

10:30-10:55 – Presentation and Q&A

Dr. Celia Szelwach, PMP

Cabrini University

Embodied Leadership: Skills for the Fourth Industrial Revolution

According to Schwab (2016), the fourth industrial revolution resulting from digital disruption is evolving at an exponential rather than linear pace as compared to previous ones. As this evolution occurs, it is important to shape this revolution to ensure that it is empowering, life-centered, and not divisive and dehumanizing (Schwab, 2016). This is the work of leadership. To deal with the complex challenges of the 21st century, new ways of knowing and leading will become increasingly important, and new pedagogies adopted to meet the needs of developing embodied leaders. In the fourth industrial revolution, leaders will need to be more agile and human-centric to adapt to a highly volatile, uncertain, complex, and ambiguous (VUCA) world. Ultimately, the challenges of the fourth industrial revolution may create opportunities for leaders to connect more readily with the wisdom of bodily knowledge to facilitate the change and transformation needed to build a sustainable future. The purpose of this presentation is to establish the value of body studies in the area of leadership and leadership development through a brief review of relevant literature on embodiment and applied discussion of how embodied leadership and mindfulness are incorporated into a graduate-level classroom as well as practiced by this researcher in her own lived experiences of teaching and leading.

11:05am-12:15pm – Panel Presentation

Cristian Di Gesto and Giulia Rosa Policardo

University of Florence (Italy)

Department of Health Sciences

Self-images related activity on Instagram and young Italian women's Social Physique Anxiety: The mediating role of Instagram appearance related comparison.

Media influence seems to play an important role on the women body image. With the emergence of Social Networking Sites, such as Instagram, people are afforded with many more opportunities to compare their appearances with the appearance of others. Research shows that women who use Instagram for images-related activities and who engage in appearance-related social comparisons on SNSs are at a higher risk of experiencing body concerns. Among the appearance-related self-presentational concerns, Social Physique Anxiety (SPA) is the tendency to become nervous when others can observe and evaluate one's physique.

The present study aims to analyze, among young Italian women, the role of Instagram use for images-related activities on the SPA. Instagram appearance comparison was taken into account as a mediating variable.

Participants were 300 Italian women (mean-age=22; SD=3.83), who completed a questionnaire aimed at measuring the variables of interest. Descriptive analysis and hierarchical regressions were performed.

Findings show that the media influence predict the SPA. Furthermore, the self-images related activities on Instagram predicts the SPA by Instagram appearance comparison.

These results may be important both for the design of prevention interventions focused on body image concerns and for the promotion of a more aware Instagram use among young women.

Hediye Özkan Aksaray

University Western Languages and Literatures

Colonized Bodies and Minds: Madness in Film Adaptations of Wide Sargasso Sea

Although Jean Rhys's *Wide Sargasso Sea* (1966) is considered as a fundamental text, it has not drawn the attention of filmmakers for almost thirty years. The text was adapted to the cinema in 1993 by John Duigan and in 2006 by Brendan Maher as directors. Both films are superficially classified as "erotic romance" focusing on the sensual pleasure and relationship between Antoinette and Rochester in a tropical setting. However, Duigan portrays Antoinette's traumatic childhood, ambiguous racial and national existence among natives and English, on the island and England, displacement and otherness, and Rochester's betrayal and cruel psychological and physical treatment which deteriorates her sanity, while Maher's adaptation fails to depict the details except the betrayal, as an important factor affecting Antoinette's mental state. Excluding Antoinette's childhood and her mother's story from the screen, Maher invalidates Rhys's desire to present an alternative to Rochester's narration about Bertha in *Jane Eyre*. Thus, Maher falls into the same pitfall with Rochester by neglecting, silencing, and hiding the woman's body and image from the screen. I argue that the film adaptations of *Wide Sargasso Sea* extend the narrative scope of the text by interrogating the colonized bodies, British imperialism, and the concept of "madness" which is constructed rather than inherited. Analyzing the contextual, visual, and thematic differences in both films, this paper examines how going mad is Antoinette's response to her colonized body and repression and how her madness is not a clinical case but a metaphorical reaction to the colonizer's insane world resistant to accept her.

Giulia Rosa Policardo and Cristian Di Gesto

University of Florence (Italy)

Department of Health Sciences

I love you, but... Verbal commentary on physical appearance and its relationship with couple satisfaction, physical appearance comparison and body evaluation.

Verbal commentary on physical appearance are feedback that people receive about their physical appearance. They can be positive or negative and have as content the appearance in general or specific parts of the body. Such comments are relevant in social relationships, especially if they come from significant others such as the partner. Research show that comments influence body evaluation and the tendencies to engage in physical appearance comparisons. Furthermore, verbal commentary on physical appearance also affect the quality of couple relationship.

The present study aims to analyze the role of verbal commentary on couple satisfaction, physical appearance comparison and body evaluation. Participants were 226 Italian men (N=113; mean-age=27 SD=2.72) and women (N=113; mean-age=27 SD=5,84) in a couple relationship, who completed a questionnaire aimed at measuring the variables of interest. Descriptive and regression analysis were performed.

Regressions show that positive and negative comments predict couple satisfaction and body evaluation among both men and women. Negative comments predict physical appearance comparison among men only.

These preliminary results may be important for plan tailored couple counseling interventions about these topics. Moreover, interventions designed to reduce body dissatisfaction in both genders should consider the partner as a relevant source of influence.

2pm-3:15pm – Panel Presentation

Julia Smith

Cabrini University

**The Evolution of BDSM Practices and Stigmatizations
Within Modern America**

BDSM is an acronym used to describe the “taboo” sexual practices of individuals who find pleasure in bondage and discipline, dominance and submission, and sadism and masochism. Although kink sex has been prevalent throughout the world for centuries, it is severely rejected within modern America. A lack of effective and inclusive sexual education, combined with the continued misrepresentation of BDSM relationships in mainstream media, has led to the universal disapproval of this sexual subculture. Those who identify within the community face an onslaught of discrimination from a variety of social sectors, which can be exceedingly detrimental on a micro and macro level. Such consequences can include a scarcity of accessible and unbiased healthcare, as well

as social rejection and the stalled progression of sexual freedom within the United States.

BDSM participants are often the subject of a multitude of social misconceptions. One of the biggest fallacies that is directed towards the kink community is the idea that BDSM glorifies rape culture and gender-based oppression. This falsification is especially emphasized when discussing the role that feminist submissive women play in the continued pervasiveness of patriarchal society. The Feminist Sex Wars led to the development of two opposing schools of thought within the feminist

community: sex-negative and sex-positive. Sex-negative feminists outcast sexually submissive women, while sex-positive feminists fought to bring about freedom of sexual expression to all. These groups are still in effect today and sex-negative feminists continue to play an impactful part in the mistreatment and sexual oppression of the BDSM community, specifically those who identify as submissive women.

Ceonna Morris-Hayes
Cabrini University
BLACK FAT WOMEN ARE ART

With the flourish of Social media art has become more accessible. With the touch of a button anything from Instagram post to the latest fashion ad can be found. Yet somehow, in a world with so much to give, we are given so little. With the rise of social media and the #BodyPositivityMovement, it has become easier to find people with similar body types. However, like most movements, they are often hijacked by a group that society deems more worthy of being noticed. In this instance, the #BodyPositivityMovement was taken by skinny white women in yoga pants and women who are much smaller than the people who the movement was made for. Not seeing bodies like your own in art or media has a way of eating you. It makes you feel like you aren't acceptable or that you shouldn't exist. This feels worse as a fat Black woman, not only are you unable to see yourself in anything due to fat phobia, but also because of racial inequality and colorism. Although, Pro black art exists, there are often heavy undertones of sex or black women carrying things like the world or a child. I want to create something that shows Black fat women being cared for and living their best life without their bodies being policed. I want them to be seen as more than sexual objects or the butt of the joke. Black fat women are art.

Brittany Romano
Cabrini University
Coming Out, but Into What?

Judith Butler, who identifies as a cisgender lesbian woman, explores the idea of coming out of the closet and the assumptions that are associated with an individual once they come out of the closet in her work titled *Imitation and Gender Insubordination*. By having personal experience in coming out, Butler is able to bring forth two major points about being in the closet and coming out. First, she challenges what coming out of the closet mean by questioning the importance of it and why coming out is seen as necessary for individuals who are in the LGBTQ+ community. Second, she discusses that coming out of the closet is a never-ending cycle, meaning that no one is ever completely out of the closet. LGBTQ+ individuals have to come out to every new person they meet, meaning that they don't have the luxury of only having to come out one time. For a presentation, the ideas Judith Butler brings forth in her work would be expanded upon by outlining the history and different levels of coming out, diving deeper into society's expectations for an individual who comes out, and examining how/why coming out is a never-ending cycle. There also will be a focus on how society's expectations for those who aren't cisgender or heterosexual results in LGBTQ+ individuals feeling pressured to figure out their identity and automatically be open about it, which then can lead to some LGBTQ+ people being forced out of the closet before they're fully ready to do so.