

In broad strokes, my research concerns social and political violence. It can be located at the intersection of social and political philosophy, philosophy of law and incarceration, critical phenomenology, and ethics (with specific attention to feminist care ethics and disability ethics). Through critical phenomenology I examine systemic issues of political violence and the way in which this obtains in carceral settings. The themes of justice, ethics, and politics in my work are in dialogue with the history of philosophy, philosophy of law, and intersectional feminist philosophy. I am deeply committed to interdisciplinary engagement and cross-disciplinary work. My research can be gathered into two main camps. The first concerns relational and chronic forms of systemic violence. This was a project begun in my dissertation and now reworked and extended in the manuscript of my first book. The second concerns the social and political aspects of incarceration and is evinced in two forthcoming articles “Carceral and Decarceral Time: A Critical Phenomenology of Prison Temporality” (to be published in *Theory & Event*) and “Who is haunting the Carceral Imaginary: Social Death and Atmospheric Violence in Women’s Prisons” (included in a Special Issue of *PhiloSOPHIA*). The concerns of my carceral research will be the subject of my second book, a critical phenomenology of carceral-induced natal alienation and family separation. First, I will discuss the second project and then the roots of this which can be in the first.

My interest in prison studies stems from work as an advocate, educator, and birth doula at the Philadelphia Women’s Prison from 2009 to 2011, my Post-Doctoral Fellowship in Prison Studies and Public Philosophy, and my current practice as a prison educator through Tulane. This scholarship takes place at the intersection of bioethics, feminist philosophy, public philosophy and carceral studies through the lens of political ethics and critical phenomenology of embodiment. The article on Carceral Time deploys a critical phenomenology to trace the specificities of the experiences of time for those that are incarcerated. On average every year a person is incarcerated, their life is shortened by two years. Often when sentences are meted out as compensation or as proportional punishment, the equation of time to harm is calculated based on a free person’s experience of time. In this work I argue that there can be no possible quantifiable equivalence between carceral time, or the experience of time for the incarcerated person, and criminal harm. The violence that incarceration inflicts on a person’s temporal undergoing is permanent. I therefore conclude that incarceration enacts permanent temporal violence and thus the public has an ethical responsibility to those incarcerated based on this harm. This draws on contemporary critical phenomenology and centers the testimony of those who are incarcerated.

In my work developing a theory of the carceral imaginary I consider the intensification of social death in that who we imagine to be incarcerated often excludes those imprisoned in women’s prison. Being excluded from the tropes of criminal or perpetrator, likewise, excludes these individuals from tropes of redemption and rehabilitation. This erasure of those incarcerated in women’s facilities is striking considering the recent exponential growth of this population. Likewise, carceral practices of sterilization, natal alienation, and family separation continue into the present and are often overwhelmingly enacted against Black, Brown, and Indigenous individuals. The arguments presented in these two articles are centered in my second book on carceral natal alienation.

These interests converged in my first book: *The Chronic Trauma of Systemic Violence: A Critical Phenomenology of Political Harm and Reparative Collective Futurities*. Currently, I am in initial conversations with editors of university presses and editing the manuscript. I anticipate finishing edits on the manuscript at the end of August 2026. In it I advance an account of chronic and relational trauma as

the basis of an ethics and politics. I begin with a genealogical account that tracks the cultural, theoretical, and psychiatric history of trauma. As a psychological diagnostic, trauma emerged through specific socio-political frameworks, which privileges the soldier's experience in the aftermath of war as the paragon of trauma. PTSD is founded on an event-based and linear temporality, and has the wounded, sovereign male subject as its exemplar patient. PTSD has expanded to include other forms of experience and other experiences of subjectivity, but for the most part these forms of inclusion were contingent on a likeness to these originary conceptions. Even with the current renaissance in the discursive and theoretical discussion of trauma, much of these new iterations do not interrogate the subjectivity or temporality at the basis of PTSD. I make the case that these underlying tenets result in a definition of trauma that cannot account for ongoing and long-term traumatic experiences of marginalization and exclusion and experiences of subjectivities that are excluded from sovereignty. In this work I draw on the works of Henri Bergson to formulate an account of the durational and embodied experience of trauma. The conception of trauma I am advancing is more apt for liminal, ordinary, recurrent, and cumulative experiences of trauma, most saliently traumas that are perpetuated through enduring forms of political and social injustices. These intimate and everyday forms of violence are better understood through a Levinasian intersubjective ethics. Durational trauma refigures both how we conceive of repair and enduring, but also the political and ethical responsibilities this entails. If trauma is conceived as chronic or recurrent then we are not afforded the luxury of responding in the wake of it but must find modalities of response that attend to enduring the 'ongoing' now or surviving the future. I analyse the possibilities of reading expiation as reparation rather than atonement. Lastly, I attend to the political possibilities and responsibilities that could respond to this ethical call. I am particularly interested in the long-term trauma of the intersecting identities affected by racism, gender, and settler colonialism. Drawing on contemporary political and social theorists, I show how long-standing forms of injustice and political exclusion cause intergenerational and collective experiences of trauma that are illegible to the psychiatric delineations and nosology of trauma. Failure to recognize these political and collective affective experiences as traumatic, limits our capacity to respond to their harm appropriately. Responses tend to locate these issues in the individual psyche as opposed to the larger socio-political frameworks, which perpetuate these traumas in shared intersubjective experiences. Furthermore, the dependence on linear temporality cannot properly attend to traumas that are futural, chronic, intersubjective, durational, or ongoing. This line of thought begun in my dissertation and is demonstrated in the journal article published in *The Continental Philosophy Review* in 2020.

My research draws on the history of philosophy to critically interrogate concerns of the present, at the intersection of ethics, law, politics, sociality, and embodiment. My research contributes to contemporary theory and serves to further and deepen public philosophical engagement with the pressing issues and questions of our time. In these contexts, philosophy can be transformative not in the sense that it frees individuals to inhabit the world differently, but in that it can provide frameworks to enact novel shared possibilities, new possible worlds, and alternate futurities.