



9:00-10:20 am

Breakout option A: Media and Technology

Zachary Parker (Wichita State University)

Star Wars, beyond just a mass-media phenomenon, sets up a system which, at its core, buys into the

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 wit

Breakout option B: Art, Literature, and Social Movements

9:00-10:20am

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.

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

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,

Breakout option A: Masculinities

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.

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.

Breakout option B: Health & Healthcare Systems

10:30-11:45am

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 qualit

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.

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 diffe (ab)-4 ((to)2 (r)5)-5 Tc tra(n)-10 (atia(r)9 (p)2 (h)-8 ((if)5y)22

Breakout option A: LGBTQ Health and Well-Being

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, suc

Breakout option B: Intersectionality and Representation

Jamie Wooley-Snider (Wichita State University)

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

Session 4

2:30-3:45 pm

Breakout option A: Gender & Sexuality on College Campuses

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.

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.

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.

*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,

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Breakout option B: Sexual Relationships

2:30-3:45 pm

*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.

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 swaf tle6ge (ti2 (s)0.YB8

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.

Breakout option 3

2:30-3:45 pm

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 Paulo 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



(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, *finadg5# (1)-2 (i)-.A(book, D)2 (-1 (2 (e))2 (*

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to make this conference a success!

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