Seder. Another thing that was happening in San Diego was that some Jewish women - this was in the late 70s - early 80s, mid 80s, where a lot was going on around this country, especially around New York, Bay Area, LA, which trickled down to San Diego, where Jewish women were taking back their Judaism and creating things like a feminist Seder. When I first heard that in San Diego this group of women was doing a feminist Seder, I was so excited and I went and it was the first Jewish thing I had done in a while. The only way I could really integrate my feminist self and my Jewish self was in the context of something that was overtly feminist and Jewish. And it was eye opening that that could even happen. Such a new paradigm.

TD: Exactly. I want to go back to the book and ask you if you've experienced discrimination as a Jew, as gay, as a woman in your education or practice in psychology?

CH: When you say the book, you mean...

TD: Oh, my list of questions.

CH: Oh, thank you, alright, so the question was have I experienced -

TD: discrimination as a result of any marginalized identity that you hold.

CH: That's funny, because I inherited from my father a real distaste for - what's that word that means you have a boss?

TD: Oh, authority?

CH: Yes, I inherited from my father a bit of an authority issue.

TD: Haha, I think that's a Jewish thing too. [48:09]

CH: Oh, yes [laughs]. He moved around a lot in jobs, I didn't know at the time when I was a kid why, and it was a great time to be in LA because there were plenty of jobs in aerospace so it was never a hardship on our family, I think it was a hardship on my mom because she was real worried about it, but definitely he had issues with authority. So when I was in various social service agencies, after I got my graduate degree but before I got licensed. That time when you accrue a lot of hours and need to be here and there, I didn't always last real long. My mom would ask questions like "hmm, do you think it's because you're a lesbian?" or she might ask, "hmm, do you think it's because you're Jewish?" Because basically, you combine outspoken Jewish with feminist- and lesbian-identified, that's a lot of chutzpah that shows up. And like I said, I think I inherited these authority issues, but honestly I was never sure. I do think at one agency I was just sort of not fitting in and that might have been for a variety of reasons. Any of the above,

and others as well. At another consulting job that I had through an agency, one time I felt not so much discriminated against, but an assumption was made about me I think because... this was before people knew that lesbians were having babies, and this straight older woman - this was in the field of perinatal substance abuse so we were working with moms, babies and children and a lot of custody-like issues - said to me something like "you really don't like kids, do you?" I don't know if she was picking up something about me, and at the moment I didn't challenge her on it, but I thought, "oh, are you saying that because I'm a lesbian and lesbians don't want kids?" Something like that. So it did feel almost stereotypical, but there might have been an aspect of how she saw me with children that maybe there was a standoffishness or something? I'm not sure. Anything else overt? hmmm, no.

And, I'm a person in private practice, and I chose that in part because of authority issues. It's nice to be my own boss for the most part, I'm a leaseholder, there's a management company on site and dealing with them is sometimes not easy, and again some of it is the authority thing because they can make or break my lease and whatever. But I worked in agencies where I thought things were going well, I wanted to continue there and for whatever reasons, sometimes it was because my position was being defunded, so it wasn't always "issues." Back before I was licensed, there was an agency where I was an intern and there was another intern below me. It was her last day, I took her out to lunch and we stayed out longer than the one hour we were supposed to get, and when we came back, that was a big deal for them. I just thought I was doing a good thing, and they didn't like that, and that was really rubbing me the wrong way. Then they asked me to do something that, not that it was beneath me, but there was a whole other category of employee that was supposed to do this, it was picking up a kid from juvenile hall. They asked me to do it when I was supposed to be leaving for the day, and it actually kind of upset a whole schedule thing (catching a train, in fact). I said no, I really can't do this, and they said I was being insubordinate. I was thrilled to be called insubordinate because it totally reinforced that this was not for me. [52:52] I also had to look at my issues and what was going on with me, so I left there sooner than later. So yes, you know.

TD: I want to get to the last little volley of questions, and maybe a glint of this was answered by seeing the sign on your door that said that both you and Nancy practice here, but I wanted to know - did you meet as a result of psychology at all -

CH: Well, no, what's so interesting is that you would think so, and the answer is not at all. We met in that marvellous San Diego women's community. We had actually known who each other were because, back to that International Women's Day, when she was giving a fiery speech, she had been, as I think you know, a union activist and organizer in between graduate programs, so I only knew her as a union activist. She gave this fiery speech on International Women's Day, and I was there watching it, but I was on my feet in the back because I had to go do some sign language interpreting elsewhere. She saw me either that day or some other day in the women's

community doing sign language interpreting. I also had worked at a women's bookstore and she had come in one time talking about this trip to Russia that she was doing. Anyway, we had had a conversation there, so we had known who each other were in the women's community, but we had never really done anything personally together or anything like that. Then, when I was almost 29 (and she is 7 years older than me), we were both at the San Diego Feminist Women's Health Center - you know, at the time, there was an entire network in the country of these grassroots places where women could get all kinds of health care including abortions, and they were always being picketed. They used to be in this little converted house and now they were actually in an office building that would be much safer for them, although it was a lot more sterile looking. Anyway, it was their grand opening, and so of course I was there, and of course she was there, and that's how we met. She was newly single at the time, and she hadn't been when I had seen her out and about in the community before; she had stopped smoking and that was a plus plus plus; and she was saying she was going back to graduate school in psychology and I was saying I'm, at the time, getting my hours. So no, we didn't meet in the psychology community, it was kismet, in that way. And I will say that my exposure to all things "feminist psychology" has been so enhanced by going with her to these conferences, and also just hearing her talk about stuff and sharing what she's been involved with, which was much more deeply than I had been.

TD: So how do you two collaborate in your professional lives?

CH: I would say mostly that I can talk about clients with her, and before, when she was seeing clients - she's not now, she's still licensed but she hasn't seen clients for quite a while because she got into academia - that we could talk about cases, and I still hear her talking to colleagues on the phone and stuff about issues. [56:39] Oh, so this isn't particularly feminist, although it came out of a feminist context and it's a way that I've been able to transmit what I would call a very feminist value into the mainstream, I don't remember the context exactly, but I remember hearing Nancy say (Nancy was also the president of Division 35, Psychology of Women), so I would hear a lot of phone calls with this committee or that committee. There was somebody who I guess had retired or something, and I remember hearing her say that "We need to establish an award in honour of so-and-so." It can be the so-and-so leadership award, or the so-and-so social justice award, whatever it was. I just happened to be home when she was having this conversation, it wasn't like she said "Hey, Cathy, what do you think about this idea?" She was with her peeps talking about that and I was like, "Wow, so awesome, what a great idea, that's the best." So she was doing that in the context of a very feminist thing called Div 35, Psych of Women.

So many years later, one of my volunteer things that I've been doing is that I'm involved with the Outlet Program for LGBTQ Youth. Our director left several years ago, and at the time, we had an award we would give to a youth named for our previous director. He was a gay man, and

the youth who would be somewhere on the gay spectrum would get the Juan Barajas Youth Leadership Award. So when the current director at that time, Shannon Turner, was leaving - she's not queer, she graduated with a women's studies degree, what do you do women's studies degree? Any number of wonderful awesome things, including being the director of a program for queer youth - I said, because I was in the steering committee and we do a fundraiser event once a year that's a big gala with adults, but the queer youth that are involved with Outlet always come and that's when we give awards to the youth, and I said, based on what I'd heard Nancy do when one of her esteemed colleagues on the committee was stepping down, "I think we should have the Shannon Turner Ally award for an adult or young person who is not on the queer continuum but who is an ally, because we know that we really are enriched by and need our allies. We can't just do this alone." So now we have the Shannon Turner Ally award, and I feel like that was directly pulled from a very feminist notion. I'm sure that lots of non-feminists or just mainstream organizations have a habit of naming awards for retiring people, but the context that I learned of the awesomeness of doing that was in a very feminist context, and then I brought it over to this other organization.

TD: For sure, that's very amazing.

CH: Yes.

TD: I think I'm about wrapped up! Is there anything that I haven't asked you that you'd like to, you know, create a question for yourself and answer? About your career, psychotherapy, psychology, feminism, all of it?

CH: Well, certainly feminism and being exposed to feminist psychology concepts and ideas and questions and grapplings completely colors, in a good way, everything that I see. [1:01:20] To me, it's so very engaging, because it asks these deep questions and forces a person - it's beyond questioning authority, it's beyond "if you're not outraged, you're not paying attention," those kinds of concepts - I feel like feminist psychology has helped me look at things very multidimensionally. I feel like that enriches my life, but that's something I try to pass along to my clients. I can't think of one, well I imagine there's a client I never said this to, but I'm often trying to help an individual see it's not black or white but the rainbow in between, and that we are such multidimensional people that it doesn't serve us to look at things in a one or two or even three dimensional way, certainly not in a boxed-in way. I realize that feminism does not own that concept, we're not the only ones who came up with it, etcetera, and yet I feel that when going to something like AWP or reading a feminist journal or analysis, it's a given. Of course there's multi dimensions to this topic or conversation or individual or political campaign. All of that!

Also, the burden and responsibility and joy of always noticing when there is inequality. He's called Trump, and she's called Hillary. What's that about? I have all kinds of explanations about

that, but sexism is right there. So always being able to observe and name. The other thing is that feminism helps us name what we're seeing and experiencing, and we all know that naming is a very powerful experience that allows us to get through very difficult situations. If I'm experiencing a whole jumble of things and I don't have a name for it, then I just think I'm experiencing a whole jumble of things and I'm going to think I'm crazy. But if my therapist can help me say, "that feels like sexism to me," or "I'm wondering if that's a homophobic kind of thing," or whatever it might be, that is less crazy-making.

TD: Right! Am I correct in getting the sense that you think these ideas are kind of propagating to psychology beyond the compartment of feminist psychology and psychotherapy?

CH: Oh, I hope so. And I think they are. After all these decades, yes. Especially thanks to things like AWP and Div 35 and anywhere else where somebody is taking the risk, and even in 2016 I think it's still a risk, to stand up and call out and name what you see when there is any kind of discrimination. And the whole feminist fundamental notion of "women are people too." That will never grow old. That will never get stale. **[I guess I make some salient gesture]** Oh, what was that reaction?

TD: Oh, that's just a very hopeful and encouraging way to see the world that I share with you.

CH: Oh, it's interesting because I wasn't feeling hopeful when I was saying it, I want that to always be important, but my less than hopeful part was saying there will always be sexism, there is always going to be a gendered difference that translates for a whole lot of people into an inequality. [1:05:46]

TD: Oh I see, okay.

CH: Even, okay, I'm watching the Olympics, and I'm watching the gymnastics. There's the men, and there's the women. The men are doing these super phenomenal kinds of things. And the women are doing these super phenomenal kinds of things with glitter on their face, and little cute motions that are very feminized, and I'm thinking to myself, is this sexist? Is this chosen? Do the judges care about that? And obviously, the men and women do really drastically different things, especially on the floor exercise. And then I watch beach volleyball, and I don't know, since you haven't lived in California much, but beach volleyball is very much this very southern California thing that somehow translated to the Olympics, I do not know how. But the women are doing it in bikinis, and the men are doing it in - onesies? And I'm thinking again, who made those rules, and why? What is being propagated here? And then I ask myself, I did this whole trip last night in my head, why do I care? Is it exploitation? You're damn right it's exploitation! We've got all these people, international TV and the internet, watching babes with awesome bodies showing 99.9% skin, jumping around doing volleyball on the sand. Then you got these men, who just look

like men who are playing volleyball. There's something wrong there. And yes, there is so much more to say about the Olympics, there is all this stuff going on, but even just the visual. Even the track runners were doing, this must just be something that's being passed around, the glitter on their eyes, and I'm thinking, you want to risk getting some glitter in your eye? How stupid is that? So I will say that feminism is the place from which you can never go back. Once you've had your eyes opened to what sexism is and what inequality is and what gendered this that and the other is, you can't unlearn that, you can't unthink that, and mostly, it totally enriches and enhances my perspective on the universe. Once in awhile, it does feel - I wouldn't say burdensome, but oh my god, I'm super reactive to a whole lot of stuff. And I'm glad I am, I wouldn't want not to be. And again, it's sort of like having bionic vision. You can't see things - I won't say calmly, that may be true but that may be just how it's embodied in me; you can't see things unidimensionally.

TD: Mhmm. This is a bit beyond the scope of the interview, but have you read the book *East of Eden* by John Steinbeck?

CH: No, uh uh.

TD: He considered it his magnum opus, it's considered an American classic, and it's this giant tome, I brought it on this trip thinking "oh I'm going to California, I'll read a book by a Californian about California", and it's a horrible, horrible - I can't turn my feminism bionic vision off. Clearly he's a very conservative man, he does not understand the psychology of women and barely the psychology of men - men get pages and pages of glory devoted to them and then there's a paragraph to list their daughters. Or when a woman is described, it's all about this succubus dynamic of how she manipulates, all this kind of stuff. [1:10:01] Unfortunately it's the only book I have with me and I'm forcing myself through thinking "Just read it, get the story, what's going on," but I'm wondering how many of these "Great American Classics" are we reading in school, being taught by people who are peripherally interested in literature, maybe not that interested in engaging a class of 30 students on too deep a level about literature - what message is being passed on in our canon?

CH: Wow, right, yea. As you were talking I thought of a story that you personally will appreciate. It is the feminist Jewish overlap in a really interesting way, though I don't know if it pertains to this at all. So I didn't grow up feeling any Jewish bias, though I somehow had an intuitive sense of safety versus not-safety. Although I had never experienced anything unsafe. When I was in third grade, on the first day when the teacher was reading our names, I somehow knew in the third grade what a Jewish last name was. And my name doesn't sound Jewish. But I was practically holding my breath. And I had to wait a long time, because it was Russell Weinstein. Of course, it was in alphabetical order, and he was the last kid.

TD: [Laughs] did you become friends?

CH: Not really. In terms of safety, it's just knowing that you're there. It's like when I'm going to a conference or a workshop that's not known to be feminist or lesbian, and I'm looking around thinking "Who's the dyke"? And I never was on the receiving end or even hearing something else anti-semitic, lucky me. I did go to Sunday school and I remember one of my Sunday school friends, also somebody in junior high, told the story of when she and her family (her father was a psychiatrist in the army) were stationed somewhere in the south, had a cross burned on her lawn. Hearing her describe that was like, that sounded horrifying. But I lived in LA, It would never happen here. So fast forward, I was in college. And I heard, I don't know if somebody told it to me, or I was in a group and somebody told it, I won't even repeat it, it was just a horrible Nazi - Jewish bad awful joke. I don't remember, I think I might have gone into an altered state of consciousness, I don't remember if I said anything like "That's awful, don't ever tell that again," but it's just lodged in my brain. So at some point my family was gathered with my grandfather, my mother's father, who was a Jewish republican, and other than that a very nice guy. And he was telling a joke-story that was really sexist. And being a little budding feminist, I stood up and I said "Grandpa, it's not okay to tell those kind of jokes." I would like to think I said "That's offensive! I just heard my first anti-semitic joke, and it was so offensive it ripped my heart out, and this is the same type of thing."

TD: Yeah, just your general thinking about how words affect marginality.

CH: Yes. Consciousness-raising. Once your consciousness is raised, you don't go back from that. [1:14:43]

TD: Good words to end on?

CH: Absolutely. [1:14:48]