



**2016 GENDER  
& SEXUALITY  
IN KANSAS  
CONFERENCE**

**March 4, 2016**



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WICHITA STATE  
UNIVERSITY

**Sponsored by: WSU Sociology Department, Shocker SOC Club,  
Office of Diversity and Inclusion, Elliot School of Communication, AKD, SGA**

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## Agenda at a Glance

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- 8:30 – 8:45      Registration
- 8:45 - 10:15      Welcome & Session 1  
                         Media Representations
- 10:30 - 11:45      Breakout Session 2  
                         A. Social Change  
                         B. Health and Well-Being
- 11:45 - 1:00        Lunch
- 1:00 - 2:15        Lisa Wade Workshop  
*Online Feminist Pedagogy: Talking about Gender  
and Sexuality with the World*
- 2:30 – 3:45        Breakout Session 3  
                         A. Gendered Identities  
                         B. Gendered Institutions
- 4:00 - 5:00        Breakout Session 4  
                         A. Sexual Consent  
                         B. Oppression and Resistance
- 5:00 – 6:00        Reception with Lisa Wade
- 6:30                Keynote Presentation: Lisa Wade\*  
*Sex, Rapture, and Resistance: What Students Really Think  
About Hooking Up*  
\*Location: Hubbard Hall 209

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## Welcome & Session 1- 8:45-10:15

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### **Media Representations**

*Gender Roles in TV Commercials: A Media Report*

**Rebecca Pedrazzi - Wichita State University Undergraduate Student**

Commercials play a major role in the life of everybody. Major theories, such as the observational learning theory, have been concerned with the capacity of TV commercials to perform behaviors that are “unconsciously” learned by the audience. Many gender stereotypes are still displayed through disparity in roles and power in between men and women. Gender stereotypes are the main focus of this content analysis and how they are still perpetrated in current commercials. The important aspect of my study is to display how women are most of the time related to housework and how this is strongly connected to the traditional idea of marriage. The analysis of the samples will display how men are shown fewer times than women in a house context, and most of the time men’s actions are displayed in an ironic manner, which emphasizes the idea of how men have nothing in common with housework. I also analyzed the images of men in a house context, whether with kids or simply performing domestic chores, and its relation to irony and humor. The analysis of my samples will display how women are displayed much more involved in domestic chores, while commercials will display the image of men more in the outside home context, such as related to cars. Methods and Samples: 42 individuals were analyzed in a total of 21 commercials. A man and a woman were always displayed in each commercial, usually in a house environment. Commercials were analyzed on a cable TV or YouTube if needed. Each commercial lasted at least 15 seconds. Results: Three variables were found in the analysis: 1) cooking and providing food 2) childcare and cleaning chores 3) Having fun and enjoying life. Each variable is evaluated on the basis of percentages that reflect the number of times a particular behavior is performed from both genders. An evaluation of gender intersection is made as well.

*Coming Out in Black and White: A Thematic and Content Analysis of Coming-Out Videos on YouTube*

**Kenya Guidry – Wichita State University Graduate Student**

For people in the lesbian, gay, bisexual, and transgender\* (LGBT+) community, coming-out to family is an event that is central to their life experience. More than that, many LGBT people have to figure out how to navigate through their other identities—gender, racial and ethnic—to understand how others in these communities will perceive and accept, or reject, their sexuality. The social media platform YouTube has given LGBT the ability to come out and share their stories in safe and creative ways through video. Through a content and thematic analysis of these videos this project will examine the differences between how various racial/ethnic communities experience coming-out. This project aims to contribute to the growing body of identity theory, and to strengthen the LGBT community by illuminating the differences and similarities in coming-out experiences of white communities and communities of color.

*Violence in Music, 1985-2015*

**Jensen Lee – Wichita State University Undergraduate Student**

I recently conducted a study on depictions of violence in the popular music medium. Specifically, I focused on music released since 1985, hypothesizing that representations of violence, specifically in intimate partner relationships, would have increased dramatically over that time span. To test this theory, I listened to the top fifteen songs from 1985, as well as the top fifteen in the last five years, paying close attention to lyrical content as it pertained to how partners handled conflict within relationships. I found that the number of songs regarding relationships remained fairly consistent. However, the content diversified in two ways. 1) More of the interactions between partners depicted in the lyrics in the last five years were more negative than those in 1985. 2) Many of the songs in the last five years referenced hooking up and partying rather than referring to scenarios that seemed more stable and committed to one particular person. The results seemed to speak to a higher collective level of optimism thirty years ago. Also, they clearly showed how cultural norms regarding dating and relationships have shifted. Surprisingly, the level of violence remained fairly consistent. Negative interactions abounded, but protagonists within the songs did not seem to become more violent as the years progressed. The results demonstrated the conflict within relationships, regardless of the nature of the relationship, is a universal theme that will carry on throughout the decades.

*Racism Reinforced by Underrepresentation and Misrepresentation in the Media*

**Brynn Thompson – Wichita State University Undergraduate Student**

Under-representation and misrepresentation of interracial relationships in media reinforce stereotypes and racism. Other than conventional relationship problems, mixed race couples often cite racism as one of their biggest challenges. According to Gallup.com the majority of Americans approve of interracial marriage but media has yet to reflect that attitude. For proof, look no further than the major backlash General Mills endured after releasing a Cheerios commercial featuring a multiracial family. Surprisingly, despite the avid disagreement, General Mills did not pull the ad and in fact went on to release a second spot featuring the same family. Camille Gibson, VP of marketing for General Mills, stated “Ultimately we were trying to portray an American family, and there are lots of multicultural families in America today.” In my case study I explored the representation of interracial couples in media by looking at the relationships of the main characters on successful television shows. Using TV Guide Magazine’s 60 Best Series of All Time, I reviewed the top 30 programs for mixed race couples. I found that 14 featured no interracial relationships, 6 were excluded due to the nature of the programs (I excluded talk, news, children’s or comedy-sketch shows), and only 10 portrayed interracial relationships. NBC shows had more interracial relationships represented than HBO, Fox, AMC, and CBS combined (6 vs 5). Although mixed race couples appear more often in recent years, I Love Lucy, which was the earliest to air of the programs included in this research, starred an interracial married couple. Under-representation and ignorance perpetrated by stereotypes, especially in media, only add to bigotry. I believe that including more and fairly represented minorities in television, video games, movies, and magazines will lead to more familiarity and less separation. Hopefully exposing younger generations to more diverse groups will discourage prejudice in the future.

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## Breakout Session 2 – 10:30-11:45

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### **A: Social Change**

*Scandalizing the Civil Rights Movement in the 1960s: Criticizing Social Change Activists as Sexual Deviancy*

**Neal Allen – Wichita State University Assistant Professor**

This paper examines the role of sex scandal in the opposition to the American Civil Rights Movement. Opponents of the movement sought to convince the wider public that leaders like Martin Luther King, Jr., and grassroots activists like the Selma to Montgomery marchers, were “sexual deviants.” While this rhetoric was unsuccessful in its goal of preventing legislation like the Voting Rights Act of 1965, it demonstrates the way opponents of social change attempt to define transformational movements as outside of the mainstream of society. I draw on secondary accounts of the FBI’s mostly clandestine campaign against King, focusing on the gathering and dissemination of knowledge of King’s extra-marital affairs. The major contribution of this paper comes from archival material, specifically letters sent to Alabama Congressman William Dickinson after he publically claimed the marchers were engaged in “drunken interracial sex orgies.” Combined with evidence from the Congressional Record, letters to Dickinson demonstrate the potential effect of uncorroborated claims that a given movement for social change is inherently scandalous. This presentation will hopefully illuminate the connections between reactionary politics and sexual attitudes, and how norms of sexual behavior can be deployed to harm a given person or group.

*A Contextual History of LGBTQ Student Groups at Wichita State University*

**Robert Teutsch - Wichita State University Alumni**

Lesbian, gay, bisexual, transgender, and queer/questioning (LGBTQ) student groups are key to providing a supportive environment for LGBTQ students on university campuses. The climate that LGBTQ students face today, however, does not exist within a vacuum but rather reflects national and local patterns of historical events, politics, law and policy, and social movements. To explore some of these patterns, this presentation provides an overview of the contextual, chronological history of ten LGBTQ student groups that have existed at Wichita State University (WSU) since 1976, just seven years after the Stonewall Riots. Afterwards, it highlights salient themes characterizing the interplay of WSU’s LGBTQ groups and the national gay rights movement. Research questions for the project include: 1) What was the LGBTQ climate at WSU and Wichita like for each of the student groups? 2) What was the purpose/mission of these groups? 3) What were the motivations of the members of these groups? 4) How were these groups organized and in what activities were they engaged? 5) How did

these groups impact their members and the WSU campus? 6) How did faculty, students and the Wichita community react to these groups? and, finally, 7) How have events concerning the national gay rights movement impacted these groups? First hand research-- in the form of personal interviews with members and advisors of the student groups as well as original analyses of newspaper clippings and personal writings-- is the primary source used for the presentation's material. In its historical contextualization of the groups, the paper draws upon Craig Rimmerman's book, "The Lesbian and Gay Movements". *The project concludes that there were clear national trends that shaped the experiences of LGBTQ student groups at WSU and that these groups have demonstrably provided vital social support, education, and opportunities for activism for WSU students.*

### *Gay-Straight Alliances and the Empowerment of Transgender Voices*

#### **Taylor Stebbins – Kansas State University Undergraduate Student**

Both the overall effectiveness and benefits of Gay-Straight Alliances and similar high school organizations have been widely debated in the field of women's studies by scholars such as Pat Griffin and Mathew Ouellett who argue that Gay-Straight Alliances have the potential to be sites of social change for LGBT high school students. However, these scholars and the larger literature base their work in habits often give lip service at best to how these organizations specifically benefit transgender students. My work addresses the absence of transgender specific literature by focusing on how these organizations help transgender students more effectively interact with faculty, administration, student peers, and the community at large. Expanding upon Ouellett and Griffin's analysis of the school climate survey conducted by the Gay, Lesbian and Straight Education Network, reveals that the benefits of Gay-Straight Alliances extends to transgender students. Gay-Straight Alliances and similar organizations are critical for transgender students to be able to have effective beneficial interactions with faculty and administration. Gay-Straight Alliances give transgender individuals a community of accepting and likeminded peers, as well as a sympathetic faculty member, that combined give weight and backing to the voices of transgender students. In this way Gay-Straight Alliances create a locus point for LGBT social change within the high school and the larger surrounding community. Works Cited: Griffin, Pat and Ouellett, Mathew. "Going Beyond Gay-Straight Alliances to Make Schools Safe for Lesbian, Gay, Bisexual, and Transgender Students." *Angles* 6.1 (2002): 1-8. Web. 15 Jan 2016. "The 2013 National School Climate Survey: The Experiences of Lesbian, Gay, Bisexual, and Transgender Youth in our Nation's Schools." New York: Gay Lesbian and Straight Education Network. Web.

## **B: Health and Well-Being**

### *Hot Flashed, Breast Cancer, and Self-Efficacy: The Impact of Symptoms, Risk/Benefit Analysis, and Locus of Control on Women's Menopause Management Decisions*

#### **Deborah Ballard-Reisch - Wichita State University Full Professor, Jessica Elton - Eastern Michigan University**

The midlife woman has become an important subject in the United States (Hampson & Hibbard, 1996; North American Menopause Society, 2011). According to U.S. Census data, in 2010, there were approximately 33 million women ages 45 to 59 living in the U.S. (U.S. Census Bureau, 2011). Typically, midlife marks many lifestyle and biological changes for women, including the transition to menopause. United States Census data shows that almost 2.3 million women turned 51 in 2012 (Ortman, Velkoff, & Hogan, 2014), the average age for female menopause in the U.S. (North American Menopause Society, 2016). Menopause describes the moment a woman has finished her last menstrual period (North American Menopause Society, 2016). However, since this moment is difficult to determine, menopause is operationalized as the twelve-month period following a woman's last menstruation (National Institute on Aging, 2011). Menopause is not only a physical phenomenon, it is also a socially constructed phenomenon. As Buchanan, Villigran, and Ragan (2001) noted, "[c]ommunication is central to how women perceive and describe their menopausal experience, accounts concerning conceptions and misconceptions women hold about menopause, and how they come to understand menopause" (p. 115). Consequently, women's bodies are "shaped and experienced through social and cultural processes" (Lupton, 1995, p. 95). Thus, how women come to understand their experiences is influenced by discourses surrounding menopause which describe systems of thinking, knowing, and talking about this life stage (Elton & Ballard-Reisch, 2013). Extending on prior research, this paper reports thematic analysis (Boyatzis, 1998) of twenty-five semi-structured interviews with women who self-identified as menopausal or perimenopausal. Analysis yielded a three component framework influencing women's menopause management decisions: the symptom perspective, the risk/benefit perspective, and the locus of control perspective. Four illustrative examples demonstrate how themes interacted with one another to influence women's menopause management decisions.

*Transgender Patients and their Medical Home*

**Sarah Houssayni – University of Kansas Assistant Professor**

Transgender individuals can benefit from a primary health home where most of their medical needs including hormone treatment are addressed. Currently many transgender patients in Kansas experience less than optimal experiences when seeking health care, those include being misgendered, experiencing bias and even being rejected as patients. In a study done at KU Via Christi Family Medicine residency a one hour session that covered basic transgender health followed by a transman and a transwoman's testimonials of their medical experiences, the attitudes and knowledge were improved after the intervention. This presentation will discuss the intervention, noted changes as well as recommendations about making the primary care office more friendly and adequate to provide care for transgender individuals.

*Child Sexual Abuse: Children Falling Through the Cracks and Continuing Onwards as Mimesis Adults*

**Sarah McPherran - Wichita State University Undergraduate Student**

This project will show that many children, who survived childhood sexual assault (CSA), without displaying significant outward symptoms are often overlooked. Under these circumstances once they reach adulthood the issues from past experiences surface, therefore, exacerbating their mixed feelings and deviant behaviors. The ramifications of the past abuse uncover an abnormality about what a child considered normal. Essentially, shaking the foundation that the previous identity was based upon and crumbling the notion of "who am I?" as a part of their existence. While reviewing the literature, it was found that very few studies look at CSA victims and even fewer took this overlooked group into account. This particular study's intent was to bring the sleeper effect into the forefront pushing for possible future studies. Implications for further research on this issue are vast but difficult since it deals with a population whose current symptoms frequently continue to overlook the root cause of childhood trauma. In a society which continues to ignore how prevalent CSA is for those from toddler to 18 years of age, we must first accept it is an issue before the research can even begin to show the harmfulness of ignorance.

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## Breakout Session 3 - 2:30-3:45

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### **A. Gendered Identities**

*"Beat that Mug, Hunty": Transformations in Drag Culture in Central Kansas*

**Jakki Forester – Kansas State University Undergraduate Student**

By researching drag culture in central Kansas for more than three years, I argue how drag culture helps form personal identities of performers, both while performing in and out of drag, and provides safe spaces for queer communities in one of the most conservative states in the United States. Drag and personal identities are constructed and adapted as a performer transforms from one identity to the other each night of a performance. Drag performers have grown and become more polished the longer they spend performing in drag, as well as exhibit growth in their gender performativity. Each performer who assisted with this research has to navigate different positions of power, privilege, and marginality as a marginalized group of people, even though they are highly valued within queer communities in central Kansas. Safe spaces are formed, often with drag performers as the source of entertainment within those spaces. I examine what these safe spaces are, how they are formed, and what happens when communities transform and these spaces are lost. I used mixed methods for data collection including participant observation, photographs, structured, semi-structured, and unstructured interviews, informal focus groups, and ethnography. The performers a part of this research include varying ages, from 20 – 58, races and ethnicities, including white, Hispanic, Black, and Asian American, varying positive HIV statuses, and socioeconomic statuses. The broad diversity of those who assisted with this research and the intersectional approach to this research allows for a deeper understanding of how drag performers in central Kansas have transformed their identities and their communities.

## *Undoing Gender and the “Berdache” through the Decolonizing and Deconstructing Two-Spirit*

**Sandra Huerta – Kansas State University Graduate Student**

During the 3rd annual Native American/First Nations Gay and Lesbian Conference in Winnipeg, Canada, two-spirit replaced the derogatory term “berdache” that is still used in many social science disciplines. “Berdache” refers to Native sexual deviants from the perspective of Westerns in anthropology. On the other hand, two-spirit is an LGBTQ pan-indigenous identity embraced by different queer Indigenous people in Canada and the United States. Thus, by positing their own name for themselves, Indigenous activists claimed their own concept, term, and identity. Although “berdache” is an outdated term, some social science disciplines lag behind. The purpose of this paper is tie sociology to other disciplines, such as Indigenous studies and Queer studies, through an analysis of two-spirit. In order to accomplish this goal, I will consider two research questions in my literature review: (1) How is two-spirit relevant to sociology? and (2) How might two-spirit dismantle the gender norms and beliefs? Thus, this paper focuses on the sociological work on “berdache” and compares it to the indigenous and queer studies considerations of two-spirit. Two-spirit is sociologically significant because it offers another example of gender and sexuality social constructions. More importantly, two-spirit comes from the histories of resistance and decolonization through race, gender, sexuality, and spirituality. Through the use of decolonization and deconstruction of two-spirits in gender and sexuality, I use sociologist Deutsch’s “undoing gender” to read the possibilities of a two-spirit critique. Two-spirit decolonizes and deconstructs hegemonic, often understandings of, gender and sexuality found in sociology by recreating gender identity and encouraging self-determination. Accordingly, two-spirit is enacting undoing gender’s theory of change. In the end, this literature review bridges different disciplines across time and space to demonstrate how two-spirit can function as fluid and a site for social change. The purpose of this paper is connect sociology to other disciplines. Sometimes sociology lives in a bubble. I was conducting research about two-spirits, but the term berdache seemed to pop up more than anything. Queer indigenous communities have rejected this term and adopted two-spirits. There is a lag between sociology and other disciplines. Thus, this paper focuses on the sociological work on berdache and compares it to the study of two-spirit. More importantly, two-spirit renews the idea about gender deconstruction. From this perspective, undoing gender becomes the theoretical framework for two-spirit.

## *Community, Clarity, and the Closet: Bisexuals’ Strategies for Resisting Marginalization*

**Amanda Lind - Wichita State University Graduate Student**

Bisexual individuals face a marginalization unique among sexual minorities. While they encounter heterosexism as do all LGBTQ individuals, they also face biphobia, erasure, and stereotyping. Bisexuals are under-studied as a group in social science research, often being grouped in the same sample with lesbians and gay men. Much of the research focusing on bisexuality details the oppression of bisexuals, but few studies address bisexuals’ resistance strategies. In this pilot study, I ask what strategies bisexuals use to combat or minimize the marginalization they face. I use a content analysis approach to analyze data gathered from online sources, including blog entries from three bisexual bloggers and multiple threads from three discussion forums aimed at bisexuals. I also include one interview. I come from a feminist standpoint and aim to forefront marginalized voices and answer questions of power, oppression and agency. The findings reveal a variety of strategies used by bisexuals to resist oppression. While some find empowerment by visibly identifying as bisexual, others avert prejudice by staying in the closet. For many bisexuals, finding a community of support is an important tactic. Others combat harmful myths by refuting stereotypes and creating clarity around what it means to be bisexual. Some strategies mirror efforts at resisting oppression that are common to the LGBTQ community, but some appear unique to bisexuals. Future studies should examine these strategies in more depth and explore whether each ultimately contributes to or detracts from individuals’ wellbeing, and whether they result in changes at community or institutional levels.

## **B. Gendered Institutions**

### *Wonder Woman or the Bionic Bimbo - Can women have it all? A thematic analysis exploring women and work life balance*

**Hollie Weatherburn - Wichita State University Graduate Student**

Work-life balance is defined as satisfaction and good functioning both at work and at home with minimum conflict (Lark, 2000, p.75). According to a recent study investigating how the quality of life for women is affected by their dual roles, a job is an additional task for women to perform as well as their household family responsibilities (Bhandari, 2004, p.102). However, an increase of career-oriented and educated women are entering the workforce and becoming more successful in their working lives. According to the US Census Bureau in 2013, women’s presence in the workforce has increased dramatically from 30.3 million in 1970 to 72.7 million during 2006-2010. This presentation reports on the results of an analysis of 19 articles examining work life balance for women. The themes emerged from thematic analysis of the articles. Working women experience (a) adverse health effects as a result of the stresses related to balancing dual-role responsibilities;

(b) women perceive and are impacted by gender stereotypes in the workplace; and (c) the implications of part-time work versus full-time work versus staying at home for women's health. In examining the research question, can women have a successful career and a family?, analysis indicated that in order to make it easier for women balance work life expectations, both men and women need to promote equality while women need to promote a more egalitarian ideology to stand against gender stereotypes and support other women in their personal work life decisions. With strong influential women in the media such as Malala Yousafzai promoting feminism and equality, these influences are providing women with powerful role models that are breaking through traditionalist perspectives. Seeing other women as successful as men proves that women can “have it all.” While women are increasingly successful in work life, more can be done to challenge gender stereotypes, which will allow women to reach higher levels of success in their careers.

*Kyriarchal Bargains: Women Negotiate Catholic and Feminist Identities*

**Maria Ruiz – Kansas State University Graduate Student**

Rosemary Radford Reuther’s work as a Catholic and Feminist theologian, has involved scholarship that critiques the patriarchal oppression within the church and calls for transformation that recognizes all people as fully human. This paper aims to explore the possibility of coexistence between Catholic and feminist ideologies by expanding from the work of sociologists Christine L.M. Garvais and Elaine Howard Ecklund, who research ways that women who identify as feminist and Catholic negotiate between the two identities. I propose that although it is difficult, the negotiations and integration of Catholicism and feminism are possible, spiritually significant, and necessary to fulfill both Catholic and feminist goals. Furthermore, these negotiations are already happening across the U.S, where visual and social media are platforms for social justice work that is both Catholic and feminist. In particular, Women Religious (“nuns”) work within a patriarchal system by making bargains that allow them to practice their agency and carry out feminist work. I name these exchanges kyriarchal bargains, since they require negotiation with multiple and overlapping forms of oppression as well as a negotiation between the divine and the social constructions of divinity. For example, religious sisters reject the Church’s compulsory motherhood, rejecting the idea that women’s main purpose is in relation to men and primarily to reproduce. The rejection of motherhood and subsequent loss of sexuality is viewed as secondary to the gain of agency, independence and power of self and community. In this way, women are working from within the system in order to reform it.

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## Breakout Session 4 – 4:00-5:00

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### **A. Sexual Consent**

*Issues in Conceptualizing Sexual Consent*

**Charlene Muehlenhard – University of Kansas Full Professor**

**Co-Authors - Terry Humphreys (Trent University), Kristen Jozkowski (University of Arkansas), Zoë Peterson (University of Missouri–Saint Louis)**

To address sexual assault among college students, universities are creating prevention programs, informing students about sexual consent. When students report sexual assault to universities, often both the complaining and accused students acknowledge that sexual contact occurred; the question that university investigators need to decide is whether it was consensual. WHAT COUNTS AS CONSENT? In the proposed workshop, we will discuss how sexual consent is conceptualized and factors that complicate it. “Consent” is sometimes conceptualized as an internal state of willingness, as an explicit act of agreeing to something, or as behavior that someone else interprets as willingness. These different conceptualizations can lead to different conclusions. Furthermore, consent is complicated by numerous factors: Wanting a sexual encounter is not the same as consenting to the sexual encounter, although these are sometimes treated as synonymous. Furthermore, individuals are often ambivalent, having reasons for wanting and for not wanting a sexual encounter. Sometimes people assume consent until nonconsent is expressed. Sometimes people assume nonconsent until consent is expressed. Both perspectives can cause difficulties. Consent can be expressed verbally or nonverbally; both can be problematic. Sometimes verbal consent is considered ideal (e.g., Antioch College’s sexual consent policy), but verbal consent can seem awkward, and even verbal statements might be unclear (e.g., if someone says, “I want to have sex,” to what, if anything, have they consented?). Nonverbal signals can be even more ambiguous. Sex with someone who is incapacitated is illegal, but the distinction between being intoxication and incapacitation is not always clear. Sometimes both

individuals are intoxicated/incapacitated. Both gendered and gender-neutral policies can present problems. Sexual assault is not a gender-neutral problem, but many gendered assumptions (e.g., that men always consent, that women are always reluctant) are sexist and untrue. In the proposed workshop, we will lead a discussion of these ideas.

*Bystanders' Reactions to Sexually Coercive Situations: Challenges for Bystander Intervention Programs*

**Valerie Kutchko – University of Kansas Undergraduate Student, Charlene Muehlenhard – University of Kansas Full Professor**

In 2011, the Department of Education's Office of Civil Rights issued a "Dear Colleague" letter stating that sexual violence can be a type of sex discrimination prohibited by Title IX. Colleges are striving to implement sexual assault prevention programs. One approach, advocated by the White House's "It's On Us" Initiative, encourages bystanders to intervene when they see potentially sexually coercive situations. Some bystander studies have presented students with HYPOTHETICAL situations and asked how they WOULD respond. In the present study, we asked students about their ACTUAL experiences, if any, with observing sexually coercive situations. METHOD: 209 female and 192 male college students completed our online questionnaire; data analysis is ongoing. The questionnaire asked participants if they had seen a situation in which someone seemed like they were being pressured or taken advantage of sexually. Anyone reporting such a situation was asked what the circumstances were, what made them think someone was at risk, whether they intervened, how they intervened (if applicable), and what factors made them more or less likely to intervene. RESULTS 27.6% of the men and 37.3% of the women reported observing a sexually coercive situation. Most situations involved a male coercing a female. Almost all involved alcohol. Coercers' strategies most often involved verbally coercion and isolation of the target. The most common bystander intervention was verbally confronting the coercer, but responses ranged from continuing observation to breaking into a room. The most common reason for hesitation was ambiguity of the situation. CONCLUSIONS: This study will help us understand circumstances that students identify as potentially sexually coercive. It also provided examples of actual bystander interventions, which could be used as models in sexual assault prevention programs. Furthermore, it highlighted challenging issues, such as coercers posing as helpful bystanders.

## **B. Oppression and Resistance**

*Marriage Laws and Gender Equality in Chinese Society*

**Jiarui Chen - Wichita State University Graduate Student**

This proposal is based on my research of the history of implementing the first marriage law of China and its impact on women's status in family and society in Hubei province. The first marriage law was promulgated in 1950 by the newly found government of P.R. C. with the goal to abolish China's feudal marriage system and establish a new one in line with the ideas and principles of a socialist society. Thirty years later, Chinese government issued its amendment which is known as the second marriage law. These laws have effectively improved women's status in family and society. For example, the 1950 law had effectively reduced the scope and depth of abuses of girls and women by prohibiting "bigamy, concubinage, child betrothal, interference in the remarriage of widows, and the exaction of money or gifts in connection with marriages" (Article 2). Women's equal share in family owned property and their freedom in marriage and divorce are protected by law for the first time in the Chinese history. However, the realization of gender equality in the aspects of public views and family and social expectations is often hindered by the local economic development, family tradition, and customs. For example, when the government implemented one-child policy in late 1970s, it encountered great resistance in agricultural area where the patrilineal residence custom is the main reason for parents' preference for a son over a daughter. Strict enforcement of one child policy has led to the extreme cases of abandoning female infants for some families. Although these incidents were rare and took place in remote rural areas where people cannot afford to pay the fine for having more than one child, the problem was serious enough to force the government to issue the second marriage law in 1980 in part to provide alternative to the traditional patrilineal residence custom. (Engel, 1984). Summary of findings: The first marriage law of 1950 has brought great progress in improving the lives of women. But the effort for gender equality in Chinese society is far from finished. The experience in Hubei province has shown that legislation alone cannot bring complete gender equality in society. Law enforcement and education are both needed in order to change the old customs.

*Toward an Intersectional Analysis of Rape in the Novels of Alice Childress and Jacqueline Woodson*

**Angela Hubler – Kansas State University Associate Professor**

This paper interrogates the significance of race in a sample of twenty-two young adult novels focusing on rape published between 1978 and 2015. Only four of these novels are written by women of color, all of them black. While the authors of these four novels are black, in two of the novels, the raped characters are black, and in the other two, they are white. Race is not an important theme in either of the novels in which black characters are raped. In part, this is due to the fact that in these novels, as in every other YA novel in this study, the rapist and the rape survivor are of the same race. However, in the two novels in which white characters are raped, race is thematized: not in the rape itself, but as characters confront and overcome racial barriers in order to challenge oppression. Alice Childress' *Those Other People* and Jacqueline Woodson's *I Hadn't Meant to Tell You This* are informed by a black feminist literary tradition that interrogates the ways in which experience must be understood intersectionally. Childress and Woodson's novels show that only by attending to differences including race, class, and sexuality can the interracial solidarity needed to effectively challenge violence against women be achieved.