

# UP

## One Man's Journey to Feminism

**Peter W. Pruyn**

he / him / his\*

All photographs ©2020 Peter W. Pruyne unless otherwise noted. All rights reserved.

The text of this book is licensed by Peter W. Pruyne under Creative Commons license CC BY-NC-SA 4.0. This means you are free to:

Share: Copy and redistribute the material in any medium or format.

Adapt: Remix, transform, and build upon the material.

The licensor cannot revoke these freedoms as long as you follow the following terms:

Attribution: You must give appropriate credit, provide a link to the license, and indicate if changes were made. You may do so in any reasonable manner, but not in any way that suggests the licensor endorses you or your use.

NonCommercial: You may not use the material for commercial purposes.

ShareAlike: If you remix, transform, or build upon the material, you must distribute your contributions under the same license as the original.

For full details of this license see:

<https://creativecommons.org/licenses/by-nc-sa/4.0/>

Diagrams that are ©2020 Peter W. Pruyne may be reproduced for non-commercial purposes with attribution.

For additional copyright usage and permissions, see the Copyright Notices section in the Appendix.

Revision 2020-12-01

This book is available for free at:

[upthememoir.com](http://upthememoir.com) [upthememoir.uk](http://upthememoir.uk) [upthememoir.org](http://upthememoir.org)

Cover photo: 7,500 feet over Galveston Bay early on a Saturday morning. ©2020 Peter W. Pruyne.

# UP

## One Man's Journey to Feminism

**Peter W. Pruyn**

he / him / his\*

Content warning:  
Contains descriptions of physical and emotional violence

\* Pronounced "prine". He/him/his: This is the set of pronouns I ask others to use when referring to me. People who identify as transgender or gender nonconforming may use pronouns that do not conform to binary male/female gender categorizations, such as "they, them, theirs."

## Appendix

## Chronology

*“New beginnings are often disguised as painful endings.”*

— Unknown

*“What would I say to my seventeen-year-old self? I guess I would say, ‘It’s going to be all right.’”*

— Gloria Steinem

Year	Age	Education/Position	Residence
1967	0	Born	New York, NY
1971-1972	4-5	Nursey school	
1972-1973	5-6	Kindergarten	
1973-1977	6-10	Lower School	
1978-1981	11-14	Middle School	
1982-1985	15-18	High School	
1985-1990	18-23	Undergrad in Computer Science	Ithaca, NY
1990-1992	23-25	Master’s in Computer Graphics	
1992-1994	25-27	Peace Corps Volunteer, Seychelles Polytechnic	Republic of the Seychelles
1995	28	Travel in Thailand and Vietnam	
1995	28	Flight training	New York, NY
1996-1998	29-31	Director, Management Information Systems/Pilot, Yute Air	Anchorage, AK
1998	31	Pilot, Grand Canyon Air	Boulder City, NV
1998-2000	31-33	Pilot/Trainer, Med Fly Project	Long Beach, CA
2000	33	Second trip to Vietnam	Hanoi, Vietnam
2000-2004	33-37	Astronaut Instructor, NASA Johnson Space Center	Houston, TX
2004-2008	37-41	Independent Organizational Learning Consultant	Cambridge, MA
2007-2008	40-41	Organizational Development Department Consultant, Human Resources, Northbury University	
2009-2010	42-43	Master’s in Education	
2010-2011	43-44	Research Assistant	
2011-2013	44-46	Master’s in Counseling Psychology	
2013-2014	46-47	Substance Abuse Counselor, Boston	
2014-2017	47-50	Outpatient Therapist, Revere	
2016-	49-	Private Practice	

## Frequently Asked Questions

### 1. How long did it take you to write the book?

It's difficult to give a single length of time because this memoir is based on writings that I'd written previously in my 20's and 30's, but here is an over-all timeline. I typically worked on it one day a week, give or take, taking a break after each draft to hear back from reviewers:

Last week of March, 2018: Read Chessy Prout's memoir, *I Have the Right To*.  
First week of April, 2018: Wrote prologue.  
July, 2018: Completed basic outline.  
September, 2018: Completed proof-of-concept "three-quarters-draft".  
May, 2019: Completed second draft.  
December, 2019: Completed third draft.  
April, 2020: Completed fourth draft.  
September, 2020: Completed fifth draft. Copyright research.  
December, 2020: Book release.

So the writing took about two-and-a-half years to reach final form.

### 2. What part was the hardest to write?

There were two different kinds of difficulty: emotional and narrative complexity.

After I wrote the Prologue, I wrote all the "flashback" memories in one document with the intention to distribute them throughout the memoir. Writing them together was probably the most emotionally difficult part.

As you may have noticed, most stories unfold in real-time. Two exceptions to this are "Dr. S." and "Northbury University", because they both happened over longer periods of time. Because the Northbury story covers a year and a half of time, it was the most complex to write.

### 3. What part was the most enjoyable to write?

There were two different kinds of fulfillment: emotional/spiritual and intellectual.

"*Had Any Close Calls?*" was the most emotionally/spiritually enjoyable section for me to write. I've savored those memories for many years but had never put them into words or together.

As I went along writing the body of the memoir, I began to outline the *Debrief* chapter based on the issues that different stories touched on. I promised myself that I wouldn't actually start writing the *Debrief* chapter until I'd finished the entire body to ensure that it would be informed by everything that had come before it. When I finally got there, sections flowed out having incubated for months.

It was extremely fulfilling.

### 4. Why didn't you write about personal relationships?

From the *Introduction*, p. 4: "My most important learnings specifically about gender and power have occurred in organizational settings where multiple actors and levels of power were in play. As a result, this memoir leans toward my professional experiences. Because it leans to the professional, I will spend more time on my older years than my younger years. For the sake of their privacy as well

as mine, I will not be focusing on my family or personal relationships any more than is absolutely necessary....

“I identify as a private person. Writing this memoir is by far the most vulnerable thing I’ve done in my life. This is not a personal ‘tell-all’. It’s an inquiry into the relationship between self-knowledge, systemic understanding, and progress.”

For example, I learned more about gender and power from attending an all-boys school for 12 years and minority experiences such as being the only male in a Women’s Studies class than I did from any individual relationship. No comparison. One exception would be my relationship with my father, hence that relationship is central to the book.

In addition, I do not want to betray confidences from my personal life. After a few close friends read drafts of the memoir, I asked them, “Are you more disappointed that you’re not in this book or more relieved?” Their answer: “Relieved!”

Finally, from the *Acknowledgments*, p. 9: “A private person writing a memoir is a paradox.” When you write a memoir, you are putting your life on trial. Meanwhile, a cornerstone of trauma recovery is learning to set healthy personal boundaries. How I go about writing this book is an exercise in setting boundaries that work for me. Doing so is how I manage that paradox.

### **5. A refrain in the book is “I never told anyone.” What did it take for you to find your voice?**

In truth, I don’t see this as a story about someone “finding their voice.” I actually think I had a voice all along.

I had a voice when I told Mrs. Cascio in nursery school that I didn’t feel well; I had a voice when I wrote the president of Cornell, as well as many other people over the course of my life; and I had a voice when I approached management in different organizations to do employee surveys.

What I think would be more accurate to say is that I didn’t have a vocabulary for talking specifically about trauma or a social environment that encouraged conversations about trauma until much later in life. That took being involved in clinical work in this area.

There are two reasons why this distinction is important. The first is that to characterize trauma recovery as the black and white process of survivors finding their voice is to suggest that before recovery they are mute. My experience working with survivors is that they are not. Second, to suggest that a survivor doesn’t talk about their trauma because they don’t have a voice places the burden of talking about their trauma completely on them. This is unfair. In reality, most of us don’t talk about something until we are in a social environment that normalizes talking about it. While society is making progress, it is still generally taboo to talk about trauma. This is one of the missions of this memoir: to create a sub-culture-within-a-book that provides both the vocabulary and the norm of talking about trauma.

Is it survivors who need to find their voice or is it society that needs to find its hearing? I think survivors’ voices have been here all along.

### **6. In one photo with your father you’re holding a guitar. Is music a part of your life? If so, why didn’t you talk about it?**

### **7. I wanted to know more about the night at the opera in Hanoi. Why did you end it there?**

### **8. I wanted to know more about the trapeze story in Brattleboro. Why did you end it there?**

From the *Introduction*, p. 3: “This story is also not trying to be a complete autobiography. The focus is on events that led me to feminism.”

The piano is central to my life (the guitar actually less so). But it wasn’t central to my journey to feminism, so I didn’t talk about it. A memoir is not the whole person, just a slice.

Regarding the story about the opera, for me it is about trying to build a bridge across culture, age, and gender as well as the delicate dynamics of power and consent in trying to do so. So I wasn't focused on what happened after the curtain went up.

Regarding Brattleboro, for me it is a story about the ability to continue to have adventures while aging as well as managing emotional and physical arousal as a component of trauma recovery. It is also a portrait of a woman holding power. Finally, it's a story about an athletic environment that is inherently collaborative and focused on personal growth. This serves as a redemptive bookend for the Prologue. Hence, I wasn't focused on what happened after I stepped off the platform. Note, also, the caption to Figure 66, p. 292: "A new kind of flying. And, yes, my back and I survived the soft landing, twice."

### **9. What other stories did you leave out?**

In my twenties and thirties I wrote 22 newsletters about my experiences, so there were many stories that didn't feel relevant to my journey to feminism. Here are some of them:

- a story about my car being stolen off the street in Manhattan and finding it with the perpetrator's family of eight sitting in it a few blocks away
- a story about skydiving
- a story about taking an aerobatics course
- an essay about meditation
- stories about doing climate change talks for Al Gore's Climate Project
- stories about training to be a psychotherapist
- stories about my experiences with improv comedy.

### **10. Are you writing another book?**

I have another book in mind about ancestral letters.



## Questions for Group and Classroom Discussion

To help facilitate group discussions, see “Group Agreements for Safe Conversations” and “A Structured Protocol for Difficult Two-Person Conversations” in the Resources section.

1. What themes or topics from the book do you think about most?
2. A refrain in the book is, “I never told anyone.” Why do you think Peter didn’t talk about those events?
3. Do you remember when you learned that you were a member of a particular ethnicity or race? What happened?
4. Have you ever had a situation like the one that happened to Peter on the street in Nairobi happen to you (p. 58)? What did you do?
5. If you had been president of Yute Air, what would you have done differently (p. 104)?
6. In your own words, what caused the space shuttle *Columbia* accident (p. 160)?
7. What do you think prevented NASA from learning from the *Challenger* accident?
8. How do you decide when to speak-up or not say anything in any given situation?
9. What did it take for Peter to forgive his father? Do you think he should have?
10. What kinds of privilege did you notice Peter lives with?
11. What was your reaction to his list of male privileges (p. 258)?
12. What privileges do you live with?
13. Peter defined patriarchy for himself as: “a hierarchical social system that values domination, power and control through the perpetual competition for the pursuit of status” (p. 256). What do you think of this definition?
14. Peter defined feminism for himself as: “the stance of interrogating the dynamics of power in social systems for the purpose of empowering the disempowered” (p. 264). What do you think of this definition?
15. A principle offered in the book is that all systems are optimized—governed, regulated, calibrated—through feedback (p. 278). What social system are you a part of that would benefit from a systemic form of feedback? What would that look like?
16. Another theme of the book is asking the question “What are the dynamics of power in this moment?” to prime the pump of feedback. What past situations have you been in where, in retrospect, that question could have helped you better understand what was happening? What current situation are you in where that question could be helpful?
17. When Alice Paul Tapper saw that girls needed to be encouraged to raise their hands more in school, she created a merit badge for the Girl Scouts (p. 276). What is one thing you could do in your relationships, family, school, organization or community to further gender equity?
18. Who is someone in your life to whom you would like to write a letter of gratitude?
19. What does the title, *Up*, mean to you?
20. What question would you like to add to this list?

## How I Decided to Give This Book Away

I once had the opportunity to speak with a prominent American author close to the release of his sixth book. In discussing its publication, he lamented that he didn't like the title. He then confided that his publisher wouldn't let him call it what he wanted to.

Here was someone who was pre-eminent in his field not being able to choose the title of his own book. Something felt deeply wrong about that. Market research notwithstanding, as the reader of an author whose work I admired, I would want to know what title he wanted for his book.

I never forgot that.

Many years later, I went to an author talk about a memoir of sexual abuse and recovery. The author shared that it had taken her *ten years* to find a publisher. Along the way she was given every rejection excuse under the sun—some directly contradictory of each other. One publisher told her that no one reads that kind of book. Another said that there were already too many books like this on the market. While I admired the author's persistence, I felt I had better ways to spend my time.

I gradually became aware of multiple authors who only had horror stories to tell about pursuing publication. In the course of writing this memoir, it became clear why: the publishing industry is a patriarchy. As an industry, publishing's priority is making money. As a patriarchy, books are typically marketed by cultivating a cult of personality around the author to elevate their perceived social status.

No thank you.

More recently I became acquainted with Emma Watson's online feminist book group, Our Shared Shelf. The group has more than 225,000 members all over the world. Every two months, moderators choose another book for the group to read and discuss. It was illuminating to understand the intricate constraints the moderators took into account when choosing a book for the group. The ideal book was one that had been out for several years to increase the chances that it had been translated into multiple languages and would be available all over the world. It turns out even a book such as Toni Morrison's classic *Beloved* (published more than 30 years ago with more than 75 editions all over the world) was still extremely difficult for many group members outside of the U.S., Canada, and the U.K. to obtain.

This made a deep impression on me. It revealed another kind of privilege I live with in the U.S.: I can get pretty much any English language book I want whenever I want while much of the world is left out. I couldn't help imagine a model of publishing that would give electronic versions of books away for free in developing countries while still selling them to those who can afford it. As one example, more and more academic journals are now using such so-called 'open access' models.

Around this same time I randomly attended a panel discussion of print artists. Some discussed their involvement in the "zine" community, artists who make their own handmade magazines and distribute them in a gift economy amongst each other. I learned about the creation of an artist's union with the unlikely name Impractical Labor in Service of the Speculative Arts (ILSSA). Their motto? "As many hours as it takes!" For this group of artists, the work is its own reward.

I reflected on the untold hours I had spent writing, researching, and refining this book—and how intrinsically rewarding it had been. "As long as it takes" and "the work is its own reward" resonated more deeply than anything else I'd heard. Even if no one else read it, I would still be glad that I wrote it.

As I began considering how to bring this memoir out into the world, I weighed all the above and once again asked myself, "Why am I doing this?"

The majority of humanity has a trauma history. Yet, the majority of humanity will never receive treatment, setting up the next generation to experience inter-generational trauma all over again—with women usually getting the worst of it. This global reinforcing loop is one of the saddest things I know.

I reflected on the review process I was going through with each draft of the memoir. For each draft, I found 5 to 10 people to give a copy to for feedback. It's difficult to describe the complex emotions that came up each time I wrapped a copy and put it in the mail to someone. The resulting debriefs were some of the most meaningful conversations I'd had in my life. I noted how quickly most reviewers transitioned from commenting on my story to reflecting on their own story. The book was giving them permission to have conversations about their own lives that they had never had before. It was making a difference. That made the next round of gifting even more rewarding.

It occurred to me: what if ... I just kept doing this? What if I just gave the book away? Wouldn't that best serve those who would never otherwise have access to it? It felt good to think about—scary in some ways, too, but good.

In an extraordinary act of synchronicity, just as I was seriously considering these thoughts, a remarkable documentary film came out entitled, simply, *Gift* (2019). Inspired by Lewis Hyde's book *The Gift: Creativity and the Artist in the Modern World*, the film explores four examples of gift economies: an Indigenous Canadian potlatch<sup>129</sup>, an inhabited art museum in Rome, the participatory art of artist Lee Mingwei, and a beekeeper who builds a bee-shaped vehicle to give away honey and mead. The lesson was unmistakable: gift-giving is an intervention for patriarchy.

It felt like the universe was helping me clarify my intentions: I'm not trying to make money. I'm trying to make a difference. Once I removed money from the equation, the right thing to do became obvious. The medium isn't the only message; the distribution is, too.

Contributing to humanity's understanding of the relationship between the imperative of gender equity and the promise of trauma recovery feels like a legacy worth investing in.

And that simply feels good.

---

<sup>129</sup> A traditional ceremony in which an in-coming chief gives away their wealth to the tribe. See <https://en.wikipedia.org/wiki/Potlatch>.

## Resources

*“If you think you’re too small to make a difference,  
try going to bed with a mosquito in the room.”*

— African proverb

*“Chances are your worth [is] not going to be determined by some great and noble act  
but by an accumulation of important little things.”*

— Herbert Hadad

*The following is a very incomplete list of resources I have collected organically over the last two-and-a-half years. While they are biased towards where I have lived in the Northeast United States, the hope is that they will serve as a starting point.*

### Feminism and Advocacy

U.N. Women’s He for She Campaign: <https://www.heforshe.org>

Women for Women International: <https://www.womenforwomen.org>

Campaign for Female Education (CAMFED): <https://camfed.org>

Womankind Worldwide: <https://www.womankind.org.uk>

Equality Now: <https://www.equalitynow.org>

Women’s Environment & Development Organization: <https://wedo.org>

<https://everydayfeminism.com>

<https://www.womensmarch.com>

Vital Voices, a global leadership development organization for women: <https://www.vitalvoices.org>

Ni Una Menos, an Argentine grassroots feminist movement that has spread across several Latin American countries: <http://niunamenos.org.ar>

Terre de Femme, a non-profit women’s rights organization in Berlin: <https://frauenrechte.de>

Destroy the Joint, a community of Australian feminist activists working to end violence against women and enable their full participation in society: <https://www.facebook.com/DestroyTheJoint>

The Young Feminist Fund: <https://youngfeministfund.org>

Girls, Inc., a non-profit organization with the central goal of empowering and inspiring girls and young women: <https://girlsinc.org>

Diverse resources for raising empowered girls: <https://www.amightygirl.com>

The National Black Women’s Justice Institute (NBWJI) works to reduce racial and gender disparities affecting Black women, girls, and their families: <https://www.nbwji.org>

The Black Women’s Agenda (BWA) is devoted to advancing, securing, and protecting the rights of Black women through research, policy development, and advocacy: <https://bwa-inc.org>

Girls for a Change (GFAC), a nonprofit youth development organization aimed at empowering Black

girls and other girls of color in Central Virginia: <https://girlsforachange.org>

I Am B.E.A.U.T.I.F.U.L., an educational enrichment nonprofit organization dedicated to building self-esteem and leadership capability in girls and women: <https://www.iambeautiful.org>

100 Hispanic Women National works to inspire Latinas to maximize their strengths and potential, create strategic partnerships, promote inclusion in government and corporate America, and improve the status of Hispanics: <http://www.100hispanicwomen.org>

The Center for Asian Pacific American Women is a national, nonprofit organization dedicated to the enhancement and enrichment of leadership skills for Asian American and Pacific Islander (AAPI) women through education, networking, and mentorship: <https://apawomen.org>

Musawah (“equality” in Arabic), a global movement for equality and justice in the Muslim family: <https://www.musawah.org>

Sisters in Islam, a group of Muslim professional women committed to promoting the rights of women within the framework of Islam: <http://www.sistersinislam.org.my>

Step Up Women’s Network inspires professional women to inspire teen girls through after-school and weekend mentorship programs: <https://www.suwn.org>

Minute Mentoring, a women’s leadership program that uses fast-paced mentoring sessions: <http://minutementoring.com>

She Should Run, a nonpartisan nonprofit working to dramatically increase the number of women considering a run for public office: <https://www.sheshouldrun.org>

The International Knowledge Network of Women in Politics (iKNOW Politics) is an interactive network of women in politics who share experiences, resources, advice, and collaborate on issues of interest. Sponsored by UN Women and UNDP: <https://www.iknowpolitics.org/en>

Women’s Media Center, a nonprofit organization working to raise the visibility, viability and decision-making power of women and girls in media: <https://www.womensmediacenter.com>

The Representation Project, advocates for an end to limiting gender norms through documentary films, education, and activism: <http://therepresentationproject.org>

Geena Davis Institute on Gender in Media: <https://seejane.org>

The Irrelevant Project, an Indian organization dedicated to making gender, race, and class irrelevant through the writing and publishing of children’s fiction: <https://www.theirrelevantproject.com>

Hollaback, trainings and support to end sexual harassment: <https://www.ihollaback.org>

A similar effort in Germany focused on social media: <https://www.instagram.com/antiflirting2>

Glitch, a UK-based non-profit working towards to ending online abuse: <https://fixtheglitch.org>

Conversations with Funny Feminists Podcast, an exploration of feminism in the world of improv comedy: <http://pamvictor.weebly.com/listen-conversations-with-funny-feminists.html>

## Policy and Research

Report of the UN's G7 Gender Equality Advisory Council:

<https://www.unwomen.org/en/news/stories/2019/8/news-publication-of-the-report-of-the-g7-gender-equality-advisory-council>

International Center for Research on Women, a global research and policy-development non-profit that works to advance gender equity, inclusion, and economic prosperity: <https://www.icrw.org>

Intersectional Feminist Foreign Policy, a group of intersectional feminist activists developing policy solutions to global issues impacting women: <https://www.intersectionalffp.org>

The Centre for Feminist Foreign Policy, a research and advocacy organization with the vision of an intersectional approach to foreign policy adopted globally: <https://centreforfeministforeignpolicy.org>

The Center for Gender in Organizations at Simmons University:

<https://www.simmons.edu/academics/research/cgo>

The Wellesley Centers for Women: <https://www.wcwoonline.org>

The Clayman Institute for Gender Research at Stanford: <https://gender.stanford.edu>

## Victims and Survivors

A worldwide listing of sexual and domestic violence agencies:

<https://www.hotpeachpages.net/index.html>

Pathways to Safety, a global network that supports Americans in surviving gender-based violence and access services internationally: <https://pathwaystosafety.org/>

National Sexual Violence Resource Center: <https://www.nsvrc.org/organizations>

Rape, Abuse & Incest National Network: <https://www.rainn.org>

National Organization for Victim Assistance (NOVA): <https://www.trynova.org>

PAVE (Promoting Awareness, Victim Empowerment): <https://www.shatteringthesilence.org>

I Have the Right to Campaign, founded by survivor Chessy Prout: <https://ihavetherightto.org>

Boston Area Rape Crisis Center: <https://barcc.org>

After Silence, a non-profit whose website has a message board and chat room for rape, sexual assault, and sexual abuse survivors and victims: <https://www.aftersilence.org>

Jane Doe, Inc., providing support and advocacy for victims of gender-based violence based in Massachusetts: <https://janedoe.org>

Support and forensic education for survivors: [surviverape.org](http://surviverape.org)

The Survivor Leadership Collective, a group of survivors working to bring healing into the community around issues of sexual and domestic violence: <https://www.survivorleadership.com>

Support for male survivors: <https://1in6.org> and <http://malesurvivor.org>

Adult Survivors of Child Abuse: [ascasupport.org](http://ascasupport.org)

The National Indigenous Women's Resource Center (NIWRC) is a Native-led organization dedicated to ending violence against U.S. Native women and children: <https://www.niwrc.org>

Asian Pacific Institute on Gender-Based Violence: <https://www.api-gbv.org>

The National Center on Violence Against Women in the Black Community: <https://ujimacommunity.org>

The Violence Recovery Program at Fenway Health, focusing on support for LGBTQ survivors: <https://fenwayhealth.org/care/behavioral-health/violence-recovery>

The Network/La Red, a survivor-led, social justice organization that works to end partner abuse in the LGBTQ community: <https://tnlr.org/en>

The federal association of rape crisis centers and women's counseling centers in Germany: <https://www.frauen-gegen-gewalt.de>

Trans Lifeline: a grassroots non-profit organization offering direct emotional and financial support to trans people in crisis: <https://www.translifeline.org>

The Victim Rights Law Center, provides legal representation and promotes justice for victims of sexual assault: <http://www.victimrights.org>

An assessment tool to help determine the level of danger an abused woman has of being killed by her intimate partner: <https://www.dangerassessment.org>

National Domestic Violence Hotline: <https://www.thehotline.org>

National Coalition Against Domestic Violence: <http://www.ncadv.org>

National Intimate Partner and Sexual Violence Survey Data Brief:

<https://www.cdc.gov/violenceprevention/nisvs/2015NISVSdatabrief.html>

Broken to Brilliant, an Australian advocacy and support organization for survivors of domestic violence: <https://www.brokentobrilliant.org>

The Women's Refugee Commission: <https://www.womensrefugeecommission.org>

The Dr. Denis Mukwege Foundation, provides support for survivors of sexual violence in conflict: <https://www.mukwegefoundation.org>

## Prevention and Healthy Masculinities

*“We’ve begun to raise daughters more like sons, but few have the courage to raise our sons more like our daughters.” — Gloria Steinem*

U.N. Women’s 16 Days of Activism against Gender-Based Violence: <https://16dayscampaign.org>

U.N. Working Group on Discrimination Against Women and Girls:

<https://unworkinggroupwomenandgirls.org>

One Love Foundation, a non-profit with the mission to educate young people about healthy relationships, to avoid abuse, and learn how to love better: <https://www.joinonelove.org>

The Un-Slut Project, a non-profit with the mission of eradicating slut shaming from society: <https://www.unslutproject.com>

Resources and materials for promoting consent: <https://www.11thprincipleconsent.org>

Enough Abuse Campaign, a community mobilization and citizen education effort to prevent childhood sexual abuse: <https://www.enoughabuse.org>

End Violence Against Women International (EVAWI), a professional training organization that helps law enforcement and allied professionals improve their response to sexual assault and gender-based crimes: <https://www.evawintl.org>

A set of diverse tools and group processes from the UN’s He for She campaign to engage men and boys in promoting gender equality: <https://www.heforshe.org/en/barbershop>

Man Can Stop Rape mobilizes men to use their strength for creating cultures free from violence, especially men’s violence against women: <https://mcsr.org>

Promundo, a non-profit promoting global gender equality and preventing violence by engaging men and boys in partnership with women and girls, including its Manhood 2.0 program: <https://promundoglobal.org>

Reimagining Manhood: <https://reimaginingmanhood.wordpress.com>

Maine Boys to Men, a non-profit dedicated to reducing male violence against women and girls, and support the development of emotionally fluent, civically-engaged boys: <https://www.maineboystomen.org>

Coaching Boys Into Men, an evidence-based prevention program for high school coaches to teach their young male athletes healthy relationship skills: <https://www.coachescorner.org>

White Ribbon, a Canadian non-profit working with men and boys to end violence against women and girls, promote gender equity, healthy relationships, and a new vision of masculinity: <https://www.whiteribbon.ca>

## Trauma Treatment and Research

Psychology Today Therapist Finder: <https://www.psychologytoday.com/us/therapists>

EMDR International Association: <https://www.emdria.org>

Sensorimotor Psychotherapy Institute: <https://www.sensorimotorpsychotherapy.org>

Somatic Experiencing Trauma Institute: <https://traumahealing.org>

International Society for Traumatic Stress Studies: <https://www.istss.org>

The International Society for the Study of Trauma and Dissociation: <https://www.isst-d.org>

European Society for Traumatic Stress Studies: <https://estss.org>

European Society for Trauma and Dissociation: <http://www.estd.org>

The New England Society for the Treatment of Trauma and Dissociation: <https://www.nesttd-online.org>



## An Incomplete Table of What You Can Do to Help Further Gender Equity<sup>130</sup>

Context is everything. It simply isn't possible to do culture change work guided only by a checklist. Every individual, relationship, community, organization, and society is unique. The following is therefore offered in the spirit of brainstorming, not prescribing.

	Personally	In Relationships	In Your Community	In Organizations	Globally
<b>Men</b>	<ul style="list-style-type: none"> <li>• Explore your privilege.</li> <li>• Support another man in exploring his privilege.</li> <li>• Read a book on any related topic.</li> <li>• Work to increase your emotional literacy.</li> <li>• Risk tears. Not sure how? Consider working with a professional.</li> <li>• Experiment with doing more listening than talking. Avoid being the first to ask a question during public Q&amp;As.</li> <li>• Attend a protest.</li> <li>• Write a memoir.</li> <li>• If you have a trauma history, consider working with an EMDR therapist.</li> <li>• Find the fun in the work and cultivate creative outlets. 24/7 activists burn out.</li> </ul>	<ul style="list-style-type: none"> <li>• Ask women and transgender individuals in your life, “How can I support you? How can I be a good ally?”</li> <li>• Share household and childcare tasks with your partner.</li> <li>• Risk asking the question, “What are the dynamics of power in this moment?”</li> </ul>	<ul style="list-style-type: none"> <li>• Start a gender equity peer support group.</li> <li>• Mentor youth.</li> <li>• Take a bystander intervention training class and experiment with calling-out sexism.</li> <li>• Advocate for your school system to adopt gender-equity curricula for students and trainings for teachers and administrators.</li> <li>• Organize World Café or Open Space community events around related topics. (See <i>For Further Reading</i> for more on these.)</li> <li>• Write op-eds and letters to the editor.</li> <li>• Write your elected representatives.</li> <li>• Support a non-male political candidate—or run for office yourself!</li> </ul>	<ul style="list-style-type: none"> <li>• Conduct assessments of organizational culture.</li> <li>• Do recurrent employee assessments.</li> <li>• Analyze employee turnover.</li> <li>• Analyze how dissenting opinions are handled in the organization.</li> <li>• Cultivate dissenting opinions, “a loyal opposition”.</li> <li>• Cultivate a culture that asks, “What are the dynamics of power in this moment?”</li> <li>• Establish professionally-facilitated affinity groups (for White males, too; they've got a lot to process!).</li> <li>• Establish periodic World Café or Open Space events around these topics. (See <i>For Further Reading</i> for more on these.)</li> <li>• Co-create a plan to achieve gender equity.</li> </ul>	<ul style="list-style-type: none"> <li>• Contribute to, volunteer for, or work for an NGO that supports women's issues in other countries.</li> <li>• Host an exchange student.</li> <li>• Try living in a country where your language isn't the native language, i.e. step outside of your “privilege zone”.</li> <li>• Consider the Peace Corps (no upper-age limit, people!) or similar organization.</li> </ul>
<b>Women and Members of the Transgender Community</b>	<ul style="list-style-type: none"> <li>• Support a man in exploring his privilege without intentionally trying to shame him.</li> <li>• Practice identifying your needs and, when it feels safe, advocating for them.</li> <li>• Risk expressing your anger. Not sure how? Consider working with a professional.</li> <li>• Coach yourself and other women to be the first to ask a question during public Q&amp;As.</li> <li>• Identify role models and mentors.</li> <li>• Write a memoir.</li> <li>• If you have a trauma history, consider working with an EMDR therapist.</li> <li>• Find the fun in the work and cultivate creative outlets. 24/7 activists burn out.</li> </ul>	<ul style="list-style-type: none"> <li>• Cultivate peer supports.</li> <li>• Reach out to mentors and role models.</li> <li>• Tell men in your life you trust how they can support you.</li> <li>• Advocate sharing household and childcare tasks with your partner.</li> <li>• Risk asking the question, “What are the dynamics of power in this moment?”</li> </ul>			

<sup>130</sup> Also see *Sex and World Peace* by Valerie M. Hudson, et al (2014), Chapter 6: *Effecting Positive Change through Bottom-Up Approaches*. For their summary of state-level actions to support women see Chapter 5 and Table 5.2. For insights on organizational work, see Robin Ely's talk, “*Accelerate Advancement Through Organizational Change*” at <https://www.youtube.com/watch?v=1CcOZEB4YOA>.

## Group Agreements for Safe Conversations<sup>131</sup>

1. **Real talk:** Speak your truth, be real, speak from the heart.
2. **Share the air:** Neither dominate nor stay silent. As with any of these agreements, anyone is empowered to point out when they are not being followed.
3. **Oops & Ouch:** If someone realizes they've said something that they wished they'd hadn't said, they are encouraged to say, "Oops!" This takes the pressure off everyone to be perfect. Because we won't be. It also encourages us to be responsible for our actions. Similarly, if someone says something that you found offensive or hurtful, you are encouraged to say, "Ouch!" to jumpstart a conversation about what just happened. Staying silent in either case is not being real. Note that there are no "statute of limitations" on saying either 'Oops!' or 'Ouch!' If you realize the next day that you could have been more skillful, you can still say so. Same with ouch.
4. **Finger Snaps:** 'Oops!' and 'Ouch!' are ways of giving negative feedback within the group. Equally, if not more importantly, is having a way of giving positive feedback. At first the idea of snapping your fingers when someone says something you strongly agree with may sound silly. But the first time you hear collective finger snaps spontaneously erupt in an otherwise tense group conversation, you will see their power. While applause and cheers have their place, finger snaps are soft enough to allow the speaker to keep talking without breaking their stride. And when that person is you, it feels pretty amazing.
5. **Confidentiality:** Other people's stories are not ours to tell. If there is something you would like to repeat outside of the room, ask that person's permission.
6. **Lean into discomfort:** It simply isn't possible to talk about issues connected with generations of pain without encountering discomfort. When that happens, avoid the impulse to change the subject or placate. Try to turn towards the discomfort rather than turn away. What we resist, persists.
7. **Intent does not equal impact:** Just because someone didn't mean to hurt someone's feelings, doesn't mean they didn't. Likewise, just because your feelings were hurt doesn't mean the other person meant to. Any hurt deserves an exploration of *both* intent and impact. Doing so is an example of leaning into discomfort. If we leap to apologize, we miss the deeper learning opportunity for everyone.
8. **Both/and:** Perception narrows under stress. When we're angry, fearful, or defensive it's easy to slip into black-and-white, either/or thinking. Black-and-white thinking is the enemy of working with complexity. The antidote is cultivating a 'both/and' perspective. Examples: "You didn't intend to offend *and* the impact was that you did. *Both* are true."; "Gender and race are *both* social constructions *and* are our currently cultural reality."; "You are *both* not to blame for the privilege you were born with *and* responsible for exploring it now that you know it exists."

---

<sup>131</sup> Adapted from the Boston Knapsack Anti-Racism Meetup Group.

## Guidelines for Creating a Gender Equity Support Group

*“If you want people to listen to you, you have to listen to them. If you hope people will change how they live, you have to know how they live. If you want people to see you, you have to sit down with them eye-to-eye.” — Gloria Steinem*

Readers are invited to find other readers with an interest in meeting regularly to support each other in working towards gender equity in their own lives and communities. Groups may be formed around a specific focus, such as a particular profession or organization, government, education, parenting, or relationships, for example. Groups can decide to be an affinity group for one gender or be open to all genders. It is recommended that groups limit their size to 4 to 6 members to ensure everyone has time to speak.

The following guidelines are offered to maintain a healthy and effective group.

For each meeting, one member is designated as the meeting facilitator. The facilitator’s job is to level the playing field of voices in the group. The goal is that no one dominates, and no one is silent. The facilitator also keeps time.

### Suggested Format (for a 90-minute meeting):

1. Review Group Agreements: Group members take turns reading through the Group Agreements out-loud (see *Group Agreements for Safe Conversations* on the previous page for a suggested list of group agreements or groups may elect to create their own agreements).
2. Check-ins (5-10 minutes): Each member spends a minute or two sharing what is most on their minds right now and what topic they would like to focus on most at the meeting.
3. Agenda (5-10 minutes): The facilitator helps the group reach consensus on prioritizing topics for the meeting.
4. Group Discussion (60 minutes): The group discusses the items on the agenda. Items not discussed may be tabled for the next meeting.
5. Check-out (10-15 minutes): Each member spends a minute or two reflecting on the most important things they learned at the meeting, what they will focus on before the next meeting, and any help they may need from others.
6. Closing: The group designates a facilitator for the next meeting. The intention is to have the role rotate continuously through all members so that power is shared.

Note that conflict in such groups is normal. Groups are invited to use *A Structured Protocol for Difficult Two-Person Conversations* on the next page as necessary.

## **A Structured Protocol for Difficult Two-Person Conversations**

The intention of this protocol is that when one person is talking, the listener must actually be listening rather than simply planning their rebuttal. This can be extremely difficult for those who have never done so before!

1. First person speaks for two minutes.
2. Second person summarizes what the first person said.
3. First person approves or edits the other person's summary.
4. Then switch.

At any time anyone can call a one-minute time-out/cool-down period. It can be helpful to have an impartial third-party timing and facilitating the protocol.

## Introduction to Systems Thinking Group Activity

Systems Thinking can be thought of as a visual language for understanding social systems. This language allows us to draw a picture of the cause-and-effect relationships which make up our relationships, organizations, and communities. From the resulting perspective of the whole, we are better equipped to collaborate on identifying effective leverage points for positive change.

Systems Thinking can therefore be used to:

1. better understand a system you'd like to change.
2. collaborate on brainstorming solutions.
3. make a case for the solutions you discover, both to allies as well as to skeptics.

Over time, Systems Thinking becomes not only a tool but a mindset, a perspective, a way of seeing the world. When a group shares this language, it becomes a powerful tool for complex problem-solving.

### Directions:

1. Distribute copies of the activity sheet on the next page with stacks of mini sticky notes and pens. (Two examples of filled-in sheets are after the blank template.)
2. Ask everyone to identify something they care about in their lives that varies over time. It may or may not be numerically measurable. Some examples: the number of women in your organization or profession, the number of men who come to a Women's March, your happiness, your anger, the amount of carbon in the atmosphere, your GPA, the balance of your bank account.

In choosing a variable to focus on, try to avoid verbs like "eat" or "increasing engagement". Instead, try to use nouns that change over time, that you could draw a graph of, such as "calories per day" or "number of participants". "Vermont" is not something that can be graphed over time. "The population of Vermont" can. "Ruth Bader Ginsberg" cannot be graphed over time. "RBG's popularity" can.

3. Place a sticky note with the name of the variable in the center of the activity sheet. If you like, draw an approximate graph-over-time of the variable.
4. Think about variables that cause that variable to change. Write them on sticky notes and place three of them on the left-hand-side of the sheet.
5. Think about what consequence variables the central variable causes to change. Write them on sticky notes and place three of them on the right-hand-side of the sheet.
6. Keep an eye out for one of the variables on the right-hand-side relating in some way to a variable on the left-hand-side. Explore the possibility of this being a feedback loop. What might be the effect of this loop?
7. Have people take turns telling the story of their diagrams. Discuss. What underlying assumptions and world views are revealed through talking about them? Find the fun in this process of collaborative discovery. Feel free to revise your worksheet at any time on an on-going basis.
8. Try another!<sup>132</sup>

---

<sup>132</sup> For a more detailed group process for systems thinking see: "*A Group Process for Systems Thinking*", *The Systems Thinker*, Vol. 19, No. 8, by Richard Karash and Peter Pruyne.

# Systems Thinking Activity Sheet

2 List Causes with the causal arrows.

3 List Consequences with the causal arrows

1 Start with a graph showing some variable of interest

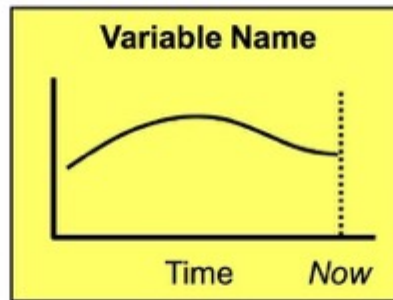
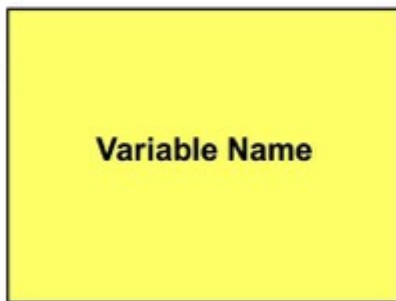
Cause #1:



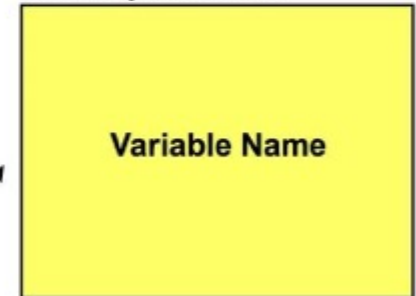
Cause #2:



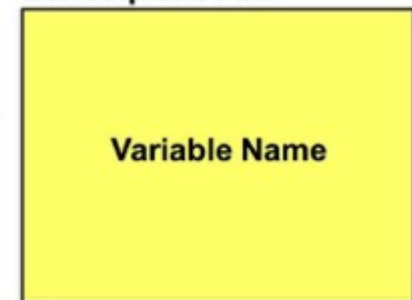
Cause #3:



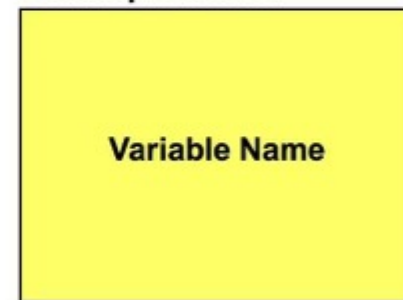
Consequence #1:



Consequence #2:

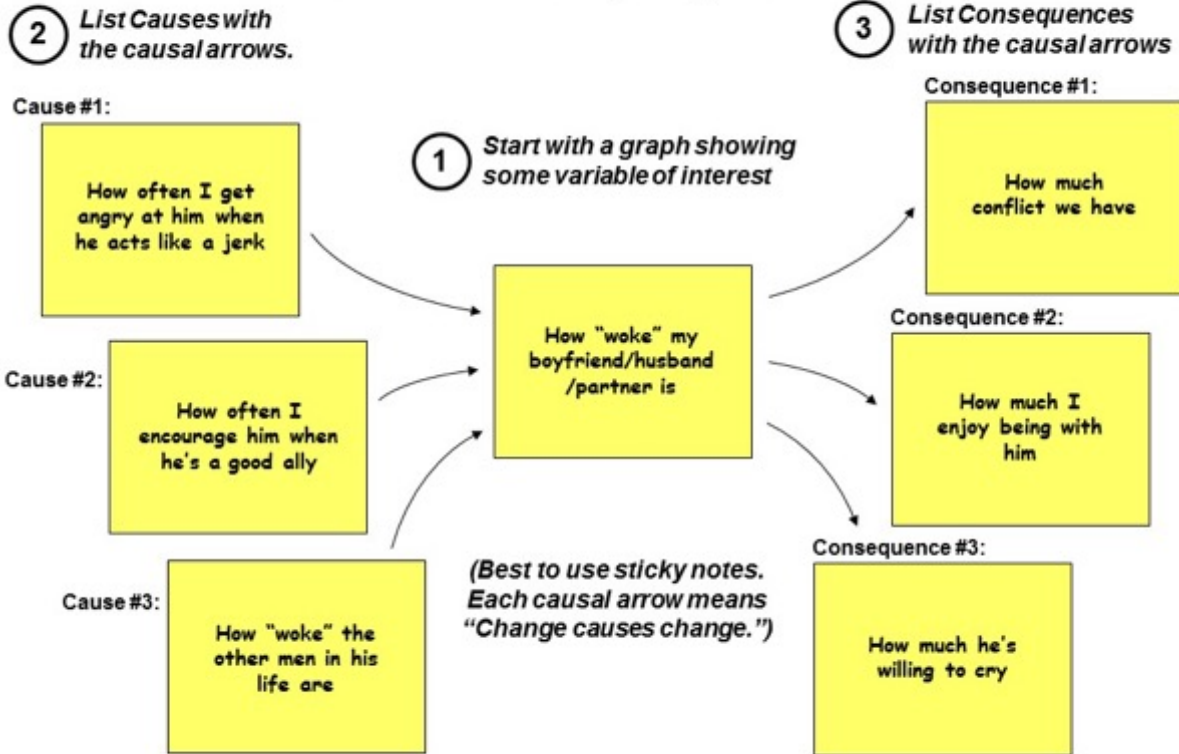


Consequence #3:



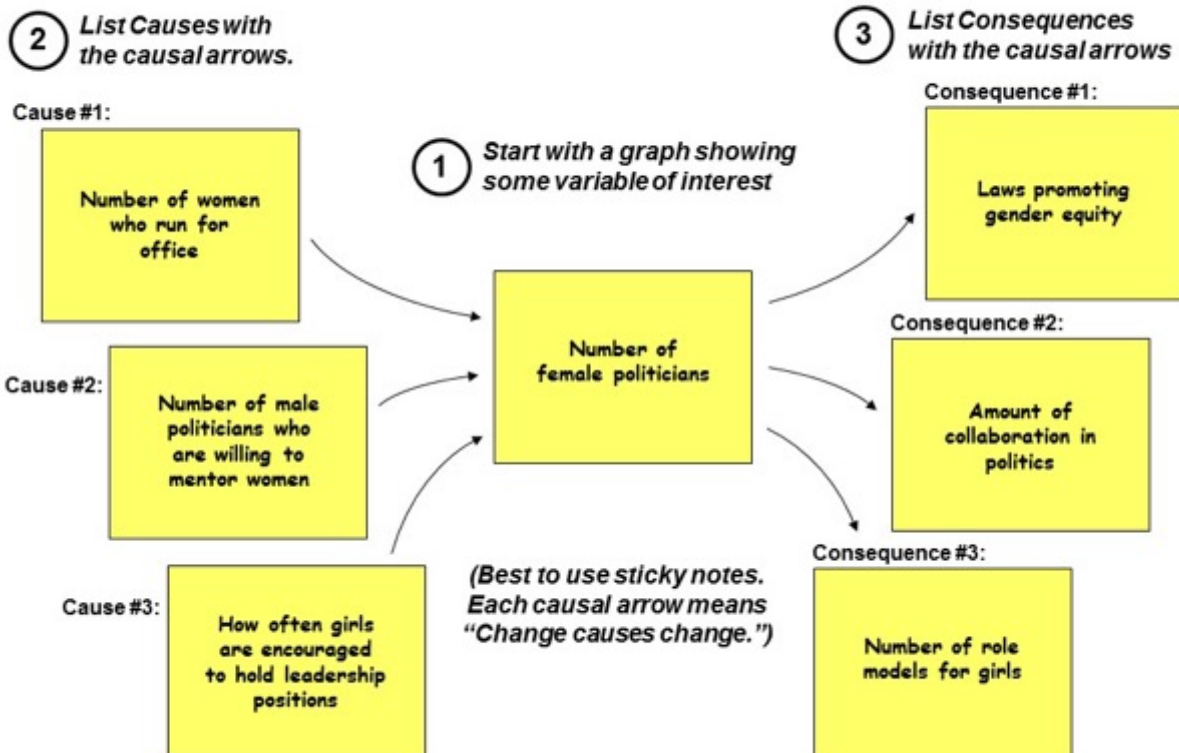
(Best to use sticky notes. Each causal arrow means "Change causes change.")

## Systems Thinking Activity Sheet Example: “How ‘Woke’ My Boyfriend Is”



© 2019 Peter W. Pruyin. Adapted from Richard Karash's Systems Thinking Development Program, 2006. May be reproduced for non-commercial purposes with attribution.

## Systems Thinking Activity Sheet Example: “Number of Female Politicians”



© 2019 Peter W. Pruyin. Adapted from Richard Karash's Systems Thinking Development Program, 2006. May be reproduced for non-commercial purposes with attribution.

## Guidelines for Finding a Good EMDR Therapist

1. Let's start with this: finding the right therapist can be challenging. While credentials and experience have their place, at the end of the day the most important thing is fit. Go with your gut. Do a phone consult. Did they listen? Did you feel heard? Speak with more than one therapist. It's worth doing this due diligence. (Fifty percent of therapists graduated in the bottom fifty percent of their class.)
2. One tool for finding an EMDR therapist in the U.S. is the Psychology Today therapist-finder website. You can search for EMDR therapists under "Type of Therapy". Also try the therapist directory of the EMDR International Association: [www.emdria.org](http://www.emdria.org). You can also ask a trusted healthcare professional or local counseling center who they refer to for trauma treatment.
3. If someone doesn't respond to your inquiry within two business days, move on. You deserve to work with someone who's responsive. Meanwhile, it's also true that most good therapists are often full. Consider waiting until the person you really want to work with has an opening. Talk with them about whether that's feasible. If it's not, ask them who they refer to.
4. Ask, "What is EMDR?" This is a test of how well they explain things. EMDR and trauma are complicated, and how well they simplify and explain it over the phone is evidence of how well they will explain things to you over the course of your treatment.
5. Ask, "How would you describe your approach to EMDR?" There's no one right answer, but here are some answers to avoid: someone who either seems very rigid in their approach or, on the other extreme, someone who sounds too loosey-goosey. The ideal is someone who is middle-of-the road, neither so attached to the protocol that they ignore your needs nor lackadaisical. And, yes, this is subjective.
6. Ask, "How long does EMDR treatment take?" This is a little bit of a trick question because no one can predict how long any one individual's treatment will take. Life often intrudes or you discover other issues to work on. What you want to avoid is someone over-selling EMDR with a simple answer like, "Three to five sessions, max!"
7. Ask, "When did you do your EMDR training?" More than a couple of years ago would be ideal. If it was many years ago, ask what kinds of continuing professional education they typically go to. This will give you a sense of their clinical interests.
8. Ask, "Are you EMDR Certified?" Certification is an optional concentrated supervision process that therapists can choose to complete after their basic EMDR training. Certified EMDR therapists will typically have a more nuanced understanding of EMDR. Not a deal-breaker but worth asking.
9. Ask, "Are there types of clients you specialize in?" It's O.K. if they don't; it's just nice to know. If you can characterize what you need and they don't specialize in that, then you can factor that into your decision.
10. Finally, don't expect any therapist to be perfect. What you do have a right to expect is that when they make a mistake, they own it and work to repair what needs to be repaired.

With input from Deborah Korn, PsyD.



## For Further Reading

*“The key to the future of the world is finding the optimistic stories and letting them be known.” — Pete Seeger*

*There are hundreds of books on the topics below. Here I list just a few in each category that I found useful. The last category is film.*

### Aviation and Spaceflight

*North to the Orient* by Anne Morrow Lindberg (1935). One of my favorite aviation pioneer memoirs. As a wide-eyed 25-year-old, Anne eloquently chronicles her and her husband’s survey flight of Alaska and Asia in a floatplane in 1931.

*Carrying the Fire: An Astronaut’s Journeys* by Michael Collins (1974). My favorite astronaut biography: beautifully written, insightful, humorous, spiritual.

*The All-American Boys* by Walter Cunningham (1977). A “bad boy” astronaut biography in which Cunningham incisively critiques NASA’s culture of the 1960s.

*Before Liftoff* by Henry Cooper (1987). An intimate portrait of space shuttle astronaut training including the instructor position I had.

*Failure Is Not an Option: Mission Control from Mercury to Apollo 13 and Beyond* by Gene Kranz (2000). Kranz was the Flight Director of the ill-fated Apollo 13 mission and was at NASA for the entire duration of the early days of manned spaceflight. A fascinating man from a gender perspective: a poster-child of traditional masculinity while simultaneously a pioneer of the kind of team dynamics that mirror our development of Spaceflight Resource Management decades later.

*The Real Stuff: A History of NASA’s Astronaut Recruitment Policy* by Joseph D. Atkinson, Jay M. Shafritz (1985). This is the book astronaut Janice Voss referred to in her letter to me. It is dated at this point but may be of historical interest.

*Almost Heaven: Women on the Frontiers of Space* by Bettyann Holtzmann Kevles (2003). An inspiring investigation of what the first women astronauts and cosmonauts had to go through to prove their worth. Meticulously researched, including extensive interviews.

*Women and Flight: Portraits of Contemporary Women Pilots* by Carolyn Russo (1997). An artful collection of black and white photographs of contemporary women pilots and astronauts with descriptions of their experiences in their own words.

## Gender, Feminism, and Race

- Sex and World Peace* by Valerie Hudson, Bonnie Ballif-Spanvill, Mary Caprioli, and Chad Emmett (2014). Mentioned in the *Debrief* chapter, an exhaustively researched argument for the link between violence against women and violence within and between societies.
- The First Political Order: How Sex Shapes Governance and National Security Worldwide* by Valerie Hudson Donna Lee Bowen, and Perpetua Lynne Nielsen (2020). Hudson's follow-up book proving how the systematic subordination of women negatively impacts institutions, global security, and development, while simultaneously offering concrete possibilities for progress.
- The Un Slut Project* by Emily Lindin (2015). The 6th-grade diary entries of a girl who was labeled "the class slut," wryly annotated by the author fifteen years later. A compelling portrait of sexual bullying and one of the inspirations for Chessy Prout's book, below.
- Women Don't Ask* by Linda Babcock and Sara Laschever (2007). A disquieting investigation of women being far less likely to ask for things on their own behalf than men. The Girl Scouts now have a merit badge in negotiation because of this book.
- Mindful of Race: Transforming Racism from the Inside Out* by Ruth King (2018). While this book is framed around meditation communities, it includes extensive practical guidelines for working towards racial justice that can be generalized to any setting.
- This Book is Anti-Racist* by Tiffany Jewell (2020). While written for children, this book serves as a primer on anti-racism for anyone. Includes extensive discussions of methods for confronting racism in everyday life that are applicable to many issues.
- Good and Mad: The Revolutionary Power of Women's Anger* by Rebecca Traister (2018). One of several new books examining women and anger. Explores the role of women's anger in social movements.
- Rage Becomes Her: The Power of Women's Anger* by Soraya Chemaly (2018). Another in-depth exploration of the relationship between women, anger, and society.
- Eloquent Rage: A Black Feminist Discovers Her Superpower* by Brittney Cooper (2018). A Black woman's exploration of how anger and rage can be channeled for racial justice.
- Some of My Friends Are ... : The Daunting Challenges and Untapped Benefits of Cross-Racial Friendships* by Deborah Plummer (2019). A thoughtful exploration of the dynamics of cross-racial friendships, including how little has changed for many decades and why. Includes compelling case studies of actual cross-racial friendships.
- Boys & Sex: Young Men on Hookups, Love, Porn, Consent, and Navigating the New Masculinity* by Peggy Orenstein (2020). Parenting advice for raising healthy boys in an unhealthy culture. A sequel to Orenstein's *Girls & Sex*.
- Mothers and Others: The Evolutionary Origins of Mutual Understanding* by Sarah Blaffer Hrdy (2009). A prominent anthropologist and primatologist's perspective on how "it takes a village" to raise a human child.
- Just the Funny Parts: And a Few Hard Truths About Sneaking into the Hollywood Boys' Club* by Nell Scovell (2018). A candid memoir about the challenges of being a woman in the male-dominated field of comedy writing. One thing's for sure: it's the funniest book on this list.
- Why They Marched: Untold Stories of the Women Who Fought for the Right to Vote* by Susan Ware (2019). A feminist historian's engaging portrait of 19 diverse activists who all made unique contributions to the U.S. suffrage movement. Along the way a compelling case for the critical importance of coalition-building across differences for social movements to be effective.
- Dreams* by Olive Schreiner (1890). In the 2015 film *Suffragette*, we witness Carey Mulligan's working-class character lose her job, her marriage and her son, forcing her into the role of reluctant activist in 1912 London. In the midst of her suffering, a sister suffragette loans her a book for inspiration. This is that book. The most mystical feminist book I've read. (The quote read in the film is from the story "Three Dreams in a Desert".)

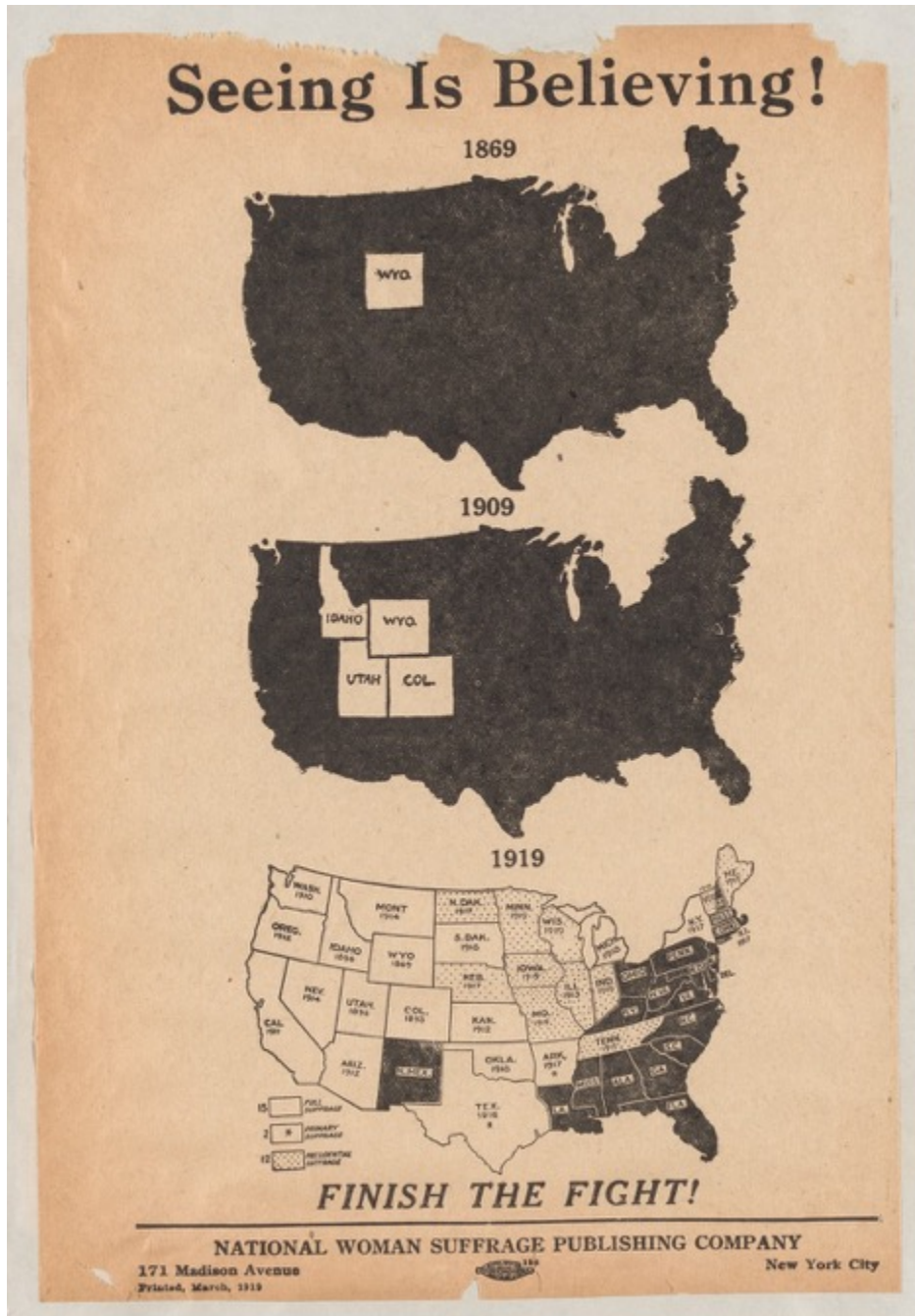


Figure 69: A U.S. women's suffrage poster from 1919 that appears in *Why They Marched*, mentioned above. It's originally from the Florence Luscomb Papers at the Schlesinger Library for the History of Women in America, Radcliffe Institute, folder 640. Available in digital form here: [https://iif.harvard.edu/manifests/view/drs:460496165\\$14i](https://iif.harvard.edu/manifests/view/drs:460496165$14i). For a video of Ware discussing the flyer, see "Susan Ware on a 1919 handbill urging suffragists to 'Finish the Fight'" at <https://www.radcliffe.harvard.edu/suffrage-school#ware>.

## Trauma and Recovery

*I Have the Right To: A High School Survivor's Story of Sexual Assault, Justice and Hope* by Chessy Prout and Jenn Abelson (2018). A page-turning memoir of Prout's assault, recovery, and legal battle against St. Paul's boarding school where she was raped by a graduating senior. Along the way an inspiring portrait of trauma and trauma recovery.

*Trauma and Recovery: The Aftermath of Violence—from Domestic Abuse to Political Terror* by Judith Herman (2015). The first comprehensive exploration of trauma recovery written for a general audience linking research on veterans and rape survivors.

*Getting Past Your Past: Take Control of Your Life with Self-Help Techniques from EMDR Therapy* by Francine Shapiro (2012). The first self-help book about EMDR written by the founder of EMDR. Also an excellent introduction to trauma and tools for recovery.

*Every Memory Deserves Respect: The Proven Trauma Therapy with the Power to Heal* by Michael Baldwin and Deborah Korn (2021). A unique introduction to EMDR and trauma recovery that alternates between the first-person narrative of a trauma survivor and accessible commentary by an expert in the field.

*The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma* by Bessel Van der Kolk (2014). Written for a general audience, an excellent introduction to the neuroscience of trauma. Includes summaries of popular treatments and research.

*It's Not You, It's What Happened to You: Complex Trauma and Treatment* by Christine Courtois (2014). A brief, readable overview of complex trauma and recovery written for a general audience by an expert in the field.

*Treatment of Complex Trauma: A Sequenced, Relationship-Based Approach* by Christine Courtois and Julian Ford (2013). The most eloquent exploration of trauma and trauma treatment I've read. While it's written for clinicians, if you want an in-depth exploration of the art and science of trauma treatment, this is a definitive book.

*My Grandmother's Hands: Racialized Trauma and the Pathway to Mending Our Hearts and Bodies* by Resmaa Menakem (2017). An excellent introduction to racial trauma, especially for White people, written by a trauma therapist of color.

*Drawing Power: Women's Stories of Sexual Violence, Harassment, and Survival* edited by Diane Noomin (2019). An anthology of short comics stories by 60 women artists from all over the world inspired by personal experiences of surviving sexual abuse. Illuminating, heart-breaking, wildly creative, inspiring. An extraordinary, extraordinary book.

## Organizational Learning and Systems Thinking

*The Fifth Discipline Fieldbook* by Peter Senge (1994). One of the most popular how-to books on organizational learning based on Senge's Five Disciplines model. Includes a primer on systems thinking.

*When a Butterfly Sneezes: A Guide for Helping Kids Explore Interconnections in Our World Through Favorite Stories* by Linda Booth Sweeney (2001). A beautiful children's book about the interconnectedness of all things. If I bought only one book on systems thinking, this would be it. Also see her website: <http://lindaboothsweeney.net/blog/>

*Dialogue and the Art of Thinking Together* by William Isaacs (1999). The most eloquent and in-depth exploration of how to create generative conversation I know of. Another way to look at it is an exploration of what it takes to level power dynamics in group conversation. Inspired by the dialogue work of English physicist David Bohm.

*The Learning Company* by Arie de Geus (1997). An exploration of organizations that have been

adaptable enough to survive multiple generations and why most don't. The last chapter is entitled, "*Power: Nobody Should Have Too Much*".

*The World Café Book: Shaping Our Futures Through Conversations that Matter* by Juanita Brown and David Isaacs (2005). World Café is a scalable group facilitation method that allows hundreds or even thousands of people to have intimate conversations on the topics that matter to them most.

*Open Space Technology: A User's Guide* by Harrison Owen (2008). A useful companion to World Café, Open Space is also a scalable group process for organizing multiple simultaneous conversations on topics that are chosen in real-time by the participants. The result is a collection of conversations that have the greatest energy for the group.

## Decision Making and Social Change

*Naked Pilot: The Human Factor in Aircraft Accidents* (1995) by David Beaty. Brilliantly crafted, readable, and wise, this is the best book on aviation decision-making I know of. The provocative title captures a professional pilot's vulnerability to the larger systems in which they operate. Serves as a persuasive case study for all professions.

*Controlling Risk: Thirty Techniques for Operating Excellence* by James Wetherbee (2017). A comprehensive exploration of the operational principles and techniques that Wetherbee developed over the course of his unique career as a space shuttle astronaut, NASA executive, and safety and operations auditor in the petroleum industry.

*Judgment Under Uncertainty: Heuristics and Biases* by Daniel Kahneman, Paul Slovic, Amos Tversky (1974). A classic text in the field of behavioral decision theory.

*Judgment in Managerial Decision Making* by Max H. Bazerman and Don A. Moore (1986). Ditto.

*Nudge: Improving Decisions about Health, Wealth, and Happiness* by Cass Sunstein and Richard Thaler (2008). A fascinating introduction to "choice architecture" applied to everyday problems and public policy.

*Doing Democracy: The MAP Model for Organizing Social Movements* (2001) by Bill Moyer, JoAnn McAllister, Mary Lou Finley & Steve Soifer. A classic book about successful social movements. Describes an eight-phase Movement Action Plan (MAP) model for effective movements, including diverse case studies.

*The Opposite of Hate: A Field Guide to Repairing Our Humanity* by Sally Kohn (2018). An interesting personal journey to understand conflict in our current age and how to manage it. The chapter on befriending and understanding trolls is particularly illustrative.

*The Person You Mean to Be: How Good People Fight Bias* by Dolly Chugh (2018). A highly readable exploration of the role that personal biases play in our lives and how to overcome them in order to be more effective in creating positive social change. One theme: how successful social movements utilize both "heat" and "light", that is, both confrontation and dialogue.<sup>133</sup>

---

<sup>133</sup> For an elegant example of contrasting "heat" and "light" approaches in a movement, listen to Jane Goodall's description of her approach to animal rights activism in her interview with Krista Tippet, "*What It Means to Be Human*", *On Being*, August 6, 2020. Retrieved from: <https://onbeing.org/series/podcast/>

## For Further Viewing: Sixteen Films to Prompt Discussion on Gender Equality

- Whale Rider* (2002): A 12-year-old Māori (New Zealand's indigenous people) girl, whose grandfather is a senior elder, challenges the tradition of the next chief being chosen from the elder boys of the community. If I had to choose one film on this list to show to all children, this would be it.
- The Eagle Huntress* (2016): A beautifully filmed documentary of a 13-year-old Mongolian girl, who, lovingly coached by her father, challenges the exclusively male arena of eagle hunting. My favorite part: interviews with male elders explaining why women can't do this. Spoiler alert: they were wrong.
- Suffragette* (2015): A cascade of events thrusts the lead female character into the role of reluctant activist in 1912 London. If I had to choose one film for all men to see to understand the dynamics of power that women are up against, this would be it. Content warning: the period portrayal of women's prisons is brutal. (Mentioned above with Olive Schreiner's book, *Dreams*.)
- Maiden* (2019): In the days when around-the-world-sailboat racing was entirely male, 27-year-old Tracy Edwards captained the first all-female crew. This is their extraordinary story. You don't need to be free of fear and doubt to succeed in a dream.
- Arrival* (2016): Twelve featureless ellipsoidal alien spaceships position themselves at random locations around the globe transmitting a language no one can understand. A star female linguist is recruited by the U.S. Army to interpret. Spoiler alert: sometimes being vulnerable and relational wins-out over posturing.
- Seahorse: The Dad Who Gave Birth* (2019): A tender, multi-faceted documentary about a transgender man's three-year-long journey to have a baby. Who gets to decide what is "normal"?
- Hidden Figures* (2016): The true story of how a group of African-American women provided crucial mathematical support for the early days of the space program and the systemic prejudice they endured doing it.
- 8th Grade* (2018): The highest-fidelity depiction of what it's like to be a 13-year-old American girl I know of, including the intimate experience of social media in young people's lives. Includes the most discussion-worthy scene of a young woman saying "No!" I've ever seen.
- Red Moon: Menstruation, Culture & the Politics of Gender* (2010): One woman's journey to deconstruct the stigma of menstruation, featuring wide-ranging interviews with doctors, psychologists, historians, anthropologists, poets, women, and girls. Everyone—regardless of gender—should watch this movie. Viewable for free at Dailymotion.com.
- Puzzle* (2018): A heart-felt dramedy about what happens when a housewife living in traditional gender roles meets someone who values her abilities beyond the home. Includes one of the more human old-school male characters I've seen in film: her husband.
- The Assistant* (2019): A brilliant, nuanced depiction of an abusive organization as seen through the eyes of a young female assistant to the chairman. What would you do if you knew something was terribly, terribly wrong but were unsure how to prove it? Every high school student should see this movie before entering the workforce.
- Miss Representation* (2011): A comprehensive, thoughtful, and piercing indictment of how women are portrayed in American media and the consequences to the health of society as a whole. Based on candid first-person accounts of entertainers, researchers, parents, girls, and boys. Viewable for free on Kanopy.com.
- Billy Elliot* (2000): The story of an 11-year-old boy growing up in a working-class coal-mining town who accidentally stumbles into the love of his life: ballet. Both a tender-hearted and heart-wrenching portrait of traditional masculinity being tested across generations.
- The Mask You Live In* (2015): The follow-up documentary to *Miss Representation* examining how masculinity is constructed in America and its impact on all of us. Includes powerful interviews

with advocates, researchers, men, and boys. Viewable for free on Kanopy.com.

*Gift* (2019): A documentary exploring four examples of gift economies: an Indigenous Canadian potlatch, an inhabited art museum in Rome, the participatory art of artist Lee Mingwei, and a beekeeper who builds a bee-shaped vehicle to give away honey and mead. Inspired by Lewis Hyde's 2007 book, *The Gift: Creativity and the Artist in the Modern World*.

*The Thin Man* (1934): The point of including this film on this list is not so much the film but to make sure that the current generation doesn't forget a Hollywood Leading Lady who was outspoken before feminism was a thing: Myrna Loy (1905-1993). If you've never heard of her, I hope you will enjoy her ability to stand unapologetically on her own two feet in a bygone era.<sup>134</sup>

---

<sup>134</sup> I owe the existence of this film on this list, as well as my life-long love of film, to my father who introduced me to Hollywood's Golden Age through many evenings of film viewing.

## Copyright Notices

*The following copyrighted materials are being used without a license from their respective copyright owners, but under a good faith belief that my unlicensed use is done fairly and in accordance with Section 107 of the Copyright Act of 1976.*

- American Psychiatric Association, *Diagnostic and Statistical Manual of Mental Disorders, 5th ed.* (American Psychiatric Association, 2013), pp. 669-670.
- Christ, Carol P. *Patriarchy as a System of Male Dominance Created at the Intersection of the Control of Women, Private Property, and War, Part 1*, feminismandreligion.com, February 18, 2013. Retrieved from: <https://feminismandreligion.com/2013/02/18/patriarchy-as-an-integral-system-of-male-dominance-created-at-the-intersection-of-the-control-of-women-private-property-and-war-part-1-by-carol-p-christ/>.
- Collins, Michael. *Carrying the Fire: An Astronaut's Journeys* (New York: Farrar, Straus and Giroux, 1974), pp. 401-402.
- Eliot, T. S. *Four Quartets* (Harcourt Brace and Company, 1943), p. 59.
- Ely, Robin J., Debra E. Meyerson. "Unmasking Manly Men: The Organizational Reconstruction of Men's Identity," *Academy of Management Annual Meeting Proceedings*, 2006(1).
- Hallowell, Edward and Ratey, John. *Driven to Distraction: Recognizing and Coping with Attention Deficit Disorder from Childhood through Adulthood* (Touchstone Books, 1992), p. 158.
- Handbill distributed by the National American Woman Suffrage Association, 1919, "Seeing is Believing! Finish the Fight!", Florence Luscomb Papers, folder 640. Schlesinger Library for the History of Women in America, Radcliffe Institute.
- Hudson, Valerie M., Donna Lee Bowen, and Perpetua Lynne Nielsen. *The First Political Order: How Sex Shapes Governance and National Security Worldwide*, (Columbia University Press, 2020), p. 347.
- McCartney, Paul and John Lennon, *All My Loving*, 1963. Copyright 1963, Paul McCartney, Yoko Ono, Sean Ono Lennon, Julian Lennon.
- Miller, Bill. "Many Trails", *The Red Road*, Warner Music, 1993.
- Miller, Claire Cain. "The Problem for Women Is Not Winning. It's Deciding to Run", *The New York Times*, October 25, 2016.
- Pipher, Mary. *Reviving Ophelia: Saving the Selves of Adolescent Girls* (New York: Penguin, 2005), pp. 254-255.
- Pruyn, Peter and Michael Sterling (2006). "Space Flight Resource Management: Lessons Learned from Astronaut Team Learning", *Reflections Journal*, Society for Organizational Learning, 7:2. These materials are sponsored by the National Aeronautics and Space Administration under Contract NAS9-20000. The U.S. Government retains a paid-up, nonexclusive, irrevocable worldwide license in such materials to reproduce, prepare derivative works, distribute copies to the public, and to perform publicly and display publicly, by or on behalf of the U.S. Government. All other rights are reserved by United Space Alliance, LLC.



Silkscreen Protesting Unequal Access of Women to Harvard, Red woman symbol with fist and equal sign worn at Harvard commencement, Amy Brodkey Papers, 1970-1972, Hollis #olvwork601147; and White Fabric Featuring Woman Symbol Printed in Red with Equals Sign Enclosed, Radcliffe College Archives Memorabilia Collection, Hollis #olvwork596564. Schlesinger Library on the History of Women in America, Radcliffe Institute.

Solnit, Rebecca. *Cinderella Liberator* (Haymarket Books, 2019), p. 18.

Tannen, Deborah. *You Just Don't Understand: Women and Men in Conversation*, (Ballantine Books, 1990), pp. 77, 87.

*The following copyrighted and trademarked sources are used with permission.*

Gwinn, Dave. "CRM", *The Pilot's Audio Update* (Belvoir Media Group, January, 1995). Used with Permission.

Aron, Elaine. *The Highly Sensitive Person: How to Thrive When the World Overwhelms You* (Broadway Books, 1997). Cover image used with permission of Kensington Books.

*Weekend 1 Training Manual of the Two Part EMDR Therapy Basic Training* (EMDR Institute, Watsonville, CA, 2016), p. 27. Used with permission.

Kramer, Vicki, Alison Konrad, and Sumru Erkut. "Critical Mass on Corporate Boards: Why Three or More Women Enhance Governance" (Wellesley Centers for Women, 2006). Used with permission.

Trademark by David O. Smith, 2016. Used with permission.

## In Memoriam

1929 - 2019



Figure 70: My father at about age 4 playing on the beach in Sea Girt, New Jersey, summer, c.1932.

*“If you observe a really happy [person] you will find [them] building a boat, writing a symphony, educating [their] son, growing double dabbias in [their] garden, or looking for dinosaur eggs in the Gobi desert. [They] will not be searching for happiness as if it were a collar button that has rolled under the radiator. [They] will not be striving for it as a goal in itself. [They] will have become aware that [they are] happy in the course of living life twenty-four crowded hours of the day.”*

— W. Beran Wolfe

