2018

GENDER & SEXUALITY IN KANSAS CONFERENCE

FEATURING A KEYNOTE PRESENTATION BY EDUCATOR, SPEAKER, AND AUTHOR DR. KIMBERLY KAY HOANG, UNIVERSITY OF CHICAGO

8:30 A.M.-5:30 P.M.
FRIDAY, MARCH 30
RHATIGAN STUDENT CENTER

OFFICE OF DIVERSITY & INCLUSION

Shocker SOC Club
Wichita State University

WICHITA STATE UNIVERSITY
FAIRMOUNT COLLEGE OF LIBERAL ARTS AND SCIENCES
Elliott School of Communication

WICHITA STATE UNIVERSITY
FAIRMOUNT COLLEGE OF LIBERAL ARTS AND SCIENCES
Department of Sociology

9:00-10:20 am

Breakout option A: Media and Technology

Queering Star Wars: How Generals and Nobodies Shape a Patriarchal Galaxy
   Zachary Parker (Wichita State University)

Star Wars, beyond just a mass-media phenomenon, sets up a system which, at its core, buys into the power of masculinity. Fighter-jockeys, charming scoundrels, and loveless monks win the day, each one subscribing to different portions of masculinity. Poe Dameron's eagerness to fight, Han Solo's seduction of Princess Leia, and the Jedi Order's resistance to amorous relationships all bear similar markings of masculinity and ultimately, within George Lucas' films, success. This triumph always brings these masculine role models into conflict against codified racist and oppressive regimes. Yet, despite this 40-year long love letter to masculinity, Rian Johnson, director of The Last Jedi, created a film whose central conflict, I argue, implies that subscription to traditional masculinity leads to failure, particularly in the face of coded neo-Nazi ideology.

In his critique of toxic masculinity, I explore how Johnson queers the structures of power within the canon by blending boundaries. Similar in form to Gayle Rubin's sex hierarchy, Star Wars' systems of power are based on dichotomies: good/evil, light/dark, chosen/unchosen, which lay the foundations for patriarchal power systems. Johnson, however, queers these pairings, and allows for the emergence of heroes who ascribe to ideas beyond simple, rigid gendered ideas and, by doing so, are able to fight against those who have taken up the mantle of an oppressive regime. Johnson creates change by allowing female characters in his story to fully embody their own spaces of power, like Leia Organa expressing her control as a general of the Resistance, instead of limiting them to their relationships with men, and in doing so, allows them to exert their own power on those around them. I explore, then, how male characters in The Last Jedi can only succeed with the presence of fully-realized female characters, who already know how to win, and how this radical shift in gender politics queers the way systems of power work, particularly in the saga's cultural context.

Just the Way She Was Programmed: The Gendering of Narrow Artificial Intelligence
   Derek Wilson (Wichita State University)

The possibilities of life-changing breakthroughs are limitless for the human race when discussing artificial intelligence (AI). Every day the human race comes closer and closer to the full utilization of AI thanks to pioneering researchers like Elon Musk, Ben Goertzel, and Ray Kurzweil. One common theme that we can see among narrow AI is that most in the market have a female, or feminine voice. Many of these models come with an alternative male, or masculine voice if the user desires so, but the default and common choice is that of the feminine voice. This paper begins by exploring the misconceptions of AI in their current state; defining the differences between strong AI and narrow AI. The paper then moves on to explore psychological and sociological explanations as to why consumers may prefer a feminine voice over a masculine voice when interacting with their in-home assistant. Possible theories range from the comfort given by a feminine voice to considering the original source production.

Cinéma Vérité and "Laguna Beach": Femininity and Aesthetics in Documentary Video
A.P. Vague (Wichita State University)

This project explores the art historical precedents for a gendered understanding of aesthetics. The changing visual conventions throughout the history of cinema have often addressed the concepts of honesty, truth, and reality in filmic media. My presentation argues that the reality drama "Laguna Beach" approached this question in a novel way during its initial run, in part by centering women's experiences and narratives.

The notion that aesthetics have gendered stylistic tendencies has a long history within the arts; ancient sculpture and architecture serve as early examples of this thinking, as do many art forms throughout the Renaissance. With this research I trace the various ways that visual elements have been considered feminine, and suggest that "Laguna Beach" was an aesthetic and narratological breakthrough in the context of observational cinema.

"Laguna Beach" presents a surprisingly rich philosophical perspective of truth in narrative. The video from this production now serves as both an historical document of style (i.e. fashion, music, and interior design) and a project about beauty in itself: it presents the everyday with a florid sense of composition. As the production utilized specific conventions that were unusual in reality television of the time, a complex argument regarding the priorities of believability emerges from the show's story arcs. This position has the potential to revise what might be considered feminine aesthetics, and deserves to be considered art historically relevant.

Fuente Ovejuna: Imagining the Power of Solidarity
>   *Margaret Ault-Duell (Wichita State University)*

There is much debate about the significance of Lope de Vega's play, Fuente Ovejuna, written during the Spanish Golden Age. Is it a subversive anti-hierarchical critique or a moral text supporting the monarchy? These questions are relevant beyond the Golden Age Spanish society, because the impact of Fuente Ovejuna has reached a global level across multiple centuries. The play has been popular in various historical contexts of resistance to tyranny in Europe and Latin America, used to generate a sense of unity or amplify social critiques. Examining adaptations of the play in Pinochet Chile, the Spanish Civil War, and the femicide crisis of the Mexico-U.S. borderlands reveals how distinct communities have interpreted and utilized the play during moments of conflict between institutional power and the people's power.

Fuente Ovejuna is fundamentally a story of an oppressed and exploited community resisting tyranny and reclaiming its collective power. Some scholars argue that the play exhibits a collective protagonist, due to the townspeople's refusal to betray each other. In contrast, I argue that the story highlights solidarity as a strategy for affecting change. The characters do not lose their individual choices or identities to a collective identity, but rather they collaborate in actions, decisions, and consequences that ultimately amplify their shared power. In this way, Fuente Ovejuna reflects a modern intersectional feminist analysis of shared leadership. This is not the story of a glorified hero who saves vulnerable people; it is the story of a community that unites to defend itself, in which those most deeply harmed by the tyrants, the women, are the central actors in the struggle to overthrow their oppressor. The adaptations of the play demonstrate the power of art and literature as tools of social change.

Carmen de Burgosa's Feminist Art Museum in the Avant-Garde Novel La mujer fantástica (The Fantastic Woman)
>   *Rebecca Bender (Kansas State University)*

Spanish author Carmen de Burgos's 1924 novel La mujer fantástica portrays a perpetually dissatisfied, self-proclaimed fantástica female protagonist who travels throughout Europe in search of love, fame, and eternal youth. As a literary text, it is a curious fusion of traditional narrative strategies and innovative avant-garde features. Namely, Burgos's somewhat elitist evocation of royal portraiture and sculpture in several ekphrastic moments serves to either equate with or distinguish her supposedly frivolous, narcissistic female protagonist from the most esteemed canonical representations of women in European art. After first defining ekphrasis and the parameters of the Spanish Avant-garde, my presentation will then highlight several allusive ekphrases that appear throughout La mujer fantástica, noting those particularly relevant to female fashion and the practice of le toilette (make-up, clothing choice, hairstyle, and accessories). In the end, I reference Burgos's own defense of fashion as a female art form (in The Art of Being a Woman) as a way of supporting my claim that, with such frequent allusions to painting, portraiture, and sculpture in this novel, Burgos creates a bona fide feminist art museum in narrative form.

El estatus de las mujeres contemporañeas de España (The Status of Contemporary Women in Spain)

Emily Roets, Co-presenters: Katelyn Marshall, Allison Bailey, Mabel Gomez de Moscoso, Dr. Enrique Navarro (Wichita State University)

Spain has traditionally been conservative in terms of its politics, religion, and culture; however, Spanish women have actively challenged their traditional roles in these aspects of Spanish society for centuries. This multimedia online project presents highlights of the feminist movement in Spain through the 20th century to the modern day with an emphasis on the period after the death of Francisco Franco in 1975. The women who have motivated changes in the social conventions of Spanish culture come from a variety of backgrounds and careers, ranging from teachers to mothers, athletes, activists, actresses, politicians, and more. These women have fought for basic rights and opportunities equal to those of men, including increased equality in pay and treatment in the workforce, reproductive rights and access to birth control, as well as the legal right to vote and serve in positions of power in the government and army. Although great advances in the legal and cultural lives of Spanish women have been made in these aspects, women are still protesting and advocating for the true equality and rights that their predecessors have sought for centuries.

Session 2
10:30-11:45

Breakout option A: Masculinities

Rethinking School Shooters: Queer Futures, Gay Panic, and the Right to Victimization
    Rachel Levitt (Kansas State University)

In this study, I read three school shooter cases against each other to reveal the underlying logics and anxieties that allow those who engage in murderous violence to be rendered intelligible as bullied subjects. Drawing on the cases of Eric Hainstock, Eric Houston, and Brandon McInerney, I argue that the intelligibility of the school shooter's victimization is premised on a racialized gender and sexual logic of "gay panic." This version of gay panic differs from psychological versions (which assume a gay subject that is provoked to violence when titillating feelings are sparked by a same-sex advance); it also differs from the legal defense versions (which assume a straight subject, emasculated, offended, and provoked to violence by a gay advance); and, it differs from much of the bullying literature (which assumes a straight subject denied access to white-hetero privileges). What the cases of Eric Hainstock, Eric Houston, and Brandon McInerney reveal is the bullied school shooter formation relies on a white-hetero woundedness routed through an adversarial relationship to racialized queerness that ultimately relies on a white straight subject to render the wounds of homophobia culturally intelligible, while simultaneously employing but denying racialized heterosexuality's role in these shootings. Together these cases point to racialized gender, sexuality, and (dis)ability as mutually constituting processes of differential valuation that afford subjects the right to recognition of their victimization by naturalizing same-sex desire and gender transgression as inherently violating, queer of color existence as disposable, and white male heterosexuality, the most venerated and at times only viable future.

Tracking the Pumps and Filters that Maintain the School-to-Prison Pipeline
    Emily Polston (Kansas State University)

Using Missouri as a case study, I chart some of the mechanisms that funnel students from schools to prisons. I draw on census data, news reports, school board policies and meetings, school websites, radio reports, demographic data, and other sources that paint a picture of how student's futures are differentially managed as well as engage in comparative racialization as a method. This project asks how has the issue of equal access to stable, accredited, public education impacted the Missouri community? How does state violence contribute to the infrastructure of the school-to-prison pipeline? What specific mechanisms pump some through the pipeline, while others are filtered out? This work fills a gap in current research on two horizons. First it intervenes in the lack of analysis in abolition studies that looks in-depth at the technologies used across a single state against students from preschool to college. Second, it works to show that often ignored states are testing grounds for increasingly reactionary policies that are used as blueprints for federal legislation, thus making this study on Missouri have national significance. Together, these interventions offer an understanding of the school-to-prison pipeline that will help us more effectively organize for structural change and work against worse federal normalization of pipeline practices such as racialized differential expulsion rates, militarization of schools, predictive prison constructions, resource scarcities leading to the elimination of after school programs, etc.

The Functionality and Consequences of Female Masculinity

Rayvin White (Kansas State University)

This paper seeks to describe the nature of female masculinity and its functionality in queer women spaces. Examples of queer women in hip-hop, and lesbian/gender queer relationships the role masculinity plays can be very pertinent. I am choosing to explore whether or not masculinity in woman can translate to internalized misogyny, and the effects that internalized misogyny can have on relationships and interactions with others. Women are seen as one of the oldest marginalized groups in our society. This marginalization increases when we talk about groups of queer women. It can be increasingly hindering when facing daily obstacles from members of your own marginalized group. The concept of female masculinity is something that is considered aloof by many. Queer women that typically identify as more masculine and present themselves as such seem to face a different level of in group scrutiny. Addressing the importance of masculinity for women that identify as non-binary, studs, dykes etc. Most early research on female masculinity includes research from Freud which attributes female masculinity to psychological imbalance in personality which only vilifies the existence and troubles they may face. The consequences can result in the toxification of this masculinity and intern can develop into interrelational abuse, internalized misogyny, feelings of displacement, and so on.

Barriers to Quality Healthcare Experienced by the LGBTQ Community: A Critical Review of the Literature
> *Darcy Sullivan (University of Kansas)*

The Flexner Report, published in 1910, called attention to the need for more rigorous medical education requirements. Before the Flexner report, healthcare was largely unregulated. Findings from the report pushed for the use of the biomedical model of medical education, in an attempt to make healthcare more uniform. Although healthcare has been reformed since the Flexner Report, issues still remain; marginalized populations, such as lesbian, gay, bisexual, transgender, and queer individuals (LGBTQ), still experience inequalities in healthcare quality. While healthcare providers recognize a need to ensure quality healthcare for patients, medical professionals do not widely agree on how to reach this target. It is important to study LGBTQ barriers to quality healthcare because such barriers effect this population's general health and quality of life.

This paper aims to investigate barriers to obtaining quality healthcare. The current body of literature regrading quality healthcare access was critically reviewed, using sexual minority status as a case study. Through reviewing literature, I answer the following question: What barriers to obtaining quality healthcare are faced by persons who identify on the LGBTQ spectrum? This review begins by discussing barriers from patients' perspectives and moves to an examination of barriers to providing care to LGBTQ patients faced by physicians. Next, I discuss literature on physician training and other programs that facilitate quality healthcare. My review identifies barriers to quality healthcare faced by the LGBTQ community from patients' perspectives and physicians' perspective. Patient barriers include anticipated and experienced stigma and inadequate physician cultural competence. Physician barriers to providing quality healthcare include personal attitudes and educational disparities.

Organizational and Ecological Efforts to Address Gender and Sexual Minority Health Disparities and Inclusivity Within the Healthcare and Mental Healthcare Delivery System
> *Deborah Ojeda-Leitner (Wichita State University)*

According to the Health Equity Index (Human Rights, 2016), only 3 hospitals in Kansas were determined as leaders for health care equity. All 4 facilities are located in the north area of Kansas, closer to Kansas City. These hospitals are two and a half hours away from the city of Wichita. This recent index has motivated the LGBT Center of Wichita and the LGBT Health Coalition to ensure that other healthcare facilities are determined as healthcare equity leaders; however, it has been difficult to create broader positive changes that ensure safe spaces for LGBT patients in Wichita. In a collaborative effort with the Wichita LGBT Health Coalition, Human Rights Campaign, George Washington University, and Wichita State University, this dissertation will consist of interviews with medical students and physician assistant (n= 8-12) and medical administrators (n= 8-12) to identify what barriers exist for healthcare facilities in the Wichita area to become health equity leaders. In addition, interviews will be conducted with sexual minority women (n= 8-12) and gender minorities (n= 8-12) to gain insight into their experiences in healthcare within Wichita. This dissertation will use an iterative analysis; meaning that the research team will alternate between finding emerging themes of the data similarly to grounded theory (Glaser & Strauss, 1967), but in

addition, using the etic of existing theories (Srivastava & Hopwood, 2009). In this case, we will use the minority stress model (Meyer, 1995) and the ecological model (Eliason, & Fogel, 2015) for the interviews with gender minorities and sexual minority women and the cultural competence model (Betancourt, Green, & Carrillo, 2002) for the interviews with administrators and students. The aim of this project is to develop a report that would benefit other facilities in Kansas, the Human Rights Campaign and Wichita LGBT Health Coalition. In addition, the hope is to gain two more leaders for health equity in the state of Kansas.

Biological Sex Variation and Transgender Identities
Sam Sharpe (Kansas State University)

Transphobia at the personal, political, and policy level is often justified by the argument that biological sex exists as a provable and discrete binary. Accordingly, all non-cisgender identities are dismissed as invalid and in violation of physical and scientific truths. Such claims are rooted in historical misconstructions of physical sex differentiation as justification for prejudicial hierarchies of humanity. Mainstream media and popular science publications also re-enforce oversimplified understandings of the inherent variation in sexually dimorphic traits, both in humans and across eukaryotic phylogenies, contributing to these stigmatizing misconceptions. My research brings together principles of evolutionary biology, human development, and gender studies scholarship to develop a holistic and accessible model of biological sex, gender, and self-identification. This work is also informed by best practices for trans and queer inclusive teaching and language. In this presentation, I will provide an overview of the inherent complexity of biological sex, including the role of gametes, chromosomal variation, and sex differentiation during development. I will discuss how the medicalized shame and secrecy around intersex bodies creates a false perception of biological sex as fully and unambiguously dimorphic. My presentation will conclude with a discussion of the implications for understanding gender identity in light of the natural variation in biological sex, and suggestions for how to combat misinformation about biology and transgender identities with an accessible and inclusive scientific understanding.

Session 2: *Breakout option* 3   **Workshop**   **10:30-11:45am**

Clearing Paths for LGBTQIA Identities with Middle Grades Queer Literature
  Katherine Mason Cramer (Wichita State University)

Today's lesbian, gay, bisexual, transgender, questioning, intersex, asexual, and agender (LGBTQIA) individuals aren't waiting until high school or college to come out. Across the nation, young people are choosing to embody their true and full identities earlier and earlier, despite the fact that for many gay youth, middle school is more survival than learning (Denizet-Lewis, 2017). According to the Gay, Lesbian, Straight Educator Network (GLSEN) 2015 National School Climate Survey, LGBTQ students in middle schools face more hostile climates than LGBTQ students in high schools (Kosciw, Greytak, Giga, Villenas, & Danischewski, 2016, p. 97). This is a health and safety issue, and middle level educators must provide students access to quality middle grades queer literature that speaks to their experiences.

Alex Gino, author of the award-winning George, which tells the story of a 10-year-old transgender girl, makes a compelling argument regarding the age-appropriateness of such literature: There is no age at which it is inappropriate to appreciate people for who they are. And there's no age before we know ourselves (Gino, 2015). Gino notes that queer literature is worthwhile for all readers regardless of their age: It is, in fact, critical for people of all ages to see a range of potentials to help them steer themselves in their own direction. As Gino further argues that adults in a child's life have a big choice in whether to provide tools to support kids in exploring and naming who they are, or whether to hide their road from them, and make it so much harder for them to clear the paths later (Gino, 2015).

This workshop intends to help attendees realize Gino's call to action and will include the following elements:

1. A rationale for the inclusion of middle grades queer literature in middle school libraries and curriculums
2. Exploration (including illustrative excerpts) of various queer-themed middle grades novels, as well as an annotated bibliography
3. An analysis of several books using frameworks developed by Cart & Jenkins (2006) and Blackburn, Clark, & Nemeth (2015)
4. Opportunities throughout the session for attendees to respond to and critique the texts and engage in dialogue

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11:45-12:45 pm: **Lunch Break**

Session 3
1:00-2:15 pm

Breakout option A: LGBTQ Health and Well-Being

"I never felt like I was enough": Conversations of Concerns with Mental Health Among Queer Individuals in the Flint Hills Region of Kansas

> *Jakki Forester (Kansas State University)*

This presentation aims to create a space to discuss how queer, college-aged individuals in the Midwest communicate concerns and engagement with mental health through body art/non-surgical body modifications through finding ways to increase access and quality of mental health services. As members of the queer community, we experience a lot of adversity; we become resilient after persevering through or learning to cope with those experiences. Body art/non-surgical body modifications are a road map to the traumas we have experienced; the scars show our resilience. Body art/non-surgical body modifications are defined as tattoos, piercings, scarification, and branding. Those who assist with this research vary in ages (from 18-47), marginalized sexualities (gay, lesbian, bisexual, and pansexual) and gender identities (transgender, gender non-binary, agender, and gender queer), and racial identities/ethnicities (white, Black, Hispanic, Native/indigenous, and mixed race/ethnicities). The connections with concerns of mental health also range from depression, anxiety, bipolar disorder, and suicidality. Listening to their narratives through conversational interviews and taking photographs of their body art/non-surgical body modifications, the themes that surfaced were two-fold: 1. Memorialization of loss; and 2. embodied experiences with mental health, such as self-harm and/or self-mutilation. The implications of this research begin a conversation about mental health among queer, college-aged students in the Midwest. This presentation will show the importance of having access to quality mental health practitioners and queer-specific mental health services.

Community Support Within Diverse Community Contexts for Sexual and Gender Minority Youth

> *Megan Paceley, Co-presenters: Jessica N. Fish, Aaron Conrad, Nikolaus Schuetz (University of Kansas)*

This study, grounded in minority stress theory (Meyer, 2005) and ecological systems theory (Bronfenbrenner, 1979), explores the relationship between the availability and utilization of resources for sexual and gender minority (SGM) youth and their community contexts. A mixed methods approach, utilizing an online survey (n=208) and in-depth interviews (n=34) was utilized. The survey measured community context as county size and perceived community climate. Access to and utilization of SGM community resources was measured using the Involvement in Gay-Related Activities index (Rosario, et al., 2001), which includes a list of 15 SGM or SGM-supportive organizations within a community (e.g. GSA, SGM community center, HIV/AIDS organization, etc.). Interviews (n=34) were conducted to explore SGM youths' experiences within their communities and SGM resources in more detail. Survey data were analyzed using bivariate and regression analyses. Interview data were analyzed using grounded theory methodology.

Results indicated that availability of SGM resources were related to community size and climate. Participants in nonmetropolitan or hostile communities reported fewer overall SGM resources. There were no significant findings for utilization by size or climate. Results indicated GSAs were more available in large metropolitan and supportive climates; they were utilized more in supportive climates. SGM community centers were more available in small metropolitan communities, but less available in nonmetropolitan communities. There were no significant differences in utilization of SGM community centers by size or climate. Qualitative findings provide a contextual picture of the relationship between community context and SGM resources. Participants indicated the size of their community impacted their ability to participate in SGM community centers because of transportation issues, conflict within the small local SGM community, and lack of interest in available programs. Climate impacted their ability to engage with GSAs and community centers because they feared being outed and facing negative reactions.

Queer Eradication: The Paraguayan LGBT Manual and the Prohibition of Addressing Gender Ideology and Discrimination Against the LGBT Community
> *Lucia Duarte (Kansas State University)*

The Paraguayan organization Somos Gay released the Paraguayan LGBT manual with the goal of generating fair treatment with the LGBT community, by explaining concepts and vocabulary that can be useful to address prejudice against them. The manual was presented to the Department of Education so it could be implemented in public high schools as part of the curriculum. Nevertheless, the implementation of the manual and any form of conversation regarding gender ideology was not only rejected but also prohibited, based on the belief that it presented a threat to the nuclear family. The scholar Sarah Villagra states that we can only dream of a reality where individuals from the LGBT community are treated fairly, since in recent years there has been several rallies against LGBT individuals. Additionally, articles on LGBT discrimination focused on South America, fail to address the circumstances that Paraguay had faced throughout its history, by only presenting a focus on major countries such as Brazil and Argentina. My paper addresses this issue by focusing on the Paraguayan LGBT Manual and the fight against discrimination towards the Paraguayan LGBT community, by analyzing it from a feminist perspective and by using an intersectional approach to understand the structural conditions of possibility that underwrite forms of oppression towards the LGBT community, like Catholicism and colonialism. My goal is to call for social justice, and to end the way LGBT individuals in Paraguay are being targeted and discriminated against, and to promote the approval of the Paraguayan LGBT Manual. In conclusion, this paper, by closely examining the rejection of the Paraguayan LGBT manual, sheds new light on the indifference, violence and discrimination that the LGBT community faces, and promotes the use of tools for educating the newer generations on gender ideology and LGBT rights.

Native American Women: Searching for Representation Amid Cultural Appropriation and Sexual Objectification on Social Media
Jamie Wooley-Snider (Wichita State University)

Contemporary views and definitions about what constitutes a Native American woman are elusive. Websites like Pinterest, Facebook, and Google allow users to search using the criteria Native American women, but what criteria authenticates the results as being representative of the lives and experiences of Native American women? This content analysis examines the first 20 search results for Native American women using Google, Facebook, and Pinterest to code for thematic consistencies and clusters. Emergent themes of cultural appropriation, sexual objectification, and modern invisibility are discussed, as well as the implications of these stereotypes on the public perception of Indigenous women.

White Feminism, Intersectional Feminism and Children's Literature
Angela Hubler (Kansas State University)

The election of Donald Trump election has energized feminism, as exemplified by the Women's March held on his first day in office. This resurgent feminism is, however, contested: many women of color express a sense of betrayal: why did it take Trump's election for white women to realize the need to organize for justice? This critique of white feminism is expressed in Angie Thomas' bestselling young adult novel *The Hate U Give*, which was inspired by the Movement for Black Lives. The black protagonist, Starr, is struck by the contrast between the feminist rage of her white friend Haley which motivates her to demonstrate the athletic ability of girls, in comparison to her disinterest in the racist murder of black teens. The failure of feminism to address race critiqued by Thomas is reflected in a number of explicitly feminist works of children's literature recently published. While many of these titles depict women of color; like the *Little Feminist* board books, Chelsea Clinton's *She Persisted*, and Loren Bratz's *Feminist Baby*; the majority are vulnerable to Norma Alarcon's critique of the Anglo-feminist appropriation of women of color feminisms: difference is negated by subsuming women of color into the unitary category of woman/women (291). Fortunately, Kate Schatz's *Rad Women A-Z* and *Rad Women Worldwide* offer young readers a different kind of feminism, an intersectional one that reflects the interrelationship of struggles against oppression based upon race, class, sexuality, colonialism and ability with those against limitations based on gender.

Content Analysis of Magazines for Young Girls
Casie Spangler (Kansas State University)

Every day, numerous media outlets impart their Eurocentric beauty standards, gendered roles and behaviors, and heteronormative sexuality to young girls who look to those outlets for advice and guidance. While many scholars have conducted research on how media affects the ways young girls perceive themselves, there is very little research that engages in an intersectional analysis in order to address whether or not these media outlets are inclusive of our diverse population. This paper employs a feminist deconstruction of a content analysis of six different magazines whose content is

directed at girls from ages nine to 16. It will also include my analysis of the following magazines: Teen Bo$$, Girls' Life, American Girl, Girls' World, Tiger Beat, and Seventeen. My analysis will be conducted within an intersectional framework to determine if the magazines I have chosen are representative of the myriad of races, ethnicities, abilities, body types, sexualities, and gender identities occupied by members of their audiences. A cursory glance at the covers of magazines for young girls reveals a centering of white girls and shows a prominent focus on boys, beauty, and fashion. I will then work to deconstruct how these magazines have tangible effects in and on the lives of young girls. The negligence of feminist scholars to (1) expose the ways in which these magazines focus on white, cisgender, thin, able-bodied, heterosexual girls and (2) adopt an intersectional framework must end. This research is vital to understanding the messages communicated to young girls who possess diverse and intersecting identities by the magazines and how those messages play out on the bodies and in lives of their readers.

| Session 3 *Breakout option 3* | Workshop | **1:00-2:15 pm** |

Preventing Sexual Violence on College Campuses
Tessa Graf, Co-Presenters: Ana Lima, Jacie Harris, Delanie Atteberry, Caleb Hallauer, Jericho Hockett, Ph.D. (Washburn University)

Based on national data, we know that one in five college women will experience attempted or completed sexual assault, yet only five percent of rape victims report to law enforcement (Black et al., 2010; Fisher et al., 2000; Krebs et al., 2009). Many of our own campuses also collect victimization data. Some collected at the author's university showed that 32% of 139 students reported perpetrating sexual coercion and 20% reported experiencing it (Moss, 2014). Sexual violence on college campuses is a major concern for students and administrators, as evidenced by legislated (e.g., Title IX, the Clery Act, the Campus SaVE Act) guidelines for sexual violence responses and prevention in higher education, as well as universities' nationwide responses (e.g., Jozkowski & Peterson, 2013). Despite its prevalence (also see National Sexual Violence Resource Center, 2015), 91% of colleges reported zero incidents of rape in 2014 (Becker, 2015). In this workshop, we will review the literature on sexual violence prevalence; gaps in reporting, training and education; supporting survivors; and best practices for how universities can protect students from sexual violence. We will then facilitate participants' identification of barriers and resources on their campuses, and consider some options for prevention training and bystander intervention materials.

Session 4

2:30-3:45 pm

Breakout option A: Gender & Sexuality on College Campuses

Perceptions of Acceptance Among LGBT College Students Involved in Intramural and Recreational Sports
Christin Fuston (Wichita State University)

Societal attitudes toward the Lesbian, Gay, Bisexual, and Transgender (LGBT) community have gradually improved in the United States, evidenced by LGBT individuals being granted more rights, such as the legalization of same-sex marriage in 2015. However, prejudice still exists against members of the LGBT community, not only affecting home, work, and family lives, but also extracurricular activities such as recreational sports. The aim of this research was to explore LGBT athletes' perceptions of acceptance in collegiate recreational sports. This study included three semi-structured interviews with students who had participated in recreational sports at the collegiate level. The presentation will discuss findings related to how the athlete's LGBT identity has been affected by their experience as part of an athletic team. Results suggest that although teammates and coaches are perceived as being accepting, occasional homophobic slurs from opponents are not uncommon. Findings show there may be potential room for growth in the acceptance of LGBT athletes within the collegiate sporting community, particularly in lessening the experience of receiving homophobic slurs from athletic competitors.

Individuals Insurance Policies for Avoiding Sex: Exploring a Conceptual Framework
Alli Smith & Charlene L. Muehlenhard (University of Kansas)

One of us had a college roommate who worried about drinking too much and having sex that she would regret. Anticipating this situation, she sometimes refrained from shaving her legs before going out, knowing that this would reduce the likelihood that she would have drunken sex that night. She made a decision to do something now to refrain from shaving her legs to influence her behavior later.

Such situations reflect the ambivalence that sometimes surrounds sexual decision-making. Someone can have reasons for wanting to have sex and reasons for not wanting to have sex. Someone could want the sexual act but not want the outcomes, or they could not want the act but want the outcomes. To complicate things further, all this could change over time, depending on how the situation unfolds, on the individual's alcohol consumption or sexual arousal, etc.

Steele and Josephs (1990) introduced the term alcohol myopia to refer to alcohol-related shortsightedness in which immediate aspects of experience have a disproportionate influence on behavior (p. 923). Likewise, we conceptualize other forms of myopia in which immediate cues have a disproportionate influence on decisions: sexual-arousal myopia, attractive-partner myopia, peer-pressure myopia, and so forth. Any of these could influence sexual decision making.

Individuals could actually make such myopia work for them as a sexual insurance policy. The roommate, described earlier, reasoned that even after a night of drinking, unshaven legs might be an immediate cue that could influence her to make decisions consistent with her long-term goals.

After discussing this conceptual framework, we will describe our plans to translate these ideas into a study. We plan to investigate whether, why, and how women and men take actions in advance to increase the likelihood that their subsequent decisions will be consistent with outcomes that they want for themselves.

"Yes means Yes" and "No means No"-but What If a Question Is Never Posed? Multiple Methods for Initiating and Avoiding Sex
> *Nicole Cohen, Co-presenters: Lauren Brian Spears, Charlene L. Muehlenhard*
> *(University of Kansas)*

Sexual consent studies and educational programs are sometimes predicated on the assumption that initiating sex involves dialogue, in which one person suggests/requests sex, and the other says Yes or No. For example, the popular cup-of-tea video (https://www.youtube.com/watch?v=fGoWLWS4-kU) compares consenting to sex and consenting to drink tea; the initiator asks, "Hey, would you like a cup of tea?" and the other person answers this question. In this presentation, we will present evidence that, in many cases, consenting to or avoiding sex does not involve answering a direct question.

METHOD:
Introductory psychology students completed a questionnaire asking if, during the past year,

- You were with a girl/guy you HAD had sex with before
- It seemed like she/he wanted to have sex with you
- You did not let sex happen

Follow-up questions included, "What made it seem like she/he wanted to have sex with you?" and "What did you do to not let sex happen?" Here, we will focus on participants' experiences in relationships.

FINDINGS:
Participants reported that their partners tried to initiate sex in multiple ways. Some involved direct requests, but others did not. These included engaging in their usual pre-sex routine, sexual touching, and trying to create situations conducive to sex.

Likewise, participants reported multiple methods of avoiding sex. Some involved verbal refusals, but others did not. These included ignoring their partners' advances, pushing them away, leaving, pretended to sleep, and creating situations unconducive to sex. Some reported creative excuses (e.g., saying that he saw someone outside the window and pretending to chase him).

IMPLICATIONS:
Initiating sex does not always involve direct questions, and avoiding sex does not always require direct, verbal refusals. In consent research and in educational programs, we should not assume that individuals will be able to answer Yes or No to an initiator's question.

2:30-3:45 pm

Differentiation and Sexual Desire in Reddit Couples
Christopher Jensen, Co-presenters: Dakota Scott, Marciana Vequist
(Emporia State University)

The present study is a replication of work by Portuguese researchers who studied differentiation of self and sexual desire in couples. Our study did not replicate the Portuguese findings, but other relevant findings will be discussed, as well as limitations and possible cultural differences that could have altered our results.

How do Women and Men Learn about the Clitoris?
Angela Towne (Kansas State University)

For most people with clitorises, the clitoris is a central anatomical site of sexual pleasure and orgasm. Yet this important body part is ignored or highly stigmatized in ways that the penis is not. From hysteria to Freud, the clitoris exists in a context of pathology or not acknowledged at all. This cultural legacy has impacted sex education, people's understanding of their bodies and sexual function, sexual satisfaction, and relationship satisfaction. Given this reality I asked 15 cis-gender women, who require clitoral stimulation in order to experience orgasm, as well as four of their male sex partners: How did you learn about the clitoris? In order to answer this question, I used qualitative Socratic-hermeneutic interviews and conducted thematic analysis. Findings showed that all 15 female participants initially received solely reproductive messages from their environments. They were told that they had a vagina and that sexual pleasure involved inserting something into it reflecting a largely absent cultural acknowledgment of the clitoris. This message held sway even in the face of contrary information and personal body sensations. Of the nine participants that had primary or secondary sex education, all learned about male orgasm and ejaculation; only three women and no men had clear recollection of learning information about the clitoris. This reinforced other messages in the environment that sexual pleasure was gendered as the domain of men. Though the parents of these participants rarely discussed sex, mothers were instrumental in passing along information about the clitoris whether intentionally or not. A third of the women had experiences where their mom gave them books, or participants found mom's books, and learned about the clitoris. Sex partners also figured prominently in this study as instrumental in learning about the clitoris.

High School Context, Heterosexual Scripts, and Young Women's Sexual Development
Jennifer Pearson (Wichita State University)

Drawing on sexual scripting theory and a life course framework, this study explores how sexual cultures that emerge within high schools shape the sexual development of young women during the transition to adulthood. Using three waves of data from the National Longitudinal Study of Adolescent Health, a nationally representative sample of U.S. adolescents from Generation X (1994-2001), this study measures school sexual cultures using the aggregated sexual beliefs and behaviors as well as the aggregated religious behaviors of students within the school. Multilevel

analyses are used to explore the association between these school sexual cultures and young women's sexual attitudes (perceived obstacles to using birth control, guilt and shame about sex, and expectations of sexual pleasure) in adolescence and their sexual experiences (equal initiation of sex with partner and frequent orgasm with partner) in adulthood (N=1,106). Overall, results suggest that schools play an important role in young women's developing attitudes toward sex and contraception. High school context is also associated with young women's sexual behavior in adult heterosexual relationships, as young women who attended schools with students who had higher levels of religious attendance or guilt and shame about sex less likely to report being an equal initiator in their adult relationships. However, the relatively small impact of high school context on young women's sexual experiences in adulthood, particularly in terms of sexual pleasure, suggests that more proximal contexts and relationships may play a more significant role in shaping their current sexual relationships.

Session 4: *Breakout option 3*   **Workshop**   2:30-3:45 pm

Popular Education Strategies for Social Change
    Margaret Ault-Duell (Wichita State University)

This workshop will facilitate shared reflection and learning on the principles of popular education praxis in academia and community-based social change efforts. Popular Education is a pedagogical theory that sees all people as co-teachers and co-learners, capable of creating social transformation and shared liberation. The theory is first credited to Paolo Freire, a Brazilian educator who critiqued the way educational practices in Brazil tended to marginalize indigenous students, stifling their learning and promoting the status quo of the existing social hierarchy. Others have further developed popular education ideas and practices, using it to foster critical thinking, challenge oppression occurring within classrooms and community groups, and create alternative learning and strategy spaces for marginalized people to grow their own leadership capacities. Popular education strategies are relevant to diverse spaces, including high school ethnic studies classes, social movement theater (e.g. Theater of the Oppressed, Teatro Campesino), grassroots community efforts, college classrooms, racial and gender justice campaigns and more. It offers a praxis of change-making, utilizing the cycle of observation, critical analysis, action, and reflection (see, thing, act, reflect).

This workshop will create a space to learn and practice popular education, with the intention of supporting participants in applying it in their own academic, professional, and/or community work. We will engage with key concepts of the theory, analyze examples of its application in several community contexts in the U.S. and Latin America, and practice an interactive activity using popular education strategies to reflect on one or more intersectional social justice issues (specific issues will be selected by the group as part of the workshop).

Keynote Presentation

4:00-5:00 pm

Dr. Kimberly Hoang
(University of Chicago)

The presentation will focus on findings from Kimberly's ethnographic research published in the book, Dealing in Desire: Asian Ascendancy, Western Decline, and the Hidden Currencies of Global Sex Work (2015) published by the University of California Press.

The monograph examines the mutual construction of masculinities, financial deal-making, and transnational political-economic identities by taking an in depth and often personal look at both sex workers and their clients to show how high finance and benevolent giving are intertwined with intimacy in Vietnam's informal economy.

Dr. Hoang is an assistant professor of Sociology at the University of Chicago. She received her Ph.D. in 2011 from the Department of Sociology at the University of California, Berkeley and in 2012 she won the American Sociological Association's Best Dissertation Award.

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