



**Sponsors:**

Student Government Association, Elliott School of Communications and School of Criminal Justice



# ROOM INFORMATION

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**ROOM 261: QUIET ROOM/LOUNGE**

**ROOM 264: BREAKOUT SESSIONS A**

**ROOM 266: BREAKOUT SESSIONS B**

**ROOM 265: REFRESHMENTS/COMMUNITY ORGANIZATIONS**

**GENDER NEUTRAL BATHROOMS ARE LOCATED AT THE NORTH END OF THE BUILDING**

# SCHEDULE

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## AT A GLANCE

### **8:30- 9:00AM: COFFEE AND REGISTRATION**

Coffee is available in Room 265

Registration Table located in Front of Room 265

### **9:00- 10:15AM: BREAKOUT SESSION 1**

Session 1A: Room 264

Session 1B: Room 266

### **10:30- 11:45AM: BREAKOUT SESSION 2**

Session 2A: Room 264

Session 2B: Room 266

### **11:45AM- 1:00PM: LUNCH**

On your own

### **1:00- 2:15PM: BREAKOUT SESSION 3**

Session 3A: Room 264

Session 3B: Room 266

### **2:30- 3:45PM: BREAKOUT SESSION 4**

Session 4A: Room 264

Session 4B: Room 266

### **4:00- 5:30PM: KEYNOTE PRESENTATION- DR. SARAH DEER**

“Sovereignty of the Soul: Confronting Sexual  
Violence in Native America” Room 233

### **5:30- 6:30PM: CLOSING RECEPTION**

Room 262

# BREAKOUT SESSION 1A

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## CREATIVE EXPLORATION & CRITIQUES, ROOM 264

### **BLAKE OVERMAN**

#### **“Undressing Monstrosity: Medieval Queerness in Marie de France's Bisclavret”**

Marie de France's werewolf poem, Bisclavret, provides an opportunity to examine medieval sentiment towards homosexuality. Reading the titular character, Bisclavret, in a queer way reveals the complexities of both homosexuality and monstrosity, as well as how these discussions overlapped in the period. How does Bisclavret depict a monster with dual-identity of man and beast to symbolize a queer man and his salvation in a homosexual relationship? Queer theorists have identified the innate queerness of monstrosity in appearance and circumstance, which supports an understanding of Bisclavret as a queer character. Primary sources reveal a divided time period that both justified and condemned homosexuality through the study of beasts. Documents that examine the duality of man and beast, monsters that blur this duality, and homosexuality in the context of the medieval times conceptualize Bisclavret's role in answering these questions concerning medieval queerness. The dual nature of Bisclavret's character conveys both a genuine and superficial identity that coincides with the relationships in the poem. His identity shifts depending on whether he is clothed or undressed. The bareness of the beast exhibits both personal authenticity and queer sexuality.

**Note:** this presentation includes a QR code. Prior to presentation, please be sure your mobile device has QR code scanning capabilities. Many smart phones already have a built-in QR code reader that can be accessed by opening the camera and pointing it at a QR code. Alternatively, there are free apps and websites that you may use to scan the QR code.

### **LILLY GUILLEN**

#### **“Poder & Control: Exploring Domestic Violence and Religion Through Art”**

I am a second-year studio art MFA candidate at Wichita State University, with an emphasis in photo media. I would like to present the research that I have been doing during my graduate program. My research consists of mixed media artworks that deal with domestic violence and religion. My work has elements of photography, sculpture, embroidery, and painting. For my presentation, I will put together a slideshow with examples of my artwork, and talk about how it relates to the topic from my own perspective as a Mexican-born woman who grew up in the U.S. My experience consists of the machista ideals, that are very prominent in Latin America, and the Catholic religion, with both of those coming together to enable domestic violence in our culture. Artist statement: “I am a record keeper. My work is made with the intention of keeping track of the hardest things in my life that have been overcome. I use art as a way to move past these experiences without erasing them from my identity or memory, because they have shaped who I am. I grew up in an abusive household with machista ideals. The work I am making is an exploration of the healing journey I'm going through to recover from unresolved trauma I have carried since I was a child and into adulthood. Currently, I'm exploring the relationship between religious institutions and how they can work as enablers for domestic violence, with the focus on my experience as a Catholic Mexican woman who was brought up with strict patriarchal ideals. Through this work I hope to reach other people who have similar experiences and struggles with their faiths.”

Website: <https://lilyguillenart.weebly.com/>

# BREAKOUT SESSION 1A

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## CREATIVE EXPLORATION & CRITIQUES, ROOM 264

**MATTI MARTIN**

### **“Feminism/Queer Methodology and Expression of Arts-Based Research ”**

Within traditional Eurocentric social science traditions, the focus has been on data collection tools and instruments which demonstrate scientific rigor, validity, and interreliability (Deloria 1997). The means in which these tools are utilized is through an unspoken framework of distance [which provides supposed measurable objectivity] from the researcher and researched (Tuhivai Smith 2002). This supposed objectivity in establishing such rigorous tools of study through distance only seeks to further alienate and divide the researcher from the “subject” as well as remove all the emotional and interpretive aspects of the research process (Furman, Lietz, and Langer 2006; Knowles and Cole 2008; Leavy 2017; Weber 2008). This contributes to the binary of researcher/subject and knower/teller while simultaneously masking its own form of interpretation and the masculinist, colonialist biases it has through the distance of self/researched, emotion/written language, and form/interpretation. These binaries are replicated in the gender binary, and colonial binary of self/other, and nation/citizen.

Using Indigenous artmaking itself as a methodology becomes a transformational tool for researchers to eliminate this binary of distance as creative combat and resistance to colonialism. (Martineau 2015). This is an innately Indigenous way of operating, as we have always made due and been creative with the resources we have from the sources around us and because we can center our values and aesthetics in the cipher. The cipher takes these different aspects of art, culture, knowledge-making, lived experiences, statistics, theories, epistemologies, axiologies, ontologies, methodologies, and identity and transforms these into one fluid piece that is simultaneously a work of art and science, one that is actively analyzing itself and abstracting new knowledges while the art are the thread (or beat, in hip hop) that weaves the micro-meso-macro interactions of oppression and resistance together. Artmaking can be used as a form of inquiry into stories of oppression [myself and other Indigenous femmes and 2spirits face], but mostly to transform these stories into ones of resistance, healing, collective action and resurgence using the golden thread of medicine that is art, through the rhythm of transcripems, and other forms of art.

This presentation will focus on different personal projects that have incorporated art as methodology.

# BREAKOUT SESSION 1B

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## MEDIA AND TECH-UALITY, ROOM 266

**SUSAN CASTRO**

**“When Algorithms Oppress: What we all need to know”**

Historically “oppression” was conceived in terms of state agency or the collective force of individual intentional acts of aggression, subordination, harassment, and coercion. More recently focus has shifted to study the collective force of unconscious demographic biases, especially how these biases are operationalized in institutions and other systems. The contribution that algorithms make to oppression is a relatively new target of interdisciplinary study. In this talk I take a philosophical approach to the target, drawing from works including Safiya Noble’s *Algorithms of Oppression: How Search Engines Reinforce Racism* (2018), Sara Wachter-Boettcher’s *Technically Wrong: Sexist Apps, Biased Algorithms, and other Threats of Toxic Tech* (2018), and Kearn’s and Roth’s *The Ethical Algorithm: The Science of Socially Aware Algorithm Design* (2019) to highlight the sources and mechanisms of algorithmic oppression.

When autocorrect sexts our text and replaces “post-Kantian” with “post-menopausal” or autocomplete offers a gender slur for us to swipe right, tools that promised to provide a neutral cognitive scaffold for empowerment instead oppress us. When algorithms ‘deeply learn’ a vicious cycle of repayment expectations, historic injustices are reified in the perpetuation of gender dichotomy and subjugation of the ‘other’. When untrustworthy tools are normalized as trusted sources, oppression is automated at scale. When algorithmic biases are conceived as, for example, a false negative bias rather than a systematic downgrading of female job applicants, oppressive parameter choices are masked by ‘unobjectionable’ proxies. We now have the critical mass to dig deeper and foreground the sources and mechanisms that generate disparate impact without excluding those non-binary ‘edge cases’ like the estimated 1 million transgender Americans who are routinely omitted from training data.

# BREAKOUT SESSION 1B

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## MEDIA AND TECH-UALITY, ROOM 266

**FATEMEH SHAYESTEH**

**“Sexual privacy in a traditional society: A case study of an Iranian celebrity sex-tape scandal”**

According to Sharia (Islamic law), sexual intercourse is only allowed within the marriage, and any premarital sex is a crime (Nayyeri, 2012; Nayyeri, 2013). Considering various socio-cultural factors, such as legal system, religious restrictions, and lack of public discussion about sex, out-of-marriage sex is denied and perceived as a social taboo in Iran (Roudsari et al., 2013). As such, the involvement of an Iranian actress, Zahra Amir Ebrahimi, in a sex-tape scandal resulted in serious allegation, years of ostracism, and leaving the country. While the video was widely publicized inside the country, in an interview with Guardian in 2006, she firmly denied her presence in the movie and accused her ex fiancé to make a fake video (Tait, 2006). In December 2019, after a prolonged silence, she appeared in a video published by ChandShanbeh, an Iranian night show, confirmed her presence in the video and said her leaked video was distributed by Majid Bahrami, an Iranian male actor who died a few years ago after a battle with cancer. The disclosure of information about her sex tape scandal drew the public attention once again and led to online discussions about sex and violence against women. Previous research indicated that #MeToo movement has led to social change and women’s empowerment in different countries (Hasunuma & Shin, 2019; Lin & Yang, 2019). Roth-Cohen, Ne’eman-Haviv, & Bonny-Noach, 2019). Drawing on the literature of hashtag feminism, the current study discusses how digital media facilitated sharing this story. Using the qualitative content analysis, this study explores the main themes generated on Twitter using the hashtag #ZahraAmirEbrahimi in Farsi.

# BREAKOUT SESSION 2A

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## HISTORICAL PERSPECTIVES AND ACTIVISM, ROOM 264

### **JACOB COLLINS**

#### **“Modernizing Dialogs of a Dark Past”**

Within the field of museum studies there is a rising awareness on how to represent minority groups, such as LGBTQIA. Over the last decade, many museums found artifacts in their collections that show the bigotry of the past. The question that rises from these discoveries is what should be done with these artifacts. In the past, museums only had considerations behind closed doors on whether they should dispose or discard of racist or sexist artifacts. Such artifacts can be used to facilitate dialog about the past and the ways in which society has changed. I intend to review both exhibitions on the topic, as well as scholarly works on the representation of LGBTQIA in museums. My aim is to survey Kansas museums about related artifacts in their collections. My goal is to answer the questions of how to facilitate a positive dialog about LGBTQIA material in museum collections and how to make the museum exhibition space a more inclusive space. This research can be used to develop a larger partnership with museums to help find ways to identify their significance to the history of the community the museum represents. Evolving this dialog will help in the identification of long overlooked artifacts that represent minority groups, which sadly go unnoticed in many museum collections.

### **SAMANTHA LEYERLE**

#### **“Queer Men in Suits: ACT UP, TAG, and AIDS”**

The AIDS crisis was a major cause of a new wave of gay rights activism. With the AIDS crisis, the activist community saw groups like ACT UP and the Gay Men's Health Crisis emerge. As the crisis grew we saw the breaking off of groups into more specialized activist groups like the Treatment Action Group. The Treatment Action Group or TAG was founded in 1991 during the epidemic. At the time of its founding AIDS was the leading cause of death in men ages 25 to 44. There were also no FDA approved combination treatments for AIDS/HIV at this time. This organization's goal was to help fund treatment and watch over trials to ensure they were ethical and safe. However, during the time before TAG, activists and government officials were having difficulty working together for various reasons. Treatment Action Group's use of assimilation activism rather than queer activism allowed them to be a part of the government response to the disease. By analyzing the tactics of TAG versus ACT UP, this paper presents a contemporary analysis of how the use of assimilation activism by the Treatment Action Group benefitted the group much more in receiving government response than the use of queer activism by organizations like ACT UP.

Keywords: TAG, Activism, AIDS, ACT UP, Gay Rights



# BREAKOUT SESSION 2A

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## HISTORICAL PERSPECTIVES AND ACTIVISM, ROOM 264

**DEREK WILSON**

### **“Equality Gone Digital: The Cross-Section of Feminist Theory and Social Media-Based Cyberfeminism”**

In recent years, modern and advancing technology has opened the doors to new and innovative pathways for all segments of life. One movement that has taken advantage of the internet is current day feminism. The reliance on the internet and, more specifically, social media has adopted the descriptive title of “cyberfeminism”. The utilization of the internet allows individuals from all around the world to collaborate and push for success in the fight for intersectional equality. Rather than viewing cyberfeminism as a new breed of feminism, it is much more of a description as to how feminism and feminist theory can further spread information and organization to new reaches. By utilizing both classical and contemporary feminist theory, this paper analyzes the importance of cyberfeminism as well as the ways in which issues that have long plagued the feminism movement have managed to transfer themselves to the online realm of cyberfeminism. These issues include the utilization of intersectionality and inclusion. The need to address the issues is ever present and the lack of communication out of pessimism will only hinder the feminist movement. There must be a further push to establish intersectional frameworks within cyberfeminism and feminism as a whole. Only then will cyberfeminism stand above the disconnected voices fighting for the same goals against each other.

# BREAKOUT SESSION 2B

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## INDIGENOUS IDENTITIES AND LATERAL VIOLENCE, ROOM 266

### **JAMIE WOOLEY-SNIDER**

#### **“Indigiqueer: Queering as a Decolonizing Force in Indigenous Studies ”**

Finley and Driskill et al. (2014), demonstrate that the conversation between queer studies and Indigenous studies is vital as it brings heteronormativity and colonialism into an explicit analytic relationship with one another. This presentation explores queering as a decolonizing force for Indigenous researchers and academics conceptualizing, developing, and disseminating Indigenous research within a colonized context. Obstacles to decolonization are also discussed, including queering the concepts of “peer”, “expert”, and “gender” from Indigenous perspectives within colonized contexts, specifically academia. Theoretical frameworks will be discussed, as well as experiences queering Indigenous research in qualitative studies, quantitative studies, as and as an Indigenous data collection instrument. The presenter is an enrolled member of the Cherokee Nation, Wichita State University Sociology Alumni and a volunteer data analyst for MMIWW (Missing and Murdered Indigenous Women in Washington) and MMIRNB (Missing and Murdered Indigenous Relatives No Borders).

### **MATTI MARTIN**

#### **“Confronting the Link between Sexual Violence against Indigenous Femmes and Two-Spirits and the Land”**

Indigenous women, girls, and two-spirit, LGBTQIA+ folx are disproportionately murdered, missing, or at risk for sexual violence. Indigenous people see this violence as the same as extractive violence against the land. In spite of this, Indigenous peoples have been particularly resilient and two-spirit folx have "sur-thrived" in a special way, by disrupting narratives and creating their own narratives based on their Indigenous artmaking practices, that is, de-colonizing. This paper explores the ways that Indigenous artmaking is used as a tool of decolonization from the violence against missing and murdered Indigenous women, girls, and Two-Spirit folx (MMIWG2S) and the land. Specifically, how Indigenous artmaking helps forge identity, heal from colonial trauma, and resist colonial institutions including how research is used to portray Indigenous peoples on Turtle Island/Cemanahuac/North America.

# BREAKOUT SESSION 2B

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## INDIGENOUS IDENTITIES AND LATERAL VIOLENCE, ROOM 266

**BRENT KENNEDY**

### **“Social Science and The Gender Binary: Two-Spirits, Third-Genders, and Tokenization in Gender Critical Theory ”**

As English language scholarly discourse has more readily embraced critical analysis of binary gender schemes, terms like "two-spirit", "berdache", and "third-gender" are becoming more common in the literature. The result is non-European genders systems are gaining academic validation. However, it also means they are being interpreted predominantly as a reaction to, rather than separate from, those same Eurocentric binary systems. The consequence is a tokenization (and even fetishization) of Native culture in service to non-Native scholarship. This presentation is an attempt to reclaim those identities with an introduction to the concept of two-spirit from an insider perspective. It will cover a brief history of the origin of the term, why it was invented, and how it is employed by cultural participants currently. It will conclude with how indigenous gender schemes can be better utilized to perpetuate cultural sensitivity and inclusiveness in discussions of the LGBTQ community as well as gender and sexuality generally. Please note, this will not be a comprehensive guide to all Native groups who use this term or how they use it.

# LUNCH

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## ON YOUR OWN

### **DINNING OPTIONS IN THE RHATIGAN STUDENT CENTER**

- **SHOCKER SPORTS LANES AND GRILL (LOWER LEVEL)**
- **STARBUCKS**
- **PIZZA HUT**
- **PANDA EXPRESS**
- **CHICK-FIL-A**
- **FREDDY'S STEAKBURGERS**

### **DINNING OPTIONS AROUND WSU CAMPUS**

- **FOOD TRUCK PLAZA (ROTATING LOCAL FOOD TRUCKS)**
- **FUZZY'S TACO SHOP**
- **JOURNEY EAST ASIA GRILL**
- **SHOCKER DINING HALL**

# BREAKOUT SESSION 3A

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## THE IMPACT OF IMPLICIT BIASES ON THE LGBTQ+ STUDENT

### EXPERIENCE, ROOM 264

#### **Daniel English**

#### **Workshop**

Impact of Implicit Biases on the LGBTQ+ Student Experience Implicit thoughts and feelings are those that we have without consciously realizing we have them, or that we realize we have but do not fully understand. Biases exist when we have an unconscious preference or aversion toward a specific group(s) of people. This workshop explores how implicit biases effect LGBTQ+ students' classroom environments, and ways participants can begin to identify and unlearn their own implicit biases.

# BREAKOUT SESSION 3B

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## RESISTING OPPRESSION: LANGUAGE, COMMUNICATION, AND CULTURAL PRODUCTION, ROOM 266

### **CELIA BOGARIN**

#### **“Che rete, Che mba’e’ (My Body is Mine): The impact of ‘Un Violador En Tu Camino’ on the current climate on violence against women in Paraguay”**

In Latin America, November is known as the month for awareness of violence against women, and all the feminist groups were organizing to march for this said cause in 2019. On Nov 20th of the same year, a feminist group from Chile called “LasTesis”, made a revolution. They gathered all the women possible, through social media, to sing and perform for the first time the song “Un violador en tu camino” (A rapist in your way). This caused a major impact, since women of all ages united their voices to empower themselves and those who remain silent. This set a precedent for all other Latino countries, who got inspired and organized to replicate and perform the song in their designated days for the march. One of these countries was Paraguay. The focus of this project is the analysis, and the impact of “Un Violador en tu camino” in Paraguay’s current climate on violence against women. This song provides insight into major issues such as domestic violence, femicides, rape, and discrimination based on gender. A deconstructed feminist analysis of the song will be made to provide a better understanding on the lack of governmental support and awareness on violence towards women. In conclusion, through the use of the song and statistics, reports, news and media outlets, this paper sets ground on all issues related to violence against women in Paraguay.

### **MARLEY LOWE**

#### **“Does Indigenous Hip Hop Communicate Interculturally?”**

My working research question is: Does Indigenous Hip Hop communicate interculturally? This is an exploratory work, to establish intercultural communication within indigenous contexts. The paper is a jumping-off point for future research into Indigenous women’s communication to broaden the field of available communication documentation. There are Five pillars of Hip Hop: Graffiti, Emcee-ing, Deejaying, B-boying, and Knowledge<sup>1</sup>. Currently, I have one comparative case study of Graffiti art by Jolene Nenibah Yazzie from the Collection: Sisters of War<sup>2</sup> and Michalene Thomas Le Déjeuner Sur L’Herbe: Les Trois Femmes<sup>3</sup>, which will be analyzed through the dimensions of co-cultural communication. Orbe “identified three general orientations: nonassertive, assertive, and aggressive. Within each of these orientations, co-cultural individuals may emphasize assimilation, accommodation, or separation in relation to the dominant group.”<sup>4</sup> This case study is analyzed through the co-cultural lens of non-assertive by way of accommodation through dispelling stereotypes. Both artists and their work attempt to dismantle stereotypes through co-cultural communication. This exploratory work attempts to stop the ongoing stereotype of the “missing Indian” by engaging with a modern type of communication, ie. Hip Hop. Scott Richard Lyons explains that “to embrace [indigenous] modernity is to usher in other modern concepts..., including the concept of decolonization” (p. 305). Indigenous people have embraced Hip Hop as a modern culture/concept, too.”<sup>5</sup> I am not a gatekeeper of Hip Hop or Indigeneity, simply a curious student searching for alternative decolonization tactics. This exploration of Hip hop hopefully helps move us towards a decolonized future, one which challenges assumptions about Indigenous people being incapable of living in the present, as modern communicative subjects<sup>5</sup>.

# BREAKOUT SESSION 3B

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## RESISTING OPPRESSION: LANGUAGE, COMMUNICATION, AND CULTURAL PRODUCTION, ROOM 266

**MADISON STIFFLER**

### **“The Sex/Gender Binary in English, Spanish, and Finnish”**

My research focuses on the relationships that exist between language, culture, and one's understanding of sex and gender — specifically in regard to the Spanish, English, and Finnish languages. My interest in this topic stems from my undergraduate experience in the fields of both Modern Languages and Gender, Women, and Sexuality Studies. My educational pursuit in these topics, studying language as well as gender and sex, has equipped me with a unique understanding of language as constitutive of reality, and the impact of this relationship on one's understanding of sex and gender. Thus, I hope to form a well-rounded analysis of the complexities of these topics and their relationships to one another. My research question is the following: How might the comparison of Spanish, English, and Finnish reflect interactions between language and culture to form realities that shape understandings of sex, gender, and the gender binary? This is a feminist research endeavor. The aim of the project is to enable better understanding of how language, culture, and realities are connected, and from there the questioning of perceived realities, or at least a heightened awareness and possible respect for the differences present amongst various languages and cultures, and specifically how these languages and cultures reflect sex and gender. This education can lead to the questioning or challenging of the gender binary as it has been constructed through Western languages. Furthermore, because efforts to transform or reform Spanish, English and even Finnish and their constructions of gender exist (or have existed) I will highlight these intents to dismantle a gender binary continually reinforced through language. These radical, linguistic efforts are likely to be inherently feminist, as rejections to the notion and enforcement of a gender binary often are.

# BREAKOUT SESSION 4A

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## GENDER PERSPECTIVES AND POLICY, ROOM 264

### **BREANNA BOPPRE**

#### **“The Need for Gender-Responsive Correctional Strategies in Kansas ”**

Across the U.S., the number of women incarcerated rose by an alarming 750%. Since 1980, the number of women incarcerated nationwide increased twice as fast as that of men. Kansas is no exception with large increases in the number of women incarcerated, particularly in jails. An abundance of literature indicates that women and men vary in their pathways into the system and subsequent treatment needs. This presentation will 1) provide context for why gender matters, 2) present an overview of gender-responsive strategies, and 3) discuss recommendations for Kansas. A major focus of this presentation will be on policy implications and future directions for the state. Input from participants is encouraged.

### **GEORGE BROWNE**

#### **“The Impact of a Graduated Sanctions Model on Female Probationers; does this program affect women and men the same?”**

Although originally perceived as an evidence-based program, there has been a continual debate on the true effectiveness of the graduated sanctions model for probationers. Nonetheless, what is missing in the literature is an examination of how this program may affect women under supervision differently than men. Utilizing probation violation hearing data from the Kansas Sentencing Commission (KSSC), this study examines the impact of Kansas' 2013 House Bill 2170 (HB 2170) on probation outcomes across gender. The research questions for the study were as follows: (1) how has the implementation of HB 2170 impacted probation violation hearing dispositions for clients who committed technical violations? (2) are there gender differences in use of imprisonment dispositions for technical violations following the passage of HB 2170? A series of logistic regression analyses were conducted with the binary dependent variable: imprisonment disposition. To properly analyze the Kansas correctional system, the first regression model examined PV dispositions across the entire population (both men and women) of probation technical violators. The second model assessed dispositions administered only to male probation technical violators. The final model examined dispositions administered only to female probation technical violators. Results indicate that use of the graduated sanctions scheme through HB 2170 is associated with a higher likelihood of receiving an imprisonment disposition for women probation technical violators than men. Major findings and policy implications will be discussed.



# BREAKOUT SESSION 4A

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## GENDER PERSPECTIVES AND POLICY, ROOM 264

### **ALEXANDRA MIDDLEWOOD**

#### **“Weaponizing Women: Firearms Ownership and the Gender Gap in Gun Attitudes”**

Public opinion polls from the past several decades have consistently found that women favor gun control at significantly higher rates than men, resulting in a significant gender gap. However, women are not a monolithic group, and further research is needed to explore the policy attitudes of different groups of women. In this paper I analyze how the intersection of gun ownership and gender is politically consequential in terms of policy preferences about concealed carry. I hypothesize gun ownership empowers women, allowing them to overcome fears of vulnerability and victimization, and thus the gender gap on public safety issues disappears among gun owners. In other words, women gun owners possess attitudes about concealed carry much like men and substantially different than women non-gun owners. Using public opinion surveys conducted by Survey Sample International in 2017 and 2018 respectively, I examine questions concerning fear of guns in public spaces. I find there is a gender gap in the general population, but no statistical difference between men and women gun owners. On some questions, logistic estimates suggest that among gun owners, women are less threatened by guns in public than their male counterparts.

# BREAKOUT SESSION 4B

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## INSTITUTIONS, ROOM 266

### **Frehiwot Wuhib**

#### **“Living-Learning-Communities (LLCs) for Women in STEM”**

Living-Learning-Communities (LLCs) are communities that involve undergraduate students who live together in a discrete portion of a residence hall (or the entire hall) and participate in academic and/or extra-curricular programming designed especially for them (Inkelas and associates, 2004). LLCs provided students with common interest with opportunities to take classes, interact with faculty, develop relationships with students in the same field of study, and participate in co-curricular activities which complemented their academic work (Helman, 2000). Since the early 1980s, a number of higher education institutions in the United States have offered LLCs tailored specifically to the needs of STEM majors, some only for women and others bringing women and men together (Szelenyi et al., 2013). Research on the topic of LLCs and women in STEM is very limited (Inkelas, 2011; Szelenyi et al., 2013) but based on the analysis of the available literature, this research finds out some advantages of participation in LLCs for women in the STEM fields. The advantages include better academic performance and easier social transition, better retention and persistence in their majors, better self-perception and intellectual abilities, and sustaining post-college STEM pursuits. However, there is still a great inconclusiveness of research findings in some constructs such as the comparison in the strength of student outcomes between women-only STEM LLCs and coeducational STEM LLCs. This inconclusiveness and the limited nature of literature on the effectiveness of such programs call for additional research on this topic from different perspectives.

[NB: References will be included in the final work.]

### **KEYONDRA BROOKS**

#### **“Religious Exposure and Suicidality in Gender and Sexual Minority Populations”**

Suicide is the second leading cause of death among individuals aged 10-34. Within the gender and sexual minority community, suicide risk is even higher. Within the general population, religious institutions can instill their followers with a sense of community and practices can reduce suicidality and provide coping. However, those within the LGBTQIA+ community often experience damaging effects of religion, as the majority of United States religions do not accept same-gender partnerships and adhere to strict gender roles. Some studies have shown that those who experience religious environments display higher levels of internalized homophobia and increased odds of suicidal ideation. This presentation will examine the need for more research into the impact of religious exposure on the mental health of gender and sexual minorities and propose the development for additional protections for those impacted by religion. Notably, there is a large dearth of literature regarding the impact of religion on the experiences of transgender individuals. Additionally, the researcher will propose the use of understanding gender and sexual minority experiences with religion from an ecological perspective. The ecological perspective observes the impact of personal religious beliefs and practices, the practices and beliefs of peers and family, and the policies and practices promoted by religious leaders on depression, internalized homophobia, and suicidality.

# BREAKOUT SESSION 4B

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## INSTITUTIONS, ROOM 266

**Inneké L. Vargas**

### **“Women’s Health Network: An Evaluation of a Community Program”**

Health equity continues to be an important health issue for the United States. High risk, vulnerable populations are of specific concern. Equal access to quality healthcare, along with equity in outcomes, should be the gold standard, yet disparities remain. To address these issues, a Women’s Health Network with a focus on health equity was created. This project is being conducted to identify and deconstruct the barriers faced by women in Kansas, with a purpose to connect women with community stakeholders to engage in health equity discussions around health outcomes and educational interventions. Short term outcomes will be multifaceted to include accurately identifying priority health disparities, building community trust, and breaking down the identified community and institutional impediments. The Network began by identifying local partners to serve on the Board of Directors. The BOD meets quarterly and identified organizations throughout the state to address key health topics to include: 1) reproductive health, 2) health literacy and health education, and 3) mental health. A continual process evaluation is being conducted as part of the community-based initiative. The evaluation included quantitative and qualitative data from the Board of Directors, Network members, and community participants. Surveys were administered through the online Qualtrics® system. Qualitative data was collected through key informant interviews via telephone and in person. This presentation will provide results from the evaluation. Findings will highlight the opportunities and barriers to addressing health equity issues for women in Kansas.

**Lisa Kilmer**

### **“LGBTQ+ Health Disparities and Increasing Cultural Competence in Medical Professionals- An Overview”**

According to a Gallup poll, In 2017, 4.5% of the U.S. population identified as lesbian, gay, bisexual, or transgender. LGBTQ+ patients are affected by multiple health disparities and often face frustration and discrimination in their efforts to obtain culturally competent health care services. A 2011 JAMA study of medical schools found that students were getting approximately five hours of education related to LGBT health, and a third of schools provided no LGBT health training. A 2018 study of students at 10 medical schools found that around 80% felt “not competent” or “somewhat not competent” at treating sexual and gender minority patients. Despite the growing understanding and acceptance of these communities, we are still largely failing them in health care. The lack of thorough and proper education on LGBTQ+ health as well as the effect of conscious and unconscious bias in the health setting results in continued social stigma, difficulty or reluctance to access health care and poor health outcomes for gender and sexual minority communities. Using first person testimonies, academic journals and The Equal Curriculum: The Student and Educator Guide to LGBTQ Health by James Lehman et al. This presentation will provide a brief overview of some of the health disparities and challenges LGBTQ+ patients face in accessing health care, illuminate some hurdles medical professionals face to providing appropriate services and share current best practices for creating more inclusive, culturally competent health practices.

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**4:00PM - 5:30PM, ROOM 233**

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# **DR. SARAH DEER**

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## **SOVEREIGNTY OF THE SOUL: CONFRONTING SEXUAL VIOLENCE IN NATIVE AMERICA**



Sarah Deer is a citizen of the Muscogee (Creek) Nation of Oklahoma and a professor at the University of Kansas, where she has a dual appointment in the Women, Gender, and Sexuality Department and the School of Public Affairs and Administration. Her scholarship focuses on the intersection of Federal Indian law and feminism. Her 2015 book, *The Beginning and End of Rape*, has received several awards, including the best first book award from the Native American Indigenous Studies Association. Professor Deer was named a MacArthur fellow in 2014 and was inducted into the National Women's Hall of Fame alongside Supreme Court Justice Sotomayor in 2019. She also serves as the Chief Justice for the Prairie Island Indian Community Court of Appeals.

# **CLOSING RECEPTION**

**5:30PM - 6:30PM, ROOM 262**

# NOTES:

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# NOTES:

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# **A SPECIAL THANK YOU TO**

**LADAWNA HOBKIRK**

**SHOCKER SOCIOLOGY OFFICERS: TRANG DOAN, MATTI MARTIN,  
KATE NANCE, AND EMILY GUTHRIE**

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