

# SEX & GENDER

## MESSAGE FROM THE CHAIR

By Kimberly Kay Hoang

Happy Spring to all of the members of the Sex & Gender Section of the ASA. After a year in this pandemic and what feels like a series of never-ending crises, I hope that you all are starting to feel the sun come out, can see flowers in bloom, and are able to start planning meaningful social gatherings again. This has been one of the strangest years to chair a section, but I have been so inspired by so many of the members of this section who are leading research efforts that center a gendered analysis on issues related to Covid-19, #SayHerName, and in the recent movement around Stop AAPI Hate. The moment that we are living in now more than ever has shown us just how much the personal is political.

Today I am thinking about the horrific dual shootings that occurred in the span of one week in Atlanta, Georgia and Boulder, Colorado. However, I have been incredibly inspired by so many of you leading the charge in the public sphere in the op-eds that I have read which highlights the importance of a gendered lens to analyzing these horrific events. To that end I would like to bring your attention to some of these fantastic pieces:

**Professor Anthony Ocampo (Cal Poly Pomona)**

**"Junior Faculty Don't Need More Time, Senior Faculty Need More Imagination"**

**Professor Christina Ewig (University of Minnesota)**

**"Gender, Masculinity, and Covid-19"**

**Professor Elena Shih (Brown University)**

**"How to Protect Massage Workers"**

**Professor Jennifer Carlson and Madison Armstrong (University of Arizona)**

**"We've Spent Over a Decade Researching Guns in America. This is What We Learned"**

**Professor Hae Yeon Choo (University of Toronto)**

**"Addressing Anti-Asian Racism in the University"**

**Professors Irma Mooi-Reci and Barbara Risman**

**"The Gendered of Covid-19 Lessons and Reflections"**

**Professor Miliann Kang (UMass Amherst)**

**"Why Are Perpetrators' Motives Given More Importance Than the Lives They Take?"**

**Professor Rashawn Ray (University of Maryland)**

**"Why is it so hard for America to designate domestic terrorism and hate crimes?"**

**Professor Wen Fan (Boston College)**

**"BC Sociologist studies work-from-home model"**



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As part of this collective I have also published an [op-ed](#) on how racism, misogyny and gun-violence, and anti-sex work intersects in the Atlanta shootings. As we all cope with this pileup of crises, I hope that these articles will give you some sense of hope, inspiration, and thoughts for how to move forward in each of the unique institutional environments that you are all embedded in. As one of the largest sections of the ASA I hope you feel part of a collective working in both academic and public spaces to address some of today's most pressing social problems. While some may feel that the American Sociological Association should be promoting science, data, and not projects of justice, as Chair of this section, I do not see how the social problems we are all confronting today can possibly be divorced from the intellectual agendas which we are all working on. As many feminists have said for a long time the personal is political and that means something more than ever today.

All my best,  
Kimberly Kay Hoang  
Associate Professor of Sociology  
Director of Global Studies  
University of Chicago

## SECTION ANNOUNCEMENT:

The Kempe Center for the Prevention and Treatment of Child Abuse and Neglect in Denver, Colorado has opened registration for their Annual Interdisciplinary Research Institute. They are offering three unique child abuse research and evaluation courses. There will be two week-long, intensive virtual courses from August 2 – 6, 2021, and one fall semester-long virtual & online hybrid course from August 30 – December 17, 2021. There is a \$200 participation fee for each course, or academic credit is available through the Colorado School of Public Health.

Spearheaded by Drs. Desmond Runyan, John Fluke, and Carol Runyan, this series of courses aim to better prepare researchers to apply for NIH and other support for their work. The curriculum ensures that practitioners use the best evidence available to structure interventions and contribute to the evidence base through well-designed evaluations. Instructors include faculty from Kempe and several other leading research organizations and universities. The course content includes lectures, discussion groups, and mentoring by instructors and other visiting professionals.

You can find the event flyer and additional details on the [Kempe Interdisciplinary Research Institute Website](#).

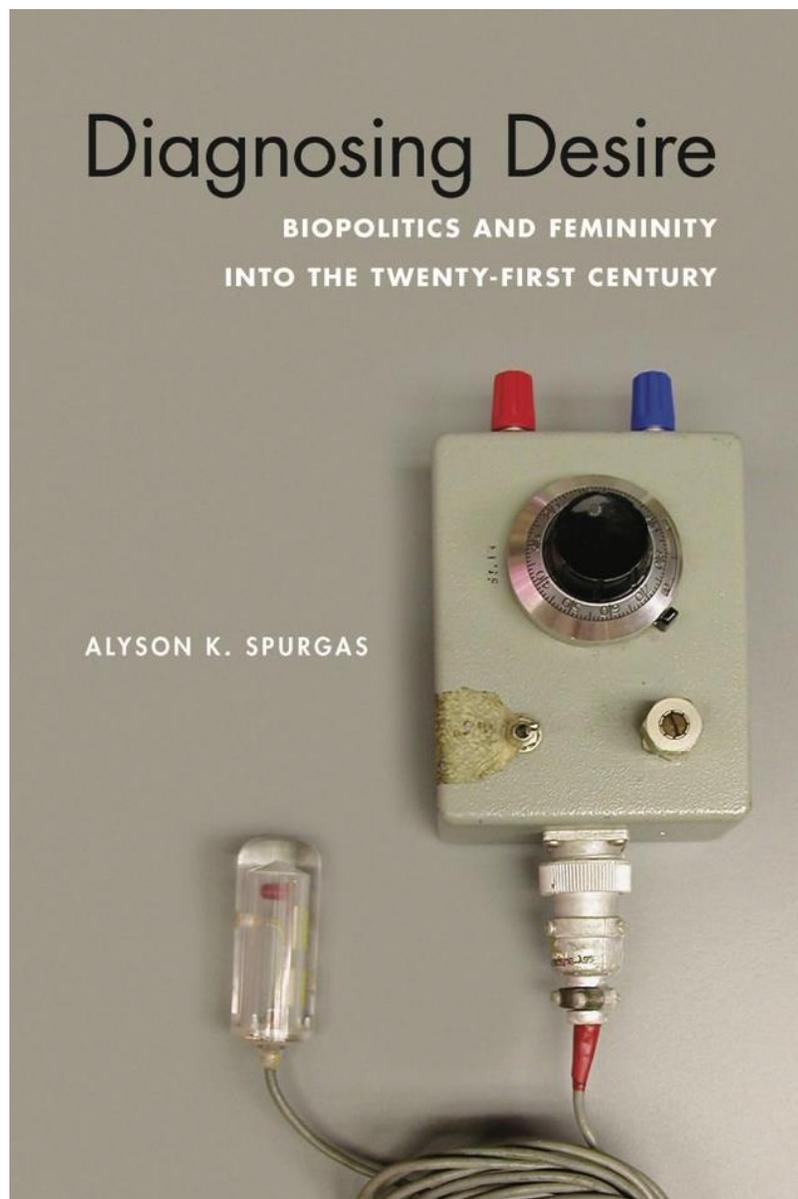
## ARTICLES BY SECTION MEMBERS:

**Homan, Patricia** and Amy Burdette. 2021. "When Religion Hurts: Structural Sexism and Health in Religious Congregations." *American Sociological Review* 86(2): 234-255. <https://journals.sagepub.com/doi/10.1177/0003122421996686>

## BOOK ANNOUNCEMENT:

*Diagnosing Desire: Biopolitics and Femininity into the Twenty First Century* takes a critical intersectional feminist approach to contemporary experimental sexology research, female-specific responsive sexual arousal models and the related DSM-5 diagnosis (i.e., Female Sexual Interest/Arousal Disorder or FSIAD), self-help sex therapy rooted in behaviorism, and other treatments in the world of “women’s low desire”—including mindfulness and other alternative modalities. The book brings together textual analysis alongside interviews with women who identify as low in sexual desire. This multi-method approach investigates a biomedicalized regime that Spurgas calls the “feminized responsive desire framework” within “the new science of female sexuality”—a framework that is posited as feminist but which rarely attends to the diversity of individuals’ backgrounds and experiences, nor to the ways that science and medicine often bring into being the very categories they assume already exist. The book is thus an important missing piece in the “female sexual dysfunction” debates of the last twenty years (e.g., Spurgas is more critical of mindfulness techniques than pharmacological treatments, whereas the drugs tend to be the near-exclusive focus of critique in most feminist anti-medicalization activism surrounding women’s sexuality). Spurgas’s basic premise is that *responsiveness* and *receptivity* have been the guiding frameworks for understanding women’s sexuality for way too long, including by self-identified feminist psychologists, clinicians, and sex researchers today, and that the associated research industry and treatments have too often focused on white, cisgender, straight women (and thus they have *produced* “feminine desire” as white, cis, straight—and receptive).

This biopolitical management schema negatively impacts people’s autonomy, safety, and capacity for pleasure—particularly for those who fall outside of the normative categories associated with white cisheterosexuality, such as queer, kinky, and gender-diverse folks, including those who are people of color. In the final chapters (excerpted below), *Diagnosing Desire* explores the reclamation strategies of women with low desire, illuminating the ways that they redefine and pursue pleasure following experiences of trauma (which tends to be comorbid with low desire, yet is too often undertheorized in the literature and underaddressed in practice). Spurgas ultimately argues for a more radical and communal form of care, challenging individualized, neoliberal, whitewashed, and cisheteronormative approaches to treatment.



## Excerpt from Chapter 5, “Reclaiming Receptivity: Parasexual Pleasure in the Face of Compulsory and Feminized Trauma” from *Diagnosing Desire: Biopolitics and Femininity into the Twenty First Century*

By: Dr. Alyson K. Spurgas

Although many of the women I spoke with for this study identify as straight, most were very interested in exploring non-normative configurations of pleasure and intimacy, as I describe throughout the book (this is also true for those who identify as queer). Part of this involved rejecting heteronormative scripts for sexual pleasure, a theme also identified by Cacchioni (2015), which interview participant Zola describes:

I went to a play party late last year, and it was the first play party I'd ever been to, and I had a really good time *not* having sex; it was some of the best sex I've had without having intercourse or penetrative sex. . . . [T]here was a lot of touching, somebody gave me a massage, and I gave somebody else a really sensual massage, [and] at one point I had somebody spank me with a paddle, while her girlfriend was kissing me, and just that—it was probably fifteen minutes long—but it was some of the most amazing fifteen minutes of my whole life!

Here, we have another example of how temporality affects participants' experiences of sex. Zola's comments make the limitations of the cisheteronormative cultural imperative to equate sex with penile-vaginal intercourse (Gavey, 2011; Kaye, 2011; Loe, 2004; Mamo & Fishman, 2001) explicit. When I ask her what kind of sex is most desirable to her, or what it is that turns her on about going outside of or beyond the boundaries of “normal” sexual activity, Zola states:

When you have “alternative” sex, there is a lot of respect and negotiation that goes into that, and that adds to my ability to really appreciate it and feel satisfied by it because everyone that is involved in whatever scenario makes sure that everyone is getting what they want, that doesn't hurt anybody, doesn't offend you, doesn't make you feel used or worthless. . . . [I]t's kind of empowering to be able to have that.

Evie extends this notion:

In order for me to want to have sex with somebody, I have to feel comfortable. . . . I have had intense sex and I'm interested in being more explorative with it, with bondage, S&M, that type of stuff, I'm not interested in haphazardly shoving a penis in my vagina. I'd like to be with someone who knows what they are doing, who is interested in not having heteronormative sex. . . . I'm more like, “Well, let's get to know each other, let's see if our sex lives would work together, and let's see if you're interesting, experimental. . . .” I want to have it be a little bit more thoughtful and intentional.

Both Zola and Evie are clear about what turns them on, and explain that they are interested in going beyond the constraints of the hegemonic (i.e., cisheteronormative, linear, penetrative) sexual protocol that they have been culturally prescribed and socialized to expect over the course of their lives. Valdivia connects this explicitly to the notion of enthusiastic consent: “When somebody is like, ‘Can I do this thing to you?’ and you are like, ‘You want to do what? Okay, cool. That's cool, I'm glad we established that!’” Some women spoke of this in terms of advocating for oneself, of being “proactive”—specifically in the face of cisheteronormative constraints and rigid sexual prescriptions, including, paradoxically, for feminine “flexibility” and “fluidity” (Fischer, 2013; Rupp, Taylor, Regev-Messalem, Fogarty, & England, 2014; Valocchi, 2005; Wade, 2017). Sadie illustrates this point, returning to the notion of feeling “voiceless” during sexual encounters, and describes how she has attempted to combat this:

I felt very inactive and submissive with a lot of guys I've been with, and really voiceless, like I was just kind of doing what the formula is, and that is the most disturbing part of the part of me that is like heterosexual, that I have to play by these hetero rules, because it is scripted, it is visible, we see it everywhere, it is the formula, it is the pattern—it is just so ridiculously formulaic! What I like about exploring things with girls is that there is so much less visibility, there's so much more new terrain, there's more spontaneity, freedom, whereas I feel more constricted with men.

Sadie's comments illustrate how she feels voiceless not only because of the formulaic nature of the cisheteronormative sex

she has had over the course of her life but also because there has literally been very little communication between her and her partners. Many of the women I spoke with expressed similar concerns about a lack of communication, and said that some of the best sex they had happened after desires had been clearly communicated by both partners, and when they felt truly “on the same page” with and respected by a partner because of the communication that had occurred. Kelly’s and Astrid’s experiences, after being treated in a clinical program for women who experience low desire and pain during intercourse, further illuminate these points about proactivity, intentionality, communication, and enthusiasm. When I ask Kelly how her sex life has been since completing treatment in the program (a program which she deemed unsuccessful), she describes having developed a more intentional orientation toward the process of choosing her sexual and romantic partners, which has dramatically increased her sexual desire and experience of pleasure:

I saw a [psycho]therapist [after treatment in the program] to talk about relationships in general, and she encouraged me to be much more ruthless with who I date, to be more picky about the people who I choose to be in relationships with. . . . [B]eing more conscious of who I’m choosing to have sex with [helps]. . . . [T]here are still times when it hurts, but there are a lot of ways to get creative with sex! As long as people are open to it . . . and even just waiting, if I’m going to have intercourse, not just going ahead and doing it, but being with men who prefer to actually make you aroused and want to have sex first—which not all of them do!

Astrid’s experience post-treatment is even more striking. She did not complete the clinical treatment program for low desire and vulvodynia, and also deemed it as a failure, because she realized that the type of sex she was having with the partner she was with during that time was what was actually not working for her; she no longer identifies as having “low desire” because she now has a fulfilling sex life and plays the sexual roles she wants to and uses her body the way she wants to during sex. Regarding her new orientation to sex, Astrid tells me:

I guess like in a queer understanding of sex, sex can mean a lot of different things and in the sex that I have today, this “disorder” is no disorder at all, it doesn’t get in the way of my sex. . . . [L]ooking back, I thought that I was supposed to have sex in a specific way and I tried to do that and it never felt right, it always felt invasive, it always felt like I was giving in to what was expected of me, never what I really desired or wanted. . . . [A]nd the more that I acknowledged that I was not straight, the more that this “disorder” became a nonissue. The more that I started having queer sex, sex with women, the more that I realized I was completely sexually functional, that I could have all kinds of sex and that I could do all kinds of things, and that I didn’t in fact have any impediments to my sexual expression, that there are certain things that my body doesn’t like, and certain kinds of touch that don’t feel good and that that was fine, and that that was never a problem to communicate to queer partners. . . . [N]ow I only have negotiated, consensual, enthusiastic, good-feeling sex. . . . [I]t’s just not an issue anymore.

Astrid’s story makes particularly clear the importance of being able to set the terms of any given sexual encounter, to reject cisheteronormative scripts for sexual pleasure when they feel coercive, and to only engage in intentional, negotiated sexual experiences that she feels enthusiastic about. Although her interaction with medical discourses that pathologized her low desire (or, rather, her lack of straight *receptive* feminine desire) was unique among the stories of the women I interviewed, she brings home the crucial notion of *sexual intentionality* (a concept that cannot be fully captured within the legalistic constraints of *consent*)—an *intentionality* that most of the low-desiring women I interviewed felt was important, and that had been missing from their sex lives. Astrid’s story also lays bare the myriad problems with the broad *feminized responsive desire framework* within the new science of female sexuality that I analyze throughout the book—including the Female Sexual Interest/Arousal Disorder or FSIAD diagnosis in the *Diagnostic and Statistical Manual of Mental Disorders, Fifth Edition* or *DSM-5* published in 2013, the circular sexual response cycle for women put forward in 2000, vaginal photoplethysmographic research that emphasizes female genital/subjective “discordance” and which began to proliferate at the beginning of the twenty-first century, and behavioristic self-help treatments for women’s low desire (including not only “mindfulness-based sex therapy” or MBST, but also other protocols from the realms of alternative or holistic care that emphasize mindfulness/meditation as an apolitical sexual enhancement tool). Both contemporary medical and alternative approaches to treatment for women’s low desire fall short, precisely because they assume a cisgender female subject who experiences herself as reductively feminine, who desires a specific type of masculine partner, who has never been traumatized (or who has or can be healed from that trauma), and who ultimately needs to bridge the gap between her “subjective” and “objective” arousal—or, rather, who needs to attend to her purportedly natural feminine discordant/dissociative tendencies in order to enhance her own sexual pleasure. For most of the low-desiring women I interviewed, this model of female sexuality is, at the very least, constraining and restrictive, and in some cases, it is harmful and violent. This is precisely why, instead, we need to emphasize *enthusiasm*, *intentionality*, and *pleasure* in sex, beyond white, bourgeois, cisheteronormative, reductively gendered logics—as the participants I interviewed make clear.

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*Dr. Alyson K. Spurgas (they/she) is Assistant Professor of Sociology and also teaches in the Women’s, Gender, and Sexuality Studies Program at Trinity College in Hartford, Connecticut. Originally from Baltimore, Maryland, Dr. Spurgas currently lives in Brooklyn, New York, with their awesome partner and cat.*



## Reflections on Pleasure Activism: Queer Women & Assigned Female At Birth (AFAB) Folks Sexual Narratives

By: Dr. Spencer Ciaralli

*Why is Sexual Pleasure a Social Justice Issue?*

Pleasure is a pathway for accessing sexual liberation, and pleasure activism is an active resistance to the heteronormative, traditionally gendered narrative (brown, 2019). Sexual pleasure, eroticism, and intimacy with both ourselves and others can be both healing and powerful (brown, 2019). It can be transformative. Embodying sexual empowerment can look like many things, but the underlying tenet remains the same: to resist capitalistic notions of production of orgasms and to find the erotic, the pleasure, the satisfaction—the power—that is within ourselves. As Audre Lorde (1978) tells us in *The Uses of the Erotic*: “For once we begin to feel deeply all the aspects of our lives, we begin to demand from ourselves and from our life pursuits that they feel in accordance with that joy which we know ourselves to be capable of.” Lorde (1978) reminds us that women have historically been informed to devalue their sexual worth—to dismiss the creative energy and joy that comes out of allowing ourselves to deeply feel all aspects of our lives. The entitlement to pleasure. The radical act of self-love, the sharing of joy, the erotic source of information and knowledge. There is a liberation in the exploration of one’s joy, and telling stories of joy. There is resistance work in finding one’s sexual power, and embodying it. This is what it means, for the personal to be political.

*Queering Women’s Sexual Narratives*

This past year, I studied women’s sexual pleasure. I collected 30 sexual history narratives, the majority of whom were within the LGBTQIA+ community (24 out of 30), and had varied gender identification (23 cis-gendered women, 2 non-binary folk, 1 agender individual, and 4 questioning). The participants were comfortable being considered as women, AFAB, or a person with a vagina throughout the study analysis. The intent of this research was to examine the ways women and AFAB folk create meanings that are important to their sexual experience and how these meaning-making processes related to their gender and sexual identity<sup>1</sup>, as well as how intersecting hierarchies of power influence women and AFAB folk’s narration and experience of their sexual history and pleasure. For example, one of my participants, Parker (They/Them/She/Her) speaks to the fluidity in their experience of sexual pleasure:

[Parker]: Orgasms for me were never the litmus for a good interpersonal sexual experience. I love giving myself orgasms. It’s great. I’m very good at it. And it took me a long time to be able to do it manually. I just learned how to do it manually not this past winter, but the winter before. So placing this bad boy, a body wand for clitoral stimulation, on my clit at full power was the only way that I could orgasm and I would squirt.

[Interviewer]: So there seems to be a distinction for you between an orgasm and still being sexually satiated or satisfied.

[Parker]: Oh yeah. If I’m in a fantasy situation or something that’s really, really thoroughly orchestrated, like a really intense scene... That’s why I love BDSM so much. In BDSM orgasms aren’t necessarily the point. Getting into subspace is

the point. Being rigged in a new position. Being able to take a really heavy amount of impact play, that's the point. Experiencing different sensations. Submitting in new ways that are challenging. That's the point. Making art. If you're doing wax play and you can take all this wax and they get to take pictures and it's a full artistic experience. That's the point. Penetrative sex isn't the point. Orgasm isn't necessarily the point. Pleasure is so much more than orgasms. And in those scenarios, when my dom has used a toy like this on me, yes, I've cum. But there was no pressure. It wasn't about feeding their ego.

Admittedly, I went into my research focused on the orgasm gap<sup>1</sup>—it is something I personally care about—only to realize for many women and AFAB folk in these interviews, that orgasm is not the best measure of sexual satisfaction. It is most certainly important, but people construct and experience pleasure in so many diverse and unique ways that we fail to measure when we only measure sexual pleasure and gratification as an orgasm. Parker speaks to this, and consequently illuminates how my analysis was centered around heteronormative, patriarchal understandings of sexual pleasure. It is a capitalistic understanding of producing sexual pleasure that misses the nuanced ways women and AFAB folk experience pleasure, sensuality, and sexual play. To center queer, femme, and genderqueer voices demands that we reorient, or queer, what we are even measuring as sexual pleasure.

Many participants within my own study discuss having to struggle through unlearning and relearning entitlement to pleasure. That sex is sometimes with yourself, with multiple others, with an active dialogue redirecting someone's hand, with sensual touching, with nipple play, with straps, with oral, with mutual masturbation, with orgasms, with no orgasms, with power play, with creativity, often, sometimes, or not at all. The social justice work, then, needs to be redirected in assuring that women and AFAB folk don't have to work through denial of sexual pleasure, or healing of sexual trauma, in order to get to a space of sexual liberation. Sexual liberation through consent, education, and sexual pleasure needs to be a process that begins in early life. Women and AFAB folk should not have to tolerate bad sex. To tolerate years of settling, in the name of what sex means in a patriarchal society at the detriment and loss of many folks' sexual joy. Queering our understanding of sexual pleasure means something more than the heteronormative, capitalistic, measuring of orgasms. Queering our sexual pleasure means encapsulating the full range of sexual joy. The erotic, as Audre Lorde tells us, is many things, but most importantly, it is ours to define and embody. To cum into our sexual power.

### *Reflections*

Society is constructed every day, in every moment, in every interaction. How we choose to behave, react, internalize, reflect, compromise, accommodate, and resist, reworks the lived reality of our social system. Academics (Foucault, 1978; Seidman, 2010) have outlined the ever-transitioning ways society has come to understand sexuality, ranging from sinful to fluidity/plurality. The social construction of gender and sexuality is not to dismiss the realities of political, social barriers that bar access to queer, genderfluid, genderqueer safety, but rather, to critically examine the micro interactions that occur on a day to day basis that cement these ideologies into place—that make sexual and gender roles feel static and unbending, that make binary spaces we feel we cannot transgress. These dominant, deceptively 'normal' traditional sexual and gender roles we each choose to accommodate, inhabit, resist, embody, perform—they are in place to privilege a particular group of people: white, high SES, heterosexual, cis men.

In each interaction, AFAB folk have to make choices. They may choose to feel safe through performing traditional gender and sexual scripts, they may both accommodate cis men in the bedroom through faking orgasms while resisting them by choosing to go take a shower and masturbate until they self-climax. They may sleep with and love women and nonbinary folk. They may communicate their desire to their partners. These moments of interaction are, in fact, symbolic. Hence, there is a political power in sexual pleasure. There is activism within embodying and demanding pleasure. There are politics embedded within feeling good—in a world that tells women and AFAB folk, particularly queer women and AFAB folk, they are not entitled to it. Resistance begins within oneself, and what we feel we are entitled to, especially within our most intimate, private moments. How can we claim and establish equity in the public sphere when we do not examine the ways in which we fail to receive equity in our private spaces? Orgasms are revolutionary. Sexual pleasure is radical. Women and AFAB folk are entitled to feeling good.

However, too often, when academia writes and studies marginalized groups, we measure and analyze the disparities. Understandably, to be pushed to the margins, inequity and disparities are common consequences, and they are important to address. I cannot emphasize enough the importance of examining systems of power and their influence on marginalized folk's experiences. Critically looking at how systematic oppression impacts particular groups of people allows us to have

conversations as to how we can implement social change. When we only examine these disparities, we are not entirely centering the voices and experiences of a marginalized group--we are only telling one piece of a multifaceted story and experience. Women and AFAB folk are not just pushed into rigid gender roles or denied orgasms. We must reintegrate joy and pleasure into our analysis. We must reintegrate the power and resistance uncovered in the lives of women and AFAB folks' narratives.

Change does not arise out of asking why women and AFAB folk don't just speak up. Pleasure activism begins when we listen, and realize their stories tell us an underlying theme: it is not on their shoulders to accommodate cis men's construction of sexuality and sexual pleasure. It is not women and AFAB folk's responsibility to communicate and produce more labor in teaching others how to pleasure them. Consequently, the activism and resistance work must begin outside of the bedroom: in reworking our narratives. Narratives in our sex education, our health classes, our adult-accessible courses, our sex shops, our narratives we push in films, shows, and books, our narratives that influence how doctors and researchers measure sexual pleasure. How we define, and measure sex.

It begins with listening to AFAB folk and women, and then allowing these stories to sit alongside our own understanding of sexual pleasure. To allow these stories to sit with you, to mull over, to work through. To align with, break away, or to weave within our own. To jar our sensibilities and preconceived notions as to what sexual pleasure, sensuality, and sexual joy looks like. The power of narrative—of stories—cannot go unaddressed. Society is built, and thrives, on stories. Stories are our history, our media, our art, our conversations, our structured reality. The more we center women and AFAB folks' stories, the more we deconstruct, or queer, the social truths surrounding femme identified and genderqueer folks' sexual lives. This, in itself, is a form of pleasure activism.

*Spencier Ciaralli is a doctoral candidate in the Sociology Department at Case Western Reserve University (CWRU). Her dissertation title is "The Climax of the Story: Queering Women's Sexual Histories and Pleasure Narratives" which sits at the intersection of gender and sexuality, with particular interests in gender embodiment and resistance, exploration of queer pleasure, and interrogation of heteronormativity. Her overarching research interests include exploring sexual pleasure and kink narratives within minoritized identities, queer epistemologies and narrative methodologies, femme bodies and pleasures as political, and interrogation of heteronormative patriarchal institutions. She is the president of Q Grad, an LGBTQIA+ Graduate Student Association at CWRU, as well as the LGBTQ+ chair of the For a Better CWRU Taskforce. Spencier is currently the project manager and data analyst of the Cancer Survivors Research Program (NIH Grant RO1-CA-78975), and a recent AAUW fellowship recipient.*



## ON THE MARKET:

**Jamie Budnick (PhD 2020, University of Michigan, Sociology)** is an NICHD Postdoctoral Fellow with the University of Michigan's Population Studies Center and the Center for Sexuality and Health Disparities. Her work has focused on non-heterosexual identities, reproductive health, sexual violence, and the social construction of sexuality knowledge. She is working on a book manuscript based on her dissertation work, **"The New Gay Science: Demography, Sexuality Knowledge, and the Politics of Population Measurement."** This project shows how demography has become part of our *scientia sexualis*, the authorized vocabulary of contemporary LGBTQ sexuality discourse, alongside psychology and biology, and in so doing shaped contemporary understandings of non-heterosexualities and LGBTQ civil rights claims. She uses the tools of feminist science studies to investigate the production and circulation of demographic, survey-based knowledge about non-heterosexualities through court cases, media coverage, public policy, and activism. The case of demographic sexuality knowledge informs broader issues of how social scientific thinking shapes public discourse and policy debates. Her work has been published in the *American Sociological Review*, *Contexts*, *Demography*, *Gender & Society*, and *Sexualities*. [www.jamiebudnick.com](http://www.jamiebudnick.com)

## GRADUATE STUDENT SPOTLIGHT:

Lawrence Stacey is a PhD candidate in the Department of Sociology at Ohio State University. His research interests include gender, sexuality, families, and health. Much of his research examines parents' investments in children's gender and sexual normativity, and how the parent-child relationship matters in this regard. In "Complicating Parents' Gender and Sexual Expectations for Children: A Comparison of Biological Parents and Stepparents," a co-authored piece in *Sexualities*, he examines how biological parents and stepparents contend with children's imagined or actual gender and sexual nonconformity. He finds that biological parents are more invested in children's normativity, citing unique concerns that stepparents did not share. In another piece at *Sociology Compass* titled "The Family as Gender and Sexuality Factory: A Review of the Literature and Future Directions," he reviews theoretical and empirical work on how parents and families contribute to or undermine the reproduction of normative gender and sexuality within the family. His recent in-progress work is more social demographic in nature, and assesses variations in dimensions of subjective well-being, including community belonging, physical health, financial well-being, and social connectedness, by gender and sexuality identity at the population level. Another paper explores life satisfaction among sexual and gender minorities, and how it has changed over time against a background of large shifts in the sociolegal landscape over the past few decades.



# SECTION LEADERSHIP

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