

GCWS

Graduate Student Conference

INTERROGATING SELF-CARE:
BODIES, PERSONHOOD, &
MOVEMENTS IN
TUMULTUOUS TIMES

KEYNOTE ADDRESS:

SORAYA CHEMALY,

AUTHOR OF RAGE BECOMES HER:
THE POWER OF WOMEN'S ANGER

MARCH 29 AND 30, 2019

MIT CAMBRIDGE, MA

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Table of Contents

3	Schedule
4	Keynote Address and Poet Bios
5	Panel and Workshop Descriptions
26	Presenters' Bios

There is reserved seating at the front of each classroom. If you need these seats, for any reason, please use them.

There is a reserved area (Room 155) for reflection, prayer, lactation, and other quiet activities if needed.

Schedule

Friday March 29, 2019

- 5:30 PM: Registration and Check-In
- 6:00 PM: Keynote Address by Soraya Chemaly
- 7:00 PM: Performance by Porsha Olayiwola
- 7:30 PM: Welcome Reception

Saturday March 30, 2019

Time	Room 124	Room 141	Room 144
8:45-9:30	BREAKFAST PROVIDED		
9:30-10:45	Injecting Empathy into the Medical Model: Understanding Trauma and Diagnoses	Ethnographies of Gender, Labor and Self-Care	Can You Buy It? Commercialization vs. Activism
11:00-12:15	Nurturing Self-Care Practices Through the Arts, Movement, and Reflection (Workshop)	The Paths We Walk: Studying the Impact of Gendered Violence	Fighting -isms from Inside Out: Reclaiming Self-Love and Sexuality
12:15-1:15	LUNCH ON YOUR OWN		
1:15-2:30	Constructing Queer Spaces and Selves	Stories of Black Motherhood: A Film Screening and Guided Discussion	Storytelling: Finding and Creating Healing Narratives
2:45-4:00	The Power of Time and Self-Care: Addressing Complexities of Procrastination (Workshop)	Through My Lens: Healing Through Gendered Performative Art	Seeing Thru the Fumes of Toxic Masculinity
4:15-5:30	The Co-optation of Self-Care	Different Modes of Empowerment: Our Roles in Creating Power	Fighting Back And Demanding More: A Call for Wellbeing in Higher Ed

Keynote Address and Poet Bios

Soraya Chemaly

Soraya Chemaly is an award-winning writer and media critic whose writing appears regularly in national and international media including The Atlantic, The Nation, Verge, Quartz, TIME, Salon, The Guardian and The New Statesman. She speaks frequently on topics related to inclusivity, free speech, sexualized violence, data and technology. She is the director of the Women's Media Center Speech Project an initiative dedicated to expanding women's civic and political participation. She currently serves on the national boards of the Women's Media Center and Women, Action and the Media, as well as on the advisory councils of the Center for Democracy and Technology, VIDA, and Common Sense Media. As an activist, Ms. Chemaly has spear-headed multiple successful campaigns challenging corporations to address online harassment and abuse, restrictive content moderation and censorship, and institutional biases that affect free speech.

Find more information on her recent book: *Rage Becomes Her: The Power of Women's Anger* (2018)

Porsha Olayiwola

Porsha Olayiwola is an Individual World Poetry Slam Champion and was named by GK100 as one of Boston's Most Influential People of Color. She is the Artistic Director at MassLEAP, a literary non-profit organization in Massachusetts serving youth artists. Olayiwola is the current poet laureate for the city of Boston and has her first full collection of poetry forthcoming with Button Poetry in November 2019.

Panel and Workshop Descriptions

Injecting Empathy into the Medical Model: Understanding Trauma and Diagnoses

9:30-10:45

Room 124

Moderator: Freeden Blume Oeur

Panelists:

Betrayal of the Body: Medical Diagnosis as a Trauma

- Audrey Ryan, Lesley University

Audrey Ryan's dissertation is in process to create a model for medical traumatic stress outside of the PTSD construct. This exploration of the concept of medical trauma is focused on how people with a new medical diagnosis experience and perceive it as an acute or prolonged trauma. The central premise of my dissertation is that serious medical illness is a traumatic stressor that should have its own DSM diagnosis that includes the specific characteristics that are more in line with survivor's lived experience rather than trying to force a sub-group of traumatized people into a larger net (PTSD) that was originally designed for a population of victims of violence and abuse. The current construct of PTSD may not align with the reality of what people experiencing medical trauma actually endure.

Audre Lorde's Inheritors: Alcoholics Anonymous and the Work of Integrity

- Brenden O'Donnell, Brandeis University

Self-care discourses often describe a dedication to disciplined self-possession as "work," distinguishing between "real" care and self-indulgence. In hopes of narrowing in on a clearer definition of this "work," I read two seemingly disparate sources of self-care discourse side by side: Audre Lorde's writing and the 12-step philosophy of Alcoholics Anonymous. By holding Lorde and AA in a productive tension, I suggest that AA has proposed a cultural need that Audre Lorde has revised and made applicable to a broader range of people.

Student Clinics at the Intersection of “Healthcare” and “Self-care” in the Management of Weight Loss and Depression

- Kathleen Higgins, MIT/Harvard

Many hospitals have recognized that student-run clinics represent a unique opportunity to provide individualized, affordable care for patients with complex chronic conditions. At our clinic at Crimson Care Collaborative at Beth Israel, student clinicians, nutritionists, and social workers work with credentialed physicians to serve hundreds of patients with concerns ranging from heart disease to laryngitis. However, a majority of our patients request help with weight management, often in the context of anxiety or depression. We currently have a well-developed program for weight loss, but other student clinics take a more active role in mental health care, providing screening, basic psychoeducation, medication management, and referrals to outside therapists. I propose developing a new program for our clinic that combines these strategies with the principles of self-care.

Ethnographies of Gender, Labor & Self-Care

9:30-10:45

Room 141

Moderator: Chris Bobel

Panelists:

Interrogating Self-Care in Organisational Ethnography

- Ea Utoft, Northeastern University

Ethnography requires extensive emotional labour. During my fieldwork, I learned just how dependent I was on positive relationships with organisational members, how frail such relationships are and, importantly, the trauma implied when in-field relationships end. The story of how I unknowingly committed a transgression (by critically analysing the organisation, I believe), which resulted in the “break up” with one of my key research participants, became a turning point in my fieldwork. It forced me to be attentive to my emotions and needs and ensure the necessary personal space, which turned out to be essential to my wellbeing in the field. In Gabriel’s words (1991; 2013) stories help us make sense of complexity. They boil everything down to the meaning of an event. In hindsight, this particular story shaped how I understood my fieldwork experience, and my constant retelling this story (to e.g. colleagues at the university) may have served a therapeutic purpose, been a coping strategy.

Flying Under the Radar: Women's Marginalization on Physical Science Faculties

- Katherine Doerr, University of Texas at Austin

Men continue to be overrepresented as science researchers, particularly in academia. Women are earning PhDs in these fields in increasing proportions but are entering research-focused careers much less frequently than male peers. Some PhD women who leave research work as contingent faculty focused on teaching, commonly giving the explanation those roles offer greater work-life balance. My presentation addresses the conference question - how can the practice of self-care hinder life in the academy? - by interrogating 'work-life balance' with data from my ethnographic case study research on the occupational lives of the contingent faculty in a physical science department at a public research university.

Guided by Maria Charles and Karen Bradley's (2009) theoretical perspectives, I relate their concept of self-expressive gendered selves to self-care and examine how it has been co-opted to bolster the project of domesticity and impede women scientists' participation in research careers. Because the research pathway is based on the formulation of an ideal worker, my participants have interpreted it as foreclosing their access to domesticity, particularly to child rearing. Furthermore, the alternative pathway, that of the contingent teacher, is constructed as a flexible job that is 'better for women' (Eisenhart and Finkel 1998).

The role contingent teacher operates under a guise of self-care, but it functions as a mechanism to control where women's bodies go and levies severe penalties. These women have constrained earnings and status, and the predominantly male tenure-track faculty polices their resistance to these constraints. Additionally, feminist scholars, such as Donna Haraway and Sandra Harding, argue that women's exclusion from powerful research roles results in an androcentric science. Ultimately, I claim that although the construct of self-care fosters these women's perception that alternative roles such as teaching are more suitable for their gendered selves, it also reproduces women's marginalization within physical science faculties.

(In)security State: Care, Compassion, and Civil Society in Pakistan

- Salwa Tareen, Boston University

This paper explores the intersection of religion, gender, and politics in relation to Pakistan's development sector. While previous studies are content to simply "find women" in these organizations, few explore the broader implications regarding the gendered aspects of charity or care work. Using interviews and survey data gathered in Karachi, Pakistan, this study provides an alternative framework by which to conceive

gender within religious charitable organizations, as well as understand their place in the popular imagination of the Pakistani public. As opposed to the traditional dichotomy between feminine nation and masculine state, charitable organizations provide an alternative sphere for examining the interaction between these entities. As a result, gendered labor is marked, not through a claim to the essentialist qualities of men or women, but instead in regards to the embodied practices of care, compassion, and community.

Self-care in the neoliberal academy: An exploration on the lived experiences of Chinese women academics

- Shunan You, Northeastern University

Chinese women are faced with an even harder situation due to the brief history of women in Chinese higher education, deep-grained patriarchal gender relations and the widespread discrimination towards intelligent women in media. This study explores how these female academics integrate masculinized, self-regulated individual discourse and the feminized, selfless womanhood discourse as well as their opinions on gender equality in Chinese academy.

Can You Buy It? Commercialization versus Activism

9:30-10:45

Room 144

Moderator: Corrie Locke-Hardy

Panelists:

Cultural Appropriation of Sage and the Effect on American Indian Activists

- Delphina Thomas, Diné Tribe, Arizona State University

This paper addresses the issues of cultural appropriation of sage prompted by the backlash Sephora received after posting a "Witch Starter Kit" on their website. Though Sephora pulled the item from their shelves they did not address the impacts of mass consumerism and cultural appropriation of sage in American Indian communities. I will discuss the importance of sage in these communities as well as American Indian activist circles as a method of survival, resistance, and identity.

"Being Visible": Community Care and Disability Activism Online

- Laura Johnson, Northeastern University

In the 2018 anthology *Resistance and Hope: Essays by Disabled Peoples*, Mari Kurisato reflects on the silencing and discrimination of disabled people in her essay, "They Had

Names.” In the face of messages telling her to disappear, Kurisato instead encourages” Connecting. Ceremony. Being Visible! Shouting ‘NO!’ Self-care. Creating” (44). Kurisato’s advice echoes the efforts of other disability activists and scholars who seek to reframe the labor of disability activism and visibility into a more sustainable, livable model. Through crowd-funded or creator-run clothing and art campaigns, many disabled activists and community members are creating new models of production and labor for increased visual representation and economic compensation for their labor. In this paper, I will explore the creation, promotion, and reception of these campaigns as campaigns of activism that are reworking both the politics of visibility and self-care.

The Politics of Bath Bombs

- Matisse DuPont, Simmons University

A look into who is able to afford to participate in this consumption-based, neoliberal activism that LUSH offers, and what peoples are being left behind to care for themselves.

Nurturing Self-Care Practices through the Arts, Movement, and Reflection

11:00-12:15

Room 124

Workshop Leader: Lani Sol

The goal of this interactive workshop is to provide a safe space for people to learn about self-care practices to improve their mind, body, and soul wellness and prevent burnout. The work of organizing and social action outreach can be very rewarding, yet very taxing in terms of mental and physical fatigue. Our ability to have a healthy relationship with ourselves makes an observable impact on what we bring to the work that we do. Often activists are so busy caring for others and our work, it can result in self-neglect. This is a great opportunity to take time from our busy schedules to build and refine healthy self-care practices that are energizing, sustainable, and realistic.

Learning Objectives:

- Learn what self-care means to you-discover your personal self-care definitions
- Learn how to integrate daily awareness
- Learn ways to use creative expression, movement, and reflection exercises as cathartic outlets to maintain peace and sanity
- Develop a sustainable creative self-care practice plan and schedule for accountability

The Paths We Walk: Studying the Impact of Gendered Violence

11:00-12:15

Room 141

Moderator: Annalise Chapman

Panelists:

“We Study Our Pain”: Research as Radical Self-Care

- Kate Price, University of Massachusetts Boston

Former Wellesley Centers for Women Executive Director Dr. Susan Bailey stated, “We study our pain,” when reflecting on how researchers often study topics related to their personal wounds. This paper explores how I use research on the commercial sexual exploitation of children (CSEC) and my authentic voice as a CSEC survivor advocate as forms of radical self-care. Research is an act of survival for me. While completing research on sex work and sexual violence for my master’s thesis, I uncovered the truth that I was a victim of family-controlled CSEC from early childhood through adolescence. Completing research on the dynamics of child sexual abuse and exploitation gave me the skills and language to unravel lies my family had been telling me my entire life. Having empirical data on CSEC and understanding the unbiased Scientific Method gave me the tools I needed to speak truth to power by creating data-driven, gender-based research. Ever since, CSEC advocates and policymakers have found my survivor-centered work indispensable. My research on CSEC victims’ relational risks and resilience influenced Florida state legislators to oppose a bill that would have retraumatized CSEC victims by involuntarily detaining them while receiving support services. “Studying my pain” has given me the opportunity and platform to use research and advocacy as a powerful tool to speak out against the systemic inequalities of misogyny, racism, classism, and homophobia that enabled me to be sexually exploited as a child, and that continue to fuel the rapacious dynamics of child sexual exploitation many decades later.

Gun Control Advocacy as Self-Care: Teaching, Gender, and the Culture War over Firearms

- Katherine Doerr, University of Texas at Austin

'A good guy with a gun stops a bad guy with a gun'; gun rights supporters can be counted on to recite this cliché in the aftermath of the mass shootings that occur with sickening regularity in schools, houses of worship, shopping malls, concerts. The concept's faulty logic is further compromised with its extension into K-12 schools: the push to end gun-free zones and arm schoolteachers. Because over 70% of US teachers are women, the gender paradox of armed teachers is significant. Teaching, an occupation closely tied to care work, is socially constructed as appropriate work for women, but shooting intruders with an AR-15 is decidedly not. Therefore, I assert that arming teachers positions women on the frontlines of a culture war over firearms in America.

I am interested in this topic because, on December 14, 2012, I was a science teacher and mother living in Newtown Connecticut. The twenty first-graders who were killed in the Sandy Hook School massacre that day were my six-year-old child's playmates, their mothers were my friends, and the six murdered women educators were my peers. In my grief, I turned to political advocacy for gun control as a means of self-care. My presentation will explore the conference question - what are the social or cultural politics of self-care? - through autoethnographic inquiry. Using the Judith Butler's theories of precarity in late capitalism (2006), I examine artifacts created during a time that my subjectivities shifted from suburban teacher and mother to political activist and ultimately social science researcher. My work contributes to research on women's social roles and firearms, because there is little to no qualitative inquiry into arming teachers and gender, especially using autoethnography to examine how grief is leveraged for political change, through the rationale of self-care.

Understanding 'Patriarchy' and 'Dowry System' as Root Causes of Sex Trafficking of Women in India

- Resham Sethi, Brandeis University

This paper explains how the patriarchal society and the gender discriminating cultural practice of the 'dowry system' in India, has led to female feticide, affecting the gender ratio. The dowry system prevails in all the classes of the society. Due to this cultural practice many girls/women have been sex trafficked. However, sex trafficking is mainly seen among the economically impoverished families, among those who cannot afford to pay the dowry for their daughters' marriage. There is a trend of bride selling, which has grown over the years due to the gender gap. This paper would throw light on these discriminating practices, which have been practiced for years in India.

Fighting -isms from inside out: Reclaiming self-love and sexuality

11:00-12:15

Room 144

Moderator: Michelle Goldberg

Panelists:

Combatting Colorism through Radical Self-Love: The Journey of the Black Woman in the U.S.

- Ajai Scott, Brandeis University

The paper encapsulates a whirlwind of experiences that black women in the U.S. embody with a focus on black feminist theory, and the effects of colorism and discriminatory cycles. Colorism is a term first coined by Alice Walker, which is discrimination based on one's skin tone. Radical self-love is defined through the lens of four black feminists: Audre Lorde, Alice Walker, Nikki Giovanni and Sonya Renee Taylor. Radical self-love is connecting to and living through the consciousness of one's inner self -- the mind, body and spirit -- and not through other people's consciousness on one's own life. Radical self-love illustrates that "self-love" alone is not enough to seek inner joy and release one's pain, but it also takes a deep, authentic understanding of other's suffering and happiness. So, radical self-love is one way to combat colorism through the power of kindness and gentleness to others and one's self.

Reclaiming Sexuality and Pleasure as Power and Resistance

- Carla Rosinski, Lesley University

Sexuality is an integral part of our health and wellbeing. Negative messages about sexuality are everywhere, requiring a deeply personal, critically reflective practice to dismantle the ways in which we may have unintentionally internalized such concepts, and the ways in which they may play out in our lives. The call for a counter-hegemonic eroticism that centers mutual respect, pleasure and communication is fueled by decades of feminists, queer folks, people of color and people with disabilities who have gained clarity that we are “not well served by the status quo and are no longer granting authority to a patriarchal order”. This clarifying moment often comes when we connect sexuality to justice. Accessing pleasure is a social justice issue that is integral to wellbeing and self-care.

From Self-Care to Communal Care: Sex Workers' Networks of Support

- Lauren Levitt, University of Southern California

Sex workers are made vulnerable by criminalization and stigma, and sex workers often come from other oppressed groups such as women, people of color, LGBT folks, and the poor. Like other marginalized groups, such as LGBT folks and/or people of color, sex workers form support networks to mitigate economic precarity and social stigma. These networks create non-biological kinship structures and engage in non-capitalistic economic practices in order to survive in the absence of state, and often family, support. Sex workers' alternative economic practices include caring and sharing practices; sex workers care for one another emotionally and physically, and they share information and material resources with one another. This paper draws on interviews conducted in New York City in July 2018 with sixteen sex workers to examine the caring practices of sex workers, suggesting that sex workers' support networks can provide a feminist paradigm for communal care.

Constructing Queer Spaces and Selves

1:15-2:30

Room 124

Moderator: Marnie Murray

Panelists:

Safe Spaces: Protection, Care, and the Queer Midwest

- Charlie Curtis, University of California-Irvine

This paper asks what we can understand about forms of care, including self-care, by looking at the role of ideas about safety in the construction of queer and feminist spaces. Drawing on archival research and ethnographic fieldwork in Iowa City, Iowa, I examine

the kinds of spaces produced by shifting understandings of safety in these communities. What forms of care – care of the self, care for other individuals, and care for communities – are promoted in these spaces? How does the creation of feminist and queer spaces serve as a means of self-care and a form of self-protection? What are the dangers from which participants in feminist and queer communities have sought to protect themselves? What are the pressures that have necessitated practices of care? How do larger spatial constructs such as "rural" and "urban" bear on understandings of where feminist and queer subjects can find safety and care?

"It's Why I Wake Up in the Morning": Ethical Tensions in Subjectivity and Self-Care for U.S. Queer Activists

- Elizabeth Handschy, University of Iowa

In this paper, based on ethnographic fieldwork with queer activists involved in worker justice and harm reduction advocacy, I argue that neoliberal processes of self-making present particular challenges in the day-to-day lives and identities of queer activists. Neoliberal economic processes push individuals to blur the boundaries between "work" and "life." These queer activists recognize the exploitative principles at the core of these self-making projects. Instead of deriving their subjectivities from work, they attempt to construct identities around their activism, integrating ethical principles from activism into multiple aspects of their lives.

In order to survive the pressures of full-time work and deep engagement in activist work, self-care practices are necessary. As self-care is co-opted by these same neoliberal economic processes, engagement in self-care creates further ethical tensions for queer activists. In this paper, I discuss examples of queer activists navigating these tensions and what it means to live social justice-informed lives.

Shenpa, Dating, and Buddhist Alternatives to Self-Care

- Ray Buckner, Ohio State University

"Self-care" poses an interesting problem for the feminist Buddhist. In this presentation, I would like to put forward the Buddhist concept of shenpa, a Tibetan term that conveys a moment in which one is swept away from the present into circular thinking, anxiety, and fear. I will posit that such experiences as ghosting and online dating, especially as trans, surviving, and queer bodies, calls "shenpa" into being, leading individuals to self-attack and panic in a setting intended to cultivate love and belonging. In understanding shenpa and one's tendency to get gripped by past rejections, gendered traumas, and trans antagonisms, we might begin to gain a more helpful and loving insight into present reactions and experiences. Ultimately, I seek to put forward a notion of self-care that

centers regularly touching into suffering, bringing a more fundamental care and love to our hurting, warred, and marginalized bodies and selves.

Cyber-Care: Exploring the Vectors of “Self-“ (and) “Care” in Indian LGBTQIA+ Cyberspace

- Zoey Martin-Lockhart, University of Illinois at Chicago

This paper explores self-care as self-exploration, companionship, competition, and a modern duty of survival. This paper looks at the selves and notions of care that emerge from the blurring of online and offline spaces inhabited by urban Indian LGBTQIA+ individuals. Drawing on research conducted online and offline in urban LGBTQIA+ communities and social media spaces in India, I explore Indian LGBTQIA+ folks' engagement with LGBTQIA+ social media spaces and the roles of these spaces in shaping, defining, bolstering, and undermining self-exploration, self-definition, and care for oneself. These dissonant “self-care” vectors intersect in Indian LGBTQIA+ social media spaces where self-exploration is enabled even as identities are policed and hierarchized, and a community ethic of care is subordinated to individual egos and individualistic survival.

Stories of Black Motherhood: A Film Screening & Guided Discussion

1:15-2:30

Room 141

Film and discussion leaders: Tariana V. Little, Harvard University and Fatima Dainkeh, Boston University

In the short film *Stories of Black Motherhood* (2018), three Boston mothers in Boston, MA recount how race, class, and gender have shaped their lives, sense of motherhood, and healthcare experiences. Kim Parker, PhD, Josette Williams, and Tanya Nixon-Silberg speak candidly about discrimination during their pregnancy, fears of police brutality, and hopes for raising whole, happy Black children who survive and thrive. In this interactive session, attendees will explore how the film serves as a counter-narrative to dire research data by offering intimate, funny, and fearless portrayals of the vulnerability, resistance, and beauty of Black motherhood. Created by EmVision Productions, a social impact storytelling agency, *Motherhood* is part of their *Community Portraits* series, which highlights the extraordinary work, visions, and voices of the Boston community. The short film was produced by public health professionals and community leaders Fatima Dainkeh, MPH and Tariana V. Little, MS (EmVision co-founder/CEO).

Restorytelling: Finding and Creating Healing Narratives

1:15-2:30

Room 144

Moderator: Corrie Locke-Hardy

Panelists:

“Punk Ain’t Dead: Identity Formation Through DIY Erotica, Internet Tutorials, and Cybersex in the 21st Century”

- Galen Bunting, Northeastern University

Within trans subcultures, the Internet has proved to be an effective means of disseminating DIY erotica in the form of digitally circulated short stories and ebook zines, as well as spreading internet tutorials which describe everything from how to cut your own hair in a more desirous masculine/feminine fashion to sewing your own binder. While dominant media forms often dramatize trans bodies and gender expression as grotesque, through the venue of the Internet, transgender denizens can express their gender identity and seek out other members of the transgender community to escape and resist such characterizations.

The Need for a Narrative: Navigating Survivors' Spaces of Storytelling

- Jenny Leigh, Columbia University

At the intersection of the feminist activist emphasis on un-silencing and trauma psychology’s belief in storytelling as a means of healing, survivors of sexual violence often struggle with the societal expectation that they share their story. In the expanse of stories and spaces where they are told, survivors’ storytelling can become more of a demand in order to legitimize their experiences than an action of liberation or psychological healing. Creating spaces where the attention can remain on the survivor’s needs instead of the demands of observers can produce an approach to sharing the rape narrative that is again empowering instead of self-sacrificing. Through examining how narratives are shared in three spaces – at anti-violence protests, as evidence to promote legislation, and in survivor support groups – this paper questions the power of the rape narrative in consciousness-raising and explores the need for approaches to healing driven by survivors rather than social demands.

Art + Mindfulness as a Catalyst for Community Building

- Semente, University of Texas – Austin

It is unethical + irresponsible to discuss our traumas/oppressions without also discussing our healing/recovery. The central question of my work is: *How can mindfulness + art be a catalyst for community building while utilizing Black studies theory/Black feminist/womanist studies theory, anti-capitalism + mindfulness strategies?*

The central goal of this work is to facilitate community building through [internal + external] healing, collective survival, and holistic prosperity for people of the African Diaspora. In my presentation, I will begin with an opening meditation, discuss the relationship between art, healing, and community building in the context of African Diaspora Studies, non-academic communities, and Austin, Texas, and provide questions/space for dyad/group discussion.

Zines for Love: Collective Healing through Creating Art

- Taylor Burns, Simmons University

A zine that focuses on the intersection of self-care and trauma. The zine was a collaborative piece in which individuals created their own piece of prose/verse or art and collected together in this zine. It aims to show the diverse ways people think about self-care and how individuals who are a survivor of trauma employ self-care in their recovery.

The Power of Time and Self-Care: Addressing Complexities of Procrastination

Room 124

2:45-4:00

Workshop Leader: Nicole Rinier

Time is our most valuable resource. In a society that places emphasis on work and production, the balance of how we spend our time continues to become more challenging. Especially with the advent of the Internet and social media, there are an increasing number of distractions that consume this time and make it easier to procrastinate responsibilities. Procrastination affects everything: our production, our work, our advocacy, ourselves. Although the term itself may elicit a sense of self-blame, procrastination is much more than simply postponing things. In this workshop we will explore procrastination in order to discover ways to take control of time and reclaim it as a form of empowerment. Participants will gain tools to best use this vital resource both personally and professionally. This workshop seeks to build awareness of socially

constructed habits around time and self-care while also analyzing the critical relationship between them.

Through My Lens: Healing through gendered performative Art

2:45-4:00

Room 141

Moderator: Annalise Chapman

Panelists:

Pedagogies of Flesh: Tattooing as Black Feminist Self-Making

- Chantanenice Kitt, University of Texas – Austin

Black folks who are invested in tattooing, as either artists or flesh canvases, are faced with an array of injurious hostilities from within the White-male dominated tattoo industry in the United States. This is because Black folks and their ancestors have been erased from the historical narrative to such an extent that within the modern era of tattooing, Black artists and melanin rich flesh as canvas are perceived to be parasitic to the practice. This paper will explore the possibilities that emerge when examining Black tattooed flesh as sights/sites to read and view visual codes that communicate social, political, and cultural meaning for Black folks, particularly Black and Black queer women. I ask: How do Black and Black queer women conceptualize, embody, and make use of their flesh in spite of the structures that aim to surveil, control, and violate this flesh? Black and Black queer women who are drawn to adorn their flesh are faced with rampant anti-Black, anti-femme, anti-dark skin violence—before, during, and after the tattoo has been done—that attempt to render their bodies undesirable, dangerous, spectacle, and deviant. I outline the ways Black and Black queer women are recuperating decolonized body art practices and using their flesh as both canvas and archive through a process I term flesh rendering. Utilizing the written narratives and photography of everyday Black and queer women who are invested in tattooing their flesh, and by close reading tattooed flesh as textual surface that records, communicates, and performs, this paper asserts that Black and Black queer women are choosing to permanently and pleasurably adorn their flesh with tattoos as empowering acts of self-making in defiance of complex socio-cultural apparatus that aim to harm, violate, and annihilate their beings.

“Drag is What I Do; Trans is Who I Am”: Femininity, Artistry and Activism as a Trans Drag Queen

- Haley Petersen, University of North Carolina – Chapel Hill

For drag queens, the creation of an exaggerated form of femininity can serve as a critique of patriarchal and binary-based social constructs. However, the drag community’s pervasive expectations for specific, heteronormative forms of femininity as enacted by cisgender men often reifies the very structures it hopes to overthrow. Such omissions and revisionist attempts ignore the significant history of trans performers and the ways in which drag has been utilized as a subversive art form. This paper explores the ways in which trans women who perform as drag queens harness their artistry and activism in order to explore their own identities. Drawing from contemporary popular culture, social media, ethnographic fieldwork and personal interviews with local queens, this paper discusses the various consciousnesses trans women work through in the American South, as well as their incorporation of femininity and identity as activism through drag performance.

Lavender

- Phillip Scruggs, Arizona State University

I will be performing an original spoken word piece over an original instrumental track. This particular piece features me being very vulnerable regarding my personal life experiences being a gender fluid young person of color. I basically tell my story this far of how despite being brought up in an environment that seemingly wants me to fail, I am on my way to greatness and I am more proud and comfortable than ever before to strut how I do in my skin.

Seeing Thru the Fumes of Toxic Masculinity

2:45-4:00

Room 144

Moderator: Juanita Barrera

Panelists:

On (Afro)Pessimism: *All That Man Is*?

- Dan Moorin, University of Massachusetts Boston

This paper asks, what *is* Man? I will engage in a close reading of David Szalay’s 2016 Man Booker Finalist fiction of the same name, *All That Man Is*, through the lens of black studies, particularly contributions made by afro-pessimist thinkers including Frank B.

Wilderson III and Jared Sexton. What I'd like to do is test out what afro-pessimist thought does for humanities scholarship at the intersection of white racial formation, toxic masculinity, and heterosexual orientation. I take afro-pessimism as my launching point for reading literature, not simply for the strength of the polemic, but also because, in my early findings, it appears to be the case that masculinist prose—fiction which seeks to plumb the psychic interior of straight, often white men—such as Szalay's employs a mode of pessimism to characterize Man's "place/condition" on earth. Is there a relationship between masculinist Man's inner malaise (what he thinks he is) and the deep structural antagonisms identified by afro-pessimists and related scholars in black studies? On a broader level, how can black studies shape my approach to reading and teaching contemporary literature?

Wrestling with structures of violence and inequity: Martial Arts as an active and collective practice of self-care in inner cities

- Kostas Koutsioumpas, University of Massachusetts Boston

This project explores martial arts as a means of psychosomatic self-care amidst structures of violence and inequity in the US inner cities. In particular, it explores universal and diachronic forms of 'martial arts' such as wrestling through the concept of sports as a physically active and collective practice of self-care. This exploration is based on the direct experiences of culturally diverse inner-city youth between 14-19 years of age in the inner city of Boston, Massachusetts. Their participation in the martial art of wrestling is explored as a tool of self-care in escaping and resisting various forms of violence as well as overcoming stressful conditions of being, due to structures of social inequity.

It emphasizes the direct impact of wrestling on the youth's psychosomatic understanding, expression, relief, and self-care as well as highlights the issues of oppression/repression that arise within a male dominated martial art practice.

The Care of the Disordered Self: Dualism, Consumerism and the Bulimic Double-Bind

- Nick Solly, Tufts University

In December 2018, the Independent reported that Instagram had taken further steps to make bulimia and its related hashtags unsearchable. Amidst a drive to increase the visibility of mental health issues, Instagram designates content relating to eating disorders—bulimia in particular—as potentially detrimental to the viewer. The imposition of the disordered will upon the passive body, an eating disorder is something which one does to oneself, and as such it is considered bad self-care. This paper puts

Bordo's analysis of eating disorders in *Unbearable Weight* in conversation with discourses of self-care, from those described in Foucault's *The Care of the Self* to those propagated by twenty-first century capitalism. I arrive at an understanding of eating disorders, not as failures of self-care, but as consistent with the contradictory ways in which self-care is offered to—or demanded of—women in contemporary society.

Toxic Masculinity and Personal Hygiene

- Willa Barnum, Simmons University

Previous works on toxic masculinity have, with regards to its effects on birth assigned men, have largely focused on birth assigned men's mental and emotional health. However, little attention has been given to the effects of toxic masculinity on birth assigned men's personal hygiene and health. This paper will explore the ways in which toxic masculinity, as both a sociological and cultural phenomenon, effects the well-being of birth assigned men in terms of body image and health, as well as, the ways in which cultural perceptions about masculinity act to create the conditions through which birth assigned men come to have, and are generally expected to have, worse hygiene.

The Co-optation of Self-Care

4:15-5:30

Room 124

Moderator: Marnie Murray

Panelists:

Artwork: 1: "Priceless", 2: "Bound Angle", 3: "Janus"

- Barbara Ayala Rugg Diehl, Brandeis University

Self-care, a simple act of paying attention to and taking care of one's physical and mental state, often comes at a cost too high for those who need it most. A dichotomy exists between the co-opted buzzword and the act of self-preservation. For those living paycheck-to-paycheck or forced to justify their existence, self-care is vital and, when used to promote equity, can revitalize women in a white, able-centric, patriarchal society that otherwise neglects their health needs. BARD's three-painting series delves into the privilege of self-care versus its underlying benefits. She utilizes mixed media throughout the series, both as a way to make her art accessible and as a way to ground the concepts for viewers, putting a lens to real, everyday items and their societal impacts. Thick layered paint and Braille versions of written materials accompany the 3D objects in creating a visceral experience. BARD also sought to feature real women's bodies, exploring the models' own interactions with self-care. Please see page NUMBER for a

description and images of each of the works. The artist is available throughout the conference for guided interaction with the art for blind or low vision attendees.

Changing the Language of Self-Care

- Britt Mahrer, Lesley University

As the national discussion around self-care grows, opinions on the topic become increasingly polarized. Though many argue self-care is a vital part of well-being, there is still a strongly held belief that self-care is an indulgence for the privileged few, a luxury available only to those with time and money. I will begin with a brief review on the psychology of language and diversity. I will then describe how self-care's rise in popularity has affected its language; as the industry has become increasingly lucrative, its focus has shifted towards higher income demographics. This has not resulted in a broadening of the self-care discussion. Instead, it has been appropriated from its originators. With this foundation, I propose that by applying the psychology of language to the self-care discussion, researchers will develop frameworks that more accurately reflect the definition of self-care and reintroduce inclusive language into its dialogue. In addition, I propose specific adjustments to self-care language, explaining how these changes may result in wider accessibility and benefits.

Self-Care: The Continued Production and Protection of White Femininity

- Catherine Ferland, Simmons University

This paper seeks to interrogate the recent re-emergence of self-care discourse as a function of neoliberal postfeminism. Present day "self-care" is a marketized means of both producing an ideal, successful model of femininity and gatekeeping access to that femininity. The result is the formation of ideal neoliberal, postfeminist subjects whose success as subjects in this system depends on their performance of femininity.

Different Modes of Empowerment: Our Roles in Creating Power

4:15-5:30

Room 141

Moderator: Anthony Petro

Panelists:

The Road to Recognition

- Leena Maqsood, University of Massachusetts Boston

The Global Gender Gap Report 2016 ranked Pakistan at the 143rd position (of total 144 countries) on women's economic participation and opportunity. Almost 70 percent of

Pakistan's economy falls in the informal category characterized majorly by female workers with limited to no access to decent wages or social security benefits. This contrast between the marginalized home based workers (HBWs) and their counterparts in the formal sector led the HBWs to accumulate power to fight for their socio-economic and civil rights inclusive of the right to social protection in the form of social security, gratuity and pension as well as health insurance. Subsequent to it, their social activism culminated into the policy formulation at provincial level on April 21, 2017 by the then Provincial Chief Minister of Punjab Mr. Shahbaz Sharif. This academic paper, therefore, explores the impact of HBWs policy on the socio-economic uplift of women HBWs in Pakistan.

Community Psychology and Feminist Perspectives to Girls' Participation in Organized Physical Activity

- Mariajosé Paton, USC – Columbia University

Barriers to pursuing organized physical activity (OPA) in adolescent girls are intrapersonal, interpersonal, and structural. Systemic barriers are based on gender, location/socioeconomic status and race/ethnicity. While previous studies give insight into differences in physical activity, many do not discuss the structural barriers for girls, nor provide specific solutions for interventions. Mariajosé Paton examines contributions from the fields of community psychology and feminist perspectives to provide insight in understanding these barriers. Community psychology approaches include community engagement, mentoring programs, parenting programs and empowerment. Feminist perspectives describe social constructions of gender, girls' perceptions of their bodies and self-efficacy in relation to boys in OPA. Historically, medical literature has used top-down approaches to interventions in girls of color OPA and target weight loss. An integrated feminist and community psychology approach to interventions should address the barriers related to girls' OPA and use bottom-up approaches that are indigenous to the community and culture.

Narratives of Dis-ease by Feminist "Wounded Storytellers": Self-care as an Agent of Culture Shift

- Vassiliki Rapti, Emerson College

This paper explores a variety of literary and visual representations of women's cancer. What does it mean to be a woman living with cancer? How does the concept of self-care generate meaning and hope for a woman affected by cancer? How can it positively affect a patient's self-image and her environment's responses? These questions are examined in some responses to cancer by eight feminist "wounded storytellers": Grazia Deledda; Susan Sontag, Susan Gubar; Audre Londre; Margaret Edson; Jo Spence and Catalina

Florina Florescu. All of them turned cancer into a mirror for reflection and by breaking up their silence, they made a compelling argument for the need of self-care as a precondition for a culture shift and a generator of meaning in their lives. Self-care amidst shared vulnerability then offers a vision where the human being is valued and is able to both receive and create dignity out of pain.

Fighting Back And Demanding More: A Call for Wellbeing in Higher Ed

4:15-5:30

Room 144

Moderator: Michelle Goldberg

Panelists:

Identifying the Invisible: A Confidential Method of Providing Mental Health Awareness and Resources to Formulate an Unspoken (or Spoken) Support System Among University Students

- Alicia Britton, Boston University

Stigma causes many people, particularly those who resemble certain stereotypes, to remain hidden or silent. In the case of mental health, this silence varies in its severity, but persists in its invisibility. The action some universities have taken to address mental health has been formatted within trial studies and via web-based surveys to indirectly confront students who are suffering and rarely include the community of students by whom they are surrounded. In the style of spoken word, I will consider the following: whether a web-based program further feeds into stigmatization; considering the unpredictability of an unstable mind, how accurate and poignant can a one-time trial assessment be? At what length do professors' roles extend outside of the classroom? And how possible is self-care when expenses, versus student health insurance, out-weigh that of prescriptions and psychotherapy, routes that currently encourage controversy and anxiety in concern with stigmatization.

Drawing Her Powers Up From the Deep: Black Women Graduate Students & Self-Care

- Justice Hamilton, Temple University

In addition to the traditional stress that accompanies the rigors of graduate student life, Black women graduate students (BWGS) are frequently subjected to racialized and gendered stressors. Black women enrolled in graduate school face issues of isolation,

spokes-personhood, and belonging. These encounters have precarious mental and physical health effects. This work seeks to investigate how BWGS are utilizing self-care in their navigation the academy. This presentation employs Black women's geographies in addressing factors that impact BWGS abilities to be well; and utilizes methods such as auto ethnography and surveys to investigate BWGS self-care practices.

Redefinition of Identity of Iranian Women Immigrants in the US

- Mahtab Sirdani, Boston University

This essay is an anthropological investigation of the coping strategies of Iranian immigrants in America in the last decade, particularly those women who pursue higher education or professional positions. In line with Michael Jackson's explication of the existential transformation of immigrants, this essay concerns the situations in which the care of the self leads to the redefinition of identities in terms of religion. My interview data shows that Muslim women, who struggle to live under new conditions in the West, confront many problems in their social lives, including bias against Muslims. One of the ways in which these immigrants act rather than being acted upon is to seek care among a community of fellow believers. I argue that the religious traditions and gatherings, from which these displaced people are cut of, are the same things they aspire to when they need security in order to have a new start.

"I Don't Need to be Told Things are Shitty, I know": Queer Self-Care as Radical Resilience and Political Resistance

- Sara Nason, St. Thomas University

In this paper I give an overview of my research on how LGBTQIA+ university students at one university in Eastern Canada conceptualize self care. I investigate how research participants practice self care and to what extent they feel connected to mainstream media portrayals of self care. I argue that the way LGBTQIA+ youth practice self care is in contrast to mainstream notions of self care, in that participant's often focus on "destructive" forms of self care (like self-harm) and embrace the idea of "not being okay." This is in contrast to the media portrayal of self care as self-managing and relying on support networks, since support networks, due to my participant's queer identities, can be quite toxic - such as internet communities or family. Self care for my participants involves both looking towards potential queer futures and positive queer representation while continuously mitigating the stress of having a politicized life.

Presenter Bios

- Ajai Scott, She/Her/Hers
Brandeis University, The Heller School of Social Policy & Management
M.B.A. in Nonprofit Management and MA in Sustainable International Development

Ajai Scott is a dual-degree candidate for an MBA in Nonprofit Management and MA in Sustainable International Development at the Heller School of Social Policy & Management, Brandeis University. Within the last few years, Ajai realized that her life's work is to address the social, racial and economic inequities within the United States. She believes in the power and strength of diverse perspectives and experiences, as well as transparency, collaboration and honesty.

- Alicia Britton, She/Her/Hers
Boston University
M.A. in Ethnomusicology

Alicia Britton is currently enrolled at Boston University for an MA in ethnomusicology. Encouraged by interdisciplinary collaboration, her studies focus on music and neuroscience with global ethnographic work with the mindset of buskers in both urban and rural areas. She is an activist for mental health awareness and is writing a one-woman show that will be presented for literary review in mid-summer 2019.

- Audrey Ryan, She/Her/Hers
Lesley University
Ph.D. in Counseling Psychology
@audreyryanmusic

Audrey Ryan is a PhD candidate in Counseling Psychology and Leadership. Dissertation subject is medical trauma and creating a model of medical traumatic stress outside of the PTSD construct.

- Barbara Ayala Rugg Diehl, She/Her/Hers
Brandeis University, Heller School for Social Policy and Management
M.A. in Sustainable International Development

Barbara Ayala Rugg Diehl is a graduate student at Brandeis University's Heller School for Social Policy and Management, graduating in May 2019 with a Master's Degree in Sustainable International Development. BARD's Thesis consists of work done at her current internship at the Conservation Law Foundation, exploring climate change-induced extreme heat and health in Massachusetts, within an environmental justice lens. As an actor, poet, and artist, she connects audiences to social justice issues in an inclusive and visceral way.

- Brenden O'Donnell, He/Him/His
Brandeis University
Ph.D. in English
@brendad_ixon

Brenden O'Donnell is a PhD candidate in the English department at Brandeis University. His dissertation focuses on the discursive overlaps and conflicts between LGBT literature and addiction recovery. He holds a BA from Duquesne University and a Joint MA in English and Women's and Gender Studies from Brandeis.

- Britt Mahrer, She/Her/Hers
Lesley University
M.A. in Counseling and Psychology

Britt Mahrer is a graduate student at Lesley University in Cambridge, Massachusetts, where she is pursuing an MA in Counseling and Psychology. Before she began her academic studies, Britt explored her own psychology through several modalities, including living as a monk in Thailand, a composer in Boston, a yoga teacher, a founder of an NPO, a bartender, a nutritionist, and an MMA fighter. She currently focuses her studies on self-empowerment, happiness, and narrative.

- Carla R. Rosinski, She/Her/Hers
Lesley University
Ph.D. in Counseling Psychology

Carla R. Rosinski, MA, LMHC is a sex-positive mental health clinician with 20 years of working in community mental health and activism within the LGBTQ community. As a

queer, white, cisgender, sex therapist, she has a particular focus on intersectional feminism, equity, and justice. For the past 8 years, Carla has been primarily serving transgender and non-binary folks, their partners, and their families. She is currently a Ph.D. student at Lesley University in Counseling & Psychology preparing to begin research that explores how we can disrupt normativity and liberate sexuality and gender from a dysfunctional culture. Ultimately, Carla is actively working towards creating space for clinicians to explore how to embrace sex positivity and pleasure in their personal and professional lives.

- Catherine Ferland, She/Her/Hers
Simmons University
M.A. in Gender/Cultural Studies
@Catherine_____

Catherine Ferland is a Masters candidate in Gender/Cultural Studies at Simmons University. Her work focuses on present day performances of femininity, pleasure, and subjectivities of resistance. She, like Oprah, loves bread.

- Chantaneice Kitt
University of Texas - Austin
Ph.D. in African and African Diaspora

Chantaneice Kitt was born and raised in Harlem, NY. Chantaneice received a Master of Arts from the African and African Diaspora Studies program at UT-Austin, where Chantaneice is currently a PhD candidate. Chantaneice's work is an ode to Black flesh, Black queer women, and the hood communities that continue to teach the importance of fugitivity as a mechanism to heal and protect my spiritual being. Chantaneice engages with a wide-range of fields, including Black Feminisms, Critical Race Studies, Visual Culture Studies, (Auto)Ethnography, Performance Studies, and Critical Tattoo Studies in order to elucidate synchronicities between historical and contemporary ideologies of race, class, gender, and sexuality that seek to contain and make deviant both the black body and the tattooed body. Chantaneice's dissertation will explore demands that emerge when a critical black queer feminist lens is deployed to examine the act/process/practice of modern tattooing within a legacy of chattel slavery.

- Charlie Curtis, He/Him/His
University of California, Irvine
Ph.D. in Anthropology

Charlie Curtis is a PhD student in Anthropology at the University of California, Irvine. Charlie's research is based in Iowa and examines cultural logics of safety among queer and feminist communities from the 1960s to the present. Charlie also has a developing interest in connections between anthropology and the arts.

- Dan Moorin, He/Him/His
University of Massachusetts, Boston
M.A. in American Studies

Dan Moorin is a second year student in the M.A. in American Studies program at UMass-Boston. His M.A. project attempts an archival recovery, historical-contextual plotting, and black/queer reading of Essex Hemphill's brief journal, *Nethula Journal of Contemporary Literature* (1979-1982). Dan's reading/research interests include literature, black studies, queer studies, cultural studies, and studies in whiteness and masculinity. Prior to UMass-Boston, Dan worked in K-12 education, primarily as a middle school humanities teacher.

- Delphina Thomas, Diné Tribe, She/Her/Hers
Arizona State University
Ph.D. in Justice Studies

Delphina Thomas is from Indian Wells, Arizona. She earned her Bachelor's degree from Brown University in American Studies, Master's degree in Indigenous Rights and Social Justice in the American Indian Studies Department at Arizona State University, and pursuing her PhD in the Justice Studies Program. Her current research interests include: indigenous feminism, food sovereignty and food justice, activism, social movements, gender studies, education, and visibility and inclusion of Indigenous peoples in higher education.

- Ea Utoft, She/Her/Hers
Northeastern University
Ph.D. in Higher Education Studies (DK) / Sociology (US)
@eautoft

Ea Utoft is enrolled as PhD Fellow at the Danish Centre for Studies in Research and Research Policy, Aarhus University but is currently visiting the Dep. of Anthropology and Sociology at Northeastern as Fulbright Scholar. Her research interests concern gender and equality in knowledge-intensive organisations, incl. universities.

- Elizabeth Handschy, She/Her/Hers
University of Iowa
Ph.D. in Anthropology

Elizabeth Handschy is a cultural anthropology PhD candidate at the University of Iowa. She graduated from Washington University in St. Louis in 2014 with a BA in Anthropology and Women, Gender, and Sexuality Studies with a minor in Public Health. Elizabeth conducts fieldwork in the Northeastern United States and is interested in activism, subjectivity, and social media. Her research focuses on morality and ethics in activist tactics, as well as affective labor in activism.

- Fatima Dainkeh, She/Her/Hers
Boston University School of Public Health
M.P.H. in Maternal and Child Health and Community Assessment, Program Design, Implementation and Evaluation
@FatimaBU8

Fatima Dainkeh currently works at YW Boston as the Racial Justice Senior Coordinator. In this role she works with leaders and members of organizations, schools and the larger community to facilitate dialogues on race, ethnicity, and equity. When she is not in the office, you can find Fatima TA-ing a reproductive justice course at the Boston University School of Public Health, facilitating a workshop around Black Motherhood or sitting on a panel discussing all of the above. A strong believer that all people deserve fair and just opportunities to live their best lives, Fatima uses storytelling, among other tools, to create spaces for people to have dialogue about the impact of oppressive structures, and to think of ways to connect, heal and transform.

- Galen David Bunting, He/Him/His
Northeastern University
Ph.D. in English Literature
@Inratsalley

Galen David Bunting is a first-year doctoral student in English Literature at Northeastern University. He is interested in exploring how masculinity and femininity affect and construct literature and popular culture. He specializes in Modernism and Contemporary works.

- Haley Petersen, They/Them/Theirs
The University of North Carolina at Chapel Hill
M.A. in Religious Studies

Haley Petersen is a graduate student in the Department of Religious Studies at the University of North Carolina, Chapel Hill. Their work focuses on the religious traditions of Japan, especially in relation to folk customs, gender, and bodily performance through ritual. Research interests include gender and transgender issues, drag, and performance theory. Haley's work explores the ways in which these themes are expressed in religious history, literature, folklore and popular culture.

- Jenny Leigh, She/Her/Hers or They/Them/Theirs
Mailman School of Public Health
M.P.H. in Sociomedical Sciences
@hijkleigh

Jenny Leigh has been involved in community-based mental health promotion and violence prevention for almost a decade, engaging in direct service, research, and activism. Drawing upon her training in biomedical science, her work aims to challenge dominant understandings of medicine and health through the lens of social justice. She is a current MPH candidate at the Mailman School of Public Health, where she is completing her thesis on the history of public health involvement in violence prevention. She will enter a Ph.D. program in Sociology this fall, and plans to continue to pursue community-based research that promotes health equity as a doctoral student.

- Julia Chille, She/Her/Hers

Julia Chille is a graduate of Wellesley College with a B.A. in Religious Studies. While at Wellesley, her research focused on expressions of the divine feminine in Christianity and Buddhism - particularly the Virgin Mary and Quan Yin - and how devotion to these figures is often linked to the creation of sacred space and popular religious movements that empower marginalized peoples. She is interested in embodied healing and the uplifting of personal/collective intuition and ways of knowing that lie beyond the mind; at the intersection of body, emotion, and spirit.

- Justice Hamilton, She/Her/Hers or They/Them/Theirs
Temple University
Ph.D. in Africology and African American Studies

Jessica 'Justice' Hamilton is a queer Black womxn creative and a doctoral candidate in Africology and African American Studies at Temple University. Justice's research emphasizes gender, sexuality, memory, self-care and Africana healing technologies. Justice obtained a master's degree in Africana Studies from the University at Albany and bachelor's degree in Africana Studies and History from San Francisco State University.

- Kate Price, She/Her/Hers
University of Massachusetts Boston
Ph.D. in Sociology
@kpadvocacy

Kate Price is a Ph.D. candidate in sociology at the University of Massachusetts Boston (UMB) and a survivor of family-controlled child sex trafficking. She also enjoys teaching Methods of Sociological Research at UMB. Price received her master's degree in Gender and Cultural Studies at Simmons University in 2005. Price has lectured on her research and survivor advocacy at numerous academic conferences, universities, and organizations. She serves on the ECPAT-USA Survivors Council. Price received the 2017 Mariam K. Chamberlain Dissertation Award from the International Centers for Research on Women, as well as an American Association of University Women 2018-2019 Dissertation Fellowship.

- Kathleen Higgins, She/Her/Hers
Harvard Medical School, Massachusetts Institute of Technology
Harvard-MIT MD/PhD Program, Ph.D. in Biology

Kathleen Higgins is a third year MD/PhD student, currently in her first year of the MIT Biology graduate program. As a basic scientist, she studies cancer epigenetics and cancer genetics in Jacqueline Lees' lab at the Koch Institute. She is also a student senior clinician at the Beth Israel Crimson Care Collaborative, and is developing a clinical research project about the link between depression and obesity.

- Kostas Konstantinos, He/Him/His
University of Massachusetts Boston
Ph.D. in Global Inclusion and Social Development

Kostas Koutsioumpas is a PhD candidate in the School for Global Inclusion and Social Development at the University of Massachusetts Boston. He received his BSc in Sport Sciences and Physical Education; an MSc in Sports Therapy and a MA in Human Rights from UMass Boston. He works primarily on sports and physical activity as human rights and their relation to the right to health in the context of both highly volatile and more stable communities.

- Katherine Doerr
The University of Texas at Austin
Ph.D. in Science Education

KT Doerr's research interests are bifurcated, reflecting a dual consciousness as a marginalized scientist-teacher-parent and a Marxist-feminist. Doerr's ethnographic dissertation study of contingent teaching faculty in the physical sciences uses feminist theory to examine power relations in the academy. A parallel line of inquiry interrogates school safety and gun control advocacy; it stems from Doerr's experience as a public school teacher and parent in close proximity to Sandy Hook when 20 first-graders and six educators were massacred in an elementary school.

- Lani Sol, She/Her/Hers or They/Them/Theirs
Missouri State University - Graduated
Masters in Psychology

Lani Sol is a natural intuitive who has been practicing various forms of healing arts for over 25 years. She has a Masters in psychology and a professional certificate in spiritual coaching. She sees wellness as a way of life. Her goal in working with you is to facilitate a life changing & sustainable healing experience.

- Laura Johnson, She/Her/Hers
Northeastern University
Ph.D. in English
@lmerrettej

Laura Johnson is a first-year Ph.D. student studying English at Northeastern University. Her research interests include digital storytelling and narrative practices, disability studies, and queer representation in archives. As a recent transplant from the west coast, she can be found exploring Boston's historic streets in search of the perfect cup of tea and reading spot.

- Lauren Levitt, All Pronouns Accepted
University of Southern California
Ph.D. in Communication

Lauren Levitt holds a BA in Comparative Literature from King's College London and an MA in Media, Culture, and Communication from New York University, and she is currently a PhD candidate in Communication at the University of Southern California, where she is completing a graduate certificate in Gender Studies. Lauren is interested in the relationship between culture and politics, broadly defined, particularly in relation to gender and sexuality. She has published in *Interventions Journal*, the online journal of Columbia University's Graduate Program in Modern Art, and the anthology *Sontag and the Camp Aesthetics: Advancing New Perspectives*, and she has chapters forthcoming in the anthologies *Popular Culture* and *The Civic Imagination: A Casebook* and *Gig Economy: Workers and Media in the Era of Convergence*. For her dissertation project, Lauren is conducting ethnographic research on sex workers' support networks in Los Angeles and New York City.

- Leena Maqsood, She/Her/Hers
University of Massachusetts Boston
Ph.D. in Global Governance & Human Security

Leena Maqsood has a master's degree in Telecommunications, Information Studies & Media from Michigan State University, USA. She has also remained associated as advocacy, communications and outreach professional with some of the UN agencies namely UNDP, FAO and UNOPS where she has worked for thematic areas of: Food security and poverty reduction; strengthening grievance redress mechanisms; pro-poor governance; and women empowerment.

- Mahtab Sirdani, She/Her/Hers
Boston University
Ph.D. in Anthropology

Mahtab Sirdani is a Ph.D. candidate in Anthropology at Boston University. She completed her Master of Theology at Harvard Divinity School where her focus was on the religion, literature, and culture of Muslims. Her current research focuses on Muslims in exile, especially the situation of Iranian Muslim women in America, a minority group that gets little attention in public discussion.

- Mariajosé Paton, She/Her/Hers
University of South Carolina
Ph.D. in Clinical-Community Psychology

Mariajosé is a first-year Clinical-Community Psychology doctoral student pursuing a graduate certificate in Women and Gender Studies at the University of South Carolina Columbia. She graduated from the University of Massachusetts Amherst in 2016 and subsequently studied adolescent gender differences in STEM classroom participation in Los Angeles and treatment adherence in teens and young adults with kidney transplants and spina bifida at the Children's Hospital of Philadelphia. Now working with Dr. Nicole Zarrett, Mariajosé's research interests include gender socialization, gender differences in adolescent physical activity, and the effects of community engagement on underserved youth and families.

- Marnie Murray, She/Her/Hers
Simmons University
M.A. in Gender/Cultural Studies
@marnicusm

Marnie B. Murray is a graduate student at Simmons University studying Gender/Cultural Studies. She studies the relationship between neoliberalism and social movements, specifically the LGBTQ movement. She currently is interested in how activists and theorists can work together to imagine feminist, anti-racist, anti-capitalist, and gender expansive utopias.

- Matisse DuPont, They/Them/Theirs
Simmons University
M.A. in Gender and Cultural Studies

Matisse is a Master's candidate at Simmons University in the Gender and Cultural Studies program. They focus on social issues for transgender, nonbinary, and gender nonconforming individuals, as well as queer and gender theory. They are currently working on the Museum of Fine Arts - Boston's upcoming exhibition on Gender-Bending fashion.

- Nick Solly, She/Her/Hers
Tufts University
Ph.D. in English

Nick Solly graduated with her BA from Queen Mary University of London and is now a graduate student at Tufts. She is interested in representations of illness, disability and mental health in literature. Recently, her work has focused on contemporary women's mental health and sexuality, and theorizing the relationship between the mind and body.

- Nicole Rinier
Brandeis University, The Heller School for Social Policy and Management
Master of Public Policy
@Nicknackole

Nicole Rinier is a Master of Public Policy candidate at The Heller School for Social Policy and Management at Brandeis University. Her work is concentrated in Women,

Gender and Sexuality Studies. Prior to graduate education she worked in various gender-based victim services, such as domestic violence, sexual assault, and human trafficking. In addition to reducing gender-based violence, Nicole aims to use research as a tool to combat oppression and foster empowerment for marginalized communities.

- Phillip Scruggs (aka Wyld Tha Bard), They/Them/Theirs
Arizona State University
Masters in Justice Studies
@wyldchyldbard

Phillip Scruggs was born and raised in Midlothian, Virginia and has been a budding thespian ever since they were three years old. They always had a love for performance art, and was heavily involved in their elementary school theater and music programs. They were fortunate enough to grow up in a household that made sure they learned their history and how their ancestors struggled to give them the life today. As they got older their passion for performance only naturally merged with their passion for sustainable social change, and this is where they find themselves today as a Justice Studies Masters student at ASU who also happens to be a poet and rapper.

- Ray Buckner, They/Them/Theirs
The Ohio State University
M.A. in Women's, Gender and Sexuality Studies
@ray_moishe

Ray Buckner is pursuing their M.A. in Women's, Gender and Sexuality Studies at The Ohio State University. Their current research addresses the intersections of Buddhist philosophy, sexual violence, and queer and feminist theory. Ray is a contributing author at Lion's Roar magazine, where they write on Buddhism, queer and trans embodiment, trauma, and social injustice.

- Resham Sethi
Brandeis University, The Heller School for Social Policy and Management,
Masters in Sustainable International Development

Resham Sethi is working towards strengthening the girls and women in India, to value and believe in themselves, which would help them stand strong against the patriarchal cultural practices that makes them vulnerable. Resham is also working towards

making women of different countries aware of these discriminating cultural practices that are affecting millions of women in India.

- Sara Nason, They/Them/Theirs
St. Thomas University
B.A. in Sociology

Sara Nason is a fourth-year undergraduate student from St. Thomas University. They are Honouring in Sociology as well as Majoring in English with a Concentration in Creative Writing. Sara loves art, poetry, tabletop roleplaying, and puns. They feel most empowered when combining their academic research with social politics and activism.

- Salwa Tareen, She/Her/Hers
Boston University
Ph.D. in Anthropology
@salwa_tareen

Salwa Tareen is a doctoral student in Anthropology at Boston University. Her research focuses on religion, gender, and the politics of care in Muslim South Asia.

- Semente, She/Her/Hers or They/Them/Theirs
The University of Texas at Austin
Ph.D. candidate in African Diaspora Studies

Semente is a visual, movement + performance artist/scholar originally from São Paulo, Brazil. Semente received a B.A from Brandeis, her M.A for UT Austin and is completing her Doctorate at UT Austin. She is also completing her 200 yoga teacher certification.

- Shunan You, She/Her/Hers
Northeastern University
Ph.D. candidate in Sociology
@yddshunan

Shunan's broad interests revolve around gender, work and organizations in the context of globalization. She especially focuses on highly mobile professions and how gender and social networks shape the mobility of these global nomadic workers. She joined the Sociology PhD program of Northeastern University in Fall 2018. Prior to joining Northeastern, she got her MA in Sociology of Education from University College

London, where she researched lived experiences of Chinese women academics, and a BA in English literature from Beijing Language and Culture University.

- Tariana V. Little, She/Her/Hers
Harvard T.H. Chan School of Public Health
Ph.D. in Public Health
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Driven by science, storytelling, and social justice, Tariana V. Little's work embodies what she calls "intentional creativity for social change." Tariana is CEO and co-founder of EmVision Productions, a media agency that helps progressive organizations harness storytelling. She is also a Doctor of Public Health candidate at the Harvard T.H. Chan School of Public Health, where she is founding FooFii, a digital health startup to promote food security. Active in her native Boston, Tariana has served on SPARK Boston (Mayor Walsh's millennial engagement council) and has been recognized as among the most influential young Latino leaders in Massachusetts. Tariana's life mission is to use her public health leadership and diverse global experiences towards expanding life opportunities for under-served populations in Boston and beyond.

- Taylor Burns, They/Them/Theirs
Simmons University
M.A. in Gender and Cultural Studies
@whoviannrd

Taylor Burns has a BA in Women's and Gender Studies from UMass Boston and is working on their MA in Gender and Cultural Studies at Simmons University. In previous research projects they looked at youth violence in the Latin community and the menstrual hygiene movement in the Global South. Their current research interests are queer representation in comic books and graphic novels and in fandom more generally as well as the intersections of self-care and (sexual) trauma survivors.

- Vassiliki Rapti, She/Her/Hers
Emerson College
M.A. in Civic Media: Art and Practice (CMAP)
@vrapti1

Vassiliki Rapti, Ph.D. and 2019 CMAP candidate, Engagement Lab and WLP Department, Emerson College, is the author of several books including ""Ludics in Surrealist Theatre and Beyond"" (Ashgate, 2013) and the forthcoming co-edited

volume ""Ludics: Play, Toys and Performance from Antiquity to the Present"" (Palgrave-MacMillan, 2019). She is co-founder and co-chair of the Ludics Seminar, Mahindra Humanities Center at Harvard University.

- Willa J. Barnum, She/Her/Hers or They/Them/Theirs
Simmons University
M.A. in Gender and Cultural Studies
@WillaJ1994

Willa Barnum has a BA in Philosophy from the University of Southern Maine and is currently working on an MA in Gender and Cultural Studies at Simmons University. Willa is primarily interested in Critical and Queer Theory and is particularly interested in looking at film, television, music and new media as they intersect with topics of gender, sexuality, class, work, and politics.

- Zoey Martin-Lockhart, She/Her/Hers
University of Illinois at Chicago (UIC)
Ph.D. in Anthropology
@ZoeyML

Zoey Martin-Lockhart is a sociocultural anthropology graduate student at the University of Illinois at Chicago. Her research explores queer/lgbtqi+ cybersociality in India and the role of the online-physical world nexus in the iterative formation of communities and subjectivities. Simultaneously, Zoey is interested in the interface of mental health care systems and queer/lgbtqi+ communities in urban India, which was the focus of her 2014-15 Fulbright-Nehru student research scholarship. Hence, her interests lie at the tangled intersection(s) of sociocultural and medical anthropology, feminist and queer theory, disability studies, postcolonial theory, and STS.