

As a domestic violence scholar and educator, I bring transnational and intersectional feminist perspectives to bear on my understanding of gender, race, nationality and other interlocking systems of privilege and oppression, both within the United States and across national borders. In my view, the racism that is present in this country has roots in European colonial racism and social workers need a critical understanding of transnational realities and national contexts outside the United States to better serve our clients and to advocate for more just domestic and international policy. I see structural inequalities of all kinds as founded on the pillars of 1) oppressive ideas, 2) oppressive (or not deliberately anti-oppressive) policies, and 3) direct coercion and violence. Drawing on postcolonial scholarship, my research and teaching examine legacies of colonial racism and patriarchy on current institutions, knowledge, and policies. I draw on the concept of the borderlands to examine how knowledge and worldviews are creatively negotiated within uneven terrains of power and privilege.

As a white American cisgender daughter, raised in a feminist household and married into a Nepali extended family (in Nepal, I am introduced as a Nepal *bubari*, a daughter-in-law of Nepal), I am a longtime border resident. Like many before us, and against nationalist rhetoric, unequal economic prospects, and immigration policies that would force us to pick a side, my spouse and I seek to preserve a sense of home in two places. We returned to live and work in Pokhara, Nepal for several years after our master's studies. Out of ongoing negotiations of race, gender, nationality, language, and culture, our family is creating our own border culture. As a social work scholar and teacher, I apply the skills learned in these and other borderlands toward the cultivation of relationships and spaces in which dominant knowledges that seek to subsume all others (particularly those based in white and colonial norms) can be critiqued and new knowledges, founded on care, dialogue, and social justice, can take root and grow.

My research, teaching, and service have each addressed interlocking issues of knowledge and power. My research examines domestic violence policy and practice within international development contexts, specifically how development organizations' Western gaze impacts what is known about domestic violence in Nepal, and how Nepali service providers translate between international policy and local practice. As a teacher, I bring anti-racist anti-oppressive authors and resources to bear on classwork and encourage students to consider issues of power and privilege, their own experiences and worldviews, and the strengths and limitations of any given perspective for serving diverse communities. I also recognize and respond to the disproportionate impacts of policy and current events on my students, such as COVID-19, court rulings related to DACA and transgender rights, and racism and police brutality, each of which impacted my students in Spring 2020. As a participant and sponsor to the School of Social Work's Anti-Racist White Allyship Group (ARWAG), I worked with white students to come to terms with what it means to be white in a racist society. A formative act of service and solidarity in my life took place after the 2015 earthquakes in Nepal, when I worked alongside the Nepali Student Association to channel fears for loved ones to raise funds for direct relief of an earthquake affected village. I later drew on reports about earthquake relief, and the experiences of service providers and volunteers involved in these efforts locally, to write a news and views piece about social justice issues at the intersections of international aid policies and gender in earthquake relief in Nepal.