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SERIES FOREWORD

It would be hard to overstate the timeliness and significance of this volume. As the book goes to press, a global political furor over migration reveals deeply entrenched racial, ethnic, and religious prejudices and hostilities against those who dare to defy contemporary geopolitical nation-state boundaries or who must do so to find food, shelter, and safety. News outlets provide daily and deafening updates on the political controversies and debates with images of national and global emergencies, and yet, rarely if ever do we hear about issues specific to the lives of women in these contexts. It is as if women do not exist. *Transnational Psychology of Women: Expanding International and Intersectional Approaches* hopes to convert that invisibility into insight by foregrounding feminist research that refuses to marginalize the world's women and that insists on recognizing and specifying the wide range of social, historical, economic, and cultural contexts with which women engage. The Society for the Psychology of Women (Division 35) Book Series of the American Psychological Association (APA) is designed to support and disseminate scholarship such as this that can contribute to advocacy and social activism on behalf of women and other disempowered groups.

The discipline of psychology is not an innocent bystander in the dismissal of the world's women; its primary historical focus on White and Western patriarchal concerns has made it better at justifying inequalities than challenging them, a point reiterated by this book's contributors. A cornerstone commitment of APA's Division 35, and this book series, is to transform the knowledge base of psychology into one that fosters advocacy by, for, and about the empowerment of a world filled with girls and women. This is an ambitious goal, never more evident than in the pages of this book. Here, the authors explore the transformative promise of transnational feminist perspectives—on globalization, gender-based violence, human trafficking, reproduction, domestic violence, acculturation, clinical practice, community interventions, and research and in the classroom.

The editors of this collection of original articles are a distinguished, determined, and arguably prescient team. When Lynn H. Collins, Sayaka Machizawa, and Joy K. Rice began this work in 2015 as organizers of an APA-sponsored summit on the transnational psychology of women, global humanitarian efforts dominated the news, to combat the Ebola virus, address the needs of families fleeing war and persecution, and to develop human rights and worker protection reforms. Five years later, the headlines are different, and yet—and yet—it is as if women still do not exist. If you are searching for a more comprehensive way to understand the world, look no further.

—Mary Wyer
Series Editor

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INTRODUCTION

LYNN H. COLLINS, SAYAKA MACHIZAWA, AND JOY K. RICE

As globalization spreads connections and increases mobility, psychologists are called on to diagnose and treat clients, help with disaster responses, consult on research, assist communities, and work with a wider range of populations in settings both inside and outside their home countries (Altmaier & Hall, 2008; Morgan-Consoli, Inman, Bullock, & Nolan, 2018). The people with whom psychologists work are increasingly more diverse in terms of their cultural frameworks, family structures, home communities, governance structures, and migration experiences. Their access to education, health care, food, resources, and representation varies greatly, as does their experience with traumatic migration and military conflict (Arnett, 2008). The number of people living outside their home country rose from 173 million in 2000 to 258 million in 2017. It is estimated that there will be 405 million international migrants by 2050. India, Mexico, Russia, China, and Bangladesh were the most common countries of origin (Hill, 2018). Countries receiving

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immigrants often benefit economically, but immigration's benefits to societies are often underestimated and the number of immigrants and their cost to societies overestimated. Consequent negative reactions to immigration have disrupted the social order and politics of countries they enter (Porter & Russell, 2018). The escalation of migration is likely to continue, especially from sub-Saharan Africa. Furthermore, both economic factors and global warming are likely to continue to drive people from warmer regions and lower elevations, especially agricultural regions, to cooler, higher elevation urban centers (Porter & Russell, 2018; Spilker, Koubi, Schaffer, & Böhmelt).

Globalization and migration have escalated, but psychologists' understanding of the world's population has not kept pace. Many populations are not adequately represented in the psychological literature (Altmaier & Hall, 2008; Arnett, 2008; Henrich, Heine, & Norenzayan, 2010; Morgan-Consoli et al., 2018). For instance, research published in American Psychological Association journals only includes participants from 5% to 7% of the world's population (Arnett, 2008; Henrich et al., 2010), which transnational feminist scholars refer to as the *Global Minority*. Additional research and new approaches are essential to understanding the other 93% to 95% that transnational feminist scholars call the *Global Majority*. The impact of globalization, migration, economic factors, social unrest, military conflict, climate change, and other changing realities have made such knowledge essential for psychologists.

In light of escalating population mobility and the dearth of psychological research on Global Majority populations, in 2015, members of the Society for the Psychology of Women's Global Issues Committee and International Psychology's International Committee for Women held a summit with the theme "From International to Transnational: Transforming the Psychology of Women." The goal of the summit was to facilitate a paradigm shift from an international to a transnational psychology of women. The summit was held in Toronto, Canada. The lead organizers were Sayaka Machizawa, Lynn Collins, and Joy Rice. The summit featured interdisciplinary speakers and discussants who introduced summit participants to transnational feminist approaches by presenting examples of their transnational feminist research. Workgroups then applied the approaches to psychological topics.

At the end of the summit, attendees were excited about the paradigm but wanted a more comprehensive description of the approach. We developed this book to begin to expand psychological research to increase understanding of the Global Majority, the 95% to 97% of the world's population not included in research to date, and to use a transnational psychological approach to critique the influence of traditional Western psychological paradigms in shaping theory, methods, analysis, results, and conclusions. This book describes, explains, and summarizes assumptions and analytics

currently associated with transnational feminist approaches, in the tradition of Mohanty (1984, 2003a, 2003b) and Grewal and Kaplan (1994), to psychological research, scholarship, practice, and consultation.

The group was inspired by transnational psychology's potential for decolonizing mainstream Western psychology. *Decolonizing* psychological science and practice requires that psychologists enhance their awareness of the multiplicity of psychologies around the world and develop *strong reflexivity*, which involves more rigorously critically evaluating and openly acknowledging the conceptual, political, historical, and other frameworks that shape their beliefs (Kurtiş & Adams, 2013, 2015). Transnational psychological approaches use collaborative, grassroots, and community-level approaches to understanding people, welcoming Indigenous knowledge, and partnering with communities in an egalitarian manner. They require genuine respect for communities' questions and needs, incorporating local knowledge and the use of ethnography and other qualitative approaches. Through transnational psychological approaches, psychologists are exposed to new forms of knowledge and new means of knowledge acquisition that can help "denaturalize" the cultural models that shape our knowledge about psychology (Macleod, Marecek, & Capdevila, 2014). Ultimately, by understanding the psychological and practical interactions and impacts of local through global influences, working in partnership with affected communities, adjustments can be made at the individual, community, regional, and global levels that improve the situations of women in ways that are responsive to their and their communities' particular needs and priorities.

PURPOSE OF THE BOOK

This book recognizes the contributions of those who have been working from transnational feminist perspectives. This is the first book to present a comprehensive introduction to transnational psychology. Transnational psychological approaches are essential to understanding the 95% of the world's population not yet represented in Western psychological literature. It holds great promise for addressing new contexts created by escalating globalization, global power dynamics, increasing migration, and an ever more interconnected world. This ground-breaking book expands upon international and intersectional approaches by transcending nation-state comparisons and extending intersectionality to include historical, sociopolitical, economic, and other global factors to the analysis of interconnected oppressive institutions. It is the first book to incorporate intersecting psychological identity narratives created by displacement, migration, colonization, imperialism, and political context, as well as the day to day realities of people marginalized by Western domination.

This book also aims to offer readers alternative paradigms and ways to approach theory and knowledge related to its sources, methods, validity, and scope. This includes ways to identify the influences of dominant religions, governments, business interests, and patriarchy within psychology. It suggests ways to dismantle, deconstruct, and decolonize psychology—to free it from these dominant influences to achieve a broader, more representative grassroots understanding of psychological phenomena. We hope that our authors will inspire readers to explore, investigate, and incorporate transnational psychological critiques and approaches in their work, leading the way toward greater psychological awareness of populations worldwide. Most transnational feminist psychologies use postcolonial feminist terms that are uniquely suited for describing and analyzing Western forces and dynamics associated with globalization and structural inequalities. This book will help readers become more familiar with the language and theory associated with this approach.

Practitioners, academics, students, policy makers, and others interested in cutting-edge global work in psychology, psychiatry, counseling, nursing, social work, and women's studies will find transnational perspectives useful in helping them understand patients, students, clients, and colleagues. The new perspectives will raise their awareness of the complex, fluid, dynamic nature of identity and the need to closely examine local through global contexts in addition to intersections of identity. This book will be valuable to practitioners because it will lead them to ask different questions before engaging in assessment and intervention. Ethnographic and qualitative approaches to assessment will help uncover hidden aspects of clients' identities and experiences, enhance understanding of clients' contexts, and lead psychologists to reconsider potential points of intervention: individual, family, community, and even regional. This may involve new types of partnerships with local communities and lead psychologists to integrate Indigenous treatment approaches unique to clients' histories and particular communities.

This book will be valuable to faculty teaching courses in undergraduate and graduate psychology that have been limited by the focus of psychological research on people from WEIRD (Western, educated, industrialized, rich, and democratic; Henrich et al., 2010) societies, which only include 5% to 7% of the world's population. Transnational psychology also promotes a deeper understanding of the impact of globalization and power asymmetries on individuals, communities, and psychological phenomena. In light of this, faculty teaching and conducting research in counseling, sociology, women's studies, and international studies programs will benefit from using a transnational psychology framework, especially when teaching courses on the psychology of women, globalization, international psychology, cross-cultural psychology, cultural psychology, and gender.

Researchers interested in conducting studies in the Majority World will find the book valuable in reframing their work. Chapters suggest new approaches and methodology to help uncover the particularities of individuals and communities and the nature of cultural, regional, and global influences on them. They also provide guidance on minimizing risks of imposing Western approaches on the rest of the world that reinforce the dominant influence of the Global Minority.

CHAPTER AUTHORS

As Guthery, Jeffrey, Crann, and Schwab note in Chapter 7, it is important to acknowledge the positions of the chapter authors. We acknowledge that their positions, situations, and locations are associated with the experiences, challenges, and benefits that inevitably shape their perspectives and scholarship. The perspectives presented by the chapters represent one set among many possible sets of interpretations of current transnational scholarship. More connections have to be made if the voices of the Global Majority are to be made salient.

In our search for summit keynote speakers in 2014, we did a thorough interdisciplinary literature search and used our international organizations and other international networks to find psychologists working from a transnational feminist psychological perspective. We sought feminist psychologists who not only worked internationally but who also framed their work from a transnational perspective and had published on the topic. The resulting literature search, which we updated as we developed the book, was one source of potential authors for the book. The summit's call for programs and registration were both widely advertised through our international networks, organizations, websites, and social media and so had a global reach. We solicited chapter proposals from those who responded, including workgroup leaders, discussants, and participants, as well as keynote speakers. Finally, our international network produced some authors through word of mouth.

We acknowledge that the final collection of authors was influenced by the dominance of Western academe, including Western feminism, availability of journals in English, and access to technology and other resources. Our authors are women who vary in religion, ethnicity, privilege, socioeconomic status, and physical location. They also differ in age, marital status, parental status, and educational attainment. Most of the authors currently reside in the United States and Canada, although not all were born there, and some have lived in other regions for parts of their lives. As Pio writes in Chapter 6, some formally educated Majority World individuals, including Malala Yousafzai, Vandana Shiva, and Chandra Mohanty, migrated to the West to

access resources and privileges to support their activism, scholarship, and means of engaging with the world. Other scholars move to the West to flee violence, poverty, and/or to access education, employment, and economic opportunities.

STRUCTURE OF THE BOOK

We organized this book to lead readers through the history of the development of transnational feminist psychology, followed by more in-depth coverage of a selection of specific topics. The topics were chosen based on their levels of contemporary relevance and interest, as evident in a review of the literature, number of summit submissions on topics, and contemporary global news. We also considered interest levels among international organizations and the representation of topics in psychology of women courses and texts.

Chapter authors describe their position and briefly introduce their perspective on transnational feminist psychology, then provide an overview of the status of transnational feminist work on their topic. We are hoping that the authors' different positions and explanations of terms and theory help to convey the current breadth of interpretations of the approach. In addition, there is some intentional repetition of definitions of terms, concepts, and theoretical foundations. These repetitions allow each chapter to be a free-standing essay, as well as a contribution to the whole. Furthermore, this repetition should help increase readers' familiarity with and understanding of the general approach and its vocabulary, providing a solid foundation in transnational feminist psychology.

Many chapters include a case study that illustrates the potential of transnational feminist perspectives for interpreting cultural and cross-cultural dynamics in specific contexts. The chapters and book end with a description of the authors' vision for the application of transnational feminist perspectives as well as theoretical and practical challenges to address in future work. We hope that readers will come away with a clearer idea of the range of transnational feminist approaches and their potential applications to the field of psychology.

To introduce readers to transnational perspectives, the first chapter gives a brief overview of transnational feminism's history, concepts, assumptions, analytics (critiques), and debates using language that is likely to be unfamiliar to mainstream psychologists, defining terms as they surface in the text. Many of the associated concepts, critiques, and terminology originated in various disciplines' postcolonial, postmodern, Third World, and Women of Color feminist scholarship, including intersectionality and critical race theory, as well as scholarship addressing globalization.

In the second chapter, Janet M. Conway builds on the overview, going into more historical and theoretical depth and detail. Conway gives a brief history of globalization and traces the interdisciplinary history of transnational feminist paradigms, describing how they frame the effects of globalization. She examines how transnational feminist scholars have conceptualized and critiqued the impact of neoliberalism, capitalism, and privatization on women, particularly women from the Global Majority. Conway describes how Third World feminist critics “advocated a transnational and cross-cultural feminist praxis committed to combating inequalities among women while being sensitive to differences arising from cultural, social, and global geopolitical locations.” Their approach increases the possibility of anti-imperialist, anticolonial, antiracist, and anticapitalist transnational feminist solidarity that offers the possibility of building bridges across differences related to intersectionality (Sandoval, 2000; Yuval-Davis, 2009). Subsequent chapters introduce increasingly sophisticated terminology, additional theoretical analyses, and topic-specific research.

Transnational feminists are critical of oppressive structures in the production of knowledge that have led to inaccurate, homogenous, and harmful representations of marginalized people. The Global Majority is largely unrepresented in psychological research. In Chapter 3, Jennifer J. Mootz and Sally D. Stabb apply a transnational feminist perspective to psychological research to address these concerns. They present the pitfalls of traditional research and then describe and illustrate transnational feminist research analytics. Mootz and Stabb provide helpful examples from the literature and reflections from their experiences with research conducted in Uganda. They encourage readers to engage in critical inquiries related to political, economic, cultural, and other aspects of transnational movement and influences when developing research questions. They share methods and practices that allow researchers to examine the impact of noncontiguous and contiguous transnational flows and cultural dynamism, including an extremely useful table describing transnational feminist strategies and considerations for developing questions; approaching constructs and measurement; engaging in data collection, analysis, and interpretation; disseminating results; and connecting the results to action.

Globalization may improve conditions for some, but for others, it increases the number and complexity of life’s challenges. Increased rates of migration pose challenges to understanding clients’ identities and matching those in need of help with the resources available to support them. In Chapter 4, Lynn H. Collins explores the use of ethnography in clinical work. She encourages psychologists to enlist ethnography and community partnerships to help rediscover Indigenous and other traditional healing methods and integrate them into treatment approaches. There is great potential for psychologists working at the individual through regional

levels to identify and implement constructive strategies for promoting personal and structural change.

The numbers of migrants have grown rapidly worldwide since 2000. Never have so many people left their countries of origin in search of better circumstances (Chapter 5, this volume; Hill, 2018; Porter & Russell, 2018; Spilker et al., 2018). In Chapter 5, Oliva M. Espín and Andrea L. Dottolo break new ground describing and illustrating their understanding of the transnational threads that interweave experiences of migration for women all over the world. Espín and Dottolo show that transnational feminist perspectives provide important theoretical, methodological, and pedagogical strategies for examining the gendered processes of migration. They explore underlying principles and methodologies of transnational feminist psychology and migration, immigration policies, women's agency, and gender processes in migration. In doing so, they reveal ways in which transnational feminism can be more explicitly and directly integrated into feminist psychology scholarship, specifically as it relates to issues of gender and migration.

Women around the globe are entering educational systems at higher rates; however, many women are unable to advance their education due to the interaction of globalization with cultural and family responsibilities, economic challenges, and nonresponsive institutional and public policies. In Chapter 6, Edwina Pio exposes the barriers to women's success and survival, including insufficient access to resources, inadequate support, and changing circumstances, resulting in marginalization, restricted opportunities, and thwarted degree completion, development of leadership skills, and acquisition of experience. Several case studies and policies are discussed with the goal of developing practices and policies to facilitate more equitable educational, leadership, and workforce advancement of women in a transnational context.

Failure to define and document domestic violence has led to gaps in societal and legal interpretations and protections cross-nationally. The global prevalence of domestic violence has been well documented, but psychologists have yet to construct definitions that effectively address all its forms. In Chapter 7, Alisha Guthery, Nicole Jeffrey, Sara Crann, and Elizabeth Schwab highlight the challenges of defining domestic violence by examining the definitions used by six international advocacy organizations and legal systems across 13 countries. Guthery et al. use transnational feminist concepts to address these challenges and offer transnational feminist-informed future considerations for addressing domestic violence in all its forms and definitional challenges.

In Chapter 8, Jeanne Marecek drives home the need for feminist psychologists to disengage from the notions of a global feminist movement and a universal psychology and steep themselves in the contexts of those whom

they wish to study if they intend to enrich the knowledge they produce. Women's reproductive experiences span much of their life cycles, including menarche and menstruation; sexual debut and sexual activity; contraception, child-spacing, and abortion; fertility issues and the increasing array of assisted reproductive technologies; pregnancy, childbirth, and adoption; disorders of the reproductive system; and menopause. Marecek examines women's reproductive experiences through the lenses of international and transnational psychology, drawing attention to possible questions for transnational feminist psychological study. Marecek also integrates comparative and relative analytic frameworks to reveal the complex constellation of contextual factors affecting reproductive experiences—that is, cultural meanings, state regulation, and the individual's social location—making a persuasive case for developing more nuanced, multifaceted conceptualizations.

Transnational feminists confront forms of violence against women in a similar manner. The rise of human trafficking discourse has also added new dimensions to existing feminist debates about sex work. The violence of trafficking, for instance, is not embedded just in the condition of being exploited and abused, but it is also embedded in the ways legal and discursive systems of accounting delimit how victimhood can be claimed and by whom. Transnational feminist engagements with sex trafficking question the conventions of representation and knowledge production that pose false binaries between coercion and choice, rescued and rescuer, victim and criminal prostitute, Third World and First World (Suchland, 2015). Given the many aspects of transnational feminist criticisms of human trafficking, in Chapter 9 Julietta Hua and Jessica Tjiu propose that readers consider how gendered and sexualized violence becomes expected and commonplace. They seek to destabilize what we currently take for granted as human trafficking. Such a transnational feminist perspective asks about the historical, economic, political, cultural, and social contexts of human trafficking, sex work, and labor migration.

Building on earlier work about teaching transnational psychology (Collins, 2019), Collins, Mootz, Marecek, Guthery, Machizawa, Espín, Dottolo, Hua, Crann, Jeffrey, and Schwab join forces to present a helpful guide to introducing transnational feminist psychological approaches in middle school through college classes. The chapter describes assignments, activities, readings, and videos to illustrate concepts. Chapters from this volume can serve as foundational reading assignments.

Finally, in the last chapter, "Toward an Inclusive, Affirmative, Transnational Psychology," Joy K. Rice and Shelly Grabe offer an analysis of the basic themes of the transnational approach to psychology, incorporating key issues, insights, and ways of reframing psychology from transnational feminist psychological perspectives. The authors analyze possible reasons for

the slow, scant use and application of the transnational paradigm in psychology. Important advantages and limitations of applying transnational psychological approaches to research are presented. The chapter ends with a look forward to future practices that would deepen our understanding and application of transnational feminist psychology and further our progress toward the development of an inclusive, affirmative transnational feminist psychology.

CONCLUSION

Psychologists who are otherwise well-informed and competent and who regularly avail themselves of multicultural training and continuing education may be unaware of how they perpetuate Western *hegemony* (practices that covertly serve to reinforce the cultural beliefs and practices of those in power) by imposing Western psychological approaches in their work. Transnational feminist psychology, also called *transnational psychology*, has the potential to open our minds to new ideas about the nature of human psychological functioning.

This book pulls together current scholarship on transnational feminist psychology and begins to convey the breadth of interpretations and applications of the theory. We aspire to demystify the history, language, concepts, assumptions, analytics (critiques), and debates associated with transnational psychological approaches. We agree with Desai, Bouchard, and Detournay (2010) and Espín and Dottolo (Chapter 5, this volume) that the transnational should not come to incorporate or replace other feminist critiques but instead inspire psychology to venture beyond its Western, androcentric theoretical framework. Nor do we believe that incorporating transnational critiques will correct the ills of that framework within psychology or its negative consequences for women's daily lives. We do hope that this book offers readers alternative frameworks and techniques with which to identify theoretical, research, and practice traditions that prevent psychologists from correcting inaccurate assumptions, deconstructing Western theories, and identifying and understanding the communities with which we work. Hopefully, readers will come away with a clearer understanding of the nature and range of transnational feminist psychological frameworks, methodologies, and applications. Our goal is to facilitate the use of these approaches and thereby move the field of psychology forward.

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