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EDITORIAL

Critical Eating Dis/Order Studies: Madly Questioning Eating Orders

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This Special Issue: "*Critical Eating Dis/Order Studies: Madly Questioning Eating Orders*" is an introduction and invitation into thinking through and with CEDS. What we are calling Critical Eating Dis/Order Studies offers a transdisciplinary space of social action that works to bridge the academic-community divide, is supported by the leadership of Mad and other eating order resisters, and co-builds toward futures where eating orders cease to systemically shape our everyday lives. Knowledges created by those who are labelled as "mentally ill" are routinely debased and silenced inside and outside the academy (Leblanc & Kinsella, 2016) – an ongoing lived reality for those of us who are deemed to be "eating disordered." We are stereotyped as uncredible, untrustworthy, and incapable of making our own decisions or having a valid perspective (Holmes et al., 2021; Lester, 2019; Malson et al., 2011; Schott & Langan, 2015; Schott, Spring & Langan, 2016). These prevalent beliefs are used to silence us while justifying forced compliance in ways that maintain – and make more possible – the systemic abuses of power that are hurting us (Kendall, 2014; Schott, 2022; Schott, 2024; Schott & Langan, 2024). Against the – monocropping – grain, and towards radical change led by eating dis/order communities, we embrace Mad eating dis/order knowledge producers and artistic creators as valid, valuable, *and vital*.

In this Special Issue, we challenge common understandings of "eating disorders," illustrating and disrupting the dominating control of psychiatry in this area. **Eating orders** tell us what/who, when, how, why, and if, we should eat. Eating orders shape who gets access to eat what/who, when, how, why, and if at all. Eating orders weigh us as "better" or "worse" than others. Eating orders measure our value with violent ideas such as "good/right/civil/clean versus bad/wrong/uncivil/dirty" eating. Eating orders appear similarly and differently across people, places, and time periods. Eating orders interact with

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all aspects of everyday life (e.g., gender, race, class). We reject eating orders in all formations. This Special Issue is a collective act of **eating order resistance** toward fulfilling eating accessible to all.

The collection features a wide range of diverse expressions, experiences, and perspectives related to "eating dis/orders" (EDs). Various media, including personal accounts, autoethnographic anecdotes, storytelling, academic analyses, poetry, visual art (multimedia story, short video, mixed textile artwork, mixed media sculpture, diary of written text, and graphics, photographs), literacy narrative, and a social media post form the collection. Through these various media, contributors explore their relationships to EDs, often using and critiquing the language of Diagnostic and Statistical Manual of Mental Disorders (DSM) - defined conditions like bulimia, anorexia and binge eating, and other forms such as picky eating, problem behaviours, avoidant/restrictive food intake disorder (AFRID), misophonia, food aversions, alexithymia, ego-dystonicity, substance use disorder, and co-occurring mental disorders. The collection also explores or discusses how EDs interact with conventional mealtimes, trauma, suicidality, sexual abuse, fat hatred, and neoliberal capitalist colonial demands. The diversity of entry points, engagements, shapes and forms of contributions and contributors challenges the singular, false universality, and rigid conventions of diagnostic reductionism and biomedical authorities of eating dis/orders.

Most contributors approach these themes from personal experience, challenging cultural norms around eating, with a wide range of subject positions, including survivors, artists, activists, scholars, clinicians, and educators. Our contributors are also diversely positioned in relation to body size/shape, madness, gender, race, age, social class, and dis/ability. Cultural and geo-political contexts span across countries, such as South Korea, India, Australia, Scotland, Canada, and the United States of America. Through these multifaceted lenses, the collection moves us beyond "eating disorders" and offers a deep and nuanced exploration of the broader landscape of eating orders and their impacts.

The following offer a taste from each authors' unique contributions to the collective project of critical eating dis/order studies.

Singh demonstrates how he "gained a literacy of [his] mad self" through "the human and empathetic gaze of literature" rather than "through the stifling annals of psychiatric discourse" making him "view [his] madness as not merely a 'disease' in need of a 'cure' but as an ambivalent force that shaped the good, the bad, and the ugly" in him.

Collis identifies that autistic people's food and meal preferences are "automatically pathologized" and he calls for "more radical autistic scholarship, done by autistic people, that starts from the perspective that we are not disordered and in need of ordering."

Collings and Yakas contend that "[r]ecovery from the eating disorder (which involves unrestricted eating and fat acceptance) - is neurodivergence" because "[i]n our fatphobic society, it is just as (if not more) likely that someone will be shamed and pathologized for unrestricted eating and fat acceptance (i.e., recovery) than for restrictive dieting and anti-fatness (i.e., disordered eating)."

Stadynk shows us how although "current iterations of IE [intuitive eating] and IM [intuitive movement] are limited, individualized, and not useful to many marginalized people, their healing and community-building potential should not be abandoned;" and instead offers "a prototype for a radical shift" they name "collective IE/M."

James shows us how the powerlessness and layers of armour experienced in "ED recovery" and "the panic and anxiety that lives beneath the shiny, solid exterior - the anxiety octopus" can be explored and shared through a number of different media from her professional and survivor perspectives.

Egan's poem brings the reader into the lived realities of binging and purging ("Up it rises from the guts of me with my hips hinged forward over Porcelain") while speaking up against psychiatry ("Psychiatry is not like volcanology. I am not determined worthy in my natural state").

Edwards, McGregor, Ivanova, Sun, and Kokko (The Seen But Not Heard - Collective Advocacy Group) offer critiques of "... the system…[that] ... still treats those with lived experience of 'mental illness' or 'madness' as subordinate to the views of 'experts' and medical professionals" and "highlight the notion of 'living well' with an eating disorder, a journey which involves re-building relationships with oneself and others, as well as with the eating disorder itself."

Park "navigates the tangled web of food, guilt, and identity through the lens of [her] lifelong struggle with anorexia and disordered eating," reflecting on experiences of "forced eating," "table noises," "unrelenting parental and societal expectations," and "a simmering anger, perhaps even a desire for revenge—though [she] didn't know against whom."

Elywn's poem uses lyrical phrasing to bring readers into a sensory dimension, inviting them to hear the "sound of macadamias cracking beneath [her] hands" and to feel the "chili crushed in [her] palms to molten rage and swallowed" to express ED as trauma survival and to challenge the violence of treatment processes.

Strauss, Singer, Johnson, and Worthington **"**bring the emerging field of critical eating dis/order studies into conversation with critical autism studies and feminist materialist disability studies." Through stories and art, the collective "surface[s] the ways that eating orders entangle with ableism, neoliberalism and capitalism, and other normativities, and reimagine nourishment of autistic bodyminds."

Strauss presents a multimedia story to reveal "… the social expectations of eating lunch in the cafeteria in high school and how they misfit with the social-sensory space of the cafeteria in ways that only further constrained opportunities for eating."

Singer's mixed technique textile artwork "reflects the alienation from [their] body and its needs …" in relation to alexithymia and the diagnostic label of Avoidant Restrictive Food Intake Disorder (ARFID).

Johnson's mixed media sculpture "encourages us to consider how settler colonialism shapes eating orders …" and demonstrates how Sundance gave them their hunger and sacred connection to their bodymind back.

Worthington includes diary-like entries with digital doodles to tell their story of how "it is really hard to know when to eat, and how much to eat" given daily schedules, labour, finances, and "not [being] able to identify [their] physical sensations … or, at least, [they] have been trained to ignore these feelings …"

Luongo provides a scholarly analysis that draws on their autoethnographic anecdotes to demonstrate how "psychiatry lacks insight into its condition" and how "the pursuit of control through eating rules and rituals does not significantly depart from other forms of meaning-making through which western societies operate."

Schott's poem engages with the messiness of our behind-the-scenes experiences as co-editors by including verbatim and paraphrased excerpts from our conversations, as we reflected on the Special Issue submissions. The poem is an embodiment of CEDS as an evolving, collective movement - we are noticing things, we are recognizing our "slippages," "our awakenings," and how "gathering together makes resistance organizable."

Connections

Challenging the Power of Psychiatry and Expert Voice

There is a connection between submissions as they challenge the power of psychiatry and the "expert" voice while asserting alternative perspectives and personal narratives that illustrate the pitfalls of the psychiatric monopoly. In different ways, authors unpack and challenge the reductionism and dehumanization at the hands of psychiatry's stranglehold. For example, Luongo writes: "I had been reduced to a purely biological organism," and Egan writes: "the doctors look at me as if I am no longer a person, but a thing to perform medicine on." Authors also speak up against the injustice and the violence that is done to them - their critiques go beyond a recognition of the victimization that they have experienced, and they express a strong sense of protest and rebellion against psychiatry's mistreatment.

Recovery

There is a deconstruction of the notion of "recovery" through psychiatric treatment and the idea that recovery is achievable. These dominant discourses, and the practices that accompany them, have hurt more than helped. For example, Kokko et al. challenge "the linear, progressive notion of recovery as a journey from being ill to being "recovered" and James writes: "I have learned that recovery isn't a destination that you can reach, or that you may never return from." Although some authors still have an attachment to the concept of "recovery," others are letting go of the concept and adopting a radical shift or reorientation that becomes focused on resistance and world-building.

Control, Silencing and ED as a Form of Survival

Authors point to how their pain and suffering are invalidated, silenced, and framed as "the eating disorder" when, in fact, they are just trying to survive. Starving, "bingeing," and puking have positive benefits in that they might be better alternatives than what is otherwise available. Starving, "bingeing," and puking for some was a form of control, release, relief, and pleasure in a life in which they were experiencing uncontrollable violence without having any access to other viable options. For example, Elwyn's poetic mediation "explores eating disorder as trauma survival and an embodied language of suffering that has been hidden and silenced," and Singh writes: "As my existence spiralled out of my control, the only semblance of comfort and control I could create was in starving myself." Further, authors also addressed "eating disorders" as a way of surviving eating orders and fat hatred. As Stadnyk writes: "starvation, food and exercise preoccupation, and the pursuit of thinness are survival tactics in a violent world that stops at no end to eradicate fat people and anyone outside of 'normal' (morally and biologically ideal) embodiment."

Starvation and Force-Feeding

Authors, like Stadnyk above, reveal how starvation is systemically supported. Some, like Park and Collis, note how force-feeding is a cultural and therapeutic mandate. Park writes about how she was "...force[d]...to swallow every bite," and Collis cites literature that raises no objections "to forcing a child to eat food that has been spat on the floor" and picked up by their so-called therapist. Although seemingly contradictory, it is now clear to us that these are happening systemically and simultaneously in ways that are mutually supportive. Recognizing this moves us beyond eating disorders and reveals the broader landscape of eating orders that are injuriously severing. The disconnection of "the body" from "the self" discussed by authors is a result of systemic starvation and forced feeding, which we contend mutually supports neoliberal capitalist colonial interests that require false divisions to secure relations of rule.

Dis/Connecting of Body/Self

Authors discuss how they have been systemically taught to ignore hunger cues, aversion cues, feelings, and basic needs, resulting in disconnection from their selves/bodies/minds. For example, Johnson writes: “Since I can remember, I've been rushed and taught to disconnect from my physical body,” and Peppa (from the Kokko et al. Collective) writes: “At some point, it clicked that my body and my mind were disconnected. I struggled with understanding my body's signals and hunger cues because I had suppressed them for such a long time …” Authors also discussed how they reconnected to their selves/bodies/minds and relearned how to honour their basic needs.

Emotion

The authors’ submissions convey myriad emotions, anger and rage being a palpable thread across submissions. For example, Park writes: “I felt a simmering anger, perhaps even a desire for revenge,” and Elwyn writes: “chili crushed in my palms to molten rage and swallowed … I feel, beneath, the slow boiling – water, cayenne, salt.” As we read across these submissions, we noticed shared feelings, which present an opportunity to collectivize our shared anger, and our mad rage, toward eating order revolution. The authors’ contributions validate what we have been feeling individually, and through our co-editing process we have had the privilege of acknowledging these as shared feelings. We are angry, and it makes sense that we are angry.

Authors also express whimsy, play, even joyful presents and futurities, not as antidotes but simultaneously and alongside anger and outrage. We can feel the rhythm of affective collisions and collusions in Singh: “This was a new transgressive knowledge in which the binaries of the world fell apart: happiness and sorrow, life and death, reason and unreason, madness and sanity, and god and devil.” Similarly, James’ closing envisions that “Sandra's story continues, her legacy interwoven with my being, always present, a figure of the past and a potential future, like the shed at the far end of the yard — always there and filled with the promise of a future yet to unfold.” We can also feel the sense of playful promise that ends Egan’s Volcanology with “Here survival is dragging the pillars that make up the house of you and laying them down to live across the road from the volcano.” Authors invite us into complex affective worlds where: promise and peril sit side by side, play teeter totters with fear, and rage holds hands with resistance. These contributions are the antithesis to mono narratives of despair and damage giving way to a (w)reckoning and release from eating dis/orders. As James reminds us: “Hope and despair. Tears and laughter. They all have a place. We all have a place.” These reflections and imaginings are spaces that invite us to embrace and dance with the “both/and.”

Neurodivergence

Authors talk about neurodivergence in relation to EDs with particular attention to one or more of the following: autism, preferences, ideas around proper ways of eating, eating disorders, and rebellion. Authors unpack how these foci intersect with various demands, including things like time, cultural contexts, familial expectations, money, energy, and capacity. Through our engagement with the submissions, it appears to us that eating orders do not allow for eating differences and this explains why there are so many neuro-diverging contributions. For example, in relation to autistics, Collis writes: "That which might be a normal preference in a 'normal' person is automatically pathologized," and James writes: "Preferences are not allowed – this is labelled as the eating disorder." We theorize that those who identify as neurodivergent have a particular capacity to notice, name, and challenge eating orders. Our sense is that those who are not labelled as neurodivergent in the pathologized sense, more often 'follow the flow,' obey societal conventions, and do not question eating orders.

Sensory Complexities

Sensory diversities are referenced across the submissions. For example, Strauss writes: "I often can only tolerate the taste and texture of a certain food for so many bites before my body revolts. Texture. Taste. Overwhelm ... In school, eating where my peers ate was draining, with the noise, the social expectation of eating together, piercing my autistic body/mind like a needle through skin." Collings and Yakas write: "some people can smell colors and taste sounds." How people's eating needs and preferences become pathologized as "eating disordered" must be contested. Recognizing and respecting people's sensory diversities is a necessary ingredient for eating order resistance.

Beyond Body Image and Food

A connection between authors is the assertion that what gets named "eating disorder" is about more than striving toward a thin ideal and/or a preoccupation with food. For example, Singh writes: "Taking these cues from Mad Studies genealogy and praxis, this literacy narrative strives to develop a framework which contains the potential to conceptualize eating habits beyond the hegemony of psychiatric discourses and beauty norms, and situate them in contexts of loneliness, alienation, gender violence, sexuality, and suicide." Luongo writes: "my Mad reading of bulimia as a natural extension of anorexia (as a natural extension of counting, as a natural extension of living with shapes for which there was no treatment) was incommunicable and incoherent." And Park writes: "It's far more than just eating food. Layers of meaning cling to it, almost like cathexis. There's the cumulative, unpaid, and patriarchal labor of my mother…" There is nothing singular about these experiences and analyses. Shifting the gaze to eating orders invites a move toward excess, an ever-expansive horizon of possible connection, contradiction, and catalyst.

Call for Political Action and Politics in Action

Across the submissions, there is both an overt call for political action and evidence of politics-in-action. Through their candid sharing, artistic expressing, and critical analysing, authors resist, interrogate, question, offer alternatives, provide provocations, disrupt, open new ground, and move, calling for things like "rebellion against a world that demands too much" (Park), "radical autistic scholarship" (Collis), and "world-building" (Stadnyk). Stadnyk writes: "I also think of healing as being capacitated to feel more joy and love for oneself, one another, and the world; caring for yourself, others, and the planet; coming together in community as people who have been hurt by systemic violence; naming and processing trauma; abolishing systems of oppression; and building a liveable world," and Schott writes: "Our resistance Starts to taste like the possibility Of eating order revolution. We are our call for political action. Our Special Issue is a collective movement."

Joy and pleasure are also apparent in descriptions of eating and celebrations of reconnections with self/body/mind which we understand as a form of politics in action and abundance. Worthington writes: "I love food, all kinds. For me, cooking and eating are pleasant sensory experiences. The sequence of feeling and picking my groceries at the store (or better yet, the garden), washing the beautiful colours at home and cutting them into satisfying shapes. The trademark smell of each ingredient and how they come into conversation with each other in a recipe… a meal can feel like a masterpiece before you even have the pleasure of eating it," and Singh writes: "A delectable plate of dinner cooked with care by a loved one can be as potent a catalyst for self-realization as a powerful poem."

Intersectional Analysing

Authors are doing intersectional analyses of eating orders by bringing into conversation how these are interrelating and working with other systems of oppression. For example, Stadnyk writes that "Food freedom cannot happen under settler colonial occupation, carceral governance, or global racial capitalism," and Park writes: "The places I can afford to live in are not serene residential neighborhoods but noisy commercial areas devoid of proper grocery stores, save for convenience stores. Living frugally, cooking every meal from fresh ingredients—these ideals feel out of reach." And Worthington writes that recognizing and responding to the need to eat "takes up space in the day, and quickly falls off the priority list when you are trying to make it in this neoliberal, productivity-driven life." Johnson alerts us to the ways that settler colonialism "robbed me of my sacred connection to my body, to food, to water, to enjoy." We really wish we were able to provide more intersectional analyses, and we are excited about future explorations of how critical eating dis/order studies can collaborate with other critical theorizing and community movements.

Our Editorial Processes

There was so much involved in our processes; here we will provide only a few examples. From plain languaging an inclusive call for abstracts, to offering options for peer-review (e.g., internal or external), to orienting to an ethos of appreciative reviewing, to one co-editor writing alongside of a contributor, we disrupted academic conventions of reviewing and editing that are carceral and hierarchical. Having read and 'reviewed' the submissions, we spent time reading through them again. Our written communications to one another about the contributions were academic, artistic, activist, and visceral. So, too, were our written communications with the contributors.

During our meetings, we discussed posing a series of questions to guide this opening article. For example, Nicole asked: "What does reading across and in between this Special Issue reveal about eating orders, eating order resistance, and transformation?" We brainstormed various ways to write the opening article, and ultimately chose to write against conventions for "thick description" (Geertz, 1973), which would have involved detailed summaries of each contribution. Instead, we provided a 'taste' of each contribution and brief examples of how contributions connected with each other. Our considerations were inspired by the diversity of formats across the submissions. Our processes also inspired Nicole to write a poem based on our meetings, and this became the 12th contribution to the Special Issue. We also decided to include one excerpt from one of our recorded/transcribed Zoom meetings to reveal a snapshot of our dialoguing.

When sharing with each other what we noticed, we worked together to explore our experiences of reading the contributions, and interrogated our use of words to describe our experiences, as illustrated in the example below:

***Nicole**: I just think that there's this taste of honesty across all the pieces that sometimes gets sanitized as in a lot of academic writing, like they feel raw, vulnerable, and personal and I think there's something about honesty that's happening.*

***Julia**: I'm with you on the rawness to the vulnerability. But I have difficulty with "honesty." I think around its moral imperative, right? I wonder if we can find a different way of talking about that …. all the adjectives that are coming up are so value-laden.*

***Nicole**: And I guess maybe that's what is bubbling up for me. If we can find a different way of talking about what's going on in this writing that doesn't lean into that kind of value-laden language…*

***Debra**: "Candid."*

***Nicole**: Yeah, "candid," and "raw." "Candid" doesn't have the same sense of morality, right?*

***Debra**: No, it doesn't. Neither does "raw" necessarily.*

***Nicole**: I think this is part of the project of reframing and creating new vocabularies.*

One thing that we as co-editors struggled with was noticing what we called slippages, creeps, tensions, and tethers across contributions. For example, while contributions overwhelmingly reflect an alignment with Mad Studies and Critical Eating Dis/Order Studies (CEDS), there are also disclosures that reflect the lingering investment, at times, in dominant discourses around psychiatric framings of "mental illness" and "recovery." There are also slippages into false binaries, such as individual/community. We do not want to focus on pointing out these "slippages," and we noticed that we, too, produce slippages. This Special Issue, as a collective project, helped us recognize the polyvocal as representative of different entry points; and the contributions as embracing various ways of resisting. What this reinforced was the need for a new language, a CEDS lexicon, which we discussed at length during our meetings.

We noticed that the contributions provided so much material to support the collective project of building a CEDS lexicon. For example, Johnson's "sundance gave me my hunger back" inspired the concept of "reclaiming hunger," which we are suggesting could become a key concept in the CEDS lexicon. Another example is the need for words other than "eating disorder recovery." Reflecting on Collings and Yakas' analysis, which contends that "eating disorder recovery" is a form of "neurodiversity," we wondered about offering the concept of "rejection of/rebellion from eating dis/order neurotypicality"[1] to support our movements away from traditional recovery language and all that is attached. We are excited about the transformative potential of concepts like these, and additional concepts CEDS community members might co-create through being inspired by this Special Issue and beyond. It is important to note that our lexicon-building aspirations are not restricted to written and spoken language - they also include various types of communication, as demonstrated, for example, in the diverse art forms in this Special Issue.

Our analytic process is informing what we hope will become a future article. We noticed how "neurodiverging"[2] appeared in so many connections across the contributions. We felt it was neurodiverging for authors to be candid, emotional, visceral; it was neurodiverging to "recover from an eating disorder;" it was neurodiverging to be connected to your self/body/mind; and it was neurodiverging to go against psychiatric domination and eating

[1]We think this is a helpful concept, and for some, a necessary 'stepping stone' before we can continue moving toward dismantling the Euro Western neuro/brain/mind/cognition centring as the site of knowing and agency that is reified through the binary of neurodivergent/neurotypical.

[2] We want to thank Fiona Cheuk for contributing the concept "neurodiverging" to our CEDS lexicon. When conversing with Nicole, Fiona often describes them as neurodiverging together. Verbing the concept "neurodiversity" unfixes "it" as a static "thing" that exists *in* particular people, and instead appreciates "neurodiverging" as a dynamic and fluid process of becoming that is always in relation, context, and flux.

orders. Through reflecting on the persistence of the individual/collective binary, we noticed that our Special Issue was a neurodiverging collective body of work. Suspending the individual/collective binary, and understanding our Special Issue as neurodiverging, made us think about how traditional bodies of scholarship within academia also could be argued to have a "neurotype." We then moved to diagnose the 'nervous systems' of traditional bodies of scholarship within academia as "neurotypical" - they are NOT candid, NOT emotional, NOT visceral, NOT "recovered," ARE disconnected from selves/bodies/minds and SUPPORT psychiatric domination and eating orders. As Singh reminds us in his article, madness is "linked with non-conformity, rebellion, protest, knowledge, and art" – so, too, is neurodiverging – so, too, is eating order resistance. Therefore, not only do we poke fun at the neurology of traditional academia, we contend that "madness," "neurodiverging," and "eating order resistance" all move with collective pulsing - circulatory systems that are inseparable from our nervous systems - rebelling against conforming/colonizing/monocropping/typicalizing/sane-itizing/singularizing….

We are happy that this first CEDS Special Issue is being housed in the International Mad Studies Journal (IMSJ). We have intentionally chosen IMSJ as the home for our Special Issue because of IMSJ's commitment to providing a forum that includes mad and critical voices that is accessible and inclusive of knowledges and knowers. Our Special Issue shares this ethos and engages people whose path in life has not conformed to a traditional academic career, or who haven't had access to formal higher education, academic spaces, or ways of communicating. Although Mad Studies and CEDS are distinct movements - that can support each other - they are simultaneously inseparable from one another. "Mad studies interrogates the power and authority of the psy disciplines and the constructed nature of normalcy, while also attempting to expand the sociocultural meanings of madness by attending to counter-narratives" (Reid et al., 2019, p. 261). In a similar vein, CEDS interrogates the power and authority of the psy discipline and the constructed nature of normalcy - specifically around eating/body/minds - while expanding the sociocultural meanings of eating dis/orders, attending to, and advancing counter-narratives that unrelentingly question eating orders. As such, Mad and CEDS share a collective pulse against both psychiatric domination and the pathologization of diverging people as 'mentally ill.' Mad Studies has paved the way for CEDS to come into being, and CEDS has also forged space for Mad Studies to grow. Theirs is a very reciprocal relationship. CEDS is, and is not, solely a subsection of Mad Studies - it also has roots/routes in feminist studies, fat studies, disability studies, survivor collectives, and so many other disciplines and communities. We are excited to see how people working across Mad Studies might learn from the contributors of this Special Issue in ways that inform their analyses and activist work with, and beyond, eating orders.

This Special Issue contributes to building futures where eating orders cease to systemically shape our everyday lives. If you want to get involved in CEDS, such as working with us to co-

create our new lexicon, visit our community hub: www.criticaleatingdisorderstudies.ca and/or email us at criticaleatingdisorderstudies@gmail.com. We are energized by where our collective worldbuilding is taking us next!

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