



# **2014 GENDER & SEXUALITY IN KANSAS CONFERENCE**

**March 7, 2014**



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WICHITA STATE  
UNIVERSITY

**Sponsored by: WSU Sociology Department, Shocker Soc Club, Alpha Kappa Delta  
Honor Society, & That Gay Group**

## 2014 Gender & Sexuality in Kansas Conference

### Breakout Sessions by Presenter with Abstracts

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9:00-10:15 am

#### Session 1: Breakout option 1

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Presider: Kia Hastings

#### *Gay or Straight? Integrating Research on Adolescent Sexual Development and Sexual Minority Youth.*

-**Dr. Jennifer Pearson**, Wichita State University, Sociology Department

Quantitative research on adolescent sexuality often has a narrow focus on heterosexual relationships and sexual behaviors, primarily intercourse, or on same-sex sexuality, and much of this research uses an at-risk perspective: studies of heterosexual behaviors overwhelmingly center on contraceptive use, STIs, and pregnancy risk, and studies of sexual minority youth tend to examine risks associated with sexual behaviors (especially HIV and other STI transmission risk) or the link between same-sex sexuality and emotional distress. Following others (e.g. Russell 2005; Smiler, Loren, and Savin-Willimas 2011), I suggest an approach to studying adolescent sexuality that emphasizes the sexual development of all youth and that includes a wide range of sexual behaviors and feelings involving both same-sex and opposite-sex partners. Further, I argue that research on adolescent sexuality should direct more attention to the role of sexual relationships and behaviors, including same-sex sexual experience and desires, as a normal, expected, and often positive aspect of adolescent development.

#### *Beyond the Binary*

-**Elle Boatman**, Wichita State University, Student Engagement

This presentation will define and explain the gender binary, the gender spectrum, and the true nature of gender and gender identity as it exists and will show that the culturally normative binary model of gender identity reinforces inaccurate stereotypes that lead to widespread discrimination, violence, and bullying. I will focus on the transgender community as an organic example of how the limitations and inaccuracies of a binary gender system negatively affect people who do not fit neatly into narrow and predefined gender categories. The presentation style used will be informal, yet directed, in order to provide ample opportunity for audience participation and will include an opening ice breaker exploring stereotypes that have resulted in discrimination to open and focus the topic. Statistical analysis and survey results will be used to show that assumptions based on a misleading gender binary model leads to violence, discrimination, and overwhelming hardship for a significant portion of American society. In closing, strategies and challenges will be proposed that can be implemented in an effort to redirect social commentary toward a more accurate and inclusive understanding of gender and gender identity as well as a Q&A session to address any

unanswered questions or unresolved issues. Information will also be provided directing audience members to community resources should they feel the need for further assistance.

### *There is No Bi in Binary: Bisexual Erasure through Multiple Lenses*

**-Amanda Lind**, Wichita State University, Women's Studies major

Bisexuality has suffered from erasure and marginalization in both the academic world and in popular culture. Bisexual erasure can be seen in its dismissal by queer theory, though many have argued that bisexual identity is a very useful category of analysis for the field. This erasure is also apparent in the way the field of psychoanalysis treats bisexuality, and its connection to the history of bisexuality in evolutionary theory. A third area where the marginalization of bisexuality occurs is in popular culture and movements of the queer community, where negative stereotypes of bisexuals abound and result in the denial of bisexuality's very existence or at the least, dismissal and exclusion from both the queer and straight communities. In this paper I argue that a socially constructed binary framework in which heterosexual and homosexual are the only two options for sexual identity limits individual identity choice and guides institutional recognition and classification of sexual persons. I employ a comparative analysis of sexuality and race by examining bisexual erasure through the lens of biracial individuals' identities and the one-drop rule. I compare and contrast the way bisexual and biracial persons are categorized, erased, and dismissed, and show how the one-drop rule which allowed American society to force biracial individuals into one of only two recognized categories and legitimized discrimination, is applied to bisexual individuals in order to exclude them from both the straight and queer communities and deny them a legitimate identity and a legitimate place in society. This paper both discusses a gap in research in queer theory and contributes to filling that gap. It draws connections between the oppression and erasure of racial minorities and sexual minorities that can contribute to our understanding of social hierarchies and marginalization more generally.

### *Exploring Issues of Gender and Sexuality in Committed Couples in which an M2F Transition*

*Occurs after the Relationship has been Established*

**-Dr. Deborah Ballard-Reisch**, Wichita State University, Elliott School of Communication

**-Christine Aramburu Alegria**, University of Nevada-Reno

This presentation will report on relationship dynamics within committed romantic partners when disclosure of desire and progress toward M2F transition occurs after the relationship has been established. Implications for self-esteem, relationship negotiate and gender performance are discussed for both F and M2F partners.

Presider: Cammie Goen

*Miley, Miley, Miley... where did you hear there's no sex after age 40?*

-**Roxy Gallardo**, Wichita State University, MALS: Sociology/Anthropology/Public Health major

Miley Cyrus' statement that she's "heard things start going downhill in the sex department at age 40" is a myth and can be debunked by more than an abundance of literature and studies. This presentation will show that there is sex after 40 and will also cover the deeper issue, striking at the heart of where Miley Cyrus may have received that information about sex, and whether or not we are adequately teaching our youth about sex. We have two general ways of teaching our youth and there is a huge disconnect in these two forms of education, through formal sex education in schools and other programs, and second, by informal education through parent-child communication. This presentation will provide an analysis of the relevant studies, research and findings about both processes of educating our youth. Research shows that formal sex education teaches about abstinence, dangers and pitfalls, consequences of having sex, STDs and risky behavior. Is this way of communication adequate to the development of their knowledge about positive aspects of sexuality? In contrast, studies show that parent-child communication has positive outcomes. This form of communication may be a better deterrent for risky sexual behavior than formal sex education. Developing open communication, parental monitoring and parental control contributes to a parent's ability to communicate positive aspects of sexual behaviors. Is either way teaching our youth to be healthy sexual beings or are we just providing the don'ts of sexual behavior? Are we avoiding the discussion about the positive aspects of sex? Open communication about issues relating to sexual intimacy, sexual behavior and risks are important for young people to have a healthy sexual identity that will continue to develop socially and emotionally throughout their lives.

*Change in Sexual Activity After Cardiac Diagnosis*

-**Dr. Twyla Hill**, Wichita State University, Sociology Department

-**Dr. Elaine Steinke**, Wichita State University, Nursing &

-**Dr. Victoria Mosack**, Wichita State University, Nursing

**Background/Aim:** Sexual activity after a cardiac event often declines, impacting sexual quality of life. This study compared sociodemographic and diagnosis-related factors to change in sexual activity before and after a cardiac diagnosis. **Methods:** The sample was 294 cardiac patients, responding to a self-report mailed survey, and reporting the frequency of sexual activity before their cardiac problem and in the past two months. Participants were categorized into three groups: sex as frequently as before (n=77), sex less often (n=137), and no sex prior to diagnosis nor presently (n=80, control group). Statistical analysis included chi-square and ANOVA to identify distinguishing characteristics among the groups. **Results:** Men,

compared to women, reported engaging in sex less often after the cardiac diagnosis (51% vs. 38%), and had sex slightly more frequently as before (27% vs. 34%), while more women were in the control group (38% vs. 21% for men). Not surprisingly, those of younger age had sex as frequently as before (M=63 years, SD 12.6), compared to controls (M=72 years, SD 12.8). Most were well educated, but those having sex as frequently as before had more education. Those who were single, not working, and with 'enough' or 'not enough' finances were less likely to have sex as frequently as before the cardiac problem. Those who were current or former smokers had sex less often than those who never smoked (55% vs. 33%) and less likely to report sex as frequently as before (21% vs. 34%). Not surprising, those with fewer cardiac comorbidities had sex as frequently as before (M=3.5, SD 1.68), compared to those having sex less often (M=4.3, SD 1.73) or controls (M=3.8, SD 1.78). All reported results are statistically significant at  $p < .05$ . **Conclusions:** Examining sociodemographic and clinical factors provide insight as to those who might need more support to maintain sexual function and require sexual counseling.

### *Factors Influencing Utilization of Midwifery Services in the Canadian Province of Manitoba*

-Dr. Kellie Thiessen, Wichita State University, Nursing

-Dr. Maureen Heaman, University of Manitoba

**Background:** In 2000, midwifery was regulated in the Canadian province of Manitoba. Since the inception of the midwifery program, little formal research has been done to critically analyze the utilization of regulated midwifery services. Currently, many women are denied access to midwifery care due to the shortage of midwives in Manitoba. **Aim:** The purpose of this study was to explore factors influencing the implementation and utilization of regulated midwifery services in Manitoba. **Method:** A qualitative research design was used. Twenty-four key informants were purposively selected for semi-structured interviews based on their knowledge about the implementation of regulated midwifery in Manitoba. Interviews were conducted between June and November 2012 and audiotaped and transcribed. Content analysis was used to identify themes. A feminist lens guided interpretation of the results. **Findings:** Three main topic areas were identified: barriers, facilitators, and future strategies/recommendations. Themes arising under barriers included conflict, power, and political will; lack of an educational program; and a precarious profession. Issues of gender underpinned some of these barriers. Constituent influence was a prominent facilitator of the profession. Future strategies for sustaining the midwifery profession focused on ensuring avenues for registration and education, improving management strategies and accountability frameworks, enhancing the work environment, and evaluating the model of practice, and employment. The findings from this study demonstrate how gender ideologies and occupational imperialism have impacted the midwifery profession in Manitoba. **Implications. Conclusions:** In spite of scientific evidence that supports the midwifery model of care, there remains inherent struggle to justify the profession globally. The findings have implications for maternal/child health professionals working on collaborative efforts to facilitate access to midwifery services for women.

Presider: Lorelei Lockner

*Analysis of Gender Pay disparity for engineering positions at the National Center for Aviation Research*

-**Dr. Elizabeth Clarkson**, Wichita State University, National Center for Aviation Research

Data on yearly salary, birthdate and gender was obtained from Wichita State University for “Research Analyst” and “Research Associate” positions at the National Center for Aviation Research (NIAR). Management positions were excluded from this analysis. The data shows that while a gender pay gap does exist, it is only older women who experience this. There does not appear to be a gender pay gap for engineers under 40. The gender pay gap for older women should not be interpreted as a result of current institutional bias. If that were the case, then the bias would also show up for younger engineers. It is more likely a latent effect of the pervasive gender discrimination faced by female engineers starting their careers in the 1970’s or 1980’s and lower pay when starting one’s career can translate into substantially lower lifetime earnings. This data shows a positive development for women engineers because it shows that gender discrimination in pay is no longer a commonplace occurrence for female engineers

*The Genealogy of New Domesticity: Radical Eco-Homemaking in 20th century 'back to the land' writings*

- **Dr. Valerie Padilla Carroll**, Kansas State University, Women’s Studies

The last decade has seen a proliferation in the US of books, articles, and blogs promoting women’s return to domesticity as ecological activism. Embracing women’s affective or care labor as well as traditional housewifery skills like canning and knitting, this “new domesticity,” as journalist Emily Machtar calls it, is not traditional domesticity, but a fully feminist and environmentalist rethinking of domestic householdery. Proponents of this new domesticity in the 21st century like Barbara Kingsolver (*Animal, Vegetable, Miracle*), Shannon Hayes (*Radical Homemakers*), and Sharon Astyk (*Depletion and Abundance*), reclaim homemaking as revolutionary and vital to both gender and ecological justice. These advocates reject the Second Wave feminist disdain for the housewife and instead radically redefine the traditional homemaker as an empowered feminist and eco activist struggling against capitalist and consumerist systems that destroy the earth and subordinate people. However, this radical redefinition of domesticity is not new: its roots can be traced across the 20th century through manifestos from back-to-the-land and simple living proponents like Myrtle Mae Borsodi, Betty MacDonald, and Helen Nearing. This paper will trace the genealogy of new domesticity, gendered affective labor, housewifery, and eco/feminist activism across the 20th century.

*When Online Friendships Become Real: How an Online Mothering Support Group Moved Offline and Used the Internet to Create "Real" Relationships*

**-Dr. Jennifer Tiernan**, Wichita State University, Elliott School of Communication

The focus of this research project centers on a group of 23 women who are part of an online mothering community (I am also a member of this group). While initial contact was made and fostered on a 500+ member online mothering discussion forum, the smaller group has since moved primary online interaction to a private Facebook group. Through online communication, these women have become friends, and share parenting, relationship and professional advice. The group has grown close enough to share emotional struggles, separation and divorce, health concerns and other issues often seen in face-to-face relationships. Group communication has gone beyond online contact. Many of the group members have talked on the telephone and met in person. In May 2013, 13 members of the group met in person for 3 days in Chicago. This researcher conducted group and individual interviews during the meet-up and has continued to discuss the value of group communication and friendship with these women. The group is currently planning a May 2014 meet-up and I will attend this event as a participant and a researcher. The goals of this research are to study how this group has fostered both online and in-person communication and to determine the use and value of these relationships. What started as communication in a larger online forum for women in search of parenting advice and support has grown into lifelong friendships and daily communication. The proliferation of Internet communication has blurred the lines between online and traditional in-person relationships, and online communication has become a normal part of many social interactions. This small mothering group has great value to its members and the study of their online communication practices say much about how the Internet has changed social interaction and relationships.

Presider: Crystal Miller

*It is Not Enough to Speak: Narrating the Young Adult Rape Novel*

-Dr. Angela Hubler, Kansas State University, Women's Studies

The value of women's speech has been central to the women's movement, as well as to feminist scholarship, as demonstrated by Carol Gilligan's *In a Different Voice* and the scholarship it has inspired, much of it focused on female adolescence. The demand that women speak out about taboo subjects has, fortunately, been expressed in YA literature as well. Thus, experiences which were shameful and unspoken decades ago are now the topic of popular and award-winning novels like Anderson's *Speak* (1999). But while *Speak* along with others of its kind, which include Adele Geras' *Watching the Roses* (1992) and a flurry of novels published in the past ten years, encourage girls to speak out about rape, they offer a limited and simplistic representation of violence against women both in terms of its causes and remedies. Nor does speaking out offer the magical therapeutic fix that the novels suggest. In large part, the limitations of these novels are due, I argue, to the first-person narration each employs--(and the "preferred technique" of the YA novel). Such limited representations contrast with that of Erika Tamar's *Fair Game* (1993), which represents male sexual violence in a more complex way. Tamar's novel relies upon collective first-person narration, offering the perspectives of the victim of sexual assault, a bystander, and the girlfriend of the assailant. Consequently, it offers the reader more: a systemic analysis of the structural conditions that underlie the oppression experienced by girls and women.

*"Quaint Creatures": The role of B-girls in the heritage and reality of Bourbon Street*

-Dr. Angela Demovic, Wichita State University, Anthropology

This presentation is based on archival, observational, and interview research on women employed as "b-drinkers" in the French Quarter of New Orleans. Invisible in the literature on sex work, b-girls are an important part of heritage tourism in New Orleans, a city famous for alcohol, sex, and vice. B-drinking is the practice of soliciting a patron to purchase the b-girl a drink in exchange for flirtation, for which the b-drinker receives commission. The b-girl is part of tourists' experience of Bourbon Street today because she has been an integral part of the ambiance of French Quarter life in the past. Participant observation in three strip clubs revealed the ubiquitous practice of b-drinking, a lucrative endeavor for the nightclubs and b-drinkers, which plays an important role in the sexual economy of Bourbon Street. A review of the public discourse in newspapers and other media reveals shifts in attitudes towards b-girls

and b-drinking from 1941 to 2012, from flirtatious trickster, to dangerous murderer, to embedded fixture in heritage tourism. Ethnographic fieldwork and media discourse analysis reveal that b-girls are illegitimate but authentic inhabitants of Bourbon Street. To argue her out of her legitimate role in the heritage tourism encounter of the French Quarter is to ignore her reality, her portrayal in media, and the history of her engagement with the people of New Orleans.

*“A No Good House:” Underage Girls, New Orleans House of Prostitution, and the Law 1894 - 1913*

**-Elizabeth Lonning**, Wichita State University, Anthropology

To deepen our understanding of sex work issues in the New Orleans context, I have begun a review of courtroom testimony from historical criminal court cases related to sex work and New Orleans houses of prostitution. We collected testimonies from the Orleans Parish Criminal District Court dockets (1880-1932), housed in the Louisiana Division of the City Archives at the New Orleans Public Library. In this presentation, I will focus on 8 of the 83 dockets collected, which concern ‘Act 40 of 1892: Enticing a female child into a house of ill-fame’. An analysis of these testimonies reveal that most girls (under the age of 17) use language to create a persuasive image of themselves as innocent or moral persons. While on the witness stand, they perform female virtue by denying willfully or knowingly entering a house of prostitution, and deny any intention to “do business” in the houses. Often, family members of the underage girls are the persons who alert police of law violation and take the cases to court. Family members use the law to punish the underage girls and/or madams involved. I examine the role that these performances of virtue, and familial implications of the law, play in the broader social context of New Orleans and Southern culture.

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11:45-12:45 pm

**Lunch**

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1:00-2:00pm

**Roundtable discussions**

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**Note: Attendees will have the opportunity to participate in discussions on two topics.**

- Teaching Gender & Sexuality (facilitator: Dr. Angela Demovic)
- Race & Gender in the Curriculum (facilitator: Dr. Deb Gordon)
- Feminist Methods (facilitator: Jodie Simon)
- Intersectionality (facilitator: Brent Kennedy)
- Campus Climate (facilitator: Jordan Johnson)
- Campus/Community Organizing (facilitator: Brad Thomison)
- Gender Policy Issues (facilitator: Dr. Jodie Hertzog)
- LGBT & the Law (facilitator: Tom Witt)
- Religious Freedom & Sexuality (facilitator: Campus Ministry)

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2:15-3:30 pm

**Session 3: Breakout option 5**

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Presider: Crystal Miller

*Defending Women, Then and Now: Ideological Currents in Sor Juana Inés de la Cruz and the Querelle de femmes*

**-Dr. Megan Hughes-Zarzo**, Friends University, Spanish

Scholarship on women's writing has produced abundant evidence of women's efforts from the Middle Ages forward at defending themselves from within and negotiating the limits of patriarchal systems. In the field of Hispanism the work of Sor Juana Inés de la Cruz, a 17th century nun who lived and wrote in New Spain, presents us with a rich example of a fervent defense of women written during a historical moment when the querelle de femmes even yet remained a prominent topic for debate. Given her clear rebuttal of the claims that women were categorically deficient of reason and that study was unnecessary and even detrimental for women, Sor Juana's work has been routinely categorized as "early feminist writing" in critical discourse that often describes her as a subversive visionary, a woman truly ahead of her time. While such readings of Sor Juana highlight the centuries-long struggle of women to improve their social situation, the same scholarship is also frequently guilty of taking a presentistic approach that tends to produce interpretations lacking historical grounding. Not only is the historical logic of Sor Juana's defense of women distorted in such criticism but also the logic of the ideological currents informing the querelle de femmes that she engaged. Using Sor Juana's work as a case study, the present discussion interrogates the logic of the querelle de femmes from a feminist/materialist perspective, understanding the querelle as an historical phenomenon whose logic was informed by the transition from one mode of production to another, i.e., from feudalism to capitalism. Recognizing that women's bodies represented a specific site for the historical struggle between two distinct modes of production, this discussion examines the ideological extraction of Sor Juana's particular defense of women as she responded to the heightened suppression of women that marked the period.

*Vietnamese American Novelist Monique Truong's Revisioning of History*

**-Dr. Michele Janette**, Kansas State University, Women's Studies & English

Like many ethnic minority literatures, Vietnamese American literature in its first generation was dominated by memoir. Novelist Monique Truong defies this model. Her first novel, *The Book of Salt*, imagined the life of a Vietnamese chef living and working in the household of Gertrude Stein in early 20th century Paris. Her second offers a coming of age story of a girl with synesthesia living in North Carolina in the late 20th century. And yet, while both texts eschew the autobiographical relationship between text and author, both are interested in the relationship between fiction and history. In this paper, I look specifically at Truong's

incorporation of the history of the first Anglo baby born in North America, Virginia Dare, into *Bitter in the Mouth*. Narrator Linda describes Truong's source within the novel, naming and recalling her childhood readings of *North Carolina Parade*, by Richard Walser and Julia Street Montgomery (1966). Through an analysis of the ways Truong reworks her source material, I argue that *Bitter in the Mouth* offers a combination of Linda Hutcheon's model of "historiographical metafiction" and Jose Munoz' model of queer utopian artistry. In contrast to historical fiction, which seeks empirical verifiability, historiographical metafiction, as Hutcheon defines it, "plays upon the truth and lies of the historical record" to explore not the reality of history but its "textual accessibility" (*Poetics of Postmodernism*, 153). Truong's novel engages in both this metacritical play, often exposing the racism and sexism of the historical account she is revising, and also offers the "backward glance that enacts a future vision" which Munoz theorizes (*Cruising Utopias*, 4).

### *Self-Satisfaction—An Exploration of Feminist Themes in Fleur Adcock's "Against Coupling"*

**-Megan Birdsey**, Kansas State University, English

The second half of the twentieth century saw the emergence of a multitude of talented female writers, most of who were beginning to gain recognition for their work. However, along with this acclaim came the label "woman poet"—a phrase that was continuously rejected by poets such as Fleur Adcock who refused to let their identity be defined by such a reductive term. As a result of this disassociation, critics such as Ian Gregson and Janet Wilson often fixate on Adcock's identity as a transnationalist poet; however, although Adcock chose to distance herself from the term "woman poet," she did not totally disassociate herself from her identity as a woman or reject the feminist movement entirely. Second Wave Feminism suggested sexuality and sexual liberation as a means of challenging the patriarchal social structure and, as a result, women finally began to talk about sex openly amongst themselves. Fleur Adcock's championing of masturbation in her poem "Against Coupling" suggests her support of this movement and encourages women to be self-sufficient in terms of their sexual needs as well as in more public areas of their lives. Her rejection of traditional heterosexual sexual encounters in favor of solitary satisfaction essentially undermines the patriarchal domination of sex and its sub-cultures, thus providing a means of restoring power to women inside the home. Throughout the poem Adcock asserts that women feel pressure to "perform" to cultural ideals of what sex should entail, a pressure that ultimately inhibits the enjoyment of the experience. Championing female masturbation as a means of making sex once again pleasurable is a staunchly feminist idea—in addition to realizing the potential sexual satisfaction of this act, Adcock realizes the power that is restored to a woman when she is no longer needed to fulfill the sexual needs of a partner, and instead can focus on her own wants and desires.

Presider: Brent Kennedy

*The Masculine Mystique*

-**Jodie Simon**, Wichita State University, Sociology

By offering an in-depth analysis of masculinity I plan to reveal the ways in which our culture fetishizes the masculine and dismisses the feminine. As a woman's studies instructor I spend a great deal of time on the issues of femininity and would love the opportunity to share and explore my recent literature review of the codes of masculinity. In our culture, it is increasingly important that we are able to maintain a masculine image that, by default, demands respect and privilege (whether we are straight, homosexual, men or women, etc). By belittling and shaming anything feminine we are able to castigate those who would upset this hetero and masculine norm. Gender--which has long been accepted as a binary system in which the players were clearly meant to inhabit their sex-determined roles--is no longer clearly defined. As we seek better ways to understand ourselves we soon begin to discover that much of what we were led to believe comes from socially constructed norms and not biological imperatives or strict systematic decrees of some higher law. This exploration will seek to provide some history and context to the concept of gender and also analyze the importance placed upon masculine ideals. Some questions I'm considering: If even the feminists and the queer theorists are busy lauding the praises of all things masculine where will we ever discover the answer to the inevitable problems this creates? Why in our rush to be masculine, to be fully supported within our society, to "fit in" and to avoid being outcast because of our inability to conform to labels do we overlook the effects that such an outdated and constricting idea of masculinity has had on our men? Betty Friedan coined the phrase "masculine mystique" at the same time that she was examining the "feminine mystique" yet no one ever hears about it.

*Towards the Pursuit of Adonis: Achieving Perfection in the Male Body*

-**Philip Pettis**, Wichita State University, Sociology Alumni

The majority of research on gender, sexuality and body image has focused primarily on heterosexual women. However, in recent years, there has been an increased focus on body image, body regulation practices, and eating disorder behaviors concerning gay and bisexual men. This qualitative research study examined body image regulation practices among a select group of 45 gay and bisexual men. This study specifically examined how gay men engage in body regulation and body modification practices in regards to gender and sexuality. The researcher focused on four broad areas: first, interactional bodily practices; second, body image regulation practices associated with eating disorder behaviors and the pursuit of thinness; third, body regulation practices associated with body modification; and fourth, body regulation practices associated with the drive for muscularity. Participants came from diverse

racial/ethnic, socioeconomic, educational, and religious backgrounds. Intersectionality was considered in respects to gender, sexuality, race/ethnicity, and age of participants. The results of this study indicated socio-cultural expectations; socio-cultural characteristics, and social interactions influenced body regulation and body modification practices. Although most men engaged in behaviors associated with body image regulation, some men due to socio-cultural characteristics and group membership had resistance to body image regulation practices.

### *The Impact of the LGBT Rights Movement on Comics and Graphic Novels*

**-S. Isaac Dowd**, Wichita State University, Special Education major

Using a paper previously presented at the Newman University Literary Festival (2007), regarding the impact of the LGBT (lesbian, gay, bisexual, & transgender) rights movement on comics and graphic novels, this paper will refocus this earlier work (2006) by updating previously shared information, as well as including sociological and psychological resources. Media has the wonderful potential of being both the effect and/or the cause of social change, whether it is written material, visual art, or some other form of communication. This paper aims to present how both comics and graphic novels have worked to support social change, especially the social changes and shifts associated with the LGBT rights movement. It will also demonstrate how the LGBT rights movement has powerfully influenced both comic panels and movies based on comics. Lastly, many members of the LGBT community, as well as the community's allies, have willingly embraced comics and graphic novels as ways to tell their stories. Therefore, part of this paper is intended to review some of these recent graphic novel and comics publications, whether available only online or in traditional paper format. It is the author's hope that the audience will be entertained, as well as educated, about the important role comics and graphic novels play in pushing forward, reacting to, and encouraging societal change in how the LGBT community is viewed.

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3:45-4:45pm

**Keynote** with Reception and Tabling following

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**Dr. Betsy Lucal**, Indiana University South Bend, Department of Sociology & Anthropology

#### **Fifteen Years of "What It Means to Be Gendered Me": Additional Analysis and Reflections**

In the fifteen years since "What It Means to Be Gendered Me: Life on the Boundaries of a Dichotomous Gender System" was published, I have continued to experience the limitations of this system in daily life. However, as aspects of my appearance and the structure of my life have changed, so have the ways in which gender impacts my experiences. For example, working as a professor, being part of an interracial relationship, and becoming a parent have influenced my experiences of the gender system, as has letting my hair grow longer. In addition to its effects on my own experiences, publishing this article also has given me a better understanding

of how the gender system impacts others. I regularly receive emails from students who have read my article and found it useful in examining their own experiences of gender and other systems of inequality. I will address both of these topics in my talk.

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8:00 pm **Drag Show**, CAC Theater

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Support the end of pride week by attending WSU's 4<sup>th</sup> annual drag show co-sponsored by That Gay Group.

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### Acknowledgements

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- Shocker Soc Club officers
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- WSU Student Involvement
- AKD members
- Office of Multicultural Affairs
- The Sunflower
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