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IS POWER ENOUGH? UNDERSTANDING THE IMPACT OF GENDER IDENTITY,
GENDER MAKE-UP, AND THE ROLE OF SEXUAL POWER IN THE PERFORMANCE OF
SEXUAL PLEASURE

by

PENNY HARVEY

Under the Direction of Eric R. Wright, PhD & Don Reitzes, PhD

ABSTRACT

Though scholars have determined that there are apparent gender differences in who is more likely to experience sexual pleasure and thus who is likely to perform it, we have not determined why. Previous research has entirely focused on cis individuals and the category of gender identity alone. Therefore, I seek to understand how the performed pleasure experiences of trans and gender non-conforming folx compares to that of cis men and cis women. I also examine occurrences of sexual pleasure performance for folx gender-make up, addressing the influence of

masculinities and femininities in the performance of sexual pleasure. In doing this, I not only uncover the gendered mechanisms behind the pleasure gap but also disrupt the fallacy that people who use the same gender label or assigned category experience gender in the same way. Entwined in the conclusions of previous work is the influence of power. Therefore, I investigated the relationship of power to gender and the performance of sexual pleasure. To do this, I used online surveys that asked about gender identity, as well as asking respondents to reflect on their gender make-up and sexual empowerment. I sampled from Millennials to limit generational differences, and account for differences in sex education access, terminology, and computer literacy. The implications of this study allow scholars to better address and educate people about the gendered effects on sexual pleasure. This study's unique contribution is the utilisation of a more sophisticated measurement of gender, as well as deepening and expanding current knowledge on performed sexual pleasures and the pleasure gap.

INDEX WORDS: Gender, Power, Sexual Pleasure, Performance of Sexual Pleasure,
Gender Make-up

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by

PENNY HARVEY

A Dissertation Submitted in Partial Fulfillment of the Requirements for the Degree of

Doctor of Philosophy

in the College of Arts and Sciences

Georgia State University

2020

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Penny Harvey

2020

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DEDICATION

“Hey Feeny, Nothing's impossible”

To every student from a working class or otherwise marginalized background who was ever told they couldn't, this is for you.

1. ACKNOWLEDGEMENTS

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1 INTRODUCTION

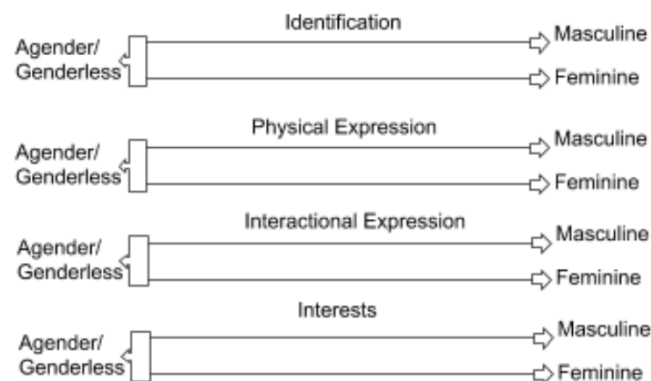
The performance of sexual pleasure, or as it is more commonly referred to “faking orgasms,” is a social-sexual interaction that has received wide reference in culture in TV shows, movies, magazines, and even music (Cooper et al., 2014; Luyt et al., 2015; LaFrance et al., 2017; Gupta, 2018). As played out in many of these cultural references, sexual pleasure (or lack thereof) and the performance of it can have major consequences for relationships (Darling and Davidson, 1986; Armstrong et al., 2012; Fahs and Swank, 2016). Some of these consequences include beliefs of sexual incompatibility, seeking pleasure outside the relationship, and feelings of deception. However, the act of the performance of sexual pleasure has an impact that has a wider reach than individual relationships. As we know, the personal is often political (Hanisch, 1969) and as previous scholars have demonstrated, the act of performing sexual pleasure is evidence of poor sex education and sexual knowledge (Allen, 2012), lack of consent (Thomas et al., 2017), patriarchal sexual scripts (Narvaja, 2016), as well as significant gender inequality (Jackson and Scott, 2002). Fahs (2011) argues that through the investigation of social sexual acts, such as the performance of sexual pleasure, we can challenge ideas that sex is natural, that sex is always outcome driven, and that sex is always enjoyable. By understanding sex as something that is socially constructed, we can see how external societal forces shape sexual interactions.

Though there has been ample research looking at the performance of sexual pleasure in cis individuals (people whose gender aligns with their gender assigned at birth), the picture remains unclear for those who deviate from these experiences. The existence of non-cis experiences are rendered invisible in the existing literature. Moreover, though studies have demonstrated clear differences in the frequency of the performance of sexual pleasure between

cis men and cis women, little consensus or conclusion has been found as to why. In this study, the inclusion of non-cis individuals in the sample means that we cannot only denaturalize sexual assumptions, but we must also denaturalize binary gender assumptions about the various ways in which gender influences sexual interactions.

What are the impacts of masculinities and femininities on the performance of sexual pleasure? Why do some cis women (20-40%) not perform sexual pleasure while most do (60-80%) (Fahs, 2011; Darling and Davidson, 1986; Muehlenhard and Shippee, 2010; Opperman et al., 2013; Wiederman, 1997; Bryan, 2001)? Scholars have yet to look deeper into how the various components of gender (identification, physical expression, interactional, interests) work together to influence the performance of sexual pleasure. The various components of gender are measured on scales of the respective masculinities and femininities of each component when combined, forming one's gender make-up, as represented in the model illustrated in Figure 1.A.

Figure 1.A: Gender Make Up



1.1 Gender Make-up

As the model in Figure 1.A shows, masculinities and femininities are measured across four components of gender to form a composite of a person's gender make-up: identification, physical expression, interactional expression, and interests. However, this is not to say these are the only components of gender that form a person's gender make-up, these are simply the four

most common and documented in the literature at the current time. Therefore, the model will likely evolve as gender scholarship expands and theory advances to include additional components of gender make-up.

We are at a time in gender scholarship where we are now dissecting gender and can see that this complex social construct has substantial impact on more than just identity. We see this reflected in concepts such as ‘hegemonic masculinity’ (Connell and Messerschmidt, 2005) and ‘emphasised femininity’ (Schippers, 2007). Concepts such as these translate into the four components of gender as illustrated in figure 1.A. Though these four components are not an exhaustive list, these are the four major ways in which gender is currently approached in the literature: identification captured by Butler (1995), (Davis, 2009), and Oakley (2018); physical expression captured by Ward (2010), Killermann (2017), and Zamani-Gallaher (2017); interactional expression captured by Powlishta (1995), Schrock et al. (2005), Wharton, (2009); and interests captured by Mason-Schrock (1996), Gagné et al. (1997), Chimot & Louveau (2010), and Acker (2013). However, in much research, these categories are still marked as oppositional, despite growing evidence from both academic and non-academic discourse that masculinities and femininities can and do indeed exist simultaneously (Budgeon, 2014).

As van Breen et al. (2017) and Westbrook & Saperstein (2015) illustrate, both theory and empirical data demonstrate the multidimensional components of gender. Though some limited models, such as the Sexual Identity Scale (SIS), acknowledge this, questions then arise asking why this is not more common practice in gender research, and what understandings would be uncovered through the implementation of these approaches? More accurate representation and categorization in gender research not only provides better data but also provides much needed

validation and recognition to the marginalised groups we are studying (Nowakowski et al., 2016; Frohard-Dourlent et al., 2017; Bragg et al., 2018).

To date, we have failed to situate the more complex understandings of gender in the context of the performance of sexual pleasure. Therefore, it is important to employ current theories of gender, including ‘doing gender’, recent advances in masculinity and femininity scholarship (Connell and Messerschmidt, 2005; Schippers, 2007; Finley, 2010; Budgeon, 2014; Bridges, 2014; Aboim, 2016; McCann, 2017) and scholarship that connects gender and power (Radtke, 1994; Connell, 2013) to investigate gender make-up and deconstruct the influences of sexual power to better understand sex-based gender inequalities.

1.2 Aims and Objectives

In this dissertation, I examined the relationship between: 1) Gender identity and the performance of sexual pleasure, 2) Gender make-up and the performance of sexual pleasure, and 3) Sexual power, gender (identity and make-up), and the performance of sexual pleasure. In doing this, I investigated the role of sexual power to investigate if sexual empowerment explains the affects the relationship between gender identity or gender make-up and the performance of sexual pleasure. In addition, I evaluated the centrality of both a person’s gender identity and gender make-up to see if the importance of either element of gender influences the gendered effect on the performance of sexual pleasure. I expected to find that gender minorities such as trans, nonbinary, and intersex folx, will have higher occurrences of the performance of sexual pleasure compared to cis men. In addition, folx with higher femininity scores, will perform sexual pleasure at higher frequencies than those with higher masculinity scores. In both of these cases, when identity or make-up is more central to their overall self-concept, the effect will be stronger. Finally, when sexual empowerment is introduced, I expected that this would

particularly explain the relationships between gender identity and the performance of sexual pleasure and gender make-up and the performance of sexual pleasure.

It is important to study diverse gender identity groups like trans, nonbinary, and intersex folx, not only because these groups deserve to be represented in sexuality studies, but also because the inclusion of these groups could help to explain the reason for the discrepancy between cis men and cis women in the performance of sexual pleasure. For example, if cis women have high occurrences of the performance of sexual pleasure but cis men and gender minorities do not, the discrepancy could be explained due to cis/heteronormative sexual expectations. Conversely, if cis women and other gender minorities all perform sexual pleasure at high frequency, then perhaps this would be better explained due to the marginalisation of gender identities. By establishing whether it is the marginalisation of a gender identity or expectations of that gender identity role itself that leads to the differences in sexual pleasure experiences between gender identity groups, we can gain a deeper understanding of the ways in which these factors lead to sexual pleasure or lack thereof. Therefore, this work significantly contributes to current understandings of gender-based sexual inequalities.

In many ways, research that contributes to the understanding of gender-based sexual inequalities has political significance. Scholars such as Vance (1984), Jackson and Scott (2002), and Fahs (2011) have been leading the way to better investigate women's experiences of sexual pleasure. Through mechanisms such as the repressive hypothesis (Foucault, 1990), women's pleasure has been rendered unimportant. The centering of women's sexual experiences and narratives in scholarly work is in-and-of-itself a revolutionary act. In particular, work such as this dissertation, de-centers the orgasm as the only source for sexual pleasure and does not focus on dysfunction or the pathologization of the sexual experiences of women and gender minorities. As

such, it is pushing and broadening the field in a radical way. In academia, as in public discourse, when these social interactions are not addressed openly, it reproduces shame, stigma, the repression of women's sexual agency - this, in turn, has real-life consequences for peoples' relationships and experiences. However, I challenge the feminist call to focus on (cis) women. Why not other genders? Why not gain a complete understanding of how all people, in all types of relationships, perform sexual pleasure? With the call to study women's sexual pleasure already underway, this dissertation sets the foundation for the continued inclusion of nonbinary, trans, and intersex folk in this field of study.

Trans, nonbinary, and intersex folk are often considered to be on the margins of gender experiences, despite making up at least one million people in the U.S (Meerwijk & Sevelius, 2017). We see this devaluing reflected in everyday lived realities from binary gendered identification, to media representation, to medical guidelines (Halberstam, 2005; Booth, 2011). In academia, we have a responsibility to disrupt cis normativity, to benefit both gender minorities by amplifying their experiences and narratives and cis folk by disrupting assumptions about binary homogenous cis experiences (Halberstam, 2005; Nash, 2010). The limited scholarship on trans, intersex, and nonbinary sexualities has led to the call to include these folk not only in sexualities research as a whole but particularly in research that examines power, pleasures, and agency instead of risk-taking behaviours and diseased or dysfunction-based sexual health (Edelman & Zimman, 2014). By including the measurement of gender make-up, I am not only producing empirical work that is in-line with current advancements in gender theory, but I am also examining the effect of masculinities and femininities on the performance of sexual pleasure. Assuming that all persons in a gender identity category are homogenous is an overgeneralisation. Based on current gender theory and research, we know that people do gender

differently. By examining the effect of masculinities and femininities, we gain a better understanding of what elements of gender seem to be reproducing sexual inequalities. We already know that women are performing sexual pleasure; however, it is equally important for us to understand what people of different gender make-ups experience, if there are commonalities and patterns in gender make-up groups, as well as identity groups so we can advance knowledge in this area.

Expectations around sexual pleasure, gender, and power are embedded in our cultural practices, interaction norms, and social institutions (Ingraham, 1994; Jackson and Scott, 2002; Schilt and Westbrook, 2009). Through these norms, those with more power, privilege, and status have more access or claim to sexual pleasure. The interrogation of these systems and the mechanisms that support them will enable pleasure. Through the power imbalance of the system of masculinities and femininities (that puts masculinities above femininities), sexual hierarchies are formed that have consequences beyond sexual pleasure us to illustrate the ways in which the inequality is functioning to better address its institutions (Ingraham, 1994; Jackson and Scott, 2002; Hennen 2008; Schilt and Westbrook, 2009). By also examining sexual power, I determined if it is the lack of sexual power correlating with femininity that is influencing the imbalance between gender identities and the performance of sexual pleasure; alternatively, if lack of sexual power does not correlate with femininity, this demonstrates there is something unique about the experience or expression of femininity that influences the likelihood of performing sexual pleasure. This finding has implications for the unpacking of gendered power dynamics in sexual pleasure, consent, violence, and the subjection of individuals who are culturally stereotyped as feminine, and thus powerless (Jackson and Scott, 2002; Hennen 2008).

Research has found that when women are able to assert their sexual agency, and thus power, they have better outcomes for mental health, self-actualization, and political empowerment (Bay-Cheng and Zucker, 2007; McClelland, 2010; Murnen and Smolak, 2009; Yoder, Perry, and Irwin Saal, 2007). Therefore, if femininity and power, in the context of sexual pleasure are juxtaposed, what might that tell us about the treatment and the potential of femininity as a sexual structure? Moreover, we can then critique why femininity, rather than womanhood, is so vastly underserved, leading us to understand femininity as a key component of sexual inequality. In the continuation of this research, I question if and how femininity can be powerful and productive of its enactors of sexual pleasure in a sexual interaction.

To do this, I compared the following gender identity groups: cis men, cis women, trans men, trans women, nonbinary, and intersex folx. To operationalise gender make-up, I utilised the Sexual Identity Scale (SIS) (Stern et al., 1987) that looks at four components of gender: gender identification (I feel), physical gender expression (I look), interactional gender expression (I act), and interests (my interests are). In addition to investigating gender identity and gender make-up, I collected these data with an online survey. To control for generational differences, I limited my survey to those aged between 21 and 38. Broadly speaking this group are thought of as ‘millennials’ and have come of age with similar access to technology and the internet. Therefore, their experiences in relation to technology as well as terminology (for identity purposes) will be more closely aligned. I have a diverse sample of respondents by being inclusive of people across racial, socioeconomic, educational, and regional groups. I purposively targeted gender and sexual minorities to ensure I have statistical power in these groups. As Compton (2018) suggests, though many factors go into sampling minimums for gender and sexuality research, a minimum of 30 individuals per group provides enough statistical power while remaining a feasible goal. A

minimum of 30 individuals per group has become the accepted number for identity groups in gender and sexual minority research in sociology. Therefore, I collected a minimum of 30 respondents in each gender identity group (barring intersex).

I argue that there is a gap in the theoretical contribution of previous literature despite finding significant differences in performance of sexual pleasure between cis men and cis women. Scholars have not found adequate explanations as to why there are such vast differences between cis men and women. By including those outside of the cis binary, a better picture of the effect of gender on sexual pleasure and the performance of such can be formed. Moreover, by looking at gender make-up as well as identity groups, we can understand the influence of masculinities and femininities more clearly, instead of simply equating womanhood with femininity. Finally, by introducing sexual power into this analysis, I was able to examine how much the effect of gender is explained by power. Therefore, the contributions of this research are follows: 1) Extending the current literature on the relationship of gender to the performance of sexual pleasure, 2) Gaining a deeper understanding of how the gender of sexual partners leads to interactional sexual inequalities, 3) Demonstrating how important gender centrality is to the strength of gendered effects on gender-based inequalities, and 4) Understanding how much gender and power are interrelated in the reproduction of gender-based sexual inequalities.

1.3 Background

Cisgender (cis) men are much more likely than cis women to experience sexual pleasure, and this has been attributed to the centering of men's pleasure and needs in sexual interactions (Ritchers et al., 2006; Smith et al., 2011). Similarly, women are also more likely to perform sexual pleasure (Hite, 1976; Roberts et al., 1995; Bryan, 2001; Thompson & Muehlenhard, 2003; Muehlenhard & Shippee, 2010; McCoy et al., 2015). The performance of sexual pleasure can be

conceptualised as the faking of - pretending to experience - and exaggeration of sexual pleasure. My definition is inclusive of, but not limited to: heavy breathing, muscle clenching, sexual moaning, and all acts that indicate the sexual act is productive of pre-climactic or climactic sexual pleasure or fake sexual pleasure.

We know that cis men (across sexual identities) have extremely low likelihood of the performance of sexual pleasure and cis women (across sexual identities) have extremely high likelihood of the performance of sexual pleasure (Hite, 1976; Roberts et al., 1995; Bryan, 2001; Thompson & Muehlenhard, 2003; Muehlenhard & Shippee, 2010; McCoy et al., 2015). What we do not know is: are the occurrences correlated to femininities and masculinities? Specifically, does the frequency of performing sexual pleasure rise as femininity increases and drop as masculinity increases?

By looking at gender make-up, in addition to identity, I am able to demonstrate how feminine and masculine components of gender illustrate better the complexities of gender that are not captured by gender identity alone. Often femininity is falsely equated with womanhood and arguments are made based upon this assumption. However, current gender theory shows that people of the same gender identity group do not all do gender or see their gender in the same way. Therefore, by including this measure, scholars will be able to better understand how the different components of gender that lead to gender make-up affect the performance of sexual pleasure, thus leading to deeper research in the areas.

As part of my hypothesis around gender, that it is the marginalised status of women and/or femininities that lead to the performance of sexual pleasure, this also leads to questions around other marginalised identities. Current research has not found that identities such as race, and social class (in-group / out-group), influence the performance of sexual pleasure (Cokley &

Helm, 2001; Turner and Brown, 2007). I find this interesting and advocate for future studies that look at identity-based power imbalances and further nuance in these areas. However, as these inequalities have not yet been documented in large scale studies, further development in this area is out of the scope of this dissertation.

By utilising theories of symbolic interactionism, social psychology, and feminist theories of gender, I was able to conceptualise the performance of sexual pleasure as an act that is more than an action/performance. Rather, by conceptualising the performance of sexual pleasure as a result of larger social inequalities that act on interactive and intimate moments, we can begin to understand the power inequalities have on our everyday lives. This study embodies feminist theory through the recognition of all gender identity groups as valid and worth studying. In addition, I continue feminist theoretical practices of questioning how power, particularly sexual power, plays a part in gendered sexual interactions (Fahs & McClelland, 2016). Feminist and gender theory and data provide ample research that demonstrates gender is socially constructed, interactionally produced, and more complex than the binary categories of man and woman. However, the application of these findings and concepts to the categorisation and measurement of gender is seldom present in research design and data collection. I argue that this is where the co-contribution of social psychology and symbolic interaction comes in. These two perspectives help to deconstruct gender into its different components and examine the nuanced ways that interactions on small levels can differ depending on expression, behaviours, identification, interests, or identity. Therefore, utilising the traditions of micro-level understandings of how identities can shape interactions will be instrumental in the analysis and further development of this project. These theories provide a framework for understanding the complexities of gendered social life and the symbiotic processes between structures, norms, scripts, and interactions.

More specifically, by utilising the measure of centrality, I identified not only the importance of both gender identity and make-up to the performance of sexual pleasure, but also question the influence of identity as primary organiser for gender. Centrality demonstrates the importance that individuals place on their identities (Settles, 2004). When studying groups whose gender identities are marginalised, understanding how the importance of their gender identities may increase or decrease the effects of the performance of sexual pleasure, an act that has been linked to marginalised identity status, will help direct further research and enquiry. In addition, as scholars have demonstrated, stronger identity centrality often means less deviations from social scripts (Thoits, 1987), I argue that understanding centrality for these groups will help to indicate whether it is the adherence to gendered scripts or a direct interaction inequality due to marginalised status that is a catalyst for the performance of sexual pleasure.

I cannot claim that my research and findings provide a complete theoretical account for the ways in which gender inequality seeps into our everyday lives and interactions; however, this research acts as an entry point into a deeper exploration into the relationship of different gender components, sexual power, and social sexual interactions - and contributes to the theory on such. Previous research on the performance of sexual pleasure has entirely focused on cis individuals, leading to a lack of representation of many gender identities in the understanding of this critical social issue. Therefore, my research project seeks to understand how the pleasure experiences, focusing on the performance of sexual pleasure of trans, intersex, and nonbinary folx, compares to that of cis men and women.

1.4 Definitions

This manuscript will use the term “performing sexual pleasure” instead of “faking orgasms” for two reasons. First, the latter has connotations of deception, which can lead to the

presumption of negative intentions. Second, performing sexual pleasure encompasses non-orgasmic sexual pleasure, which faking orgasms does not include. However, the two terms can be thought of interchangeably. Also, one of the problems with our understanding of this issue is the inability to conceptualise sexual pleasure in a way that does not centralise heteronormative sex. Orgasms are assumed to be the ‘correct’ way to measure sexual pleasure and sexual satisfaction (FaHS, 2011). Therefore, it is essential to understand how gender minorities construct sexual pleasure and if many experience sexual pleasure outside of the occurrence of orgasm.

As we know, gender is not as simple as holding the identity of man or woman, masculine or feminine. Therefore, in addition to gender identity, I approached the measurement of gender by also utilising gender make-up (Butler, 1995; Davis, 2009; Ward, 2010; Killermann, 2017; Oakley, 2018). Gender make-up consists of four components of gender: gender identification, (physical) gender expression, (interactional) gender expression, and interests.

Gender identity is the self-categorisation and self-identified belonging to a gender, and, in some cases, sex category (Stoller, 1964; Greenson, 1964). Gender identity categories are most commonly thought of as man or woman, though I extended this to include intersex and nonbinary as additional categories as well as distinguish between cis men and cis women. The gender components I measured are captured by the sexual identity scale (SIS): identification (I feel), physical expression (I look), interactional expression (I do / act), and interests (interests). In addition to the SIS, I also collected data using an adapted version of the SIS, which I have called the Gender Component Scale (GCS), which utilises the same measures as the SIS, but on two distinct masculinity and femininity scales. Rather than one bipolar scale encompassing masculinity and femininity, I added an adapted scale to allow someone to list themselves as both highly masculine and highly feminine, something that is not possible in the traditional SIS. I

argue that the GCS version of the SIS better aligns with current sociological theory and understandings of gender.

As captured by the SIS/GCS, the components of gender I utilised are as follows: gender identification (I feel), the degree to which one internally identifies with gender - namely masculinities and femininities (Connell, 2005; Bridges, 2014; Schippers, 2007). Physical gender expression (I look) is the outward appearance of gender, the markers of gender that a person chooses to enact (Butler, 1990; Killman, 2013; Paisley & Tayar, 2016). For example, wearing make-up as a feminine gender expression or having short hair as a masculine gender expression. Interactional gender expression (I act) is the doing of masculinities and femininities, sometimes thought of expressions, behaviours, or mannerisms will refer to the interactional expressions of gender (Lorber, 1994; West and Zimmerman, 1987; 2009; Schilt and Westbrook, 2009). An example of interactional gender expression is what is often referred to as camp or butch mannerisms (Geist et al., 2017; Jans et al., 2016). Gendered interests (interests) are simply the interests, hobbies, or media (films, video games, etc) that a person is interested in (Acker, 1990; Schilt, & Connell, 2007). Often interests have gender implications, eg sewing, ice-skating, and romantic comedies are feminised, whereas woodwork, ice-hockey, and action movies are masculinised.

In order to assess not only someone's gender identity and gender make-up, I assessed how central or important these elements of 'self' are for the person and their centrality (Stryker & Serpe, 1994). Centrality was first conceived by Rosenburg (1989) to describe the varying degrees that the components of self are central to the individual. Therefore, centrality is determined by the importance one places on the element of self. This is important in assessing the role of gender in the performance of sexual pleasure, particularly when addressing the deeper

complexities of gender. For example, the importance of an identity or particular component of gender to an individual may influence how much it affects their interactions. Therefore, someone whose gender expression is very important or central to their idea of self, versus someone whose gender expression is not central, would be expected to have their gender expression have a greater influence in shaping the sexual interaction. Gender inequality is also related to power. Therefore, connecting gender theory to power and empowerment is also essential in investigating the performance of sexual pleasure.

Power can be thought of in different ways and across many different disciplines, fields, and specialisations. In this dissertation, I focused specifically on sexual power and empowerment, while acknowledging the various ways power is deeply ingrained in our structures, statuses, and interactions. Sexual power is the freedom and ability to make decisions that influence sexual interactions (Pulerwitz et al., 2000). When sexual power is balanced, sexual actors have equal dependence on the relationship / sexual exchange, resources, and alternatives to the relationship / sexual exchange (Pulerwitz et al., 2000). In contrast, sexual empowerment is the ability to take action in the service of one's own sexual values and desires (Speer, 2000; Spencer et al., 2008; Peterson, 2010). Examples of this include communicating sexual needs, refusing unwanted sexual advances, exploring sexual desires, and engaging in the critique of patriarchal sexual norms (Speer, 2000; Spencer et al., 2008; Peterson, 2010).

1.5 Research Questions

My first research question seeks to investigate the differences in the frequencies of the performance of sexual pleasure between the following different gender identity groups: Cis Men, Cis Women, Trans Men, Trans Women, NonBinary, and Intersex folx. I expect to find that due to the previously established low frequencies of the performance of sexual pleasure for men, and

comparably high occurrences for women, that the other marginalised gender identity groups will reflect similarly high occurrences of the performance of sexual pleasure, therefore indicating that there is something about the inherent marginal social position of group membership that increases the likelihood of the performance of sexual pleasure. Alternatively, if I find that Trans Men, Trans Women, NonBinary, and Intersex folx have low frequencies of performing sexual pleasure, then this indicates that it is the cis normative heteronormative sexual scripts that influence Cis Women to perform sexual pleasure at such high frequencies. Thus, due to the ability to renegotiate the cis/het binary, gender minorities do not follow the binary gender expectations in sexual interactions. In addition, in both cases, I expect to find the effects are stronger for those whose gender identity is more central.

R1: What are the differences in the frequency of performing sexual pleasure between the following gender identities, - Cis Men, Cis Women, Trans Men, Trans Women, NonBinary, Intersex?

Previous research has shown that men have low frequencies and women have high frequencies of sexual pleasure performance, and considering this, I developed the current study to test the following hypotheses:

H1.1: Individuals with a more marginalised gender identities are more likely to perform sexual pleasure.

a) Cis men have significantly lower frequencies of performing sexual pleasure compared to cis women, trans men, nonbinary, intersex, and trans women.

b) Cis women have significantly lower frequencies of performing sexual pleasure compared to trans men, nonbinary, intersex, and trans women.

Alternate Hypothesis: Those who fit more closely with heteronormative assumptions about gender follow traditional patterns of performing sexual pleasure.

c) Trans men, nonbinary, intersex, and trans women have significantly lower frequencies of performing sexual pleasure compared to cis women.

H1.2) The higher the centrality of the identity the stronger the effects of gender on their frequency of performing sexual pleasure.

The second research question addresses the relationship between gender make-up and the likelihood that an individual performs sexual pleasure. I predict that due to the devaluing of femininity, those with higher femininity scores will be more likely to perform sexual pleasure. Again, where their gender make-up is more central, the effect of this factor will be stronger.

R2: What are the differences in the likelihood that an individual performs sexual pleasure based on their gender make-up? Are those who are more feminine more likely to perform sexual pleasure?

Due to the assumption that women have femininity and femininity is more marginalised, the current study was developed to test the following three hypotheses:

H2.1: Those with higher femininity scores are more likely to perform sexual pleasure than those with lower femininity scores.

H2.2: When masculinity and femininity are not measured as bipolar, the presence of masculinity reduces the effect of femininity.

H2.3: The higher the centrality of the gender make-up, the stronger the gendered effect on performing sexual pleasure will be.

The third research question examines the relationship between sexual power, gender (both identity and make-up), and the performance of sexual pleasure. I predicted that the more

masculine folk are, the more empowerment they have. Moreover, I also predicted that the inclusion of sexual power will partially explain the relationship between gender and the performance of sexual pleasure.

R3: What is the relationship between sexual power, gender, and the performance of sexual pleasure?

H3.1) Gender make-up correlates with empowerment; the more masculine you are the more empowered you feel.

H3.2) When controlling for power, the effect of gender make-up is significantly reduced.

To address these research questions, I utilised an online quantitative survey. The quantitative survey focused on three key areas: occurrences of performance of sexual pleasure across different gender groups, different elements of a person's gender makeup, and the respondent's empowerment that affect the performance of sexual pleasure. Additionally, by utilising and comparing the SIS/GIS scales with measurements that reflect current gender theory (that gender is not necessarily bipolar), I was able to be more inclusive of the current gender landscape and help develop a better idea of the ways in which different components of gender affect the performance of sexual pleasure.

1.6 Conclusion

This dissertation examines the influence of power, gender identity, and gender make-up in the performance of sexual pleasure. Through the investigation of deeply personal interactional acts, such as the performance of sexual pleasure, I drew connections between sexual interactions and gender inequality. When identifying patterns in interactional acts, we were able to see how larger inequalities affect our everyday interactions and intimacies.

The cis normative heteronormative culture reproduces many inequalities that affect both our intimate interactions, and our research practices. This culture rests upon the often-unspoken assumptions that there are two genders, that men are superior to women, and that women exist for the purpose of men's sexual satisfaction (Connell, 2005; Shippers, 2007; Schilt and Westbrook, 2009). These assumptions then influence interactions such as the performance of sexual pleasure, where women perform sexual pleasure at significantly higher frequencies than men. These assumptions also influence who we study in sexuality research, as demonstrated by the fact that despite significant literature on this phenomenon of cis men and women, no study has yet to address those outside the cis binary.

This study investigates the gender make-up across a broad range of gender identity groups as they relate to the performance of sexual pleasure. In doing this, this study deconstructs the influence of sexual power on sexual pleasure performance to better understand sex-based gender inequalities. It has already been established that cis women are performing sexual pleasure at higher frequencies than cis men. However, it is equally important for us to understand what people across different gender identity groups experience. In addition, reflecting current advances in gender theory, I also examine patterns of the performance of sexual pleasure across different gender make-ups to better understand the influence of masculinities and femininities on this phenomenon. Based upon the hypothesis that femininity may indicate powerlessness (or assumed powerlessness), I investigate how femininity and masculinity are connected to sexual power and if they influence the frequency of the performance of sexual pleasure.

The inclusion of non-cis individuals in this study allows for the denaturalization of heterosexual and binary gender assumptions about the various ways in which gender influences sexual interactions. The inclusion of these groups, I theorize, helps to explain the reason for the

discrepancy between cis men and cis women in the performance of sexual pleasure, extending the current scholarship in this area which currently provides little consensus on the significant differences in the performance of sexual pleasure. Through our inadequate understanding of the complexities of gender and how this relates to sexual inequalities, this study highlights the difficulties of solving gender inequalities and sets the stage for more nuanced conversations and discussions to address these issues.

The question of why there is significant differences between cis men and women in the frequencies of performance of sexual pleasure will not be address directly in this dissertation. Establishing which identity groups also perform sexual pleasure and to what extent they do so provided insight into answering this question. Knowing which identity groups are more likely to perform sexual pleasure indicates whether it is the marginalization of a gender identity or expectations of that gender identity role itself that leads to the differences in sexual pleasure experiences. Therefore, the results provide a foundation for further studies uncovering why marginalisation or role influences intimate interactions in this way.

Moreover, by examining sexual power, we can understand more about the way in which power and gender are interwoven and how this relationship can influence gender-based sexual inequalities. Therefore, through this examination, I begin to unpack gendered power dynamics in sexual pleasure, consent, and violence, having implications for broader sexuality and gender scholarship.

Overall, this research is a multi-faceted contribution to gender and sexuality scholarship that provides preliminary evidence to provoke deeper and more complex investigations into the influence of gender identity, gender make-up, and power in both the performance of sexual pleasure and broad gender/sexuality scholarship.

2 LITERATURE REVIEW

The study of sexuality has been approached with individual (Sennett, 1977; Hogben and Byrne, 1998; Chodorow, 2012), biological (Kinsey et al., 1948, 1998; Masters and Johnson 1966) and psychological approaches (Ellis, 1923; Freud and Strachey, 1952). However, missing from these analyses is the consideration of social structures like gender, symbolic meaning-making, and the interactional effects of identities like gender. The impact of the social on sexuality is undoubtedly essential to gaining a better understanding of sexuality. Sexuality and its interactions are made up of social scripts (Simon and Gagnon, 1986), discourses (Foucault, 1978), interactions between individuals (Plummer 1996), and interactions between structures, agency, and practice (Stein, 1989). All these areas combined make-up the functioning and intelligible understanding of sexuality by society. Meaning is created through interactions, scripts, and structures, and this is how we come to understand sexuality. Focusing on biology, psychology, and individuals alone ignores the vast ways in which sexuality manifests (Foucault, 1978; Sedgwick, 1990; Silva, 2017). Therefore, focusing on how the components of gender can affect not only the interaction, but also the outcomes of the interaction enables us to draw connections between structure (gender), interactions (sex), and norms and scripts (the performance of sexual pleasure).

In this literature review, I outline how everyday intimacy is entangled with gender and power inequalities. I begin with an overview of sexuality scholarship as it relates to sexual interactions and address previous research on gender identity and sexual pleasure. In Section 2.1, I highlight current gender theory as it relates to gender identity and situate it in previous research on the performance of sexual pleasure. Here, I argue that only focusing on cis identities limits sexuality research and only provides a partial picture of gender and the performance of sexual

pleasure. I also propose that focusing on gender identity alone does not acknowledge the complexities of gender in sexual interactions and advocate for a more complex system of investigating gender in research. Next, I provide an overview of gender make-up and the different components of gender, as well as review the existing research on masculinities and femininities as they relate to sexual pleasure. I argue that by utilising more complex measures of gender in sexuality research, scholars can better highlight how various components of gender affect sexual inequalities. Lastly, in the third section, I outline how power is related to the previous elements of my study. Through the continuation of feminist scholarship, I address how the inclusion of power is essential to research into gender and other factors that may cause social inequalities. Additionally, in the study of sexual pleasures, addressing sexual power and empowerment is important to provide a fuller picture of the gender inequalities that shape sexual interactions and the performance of sexual pleasure.

2.0.1 Why People Have Sex

There are many reasons why someone may choose to engage in sexual interaction. The most obvious being a heterosexual coupling for the purpose of reproduction. Moving on from purely reproductive purposes, many people have religious motivations for engaging in sexual interactions. Pluhar et al. (1998) states that religion and sex are often presented as the antithesis of each other, and they argue that this ignores the complexity and diversity of religious beliefs about sex. While many interpretations and denominations of Christianity align with sexual repression and sex only as part of marriage, this is not the case of all religions. Hinduism, for example, believes in sexual pleasure as a primary part of the experience of life. Though, similarly to traditional Judaism, it is commonly believed that this part of life should occur during the marriage or household stage of a person's life journey. In addition, Buddhism, outside of

monastic rules, leaves the interpretation of appropriate sexual conduct down to the individual, therefore sexual norms usually come from local culture rather than religious teaching. Of course, as with the motivation for reproduction purposes, religious beliefs around sexual interactions shape societal norms, values, and expectations about the circumstances in which sexual interactions should occur, the social conditions that should be in place for them to occur, and what should happen when sex occurs. With just reproduction and religion alone, societal sexual discourses are shaped, and sex becomes more than a physical and biological manifestation of human interaction. Thus, sex shapes behaviours and interactions.

As a result of reproduction and religious motivations, the social consciousness around sex creates a discourse of power and morality. Our thinking about sexuality is largely informed by the "repressive hypothesis," which claims that the history of sexuality over the past three hundred years has been a history of repression (Foucault, 1990). The repressive hypothesis is a key example of how power is created through discourse and suggests that the discomfort surrounding sex discourse began in the Victorian era. Foucault (1990) argued that whether this was true or not, the idea that people were repressed in the Victorian times creates a framework for the opposing discourse of liberation. It also reifies the intelligibility of sexual repression. Subsequently, a value system is formed based on who should be having sex and when sex is morally acceptable (Foucault, 1990). A false dichotomy then forms between those who subscribe to sexual norms and those who deviate or are liberated from them (Foucault, 1990). Born out of this is a societal pressure of who should be having sex, when, and with whom. Therefore, social pressure becomes a motivating factor in decisions about sexual interactions. Of course, individuals have agency in these decisions. Agency is, nonetheless, still challenged and effected by societal discourse about sex. Common societal discourses therefore influence both structure,

such as gender norms, and interaction outcomes, such as sexual norms. However, much of these conversations omit an essential element of sex, which often goes unspoken - pleasure as a motivation for sex.

2.0.2 Sexual Pleasure and Gender Identity

In the late 20th century, sex research (outside of reproduction) began to gain momentum, coinciding with the women's liberation movement (1950-1980) and Stonewall (1969). Researchers such as Kinsey et al. (1948; 1956) and Masters and Johnson (1966) paved the way for modern understandings of sex and sexual identity. However, with the advent of sexual sciences entering public discourse, the normalisation of 'certain' sexual practices and experiences also became spoken and explicit. This created a sense that deviations from 'normal' sexual responses and interactions held shame and taboo (Tepper, 2000).

Though sex research can be liberating in many ways, it also can produce notions of 'normal' and 'expected' ways of experiencing sex and pleasure which gives weight to heteronormative sexual scripts amplified by media. In many ways the focus on pleasure has, as (Tepper 2000; 287) states, "created orgasm imperative in our [western] culture." If someone does not experience pleasure when expected, they may feel the need to perform pleasure to simulate the expected response during a sexual encounter.

However, through political progress, such as movements like the women's liberation and LGBTQ rights movements, it is now more common and accepted for women to be seen as wanting to have sex, and LGBTQ sex is seen as less deviant (Vaughn et al., 2015; Teifer, 2018; Steele & Helmuth, 2019). This has resulted in a shift of sexual norms and created more space for a variety of sexual dialogues. However, there is still evidence of the pervasion of patriarchal

values in sex and the application of hegemonic masculinity continues to shape societal and individual attitudes about sex interaction.

Hegemonic masculinity is shaped by the dominance of men over women, including the perception that the existence of women is solely as potential objects for men's sexual pleasure (Connell, 1995; Connell and Messerschmidt, 2005). Therefore, homosexuality or non-heterosexuality threatens the values of hegemonic masculinity (Connell, 1995; Connell and Messerschmidt, 2005; Higate, 2012). Despite the increasing acceptance of same-sex couplings among younger generations, hegemonic masculinity remains hinged on assumed heterosexuality (Connell, 1987). It is often seen as the only legitimate and intelligible form of sexuality (Connell and Messerschmidt, 2005). Therefore, heterosexuality and homophobia are intrinsic to one another. Homophobia has become synonymous with the performance of hegemonic masculinity (Pascoe, 2011).

Sexuality and public health literature have discursively produced the imagery that trans sex is deviant, dangerous (both through risk of HIV and sexual violence), and predominantly exists as a commodity for fetishisation (Clements-Nolle et al., 2001; Bauer et al., 2013; Wilson et al., 2015; Reisner et al., 2016). I seek to join scholars, in including trans sex, not only in the conversations surrounding sexual pleasure (and the lack thereof), but also in the wider conversations about gender and sex (of all kinds). As such, trans and nonbinary folx have been left out of much research addressing gendered conceptions and effects of sex and their inclusion in mainstream research remains to be seen as a somewhat radical act. We must not overlook the additional gender work trans and nonbinary folx must do to engage in everyday acts of sexual interaction. Ward (2010:238), conceptualizes gender labour as "emotional, physical, and sexual caretaking efforts aimed at suspending self-focus and helping others achieve the varied forms of

gender recognition they long for". However, I share Zamantakis (2018) argument that not only is there labour involved in performing gender, but also in receiving other's performances.

Zamantakis (2018) classifies the additional gender labour undertaken prior to intimate encounters by trans and nonbinary folx as pre-emptive labour. These labours also exist outside of intimate encounters. However, gender labours, and in particular, pre-emptive labour, becomes particularly vital for trans and nonbinary folx when choosing to engage in intimate encounters to ensure safety, gender recognition, and respect.

Not unlike cis women, trans women are also framed in the context of sexual function or sexual lacking, while similar studies do not exist for trans men (Wierckx, 2014; Scheim & Bauer, 2017; Nikkelen & Kreukels, 2018). The existence of these studies discursively redirects conversations away from societal and cultural explanations for limited/reduced sexual desire and pleasure and renders medicalization the only way to explain the gendered discrepancies and solve them. However, for trans women, uniquely, it becomes harder to make an essentialist or biological reason for lack of desire or pleasure in sex. Rather, when we consider this move to study trans women's sexual (dys)function then we are able to see that the sexual (dys)function is not biological but culturally and socially produced.

In most of the sex research about pleasure, trans, nonbinary, and intersex folxs are ignored (Frank, 2017). When they are included, there is an overemphasised focus on bodies, dysfunction, and exploitation. Even in the construction of pleasure in research, we determine who gets to count, who is seen as acceptable, and whose desires are rendered intelligible (Foucault, 1977; 1978; Weeks, 1981; Butler, 1990; 1996). Therefore, through this research, I aim to re-center marginalised voices by collecting data on gender minorities and examining the relationship between those with less sexual power and the performance of sexual pleasure. This

leads me to my first question which addresses gender identity and the performance of sexual pleasure.

2.1 Gender Identity

R1: What are the differences in the frequency of performing sexual pleasure between the following gender identities, - Cis Men, Cis Women, Trans Men, Trans Women, NonBinary, Intersex?

“Gender identity involves active negotiation, seeking validation from others to affirm that one’s identity is authentic and ‘real.’” (Garrison, 2018: 618)

Drawing on literature that discusses cis individuals and the performance of sexual pleasure; trans, intersex, and nonbinary sexualities more broadly; and the effect of identity on interactional expression, I hypothesise that: those with a more marginalised gender identity will have higher frequencies of performance of sexual pleasure. As the works below will show, cis women have the highest frequencies of the performance of sexual pleasure, and in many ways, research has shown across social contexts that women are more marginalised than men. Therefore, I predict that due to the marginality of trans, nonbinary, and intersex folx identities, they will have higher frequencies of performing of sexual pleasure.

2.1.1 Previous Work on the Performance of Sexual Pleasure

How many women perform sexual pleasure? Studies have found the number of women to report the performance of sexual pleasure to be as low as 53% (Hite, 1976; Darling & Davidson, 1986), as high as 82% (Muehlenhard & Shippee, 2010) and everywhere in between (Schaefer, 1973; Wiederman, 1997; Bryan, 2001; Thompson & Muehlenhard, 2003). Comparatively, men's occurrences are estimated to be much lower at around 18% (Muehlenhard & Shippee, 2010). Consequently, a gendered argument is being made that there is something unique about the

identity or experience of women that makes them more likely to perform sexual pleasure. One might argue that this is a heterosexual condition. However, Califia (1979) found that although lesbian women report much lower likelihood of faking orgasms, at just under 20%, the percentage that had done so with women partners (6.6%) is comparatively negligible. Similarly, Fahs (2011), with a qualitative sample, found that almost as many women with same sex partners reported faking pleasure as often as those women with different sex partners. However, why this is the case remains unclear. Therefore, previous studies have demonstrated there is a clear gender discrepancy occurring in the experience of womanhood that means they are more likely to perform sexual pleasure? Answering this question requires data on those outside of the cis binary system, because a better understanding of their occurrences of performing sexual pleasure might help us understand if this is a unique experience of cis women. Therefore, I contributed by collecting data from people outside of the cis-binary system and making these comparisons in this project.

Though previous studies have not addressed why cis women experience much higher frequencies of sexual pleasure performance than cis men, they have asked women why they think they perform sexual pleasure. The answers have been varied and somewhat inconclusive, but nonetheless fit into the following broad categories: the expectation of pleasure, the type of sex not being productive of orgasms, the fear of negative consequences or outcomes, and the desire for positive consequences or outcomes. Perhaps the most common explanation for the differences in frequencies of performing sexual pleasure is the expectation of pleasure. Tolman et al. (2003), McCormick (2010), Fahs (2011), Frith (2013) and Goodman et al. (2017) all found in some way or another that cis women reported 'faking' due to the expectation of orgasm or sexual pleasure more broadly. Some have attributed this to the strong influence of heterosexual, male centered scripts (Fahs, 2011; Frith, 2013). Some argue that the reason men are less likely to

perform their pleasure is because although expectations are high, they are less likely to conform to expectation (Goodman et al., 2017). However, none of these explanations go deep enough to really adequately account for the extreme gendered differences in this act.

Others have linked the likelihood to perform sexual pleasure to more physiological explanations. For example, Muehlenhard & Shippee (2010) argued that following heterosexual scripts, the most common sex people are having (penile-vaginal) is much less likely to be productive of orgasms in women. Therefore, even though orgasm is expected of both men and women, this type of sex increases the likelihood that women will not orgasm and therefore are more likely to perform pleasure. Séguin et al. (2015) also found that the performance of sexual pleasure significantly increases when partners are intoxicated.

However, sexual scripts, whether they cause undue expectations or pleasureless sex that leads to increased likelihood to perform pleasure, are not the only explanation that has been proposed. Many women report performing sexual pleasure to avoid negative outcomes of not experiencing sexual pleasure (Hite, 1976; Bryan, 2001; Thompson & Muehlenhard, 2003; Muehlenhard & Shippee, 2010; McCoy et al., 2015). Sometimes this has been explained as ways to speed up the end of a sexual encounter, other times to avoid hurting their sexual partner's feelings. However, what both of these explanations allude to is an imbalance of power and/or a lack of space for open and honest communication in the relationship. Therefore, this issue is about more than just 'good sex' and has complications for both issues of consent and power imbalance.

Nonetheless, not all studies advocate for negative explanations to this discrepancy. Muehlenhard & Shippee (2010), McCoy et al. (2015), and Goodman et al. (2017) found that some women reported performing sexual pleasure to enhance their own or their partners' sexual

experiences. Therefore, the performative nature of performing sexual pleasure was part of sexual play and in and of itself, a mechanism for pleasure production. This perspective aligns with work from BDSM and kink literature. However, none of these explanations fully explain the gender differences in the performance of sexual pleasure and do not address adequately the gendered patterns of pleasure gaps. Previous scholars have not come to any form of consensus on the theories they provide. It is for these reasons that we must investigate the topic in more depth to uncover more specific and nuanced gender patterns, explore other compounding explanations (sex education, sexual health), and design research that is inclusive of those outside the gender binary. The gap here is that previous research has made a gendered argument without exploring nuanced gender components. Moreover, there is a disconnect between the advancements of gender theory and the practice of research design.

2.1.2 Trans, Intersex, and Nonbinary Sexualities

While looking for research that focuses on trans, intersex, or nonbinary sexual interactions, it became apparent that there is a severe lack of literature discussing topics other than risk-taking, sexual health, and coercive sexual activity. In part, this is why this dissertation is important, as there is little research, compared to the vast amount of research on cis sexual interactions, on the experiences of trans, intersex and nonbinary folx in everyday sexual situations--never mind the impact of their gender on these interactions. The gender binary hardly allows for fluid sexuality, and the scripts for sexual intimacy presume male or female sexed bodies (Frank, 2017).

Especially when their bodies are in transition, trans folx often disclose their identity in the context of sexual interactions, as it is often important for physical intimacy (Devor and Dominic, 2015). This disclosure is common for intersex folx as well because one's intersex

condition is often not visible unless they are undressed (Preves, 2003). In one study, respondents' descriptions of these disclosures in interviews mirrored patterns of "coming out" narratives and experience (Preves, 2003). A pattern emerged to reveal five distinct stages of the 'coming out' process for Preves's (2003) respondents; these included (1) recognition of one's nonconformity; (2) acknowledgment of one's difference to self and others; (3) seeking and socializing with others who are similarly outcast; (4) pride in one's marginal identity; and (5) integration of one's identity within a prevailing sociocultural context (p. 61). Disclosure about any variety of gender-atypical anatomy is often followed by confusion, misunderstanding, discomfort, and even violence, whether the person undresses or not (Karkazis, 2008, p 217). In Martha Coventry's (1990) account of her intimate experiences, she discusses her first orgasm, feelings of sexual inadequacy in comparison to her husband, and the eventual embracing of her identity as a lesbian. These themes bear many similarities to the current literature on the influence of medical experiences and social norms of gendered bodies on sexual interactions and relationships. Individuals that exist outside the normative gender binary have been included in a limited number of studies that demonstrate the distinct patterns in how these folx navigate intimate relationships (Frank, 2017). Gender minority groups are also likely to face rejection sensitivity, which may lead to reduced sexual empowerment and higher frequencies of the performance of sexual pleasure (Downey et al., 1998; Allen et al., 1998).

In the largest study of intersex folx in Australia, sixty-five percent of respondents reported that their intersex related treatments had an impact on their sexual activities (Jones et al., 2016, p 172). Additionally, participants reported avoiding sexual activity or engaging in sexual activity outside of penetrative and heteronormative sexual activities. Despite findings that demonstrate that some intersex folx in the sample experience less desire for sexual activity due

to their intersex variation, Jones et al. (2016) emphasize that intersex folx take part in an array of sexual activities. Conversely, Rosenberg et al. (2019) found that transitioning impacted many trans folxs' sexuality positively, with many reporting--despite medical research suggesting the reduced sexual functioning related to hormones--being more satisfied or having improved sex lives and heightened sexual pleasures. Therefore, though gender does affect trans, nonbinary and intersex interactions, their gender experiences are distinct to that of cis men and women. Moreover, we have yet to uncover how masculinities and femininities specifically affect the sexual interactions, of both them and their partners.

2.1.3 Identity

Why might the categorisation of different identities affect the performance of sexual pleasure? Research has shown that despite there being little biological difference between men and women in relation to capacity for sexual pleasure (Rosen, 2000), there are distinct differences in the amount each group not only receives but also performs sexual pleasure. To understand why gender identity differences occur, we first have to understand the social and cultural impact of these distinctions.

Gender identities shape our social interactions (Ridgeway, 2009). To understand the role of gender identity in the performance of sexual pleasure, we first have to understand the impact of roles and identities in social situations. Mead (1934) argues that reality is constructed socially through the meanings and definitions we give to objects and actions. Roles and identities at their core are shared social meanings that work to provide a framework for mutual understanding in social situations. To understand and explain roles and identities, Blumer (1969) developed three core principles: 1) People will act and react to other people and objects based upon the meanings they have for them; 2) Meanings are not inherent but can change from person to person, and

therefore are derived through the interactions people have with each other; and 3) Through an interpretive process, meanings are changed or adapted in line with the actions and reactions of others.

The self is part of the interactional process (Blumer 1969). Mead (1934) saw the self as a social process, as actions are interpreted by the individual, and the collective response to actions are internalised by the individual. Mead (1934) clarified this process with the conception of the 'me' and 'I'. The me is the already internalised self, gained from the attitudes of others. Whereas the 'I' is the response of the actor to the attitudes of others. In his explanation of the function of the 'me' and 'I', Mead (1934) conceptualizes the 'generalised other'. The 'generalised other' is the assumed consensus of predicted reactions to and interpretations of an action that a group may have in a given situation. Through their knowledge of the 'generalised other', a person understands what behaviours and actions are expected in a given interaction.

Identities are the social and cultural meanings that we apply to our self-concepts to attach us to or distinguish us from others (Burke and Tully, 1977). Gender identity is the label applied to a person to describe the belonging to or assigning of a gender category. Gender identity as defined by Burke and Tully (1977) is a type of role identity. When initially conceived, gender identity was seen as the social functions we perform related to biological attributes we associate with sex categories (Bem, 1981; Spence & Helmreich, 1978). These manifest in the cultural norms and expectations we have for people we have assigned as male or female. Gender identity then guides us in the corresponding gender role to form ways of behaving and interacting with social others (Burke, 1989). Gender identity specifically was conceived to have roles and counter roles (man and woman) that shape what role enactments are appropriate for which gender identity (Burke, 1989).

Gender identity is now understood to be distinct, though often assumed to be linked, from biological sex (or sex assigned at birth). Gender identities still include man and woman, however, into our sociological discourse is now recognition of nonbinary and non-cis gender identities such as genderqueer, agender, genderfluid, nonbinary, trans man and trans women. Therefore, other scholars have begun the process of labeling the systems of differences between gender identity groups for the performance of sexual pleasure; however, we need to focus on the oppressions of non-cis folk . How do people who fit into these identity labels experience this inequality? We know that women, whose gender identity is more marginalised than men's, experience higher frequencies of the performance of sexual pleasure. Therefore, I hypothesise that those with a more marginalised gender identity will have higher frequencies of performance of sexual pleasure. Therefore, the lowest frequencies will be cis men, followed by cis women, trans men, nonbinary, intersex, and the highest frequencies will be trans women.

Alternatively, following the argument (Wiederman, 2005; Narvaja, 2016) that gendered scripts, even for same sex couples, reinforce the hierarchy of sexual pleasure, those with identities whose gender does not fit these scripts (or has already had to disrupt / deconstruct them) will be less likely to perform sexual pleasure due to the lack of following gendered expectations. Therefore, those who fit more closely within heteronormative assumptions about gender will follow traditional patterns of the performance of sexual pleasure. In this case, the lowest frequencies will be cis men, followed by nonbinary and intersex, trans men, trans women, and cis women as the highest.

However, gender identity is not the only way we should be examining gender. Though gender identity labels can be powerful tools in labelling systematic oppressions, as well as claiming authentic group membership, they are also limiting and reductive. All women, all men,

all trans men, all trans women, all nonbinary folx, all intersex folx do not present, enact, engage with, and experience gender the same way. Therefore, to better understand and capture gender patterns, questions about gender need to go deeper than gender identity, to capture the complexity of gender. Moreover, scholars such as Westbrook & Schilt (2014) and Frohard-Dourlent et al. (2017) have called for new approaches to gender categorization in research as well as the deepening of the connection of theory to empirical gender data collection. Therefore, I utilised the analysis of gender make-up to better capture the variety of gendered patterns in the performance of sexual pleasure.

2.2 Gender Make-up

R2: What are the differences in the likelihood that an individual will perform sexual pleasure based on their gender make-up? Are those who are more feminine more likely to perform sexual pleasure?

“To be feminized means to be made extremely vulnerable; able to be disassembled, reassembled, exploited.” (Haraway, 1991: 166)

Scholars have used gender identity to look at the performance of sexual pleasure, which allows scholars to directly label patterns of oppression. However, we need to go deeper to be able to make better arguments about how gender works. Scholars have begun to look at the differences within gender, namely, hegemonic masculinity (Connell, 2005), emphasised femininity (Schippers, 2007), and so forth. Therefore, although identity categories are helpful to show the inequality that is happening disproportionately to a group, they often do not give us the full picture about the way in which gender components influence the performance of sexual pleasure.

In this section, I outlined the importance of masculinities and femininities in gender scholarship, arguing that masculinities and femininities are only the starting block for more in-depth gender research. Next, I will address current contributions of masculinities and femininities literature as it relates to sexual pleasure. Here, I address that current literature on masculinities and femininities is limited; however, what is evident is that femininity or women-ness is often devalued, or the 'female' role leads to the decentering of their pleasure. I go on to address the contributions of gender scholarship and my selected elements of gender make-up to address the complexities of masculinities and femininities.

2.2.1 Masculinities and Femininities

How important is a person's 'women-ness' or femininity in creating the need to perform sexual pleasure? Do more dominant or powerful people perform less? As women in the context of hegemonic masculinity only exist for the men's sexual pleasure, hegemonic femininity ensures women accommodate and perform in accordance with men's desires (Connell & Messerschmidt, 2005). Emphasized femininity is set up to accommodate the interests and desires of men (Connell, 1987). Thinking about gendered traits as naturalized ensures the hierarchical position between gender roles. Seeing men as naturally strong, for example, legitimized men's dominance over women, and when coupled with the understanding of men and women as opposites, also reinforces the notion that women are weak and inferior (Schippers, 2007). Thus, the idea creates an ongoing and cyclical practice of reinforcing and re-inscribing the behaviours men and women perform in relation to their assumed gender roles (Butler, 1990; Connell, 1995). Gender meaning, roles, and differences then become institutionalized and reflected in our norms and values (Schipper, 2007; Lorber, 2000). Therefore, when women are told to prioritise a man's pleasure, this simultaneously tells them not to prioritise their own.

How important is the existence of a man or 'masculine other' to the likelihood of performing sexual pleasure? Is there a need for a masculine role on which to focus the production of sexual pleasure, or is the existence of the patriarchal script enough to ensure that non-man or perhaps non-masculine partners feel the need to perform sexual pleasure? Moreover, does the need to perform sexual pleasure only occur if pleasure is not being produced, or is it that pleasure is not produced as there is no expectation it will be produced in the first place?

Even if men / masculine others are unable to be recognized as hegemonically masculine, they are still judged and held to the standards and values that hegemonic masculinity promotes. Therefore, it is in men's/masculine others' interest to uphold the values, behaviours and social norms of hegemonic masculinity to ensure their position in the social hierarchy. In addition, by doing this, they are also able to maintain dominance over women (Brod & Kaufman, 1994). One way in which men demonstrate power is their desire and ability to perform hegemonic masculinity. The power of masculinity is also re-inscribed in this process as feminine characteristics are seen as weak and are devalued where masculine characteristics are promoted and desired (Connell, 1995; Connell & Messerschmidt, 2005). Hegemonic masculinity is, therefore, anything that is the antithesis to femininity.

The various forms of masculinities and femininities that have previously been addressed do not go far enough. In most cases, they are only studied as individual elements, or stand-alone forms of masculinity or femininity. Seldom are they compared either between various masculinities/femininities or to each other. In addition, even when addressing the complexity of masculinities and femininities, scholars rarely tease out the different components of these gender types to acknowledge that few people perfectly fit any archetype across all areas of masculinity or femininity.

2.2.2 Femininities, Masculinities, and Sexual Pleasure

There is limited literature on the performance of sexual pleasure that looks outside of gender identity. Carballo-Diéguez et al. (2004), also utilising the SIS, found that when measuring masculinity and femininity, masculinities and femininities did not shape sexual behaviours as expected for masculinity and femininity stereotypes. Rather, their concept of their own masculinity or femininity relative to their partners affected their sexual behaviour. For instance, if they viewed their partner as more feminine than them, then they would be more likely to take an active / dominant role (Carballo-Diéguez et al., 2004). More specifically to the performance of sexual pleasure, Roberts et al. (1995) found that the action of discovering or suspecting a partner is performing sexual pleasure led men to question their masculinity. Therefore, the act itself can have an effect on a partner's perception of their own gender make-up.

However, despite the limited research on masculinities and femininities, some studies do look at sexual pleasures and sexual interactions, which provides a good base for the aforementioned area of enquiry. Interestingly, Currier (2013) found that cis women were likely to downplay the role and importance of their own sexual pleasure in sexual interactions, whereas cis men were likely to focus on the goal of their pleasure, which was synonymous with orgasm. Moreover, Currier (2013) repeatedly found that both cis men and cis women, regardless of participation in emphasised femininity or hegemonic masculinity, believed that sexual interactions were expected to focus on men's pleasure. Similarly, Sprecher et al. (1995) found that men experience orgasm in 79% of their first sexual experiences compared to 7% of women, reaffirming that there is a distinct gender pleasure imbalance in sexual interactions. Therefore, their findings also demonstrate that more work needs to be done to look at the influence of

femininities and masculinities in the study of sexual pleasure and why there seems to be such high discrepancies among femininities / women's and masculinities / men's experiences.

2.2.3 The Elements of Gender Make-up

Due to this need to dive deeper into femininities and masculinities as it relates to sexual pleasure, I investigate the different components that make up someone's gender. To do this, I begin by looking at gender as a social construction, that is socially constructed through interactions. West and Zimmerman's (1987) original argument centres around the concept that gender is something that is accomplished. It is accomplished by a constant doing and redoing of masculinities and femininities (Lorber, 1994). The doing of gender reflects and reinforces binary social norms about masculinity and femininity depicted by broader social structures (Lorber, 1994). Also, they argue that the distinction between gender and sex is overly simplified. West and Zimmerman (2009) revisit many critiques and clarify that gender is a continual situated doing, not being. By this, they mean that someone continually has to perform gendered actions to re-inscribe their gender and the meanings behind it. This resonates with DeBeauvoir's (1972) conceptualisation of becoming a woman, where they argue that one becomes a woman by continually reenacting notions of expected femininity. The accomplishment of gender is simultaneously interactional and institutional (West and Zimmerman, 2009).

Though gender is done (and redone) by individuals, it is heavily influenced by society's institutions, and the formation of gender becomes symbiotic between both the individual and the superstructure (West and Zimmerman, 2009). The meanings people attach to gender come from symbolically naturalised institutional practices and are then reified by the allocation of assumptions and resources. I argue that this is evident in sexual behaviour and practices.

These understandings of gender often center around the binary of men and women or masculinity and femininity. As gender scholars, it is also important to see how these theories function when considering both trans and intersex persons. A fundamental critique of West and Zimmerman's (1987) analysis of gender is Connell's (2010) assertion that trans persons face unique challenges in making interactional sense of their sex, gender, and sex category. Trans persons therefore simultaneously engage in doing, undoing, and redoing gender in the process of managing these challenges (Connell, 2010). Moreover, they argue that interactional gender accomplishments are not adequately captured under the rubric of 'doing gender;' therefore, an additional frame of 'doing transgender' is needed. In the process of undoing/redoing gender, trans persons are burdened with the task of making sense of the disconnect between sex, sex category, and gender. Similarly, Vidal-Ortiz (2002) calls for researchers (such as West and Zimmerman) to move beyond what's involved in surgical reassignment and toward a further examination of everyday lived experiences. In many ways, this was what the work of Connell (2010) was attempting to do. Vidal-Ortiz (2002) argues that doing gender is particularly salient for trans persons, whose gender identities are commonly challenged, yet trans persons do not have to 'do gender' more than cis persons (Lober, 1994; Westbrook and Schilt, 2014). Trans person's experience in navigating gender as a situated identity helps cis-people explore how gender is symbolically constructed (Vidal-Ortiz, 2002; Williams et al., 2013). Feminist scholars have also begun to examine not only how we 'do gender' but how we embody it (Dellinger, et al, 1997; Lorber, 1998; Martin, 1998). How is gender inscribed on our bodies? How is this experience different for trans and intersex people? How does 'doing gender' account for the embodiment of gender?

Westbrook and Schilt (2013) critique both West and Zimmerman (1987) and Kessler (1990) for not fully exploring all markers of gender and sex and the situations that arise when all supposed markers of gender and sex are not in line with people's assumptions. They acknowledge that a significant amount of gender work does occur in everyday interactions through physical and performed markers of gender; however, they aim to push this analysis further with the examination of affirmations or denial of gender. They conclude that “collisions of biology-based and identity-based ideologies in the liberal moment have produced a sex/gender/sexuality system where the criteria for determining gender vary across social spaces” (Westbrook and Schilt, 2013:18). Cis people can do gender (often without a second thought) in the same way across all spaces, whereas non-cis persons are constantly renegotiating their gender and its legitimacy across a multitude of social spaces. Moreover, the embodiment of gender can be even more complex (Schrock et al., 2005). Schrock et al., (2005) argues that simply ignoring the impact and violence on trans bodies by feminist theory weakens the analysis over the sex/gender system entirely. This oversight in scholarship has led to many trans people being reabsorbed into the gender binary rather than gender being undone; it is, as West and Zimmerman (2009) argue, redone. It is essential to understand the differences in the experiences of people of varying gender identities and expressions (Davis, 2015). How gender differences are experienced contributes to the deepening of the knowledge base of gender theory and research. The deepening of gender theory ensures gender roles and identities are not just man/ women/ other, and trans, intersex, and nonbinary experiences are not lumped into one group.

Understanding the distinction between nonbinary identities is vital for advancing gender theory. As I will explain below, based upon current gender theory, gender make-up can be thought of in five key ways: gender identity; gender identification; physical gender expression;

interactional gender expression (performance, doing gender, or mannerism); and, gender interests. Despite conceptualising gender in these ways, little research has been done that conceptualises not only how these components coalesce to form one's gender make-up but also how they independently affect different gendered patterns.

As explained above, gender is a “doing,” we do or enact gender through our expressions and interests (West and Zimmerman, 1978; 2009; Butler, 2004; 2011; Westbrook and Schilt, 2014). In my conception of gender make-up, I have separated these out as someone can do gender through physical expression differently than they do gender through their interactions and interests. In addition, as has been demonstrated through trans and intersex scholarship, gender is more than the doing, it is also made up of the label we use (our gender identity) and the gender we feel (identification) (Kessler, 1990; Butler, 1995; Vidal-Ortiz, 2002; Westbrook and Schilt, 2014; Davis, 2015). Therefore, as gender identity is already addressed as a separate variable, I focus on gender identification, gender expression, gendered behaviours, and gendered interests in my conception of gender make-up.

There have been several other studies that have either approached gender as a multi-component concept or where several components combined have formed an overall gender make-up. In addition, in sociological gender scholarship, leading scholars have called for a more nuanced approach to the measurement and understanding of gender. However, these approaches have not been universal, and few have attempted to focus on more than one component of gender. I begin by outlining the four key components of gender make-up, derived from the primary ways gender is conceptualised in sociological literature. I then address how others have approached a multi-component approach to the measurement of gender. Finally, I conclude with

the reasoning for the components of gender make-up utilized in this study, and why gender should be studied in this way.

2.2.3.1 Gender Identification

Gender identification, measured as ‘I feel’ in the SIS, is the gender characteristic(s) (masculinities and femininities) a person internally feels they are. This is not always the same as gender identity, as identification can be more fluid than a single identity. As Butler (1995) argues, identification with an identity such as man or woman often requires the rejection of the masculine or feminine traits of that category. However, through interactions, we also have our own identification with the gendered characteristics of masculinity and/or femininity which is often embodied through our connection to social meanings that masculinities and femininities hold (Davis, 2009). Moreover, by looking at identification and the internal feeling of gender rather than gender identity, we can better acknowledge the fluidity, nonbinary, and fluctuating nature of gender (Davis, 2009).

2.2.3.2 Gender Expression

Gender expression is the way in which a person presents or signals gender. This can be done through appearance – clothes, hairstyle, and makeup use – as well as through actions - the way we talk, walk, and act (Killermann, 2017; Zamani-Gallaher, 2017). Gender expression often signals information about our self-concept of gender identity. Gender expression is often conflated with gender identity and sexual orientation. For example, lesbian women, might be misread as a man due to a masculine gender expression. Similarly, a masculine expressing women might be read a lesbian due to the assumption that those who subvert gender norms are not heterosexual.

In many ways, gender expression is an example of the gender labour we must do to convey our gender to others (Ward, 2010). For trans and nonbinary folx, intelligible gender expression can take more labour than their cis counterparts (Ward, 2010). Even more so, trans folx have to perform a particular and conscious form of gender labour to be read as cis (if this is what they desire).

2.2.3.3 Interactional Gendered Expression

Interactional gendered expressions have been conceptualised in different ways from behaviours, to performances, to doings, to mannerisms or personality. Mannerisms and ‘personality’ traits often have gendered meanings. For example, Powlishta (1995) found that children were able to gender personality traits as young as 8 years old. Moreover, they could articulate that these gendered traits had inherent positive or negative value. Our expressions of gender are more than just our appearance, but also how we move through the world. These expressions have meanings and consequences and form key parts of our gender make-up.

Personality traits that may appear overly feminine or masculine can especially cause great contemplation and consideration for those who are transitioning. Schrock et al. (2005) found that many trans women felt themselves purposely ‘letting go’ or ‘concealing’ parts of their personality or expressions that would traditionally be seen as masculine. Of course, for trans and nonbinary folx this can lead to a double marginalisation, as having to drop gendered traits that are valued to ‘pass’ means they are losing the cultural value of having this trait. Trans women particularly do not have the cis privilege to keep masculine traits that are often more valued in society, especially in work. Dominance or assertiveness, for example, is seen as a more masculine personality trait, and although most people will acknowledge that both women and men do and do not exhibit this trait, the trait itself remains innately gendered (Wharton, 2009).

2.2.3.4 Gendered Interests

Gendered interests are hobbies or activities that have gender connotations. Examples of this are football, woodwork, mechanics, or fishing for men and cheerleading, sewing, cooking, or dancing for women. Choosing to take part in activities that do not align with your gender identity and/or gender expression can signal gender subversion or non-conformance. Of course, gendered interests are socially constructed and hold no gender value other than the stigma of enjoying an activity outside of your gender identity. However, trans youth often point to enjoying gendered activities outside of their assigned gender as validation for their choice to transition, thus demonstrating the weight, importance and meaning we put on these activities in the evaluation of gender authenticity (Mason-Schrock, 1996; Tewksbury and Gagné, 1997; Parsons, 2005).

2.2.4 Components of gender make-up

Scholars have approached capturing the various components of gender in a variety of ways. Bragg et al (2018), approached the measurement of various components of gender qualitatively by using a dynamic ethnography in which their respondent's responses reflected on their gender through focus groups, journaling, and interactive activities. They determined that gender was made up of many various elements. One limitation of their research was that they did not bring these findings together to find patterns or groupings of the various dimensions of gender, rather, they presented results on a respondent by respondent basis framing the findings in the context of the gender elements and narratives they uncovered. While this provided an inclusive and participant-lead overview of gender, this approach is not appropriate for accessing large samples. Similarly, by allowing respondents to write narrative descriptions of their gender, Robinson et al. (2014) were able to capture the vast diversity of gender components. However, due to the qualitative nature of the approach, they were also not able to capture a large-scale

measurement of specific components of gender, such as is being implemented in the project. The contributions of both studies, nonetheless, set the stage for the onset of diverse and inclusive gender scholarship and demonstrates the need for less rigid and simplified measurements of gender.

In contrast, Egan & Perry (2001) approached gender make-up components with a more appropriate breakdown of gender components. They identified four components of gender make-up - knowledge of membership to a gender category, compatibility with assigned gender category, gender conformity, and attitudes towards gender group. While these four elements are useful and indeed important, they better capture a respondent's relationship with their gender rather than their own gender make-up. These components worked well for their study as they were looking at how well their respondents felt they fit with their gender category, and their approach was motivated by providing data for clinical recommendations and strategies, rather than understanding how gender make-up influences interactions more broadly.

Within sociology, components of gender and the improved measurement of gender has been discussed theoretically, but I did not find a published study where scholars have yet applied these techniques in the case of gender. As Westbrook and Saperstein (2015) highlight, such approaches have been attempted for other identity categories such as race (Snipp, 2003) and sexuality (Powell and Bolzendahl, 2010; Mishel, 2019), yet remain mostly theoretical for gender. Westbrook and Saperstein (2015) found that survey measurements do not match the gender diversity that exists in both cisgender and transgender populations. Citing Connell (1995), Halberstam (1998), Lucal (1999), Valentine (2007), and Westbrook and Schilt (2014), they argue that the gender identity labels captured often do not align with how many people view their own

gender. Therefore, measuring more than gender identity is needed to fully capture the complexities of gender in gender scholarship.

Therefore, by thinking about gender in terms of gender make-up and the different components of masculinities and femininities, we are able to better understand how various dimensions of gender - that tell a better story about the interactional nature of gender - influence sexual inequalities, such as the performance of sexual pleasure. Based on our current understandings and previous research on masculinities and femininities, I hypothesised that those with higher femininity scores are more likely to perform sexual pleasure. Moreover, when masculinity and femininity are not measured as bipolar, presence of masculinity will reduce the effect of femininity, as masculinities provide access to interactional privileges that femininities do not.

2.2.5 Centrality

In addition to looking at gender identity and gender make-up, I also addressed the centrality of these aspects of gender to my respondents (Stryker and Serpe, 1994). Centrality is the subjective importance that identity or aspects of the 'self' hold for a person (Stryker and Serpe, 1994). Centrality, rather than salience, is important to address because salience measures relative importance and the likeliness to invoke a given identity, whereas centrality measures overall importance across any given social situations.

One potential limitation to the measure of centrality, as Cameron & Lalonde (2001) found, is that those with lower status minority identities, such as marginalised gender groups, tend to have higher centrality with that identity. They argue that this is due to the bonding needed to overcome the low status position of that identity. Therefore, it is important not to over-emphasise the effect of this measure for those gender identity groups (Cameron & Lalonde, 2001).

What effect can the centrality of gender have on how we move through the world?

Several studies have looked at how gender centrality can have varying impacts on social life. Gurin and Markus (1989) found that the centrality of gender was positively related to feminist consciousness for women who identified with non-traditional roles, however, the converse was found for women who identified with traditional roles. Several studies have also determined that central gender identity leads to increased perceptions of discrimination, meaning the more importance you place on your identity the more you are likely to notice and be effected by discrimination (Wong, Eccles, & Sameroff, 2003; Brown & Bigler, 2005). However, this finding is coupled with the finding that the stronger the centrality the stronger the resilience against discrimination and its psychological effects (Ethier & Deaux, 1994; Sellers et al., 1997; Branscombe et al., 1999; Yip & Fuligni, 2002; Wong et al., 2003).

Therefore, gender centrality has been found to have both positive and negative implications for the impact on individuals and how they move through their social worlds. Overall higher levels of gender centrality have positive effects. Examples of this include having social validation as well as a framework for interpreting the world, sometimes thought of as 'scripts' (Thoits, 1987), which lead folks to 'doing gender' as expected, which have positive transactional effects (Turner 1996; Turner et al., 1994; West and Zimmerman, 1987). However, negative effects do also occur. These can range from being more affected when an identity is called into question or framed as bad (Thoits, 1991), or when living up to identity expectations is unrealistic or unattainable (Simon, 1992; Frone et al., 1995). In other words, when you don't feel you are doing an identity role well, and that identity has high centrality, the effect of the 'failure' is stronger. So in the case of performing sexual pleasure, if you are performing pleasure because otherwise you feel you have failed in your sexual role as a gendered actor/partner, this is more

likely to have a negative outcome if you feel your gender is highly central. Therefore, we see when gender centrality is high, gender is more able to shape one's interactions. The consequences of this can be both positive or negative depending upon the outcome or goal. This in turn has substantial implications for gender inequalities.

Higher centrality means that the effect of that identity will likely be stronger for an individual. Therefore, I hypothesize that the higher the centrality of the gender identity and/ or make-up, the stronger the effects will be. If gender make-up proves to illustrate that femininity leads to the higher frequency of the performance of sexual pleasure, the next step is to determine why. Previous studies have found that marginalities such as race or class differences do not have such large differences between the groups with and with-out marginalization (Cokley & Helm, 2001; Turner and Brown, 2007). This leads to the question of how sexual power and empowerment is connected to gender identity, gender make-up, and the performance of sexual pleasure.

2.3 Power

R3: What is the relationship between sexual power, gender, and the performance of sexual pleasure?

“To ignore power is to fail to understand the how’s and why’s of structures of inequality and exploitation” (Collins 1998:150)

Why should we consider power when we are studying gender identity and gender make-up? As the above quote illustrates, it is often entangled with many forms of both social structure and social identities. It is particularly important to address power in the case of marginalised identity status to determine if power, rather than the identity or the enactment of a role related to it, better explains the different outcomes of the interaction. In the case of the performance of

sexual pleasure I aimed to better understand the relationship between power and gender and the performance of sexual pleasure.

In sociological thought, we can identify three types of power addressed in the literature. First, power as structure (Connell, 2013), sometimes referred to as hegemony, is a form of power that shapes and controls social life. We see this form of power reflected in our institutions (Connell, 2013). Marx (1859) conceptualised this as the superstructure. Second, power can also be thought of as authority (Connell, 2013). Power as a form of authority first emerged as a Weberian concept, where those with status, power, or prestige were able to have significant influence over others (Brennan, 1990). Power as authority allows actors to impose a 'definition of the situation', and thus set the terms of an event, occurrence, or interaction (Scheff, 1968; Cast, 2003). A key example of this is the role of the police. In police shootings, the officers are able to define what 'counts' as reasonable force or self-defense and are rarely convicted of wrongdoing because of their authority. In addition, the power of authority can also manifest in terms of idea or knowledge production, in that people with power are able to select what knowledge is seen as legitimate. Third, power can be seen as micro-level or interpersonal power (Connell, 2013). Interpersonal power is often transactional, as it is held by those who have power in an interaction situation (Paap, 1981). Of course, who holds the power is often reflected by authority or social structures; however, particularly in cases where the power is not predetermined, such as a sexual interaction, power is often demonstrated through action.

However, not all sociologists see power as an innately negative societal element. Drawing from the works of Gramsci (1980) and Foucault (1980; 1995), power can be productive (Olssen, 1999). Power produces the social meanings that are collectively taken on, the values that shape our interactions, and the identities we adopt, as well as, the meanings those identities

hold (Cocks, 1989; Olssen, 1999). The issue often lies in people's access to power, and the fact that the production of these societal elements often favour the elite (Holub, 1992).

There is a symbiotic relationship between interactionally produced power and the subsequent effect on social norms and structures and how power systems are characterised by social structures and norms affect interactions. Therefore, structural power and norms shape our day-to-day interaction, 2010; Castells, 2016). One of the ways this is done is through the discourses that regulate norms and behaviour (Foucault, 1980). Foucault (1980) argues that knowledge and truths, such as those surrounding sexual interactions, are shaped by those with (authoritative) power; therefore, they work to reproduce power relations and serve the interests of the powerful (Paap, 1981; Connell, 2013). Rather than through the structural exertion of power, interactional power stems from the production of truths in discourse, which lead to rules of engagement and compliance with norms. This in turn means the powerful in interactions are able to control the thoughts, desires, and actions of the powerless (Foucault, 1980; Pike, 2010).

For many, power can provide a particularly nuanced understanding of the role of structure in interactions (Castells, 2016). Those who exercise their power often dictate the dominant norms, which often serve their own interests. Power is, of course, relational, and it enables one person in a social situation to exert unbalanced influence over or gain unbalanced benefit from the interaction (Castells, 2016). Power is therefore an example of coercion, which either replicates or reflects bigger systems of state and/or institutional violence (Castells, 2016).

In contrast, as well as addressing power, it is also important to consider empowerment. Empowerment, like power, is conceptualized in different ways across different fields. Feminist researchers, such as Worrell and Remer (1992) and Yoder and Kahn (1992), argue that empowerment is power 'to', whereas power is power 'over'. They argue that power 'over' is

problematic as it represents the imbalance of power (Worrel and Remer, 1992; Yoder and Kahn, 1992). Power 'to', however, is classified as the power to control one's self, choices, environment, and actions, and thus can also be referred to as empowerment (Worrel and Remer, 1992; Yoder and Kahn, 1992). Power is relational but empowerment is individual, as in this project I am not comparing partners, the appropriate measure is empowerment.

Why does this matter for the performance of sexual pleasure? What role might power and empowerment have in affecting outcomes of sexual pleasure performance? Foucault (1990) argued that the body was subject to the political field which inscribes the power discourses of society on to the body. Through the inscription of these discourses, the way in which our bodies interact or engage with others is shaped. Additionally, it shapes the meanings and signs given off by the body during sexual interactions (Foucault, 1977). Therefore, societal powers, including power as structure and power as authority, shape the micro power exchanges of interactions. While all are important and somewhat entangled, for the purpose of this paper I focused on the micro/interpersonal power and empowerment as it relates to both gender in sexual interactions and the performance of sexual pleasure.

Of course, interactions are more nuanced than who does and does not have power. Power or empowerment is a spectrum. Power is the ability to exert force or control over something/someone else, while empowerment is the ability to exert force or control over one's own circumstances (Worrell and Remer 1992; Yoder and Kahn, 1992; Connell, 2013; Castells, 2016). The amount of power one has in an interaction often relies on context (Castells 2009; 2013). The context includes the power given to an interaction based upon structure, the power of authority, as well as the legitimacy of power in someone's relative position in a social situation (Castells 2013). To some extent, the power of an actor has to be accepted by others in a given

interaction, and of course, structure and norms play heavily into this. Nonetheless, the power dynamic in an interaction between actors leads to a power relationship that has the ability to reproduce social norms and hierarchies (Castells, 2009; 2013). However, empowerment can lead to a counter power, which reverses or renegotiates the norms or expectations of an interaction that serve those with power (Castells, 2016). Thereby the power dynamic in an interaction has the potential to be de- (or re-) constructed (Castells, 2016).

The identity or gender make-up of the individuals in the interaction has a significant bearing on the power dynamics in an interaction. Therefore, it is important to consider how gender and power interact when considering their effects on the performance of sexual pleasure.

2.3.1 Gender and Power

Analysing the impact of gender identities has been central to gender scholarship in recent years (Burke, 1996; Risman, 2009; Garrison, 2018; Jacobson and Joel, 2019). The identity you use for your gender has consequences outside which bathroom or changing room you use. There are social meanings, not only ascribed onto you, based on the identity you choose, and also that you perform based upon your interpretation of the meaning of that identity (Bourdieu, 1991; Ball 2003). By using an identity label, you are both drawing a line that represents similarity and community belonging, as well as difference and distinction. Therefore, in line with our identity label we perform, we are treated differently in accordance with the meanings that are preset by that label (Ruble and Martin, 1997). For example, in a study carried out by Smith and Lloyd (1978), children are played with different depending upon which gender category they are assumed to be. This continued reinforcement of the social meanings of a category you are either put in or choose, goes on to affect every subsequent interaction throughout life.

Understanding power and empowerment is particularly important when addressing interactional gender relations, as gender acts both as a form of structural and authority-based power systems. As scholars have demonstrated, there are endless examples that clearly illustrate not only the power of cis men, but also of masculinity (Connell, 2013; Stainback et al., 2016; Pollitt et al., 2018). The hegemonic system that values cis men and masculinity is so pervasive that even those disadvantaged by the system enact the behaviours and perspectives that position them as subordinate to the powerful. Therefore, cis women and those who enact femininity hold lower expectations for themselves and others that mirror these identities (Stainback et al., 2016; Pollitt et al., 2018). This, in part, may account for the high levels of performance of sexual pleasure in both different and same gender partnered women.

Therefore, it is important to examine how gender influences the performance of sexual pleasure but also the role of power and empowerment in that gendered interaction. However, power and empowerment alone does not fully explain why, cis women, as a group that are considered less powerful than men, perform sexual pleasure at such higher frequencies. The orgasm and performance of sexual pleasure frequencies of Whites, Latinos, Blacks, Asians, or Native Americans do not differ (Tuana, 2004). Therefore, I question if there is a unique relationship between power and gender that is causing the differences in the performance of sexual pleasure? If women and femininities held more power in non-sexual interactions, this might shift the heteronormative gendered hierarchies in sexual interactions. As Stainback et al. (2016) argued, women gaining status can shift hegemonic systems and beliefs that contribute to gender inequalities (Cotter et al. 1997; Ely, 1995; Nelson and Bridges, 1999). Therefore, I question if empowerment can reduce the gendered patterns of the performance of sexual pleasure.

2.3.2 Masculinities and Femininities and Power

Gender identity, as argued above, is not the only factor that enables us to see gendered patterns of inequality in power. Addressing masculinities and femininities and their relationship to power can also provide key insights into the gender components of the performance of sexual pleasure. Masculinity in and of itself, is interwoven in power relations (Messner 1990; Coltrane et al., 1992; Connell 2005). In most forms, masculinity is about the subordination and sexualisation of women (Messner 1990; Coltrane et al., 1992; Connell 2005). We see this manifest in heterosexual masculinities like hegemonic masculinity, gay masculinities which are often subordinated (relative to heterosexual men), but still subordinate women's bodies (Nardi, 2000; Coles, 2009; Coveney et al., 2019), and in female masculinity (Messner 1990; Coltrane et al., 1992; Connell 2005; Halberstam, 2019). Therefore, I questioned whether masculinity can ever exist without the subordination and sexualisation of women.

Masculinity however is not only the subordination of women. Masculinity is also carried out through enacting various forms of dominance, strength, and aggression (Connell, 1991; Messner 1992; Sabo, 1985; Brod & Kaufman, 1994). These acts are often engrained in cultural and institutional norms. For example, in frat houses, sporting events, the military, summer camps, and other homosocial spaces (Connell, 1991; Messner, 1992; Sabo, 1985; Brod & Kaufman, 1994; Harvey, 2017). Therefore, through masculinity power is often sought, and regularly attained. As Paechter (2003) argues, often the 'doing' or 'performance' of masculinities and femininities is often connected to the recognition as legitimate members to a gender group. If someone does masculinity as expected, they are more likely to not only be seen as a 'true' man but also to be valued. The playing of this role intrinsically produces power as well as legitimising

the masculine privilege in society (Chapman and Rutherford, 1988; Connell, 1995; Connell and Messerschmidt, 2005; MacInnes, 1998).

Femininity on the other hand is often associated with a lack of power (Snyder-Hall, 2010). Femininities are in many ways societally viewed as the opposite of masculinities. Femininities are seen as what masculinities are not; therefore, where masculinities are seen as powerful, femininities cannot be seen this way. Budgeon (2014) terms this relationality, which sees the idealised gender categories as relational and oppositional. However, in addition to being seen as oppositional, they are also viewed as hierarchical (Budgeon, 2014). Nonetheless, it is also important to note that there are multiple conceptions of both femininities and masculinities. Beauty, domesticity, and submissiveness have always been themes that have surrounded femininities; however, in the early 1990's a movement of powerful femininity formed with third wave feminism - this was popularly reflected in pop music at the time (Riordan, 2001; Gonick, 2006; Harris, 2004; McRobbie, 2009; Ringrose, 2007; Budgeon, 2014).

However, with multiple femininities and masculinities it becomes difficult to fully analyse the power dynamics of relational gender. It is therefore particularly important to conduct both a power and gender-based analysis to fully understand how both elements affect an interaction. There has been debate about the simplicity of Connell and Messerschmidt (2005) and Schipper's (2008), explanation of hegemonic masculinity and emphasised femininity. However, they argue that the social relations surrounding the dominant forms of masculinity and femininity rely on multiple platforms, systems, and institutions of power. Moreover, they come back to the relational dynamics of masculinities and femininities as gender hierarchies are both created and sustained by the power systems that they support (Connell and Messerschmidt, 2005; Schipper's, 2007; Budgeon, 2014). In addition, this argument is extended through the application of Butlers

(2011) heterosexual matrix and the concept of heteronormativity (Rubin, 1975; Rich, 1980), arguing that this system establishes masculinity and femininity as complementary, hierarchical opposites - therefore as masculinity relies on power femininity must not. Therefore, in the case of sexual relations there is assumed to be a dominant and passive role, regardless of gender identity, where a more masculine and more feminine dynamic takes place, thus reinforcing hegemonic gender relations (Holland et al., 1990; Carballo-Diéguez et al., 2004). Yet, in some contexts non-traditional or emphasised femininity are powerful, or at least empowered, and therefore pose less threat to gender equality (Snyder-hall, 2010).

2.3.3 Performance of Sexual Pleasure

In Wiederman's (1997) study, sexual esteem was uniquely related to having performed an orgasm. The expectations surrounding sexual pleasure are embedded in our discourse and social institutions, as is power; therefore, those with less power (status, wealth, privilege) are less likely to have access and experience sexual pleasure (Ingraham, 1994). In addition, Wiederman (1997) found that those that performed sexual pleasure were more likely than those that did not perform to experience guilt if they did not orgasm. Interestingly, they also found the only unique predictor of having performed an orgasm was sexual esteem scores (Wiederman, 1997). Those who reported having performed an orgasm had higher sexual esteem scores than those that had not; this surprising inverse correlation perhaps suggests one of two things. Either, those who did not report performing sexual pleasure feel so much shame around performing that they did not even feel able to report it on the survey or perhaps that those with higher sexual esteem understand that, as a woman, you should be responsive to a man's sexual actions to be deemed a good sexual partner. Therefore, esteem through predictive of performing sexual pleasure, does not capture the nuances of sexual empowerment, and as Wiederman (1997) suggests further

enquiry is needed. Although esteem is not the same concept as empowerment, they are intrinsically related; this study therefore provides a springboard and foundation for further work in this area.

Zimmerman (1990) argues that empowerment includes participatory behaviour and motivations and/or feelings of control (p.169). Thereby meaning that empowerment is the internalised feeling of power and control over self, interactional situations, and resources. Peterson (2010) argues this somewhat translates to sexual empowerment as control over sexual resources may be limited in many geographic locals. Sexual empowerment, the ability to ask for what you want sexually and feel in control sexually, is important because this can impact the type of sex you are having. There is a strong association between the form of stimulation and the production of orgasm (Mah and Binik, 2001; Fugl-Meyer et al., 2006; Herbenick et al., 2010). Cis men and women both are more likely to orgasm if they engage in a greater number of sexual practices (Haavio-Mannila and Kontula 1997; Richters et al. 2006). Therefore, based upon previous research on the role of gender identity, masculinities and femininities and sexual pleasure, I expect that gender make-up will correlate with empowerment. The more masculine you are the more empowered you will feel. Moreover, when feminine folx are empowered, they will be less likely to perform sexual pleasure and when controlling for power, the effect of gender make-up will be significantly reduced.

2.3.4 Conclusion

There have been numerous approaches to the study of gender and the performance of sexual pleasure. However, despite broad literature there is little consensus on why there is a significant difference in the likelihood of the performance of sexual pleasure. Reasons such as heteronormative sexual scripts, differences in sexual desire, power imbalances, and difference in

sexual function have all been put forward. However, I argue that part of the reason no consensus has emerged is due to two reasons: 1) research has been limited in its focus on cis men and women, which has only provided a partial picture of the gender landscape on this issue, 2) examining gender identity alone does not account for the complex ways in which gender exists. Therefore, I will investigate the outcomes of the performance of sexual pleasure for both cis and non-cis individuals, collect data on gender make-up and identity, as well as examine the relationship between sexual power, gender identity, gender make-up and the performance of sexual pleasure.

3 METHODS

Using an online closed question survey, I assessed the impact of gender identity, gender make-up, and the role of sexual empowerment in the performance of sexual pleasure. The study employed a purposive convenience sample of millennials (aged 21-38) across six gender identity groups to examine these relationships. To address this, I had three research questions and several hypotheses:

R1: What are the differences in the frequency of performing sexual pleasure between the following gender identities, - Cis Men, Cis Women, Trans Men, Trans Women, NonBinary, Intersex?

H1.1: Individuals with more marginalised gender identities are more likely to perform sexual pleasure.

a) Cis men will have significantly lower frequencies of performing sexual pleasure compared to cis women, trans men, nonbinary, intersex, and trans women.

b) Cis women will have significantly lower frequencies of performing sexual pleasure compared to trans men, nonbinary, intersex, and trans women.

Alternate Hypothesis: Those who fit more closely with heteronormative assumptions about gender follow traditional patterns of performing sexual pleasure.

c) Trans men, nonbinary, intersex, and trans women have significantly lower frequencies of performing sexual pleasure compared to cis women.

H1.2) The higher the centrality of the identity the stronger the effects of gender on their frequency of performing sexual pleasure.

R2: What are the differences in the likelihood that an individual will perform sexual pleasure based on their gender make-up? Are those who are more feminine more likely to perform sexual pleasure?

H2.1: Those with higher femininity scores are more likely to perform sexual pleasure than those with lower femininity scores

H2.2: When masculinity and femininity are not measured as bipolar, the presence of masculinity reduces the effect of femininity.

H2.3: The higher the centrality of the gender make-up the stronger the gendered effect on performing sexual pleasure will be.

R3: What is the relationship between sexual power, gender, and the performance of sexual pleasure?

H3.1) Gender make-up correlates with empowerment; The more masculine you are the more empowered you feel

H3.2) When controlling for power, the effect of gender make-up will be significantly reduced.

3.1 Data

3.1.1 Sampling and Recruitment

Respondents were sampled from millennials (adults aged 21-38) across six gender identity groups: Cis Men, Cis Women, Trans Men, Trans Women, Nonbinary, and Intersex. By having gender groups outside of cis men and cis women (the only groups to have been studied thus far), this study looked at the way in which gender-based inequalities function in regard to the performance of sexual pleasure across deeper gendered mechanisms.

I used purposive convenience sampling by recruiting online, beginning with a snowball convenience sample. I began by using my personal connections and community in Facebook groups on Twitter, Tumblr, and Reddit (including ‘intersex research studies,’ ‘trans allies, and friends,’ and ‘the cis are at it again’) asking members to share the survey link and recruitment call with people who fit my sample criteria as well as their own broader networks. All of my recruitment took place using online spaces, mostly situated on social media sites such as those previously listed. I also sent out my recruitment on LGBTQ community organization listservs. I hoped to attend LGBTQIA community group meetings and events to do some direct recruitment and sampling for harder to reach populations (intersex and trans women specifically); however, I was unable to do so due to the COVID-19 pandemic and social distancing restrictions. I collected data from a broad geographical cross-section of people. As shown below in table 3 I had participants from 43 different countries, with 70% coming from the USA. After excluding for missing data and sexual dysfunction, I had a total final sample of 672 participants, which broken down by gender identity included: Intersex (N=16), Cis Man (N=90), Nonbinary (N=154), Trans Men (N=55), Trans Women (N=30), Cis Women (N=327). The education level of my sample ranged from less than a high school degree (N=4) to doctoral degree (N=71) with the median education level being a bachelor's degree. My sample was somewhat ethnically diverse with 70% (N=480) identifying as white and 34.5% (N=234) as something other than white (people could select multiple identities so this number adds up to <100). In addition, I had distribution between Working Class and Middle Class with (N=242) identifying as working class, (N=301) as middle class, and (N=60) and upper middle / upper class.

Table 3.A: Descriptive Statistics

Variable	Percent (N)
<i>Gender Identity</i>	
Intersex	2.4% (16)
Cis Man	13.3% (90)
Cis Woman	48.2% (327)
Nonbinary	22.7% (154)
Trans Man	8.1% (55)
Trans Woman	4.4% (30)
<i>Sexual Orientation¹</i>	
Asexual	4.9% (51)
Bisexual	20.7% (214)
Gay	4.5% (46)
Lesbian	5.5% (57)
Pansexual	14% (145)
Queer	20.3% (210)
Straight/Heterosexual	20.9% (216)
Other	31.9% (33)
Did not Select Sexual Orientation	5.9% (61)
<i>Education</i>	
Less than high school degree	0.6% (4)
High school graduate (diploma or GED)	7.8% (53)
Some college but no degree	15.9% (108)
Associate degree in college (2-year)	7.4% (50)
Bachelor's degree in college (4-year)	22.1% (150)
Master's degree	24.3% (165)
Doctoral degree	10.5% (71)
Professional degree (JD, MD)	0.9% (6)
<i>Race/ethnicity²</i>	
American Indian or Alaska Native	2.7% (18)
Asian (e.g. Chinese, Filipino, Asian Indian, Vietnamese, Korean, Japanese)	5.2% (35)
Arab	0.6% (4)
Black or African American	8.3% (56)
Hispanic / Latinx / Spanish origin	8.8% (60)
Jewish	3.5% (24)
Middle Eastern / North Africa	1.8% (12)
Native Hawaiian or Pacific Islander	0.3% (2)
White	70.8% (480)
Other	3.5% (23)
Did not Select Race	****% (78)
<i>Class</i>	

Working Class 35.7% (242)

Middle Class 44.4% (301)

Upper Middle / Upper Class 8.8% (60)

Notes. N= ¹ 300 participants selected multiple categories for sexual orientation. ² 42 participants selected multiple categories for race and ethnicity. * Significant at the .10 level; ** significant at the .05 level; *** significant at the .01 level.

Table 3.B

<i>Education</i>	<i>Gender Identity</i>						<i>Total</i>
	<i>Cis Man</i>	<i>Cis Woman</i>	<i>Intersex</i>	<i>Non-binary</i>	<i>Trans Man</i>	<i>Trans Woman</i>	
<i>Less than high school degree</i>	(1)	(0)	(0)	(2)	(0)	(1)	(4)
<i>High school graduate/GED</i>	(14)	(19)	(2)	(5)	(5)	(4)	(49)
<i>Some college but no degree</i>	(18)	(39)	(2)	(29)	(13)	(8)	(109)
<i>Associate degree in college</i>	(5)	(21)	(1)	(15)	(5)	(3)	(50)
<i>Bachelor's degree in college</i>	(14)	(72)	(7)	(42)	(11)	(5)	(151)
<i>Master's degree</i>	(21)	(89)	(2)	(31)	(13)	(5)	(161)
<i>Doctoral degree</i>	(4)	(53)	(1)	(10)	(3)	(0)	(71)
<i>Professional degree (JD, MD)</i>	(2)	(2)	(0)	(1)	(2)	(0)	(7)
<i>Total</i>	(79)	(295)	(15)	(135)	(52)	(26)	(602)

Note. N= 602. $\chi^2= 73.8^{**}$ (20% violated). P=. 001. * Significant at the .10 level; ** significant at the .05 level; *** significant at the .01 level.

Table. 3.C

<i>Race</i>	<i>Gender Identity</i>						<i>Total</i>
	<i>Cis Man</i>	<i>Cis Woman</i>	<i>Intersex</i>	<i>Non-binary</i>	<i>Trans Man</i>	<i>Trans Woman</i>	
<i>American Indian or Alaska Native</i>	(2)	(6)	(2)	(4)	(2)	(1)	(17)
<i>Asian</i>	(8)	(14)	(2)	(6)	(2)	(0)	(32)
<i>Arab</i>	(1)	(2)	(0)	(0)	(1)	(0)	(4)
<i>Black or African American</i>	(15)	(28)	(1)	(5)	(2)	(5)	(56)
<i>Hispanic Latinx / Spanish origin</i>	(10)	(29)	(3)	(10)	(2)	(6)	(60)
<i>Jewish</i>	(4)	(8)	(0)	(7)	(5)	(1)	(25)
<i>Middle Eastern / North African</i>	(1)	(4)	(1)	(2)	(1)	(2)	(11)
<i>Native Hawaiian/Pacific Islander</i>	(0)	(0)	(0)	(1)	(0)	(1)	(2)

<i>White</i>	(52)	(235)	(11)	(118)	(44)	(19)	(479)
<i>Other not listed</i>	(3)	(6)	(3)	(7)	(2)	(0)	(21)
<i>Total</i>	(96)	(332)	(23)	(160)	(61)	(35)	(707)

Note: Race/ Ethnicities are not mutually exclusive. All χ^2 tests violated the 20% assumption.

Table 3.D

<i>Continent of Origin</i>	<i>Gender Identity</i>						<i>Total</i>
	<i>Cis Men</i>	<i>Cis Women</i>	<i>Intersex</i>	<i>Non-binary</i>	<i>Trans Men</i>	<i>Trans Women</i>	
<i>Europe</i>	(12)	(47)	(3)	(20)	(5)	(1)	(88)
<i>Asia</i>	(1)	(3)	(0)	(2)	(1)	(0)	(7)
<i>Africa</i>	(0)	(3)	(0)	(1)	(1)	(0)	(5)
<i>North America</i>	(60)	(214)	(12)	(100)	(41)	(22)	(449)
<i>Central/South America</i>	(1)	(2)	(0)	(1)	(1)	(0)	(5)
<i>Oceania</i>	(2)	(15)	(0)	(6)	(1)	(1)	(25)
<i>Total</i>	(76)	(284)	(15)	(130)	(50)	(24)	(579)

Note: All χ^2 tests violated the 20% assumption.

Table 3.E

<i>Sexual Orientation</i>	<i>Gender Identity</i>						<i>Total</i>
	<i>Cis Men</i>	<i>Cis Women</i>	<i>Intersex</i>	<i>Non-binary</i>	<i>Trans Men</i>	<i>Trans Women</i>	
<i>Asexual</i>	(2)	(14)	(2)	(25)	(7)	(2)	(52)
<i>Bisexual</i>	(14)	(110)	(6)	(64)	(17)	(8)	(219)
<i>Gay</i>	(22)	(8)	(2)	(8)	(8)	(1)	(49)
<i>Lesbian</i>	(0)	(37)	(1)	(11)	(0)	(7)	(56)
<i>Pansexual</i>	(9)	(44)	(8)	(52)	(17)	(10)	(140)
<i>Queer</i>	(10)	(64)	(6)	(92)	(32)	(6)	(210)
<i>Straight</i>	(44)	(144)	(4)	(5)	(12)	(6)	(215)
<i>Other</i>	(5)	(9)	(2)	(12)	(3)	(2)	(33)
<i>Total</i>	(106)	(430)	(31)	(269)	(96)	(42)	(974)

Note: Sexual Orientations are not mutually exclusive. All χ^2 tests violated the 20% assumption.

Table 3.F: Sample Size for Each Analysis Group

	<i>PSP Ever</i>	<i>PSP Frequency</i>	<i>PSP Last Sex</i>
<i>Gender Identity</i>	(646)	(636)	(581)
<i>Gender Make-up</i>	(662)	(640)	(589)
<i>Empowerment</i>	(574)	(561)	

Please see appendix C for my recruitment materials. My call read as follows: “Are you aged 21-38? Researchers at Georgia State University want to learn about your gender and sexual practices. This information will be used for the completion of a dissertation and contribute to a growing body of knowledge about gender and sexual practices. This study would be a good fit for you if you are age 21 - 38 and have ever had sex. This is a gender and sexuality diverse study, so I am looking for people of all genders and all sexualities. Click the link below to learn more. Each participant will be entered into a draw to win a \$20 gift voucher. To take part in this research study or for more information visit <https://pleasurestudy.weebly.com/>”

3.1.2 Sampling Procedures and Limitations

I sampled from gender minority groups. My sample therefore is not representative but rather is theoretical in order to assess outcomes of the performance of sexual pleasure across gender identity groups, particularly focusing on trans, nonbinary, and intersex folx as their outcomes have not been previously reported. In order to maximize the participation of individuals from gender minority groups, I used convenience and snowball sampling. Therefore, my sample is not representative of all adults aged 21-38 in the U.S. In addition, as outlined earlier, having gender groups outside the binary enabled a deeper look at the way in which gender-based inequalities function in the performance of sexual pleasure.

I made the decision for my sample to include people across a variety of gender identity groups for two reasons. Firstly, I cannot hope to get a nationally representative sample of trans,

intersex, and nonbinary participants; however, by keeping cis men and women in my sample as a reference group, more weight can be given to the outcome I collect for other gender minorities, as the outcomes of performance of sexual pleasure for cis men and cis women as consistent with previously established findings. Secondly, existing performance of sexual pleasure data have shown that cis women have much higher likelihood of performing of sexual pleasure compared to men and in some studies this has been attributed to their marginalised status. Therefore, it made theoretical sense, to include them when conceptualising my sample of gender minorities, (keeping cis men as the reference group) as though they may have more gender privilege than those that subvert the assumed gender binary, they have been demonstrated to be continually marginalised in this area.

In order to limit generational effects, I limited my survey to those aged between 21 and 38. Broadly speaking this group are thought of as millennials and have come of age with similar access to technology and the internet. Therefore, their experiences in relation to technology as well as terminology (for identity purposes) will be closely aligned.

People who do not fit into the age range, 21-38 were not included in the study. In addition, those who have not had sex, and never experienced an orgasm were also excluded. I excluded those that have not experienced an orgasm to remove the possibility that medical issues might skew my results. Survey questions 11 and 20 were used to drop individuals that may be experiencing potential dysfunction to eliminate cases involving medical issues, a concern that was particularly important as the high likelihood of the performance of sexual pleasure in women is often related to sexual dysfunction (Wiederman, 2001; Fahs, 2014). However, a consequence of this decision was that it eliminated many of the original number of original intersex

respondents from 34 to 16. I expect this is due to the mistreatment and ‘gender correction’ procedures often done on children in this population (Davis, 2015).

3.1.3 Survey Instrument

The survey instrument consisted of 64 questions and took approximately 21 minutes to complete. The questions are mostly short multiple-choice questions with one open ended item. The first section contained 9 questions on gender; the second section contained 20 questions and records details of sexual partners and sexual experiences; the third and fourth section asked about the last sexual partner’s gender and had 14 questions (not used for this study); the fifth section measures empowerment and included the sexual empowerment scale; the sixth and final section contained 17 questions and asks about demographics. Please see appendix B for a copy of the instrument.

3.2 Measures

3.2.1 Independent Variables: Gender

Though society is beginning to accept diverse gender identity and expression, a large body of academic literature is still rooted in binary and biological sex categories. I seek to undo this and have, therefore, measured gender in three ways.

3.2.1.1 Gender Identity

Gender identity is measured with 9 gender identity select all options. From this I will code each respondent into 6 distinct gender identity categories. The gender identity question is drawn from Question 7 of the survey instrument. The question reads:

“Gender Identity Label I most commonly use (check all that apply)

Agender/ Genderless, Intersex, Man, Non-Binary Trans

Trans Man [] Trans Women [] Women [] Other”

This question is derived from trans health survey 2015 (James et al., 2015). This categorical variable was used to compare outcomes of performance of sexual pleasure between and within groups. Cis women were categorised as anyone who only selects woman, cis men were be categorised as anyone who only selects man, trans women are categorised as anyone who selects trans and woman, trans woman or woman and sex assigned at birth male; trans men are categorised as anyone who selects trans and man, trans man, or man and sex assigned at birth female; nonbinary are categorised as anyone who selects agender, or nonbinary, and does not select trans women, or trans man; intersex are anyone who selects intersex.

The sex assigned at birth question asks respondents to identify their sex assigned at birth. It is asked as follows:

“What was your sex assigned at birth?

[] Intersex, [] Female, [] Male”.

3.2.1.2 Gender Make-up.

In order to measure gender-make up, I used two versions of the Sexual Identity Scale (SIS): 1) the original scale. which measured masculinity and femininity on a continuum (see appendix A), and 2) an adapted scale that acknowledges a non-bipolar measurement of masculinity and femininity (see appendix B) (Stern et al., 1987). Both the original and adapted versions of the SIS scale measure four components of gender:

1. Feel/Sex — Personality/Emotional
2. Look/Sex — Physical/Biological
3. Do/Sex — Societal/Occupational and
4. Interest/Sex

(Stern et al., 1987).

The SIS looks at a person's self-perceived gender make-up. It used a five-point scale that ranged from very masculine to very feminine. It then uses the average score across the four items to create a measure of gender: gender make-up. It rests upon two key assumptions, one being that a person's own interpretation of their gender is important for the implications made by studies using this measure, the other being that a person's gender is made up of multidimensional facets (Beere, 1990). Where I differ with Stern et al. (1987) is on the assumption that masculinity and femininity are bipolar and should be measured on a bipolar continuum. I argue that masculinity and femininity can exist simultaneously. An example of this could be gender expression, someone wearing high heels, make-up, tight jeans, a loose fit flannel, short shaved hair, with facial hair could be seen as simultaneously masculine and feminine in their gender expression.

I was unable to find a scale that appropriately acknowledges and measures gender identification and expression variation. Most of the scales either label gender fluidity or 'discrepancy' as problematic or participate in the normalisation of binary gender categories. Consequently, I used an adapted scale to understand my participants' gender landscape. The best way to measure or conceptualise gender has been debated among scholars. Most known is Fausto-Sterling's (1993) conception of the five sexes. Also posited is the concept of a third sex (Butler 1990; Herdt, 2012). However, recategorizing or expanding sex/gender categories has been critiqued. If gender scholarship and societal norms are to acknowledge the flawed nature of the gender binary, then why not move to the acceptance of gender variation and difference instead of adding more labels, categories and boxes (Kessler, 1998; Chase, 1998)? Even scholars not directly addressing intersex categorization, argue that once gender equality is truly reached then gender categorisation becomes redundant (Lorber, 1994; Whisman, 1996). The ever-growing visibility of intersexuality does not fix contradictions in the sex and gender binaries;

however, it does create space for a more in-depth critique and investigation into this theoretical arena.

Others have tried to make more comprehensive gender identity measures due to the criticism of bipolarity or even gender assumptions and stereotypes. For example, the Bem Sex Role Inventory (BSRI) and Spence's Personal Attributes Questionnaire (PAQ) became two of the more common measures employed to measure gender (Lippa, 2001; Smiler, 2004; Stets and Burke, 2000). However, both of these measures had issues. One clear problem was that interests or activities associated with masculinity or femininity were biased, seeing masculinity is rational and femininity as expressive (Vantieghe, 2014). By utilising a measure that looks at more than just gender identity, I am able to compare both in-group gender differences as well as between group experiences.

3.2.1.2.1 Current SIS

The SIS is a composite measure of four items. Respondents indicated how masculine or feminine they considered themselves to be with respect to the four sex dimensions on a 5-point scale, where 1 indicates "very masculine", 2 "masculine," 3 "neither masculine nor feminine," 4 "feminine," and 5 indicates "very feminine." The four dimensions consisted of: "I feel", "I look", "I do", and "I am interested in". Scores were calculated by multiplying the scale points by 100 (i.e., 1=100, 2=200 ... 5=500) then summing and averaging the responses to the four items. The SIS was captured in Question 5 of the survey instrument. As with the established SIS scale (see appendix A), this interval level variable was constructed by averaging the scores to provide a gender ranking for each respondent. This was then compared to the adapted scale (see below), to test for noticeable differences in the scale. This was used to answer research question two.

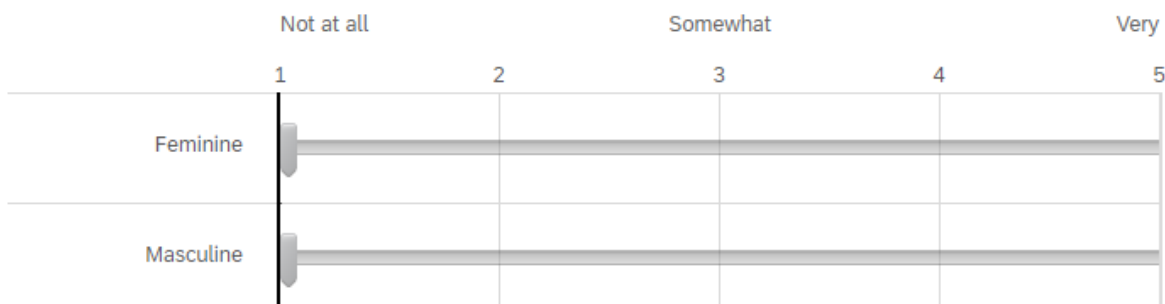
3.2.1.2.2 Adapted SIS (GCS)

The adapted scale or Gender Component Scale (GCS) is a separation of the single continuous masculinity and femininity measure into two separate measures, one for masculinity and one for femininity. Each masculinity and femininity scales have a 5-point scale where 1 indicates not masculine or feminine, 3 indicates somewhat masculine or feminine, and 5 indicates very masculine or feminine.

For example, I feel, appears as follows:

Figure 3.A

Please specify for each of the following how Masculine and Feminine you consider yourself to be
I feel as though I am



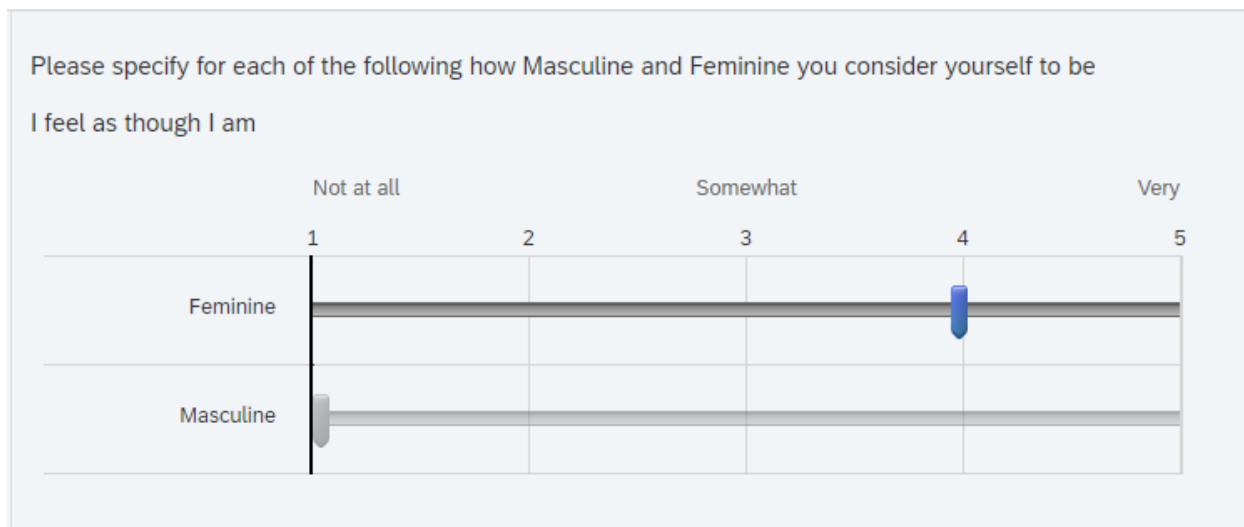
Scores for each are then calculated by multiplying the scale points by 100 and summing and averaging for the four components of gender response items.

The GCS was captured in Question 1-6 of the survey instrument. As with the established SIS scale (see appendix A), this interval level variable was constructed by averaging the scores to provide a masculinity and femininity ranking for each respondent. This was used to determine correlations between gender and the performance of sexual pleasure. I also evaluated the individual effects of each of the components of gender separately.

To test the validity of the measure, the GCS can also be turned back into the bipolar scale by turning fem 5 & 4 into gender 5, fem 3 & 2 into gender 4, fem 1 into 3 and dropping those who have both a masc and fem that is valued at 2 or above. Scores that can be translated back

into bipolar scales such as is shown below, were done so to be compared to the original SIS scale, to test for noticeable differences in the scales. The number of scores that cannot be converted back will be noted as this demonstrated the need for the GCS.

Figure 3.B



By including both the regular SIS and the adapted SIS in the survey, the results can be compared for two things: (1) how many missing is created by dropping those who mark both fem and masc values simultaneously, demonstrating how the bipolar scale erases potentially important aspects of gender, and (2) the differences between results when a bipolar and non-bipolar measure of gender is used. Therefore, adapting the existing SIS measure to acknowledge the complexities of gender identification, expression, enactment and interests not only provided me results that acknowledge gender diversity but allowed me to gain a deeper look at the gender mechanisms that affect the performance of sexual pleasure.

3.2.1.3 Centrality

As addressed in my literature review above, in addition to measuring gender identity and gender make-up, I also measured the centrality of these concepts as a moderating variable. I did this to determine whether the effects of gender on the performance of sexual pleasure are

strengthened if a person's gender identity, or gender make-up is more important to them. Centrality was captured by questions 6 and 8 from the survey instrument. The centrality question was worded as follows: "How important is gender identity to the way you think about yourself?" Then answered on a 5-point Likert scale from not important to very important. This interval variable was constructed of how central the previous masculinity and femininity concepts are to the respondent. This was used to determine if the importance of gender make-up or gender identity affects how well these concepts predict the performance of sexual pleasure. This variable was used to answer questions one and two of the study.

3.2.2 Dependent Variables: The Performance of Sexual Pleasure

To accommodate the variety of experiences and ensure that I captured most accurately the performance of orgasm and sexual pleasure more broadly across all of my participants, I utilized several variable constructions based upon those used in previous studies. I followed most closely the terminology of Muehlenhard and Shippee (2010) and Fahs (2011) as two of the most widely cited and regarded studies in this area, to phrase the questions in a way to operationalise the variable. Muehlenhard & Shippee (2010) focus not just on the performing, or as they say pretending, to orgasm but also on the performing of sexual pleasure more broadly. Similarly, Fahs (2011), de-centers the orgasm and advocates for the use of the term performance rather than fake or pretend to limit the judgment value of the question.

Therefore, the questions were phrased as follows:

(i) "Have you ever performed an orgasm, meaning have you ever acted like you were having an orgasm when you actually weren't having one, or saying that you had an orgasm when you really didn't?"

(ii) *“Have you ever performed sexual pleasure, meaning acting more aroused or more enthusiastic about sex than you really were.”*

These two questions formed the dependent variable “Performed Sexual Pleasure Ever.” The variable was constructed with the question above (question 17 and 19 in the survey), if they answered yes to either (i) or (ii) then this was coded as yes, if they answered no to both then coded no. This variable was used to answer all three research questions.

Similarly, the second dependent variable for the performance of sexual pleasure, “Performance of Sexual Pleasure Frequency,” was phrased as follows:

(i) *How often do you perform an orgasm, meaning have you ever acted like you were having an orgasm when you actually weren't having one, or saying that you had an orgasm when you really didn't?*

(ii) *How often do you perform sexual pleasure, meaning acting more aroused or more enthusiastic about sex than you really were.*

Again, these two questions (questions 16 and 18) formed the variable “Perform Sexual Pleasure Frequency.” As this is a 5-point Likert scale response it was coded with the highest value of either response. The five response categories were ‘never’, ‘some of the time’, ‘about half of the time’, ‘most of the time’, ‘always/ almost always’. This variable was used to answer all three research questions.

Finally, the third dependent variable for the performance of sexual pleasure assessed if the participant performed sexual pleasure the last time they had sex. It was phrased as follows:

(i) *“When you last had sex did you perform an orgasm, meaning did you act like you were having an orgasm when you actually weren’t having one, or saying that you had an orgasm when you really didn’t?”*

(ii) *“When you last had sex did you perform sexual pleasure, meaning acting more aroused or more enthusiastic about sex than you really were?”*

These two questions formed the dependent variable, “Performed Sexual Pleasure Last Sex.” The variable was constructed with question 24 and 25 in the survey, if they answered yes to either (i) or (ii) then this was coded as yes, if they answered no to both then coded no. This variable was used to answer all three research questions.

3.2.3 Mediating Variable: Empowerment

Empowerment is a variable comprised of an 18-item scale, each rated on a seven-point Likert-type scale ranging from 1 (strongly disagree) to 7 (strongly agree). Items 1 through 8 comprise the communication about sexual initiation and satisfaction subscale; items 9 through 13 comprise the refusal of unwanted sex subscale; items 14 through 18 comprise the sexual history communication subscale. Respondents were asked “Please mark how much you agree with the following statements”. Examples of statements they are responded to include “I feel uncomfortable telling my partner what feels good”, “I am open with my partner about my sexual needs” and “I begin sex with my partner if I want to”. Empowerment was used to answer research question three and was derived from question forty-four.

3.2.4 Demographic Variables

In the survey, I collected a range of demographic data that was used as control variables. The control variables were selected from the following list once data were collected based upon

sample size and theoretical considerations. The possible control variables were: Age, Education, Expected Education, Race, Income, Class, Family Class, Nationality, US State, Country Grew Up, US State Grew Up, Grew Up Urban. These can be seen in more detail in the survey in the appendix B.

3.2.5 Cleaning

In order to avoid issues of non-response, inflated data, and data distortion I employed a number of techniques to prepare my data for analysis. Though every possibility cannot be accounted for ahead of time, these are the primary ways I prepared my data for analysis. Firstly, if respondents have failed to answer key questions then they were dropped from the data. I identified my key questions as questions relating to gender identity, gender make-up, performance of sexual pleasure, and empowerment. Therefore, I only counted respondents as those who have completed all key questions in my 30-respondent threshold.

Secondly, if the respondent's answers contradicted each other, for example if they answered that they've performed sexual pleasure, but when asked how often they answered never, they were also dropped from the data. In order to prevent issues such as mis-typed age, nationality, or race, I used a drop-down menu or pre-selected answers where possible. In the event of an answer that must be typed these were re-coded to ensure answers are lumped together efficiently.

3.3 Analysis

This study used a series of analyses including Chi Squared, t-tests, regression, ANOVA, MANOVA, and Pearson's r Correlations to understand the relationship of Gender Identity, Gender Make-up, and Power with the Performance of Sexual Pleasure. In this section, I begin with the first research question for this study which examines the relationship between gender

identity and the performance of sexual pleasure. I then go on to the secondary research question which addresses the relationship between gender make-up and the performance of sexual pleasure. Finally, I outline the analysis plan for the third research question for the project which tests the relationship between both gender identity and subsequently gender make-up with the moderating variable of sexual empowerment to investigate if empowerment affects the relationship between gender and the performance of sexual pleasure.

3.3.1 Gender Identity and the Performance of Sexual Pleasure

As explained above, I measured the performance of sexual pleasure in three different ways as there is no consensus on the standard measurement in existing literature. Therefore, the results can be compared to previous studies, as this has been done in various ways in different literature. Firstly, I produced frequency distribution tables for gender identity and performance of sexual pleasure variables. To do this, I first used variables Gender Identity and Performed Sexual Pleasure Ever, followed by Performed Sexual Pleasure Frequency, and, Performed Sexual Pleasure Last Sex. The last sex outcomes were, as expected, the lowest as its one point in time verses ever. I used chi-square tests to determine whether gender identity is associated with the performance of sexual pleasure. Further appropriate measures of association were used, LAMBDA or GAMMA, to see the magnitude and direction of any relationships that might be found.

Thirdly, to report the likelihood of performance of sexual pleasure, I ran an OLS regression, I coded gender identity as a categorical variable with cis men as the reference category. Cis men are the reference category as they have been shown to have the lowest frequencies for the performance of sexual pleasure.

Subsequently, in order to assess centrality, I first looked at average centrality for each gender identity group and reported any differences. To do this, I ran a one-way ANOVA. Then, I ran correlations, as I have two interval level variables, to see if high or medium or low centrality in each gender identity group relates to performance of sexual pleasure.

3.3.2 Gender Make-up and The Performance of Sexual Pleasure

I again reported three different measures for the performance of sexual pleasure to compare the relationship between performance of sexual pleasure and gender-make up. Firstly, I reported the proportion of respondents who have ever performed sexual pleasure for each gender make-up group: High Fem/ High Masc, High Fem/ Med Masc, High Fem/ Low Masc, Med Fem/High Masc, Med Fem/Med Masc, Med Fem, Low Masc, Low Fem / High Masc, Low Fem /Med Masc, Low Fem/ Low Masc. To do this I used variables GCS and Performed Sexual Pleasure Ever. Secondly, I reported a series of proportions (one for each gender group) if someone performed sexual pleasure the last time they had sex for each make-up group. To do this I used variables GCS and Performed Sexual Pleasure Last Sex. Based upon both sets of these variables being categorical in nature, the proposed analysis I used is Chi squared to report these outcomes of the performance of sexual pleasure for each identity group. Further an appropriate measure of association was used, LAMBDA or GAMMA, to see the magnitude and direction of any relationships that might be found. I did this again for the GCS variables to compare differences in outcomes of the scales.

Thirdly, to report the likelihood for those with feminine gender make-ups versus masculine gender make-up, I ran an OLS regression, since performance of sexual pleasure is a continuous variable. I began running a model using only gender make-up as a predictor. Subsequently I ran a second model with gender make-up and controls.

In order to assess whether centrality moderates the effect of gender identity on sexual pleasure performance I first looked at average centrality for each gender make-up group. Then I ran correlations for how high, medium, or low centrality affects performance of sexual pleasure. High centrality was classed as 4, or 5/5, medium 3, and low 1 or 2. Then, I created a binary composite variable that separates centrality into important (scores 3 and above), and not important (scores 2 and below) then ran interaction terms for each gender make-up group with performance of sexual pleasure. I ran this both ways to compare results and select one that provides the clearest outcome.

3.3.3 Empowerment, Gender, and the Performance of Sexual Pleasure

Finally, I examined whether the relationship between gender identity or gender make-up and the frequency of performance of sexual pleasure is affected by sexual empowerment. To assess moderation in this relationship three regressions were conducted. The first was as described above to see if gender identity, or gender make-up predict the performance of sexual pleasure. The second regression was an OLS regression to see if empowerment predicts the performance of sexual pleasure, and then if gender identity, or gender make-up predict empowerment. Then the third regression, a moderation analysis was conducted using OLS regression. To do this for gender make-up, I ran an OLS regression as the variable, frequency of sexual pleasure, is continuous. To do this for gender identity, I ran gender identity as a categorical variable with cis men as the reference category. Cis men are the reference category as they have been shown to have the lowest frequencies for the performance of sexual pleasure.

3.3.4 Sample Change Between Units of Analysis

Given a more robust sample, I would have liked to have removed respondents that had missing data for any of the analysis performed. However, by doing this I would remove

respondents in gender minority groups, which were already small categories. However, for my second research question and the gender make-up components of the third, the gender minority identity grouping mattered less, therefore, they were only dropped if they did not answer the questions for the key variables for that analysis. By doing this I ensured I had greater statistical power, and diversity for the relevant analysis. The table below shows the changes in sample sizes for each research question and component.

4. GENDER IDENTITY AND THE PERFORMANCE OF SEXUAL PLEASURE

The performance of sexual pleasure in cis women, and to a lesser extent cis men, has long been studied. Scholars have found that cis women perform sexual pleasure at significantly higher frequencies than men (Fahs, 2011; Darling and Davidson, 1986; Muehlenhard and Shippee, 2010; Opperman et al., 2013; Wiederman, 1997; Bryan, 2001). However, people with gender identities that exist outside of the cis normative binary, have been erased by the conversation thus far. Yet, through the inclusion of these identity groups, I argue, a clear model can be developed to understand what it is about the experience of different gender identities that influences the performance of sexual pleasure in sexual interactions.

It has been well documented that gender, and sexual interactions are both products of social construction rather than biological/natural occurrences (Fahs, 2011; 2016). As they are socially constructed, they are subject to the influence of social scripts, and wider social inequities (Fahs, 2011). This is important as social constructions can be shaped, and reshaped by shifts in culture and social practices, in the case of gendered sexual interactions, specially by sex education discourses. However, as gender inequality is deep rooted in societal structures, institutions and social norms, unpacking the gendered mechanisms behind inequality is no simple task.

Sexual interaction is a crucial site for the reproduction of inequalities based upon gender identity (England and Browne 1992; Martin 2004; Ridgeway and Smith-Lovin 1999). In fact, many gender and sexualities scholars have argued that sexual interactions can be the most significant social situation where cis men and women feel pressure to confirm to gender identity expectations (Coward, 1985; Rohlinger, 2002; Sanchez et al., 2005). However, if this is true,

what does that mean for gender minorities, whose social sexual scripts are less clear, and pre-determined?

Therefore, I ask, what are the differences in the frequency of performing sexual pleasure between Cis Men, Cis Women, Trans Men, Trans Women, Nonbinary, and Intersex folx. I expect to find that those with more marginalized gender identities are more likely to perform sexual pleasure. I theorized this as many key areas of existing literature argue that it is cis women's marginalized status in society, relative to cis men's, that leads them to perform sexual pleasure at such higher frequencies (Muehlenhard & Shippee, 2010; Fahs. 2014). If that theory is to hold, then trans men, trans women, nonbinary, and intersex folx who all have a further marginalised identity are likely to see even higher occurrences of the performance of sexual pleasure.

However, if marginalisation is not the mechanism causing cis women to perform sexual pleasure, then I expect to find that trans men, trans women, nonbinary, and intersex folx will have lower rates of performance of sexual pleasure. I will expect to find (in further investigation) that it is the heteronormative scripts that causing cis women to perform sexual pleasure at such high rates, and as trans men, trans women, nonbinary, and intersex folx have all in some way had to deconstruct those scripts in the construction of their gender identity, and they will be less likely to follow those scripts and thus perform sexual pleasure. In addition, I hypothesize that the centrality of a gender identity will be different across folx, and when a gender identity is more central, the effects of that gender identity will be stronger, and therefore lead to a stronger effect of the likelihood to or not to perform sexual pleasure.

The research question for this chapter is:

R1: What are the differences in the frequency of performing sexual pleasure between the following gender identities, - Cis Men, Cis Women, Trans Men, Trans Women, NonBinary, Intersex?

Previous research has shown that men have low frequencies and women have high frequencies of sexual pleasure performance, and considering this, the current chapter tests the following hypotheses:

H1.1: Individuals with more marginalised gender identities are more likely to perform sexual pleasure.

a) Cis men will have significantly lower frequencies of performing sexual pleasure compared to cis women, trans men, nonbinary, intersex, and trans women.

b) Cis women will have significantly lower frequencies of performing sexual pleasure compared to trans men, nonbinary, intersex, and trans women.

Alternate Hypothesis: Those who fit more closely with heteronormative assumptions about gender follow traditional patterns of performing sexual pleasure.

c) Trans men, nonbinary, intersex, and trans women have significantly lower frequencies of performing sexual pleasure compared to cis women.

H1.2) The higher the centrality of the identity the stronger the effects of gender on their frequency of performing sexual pleasure.

4.1 Ever Performed Sexual Pleasure

4.1.2 Ever Performed Sexual Pleasure

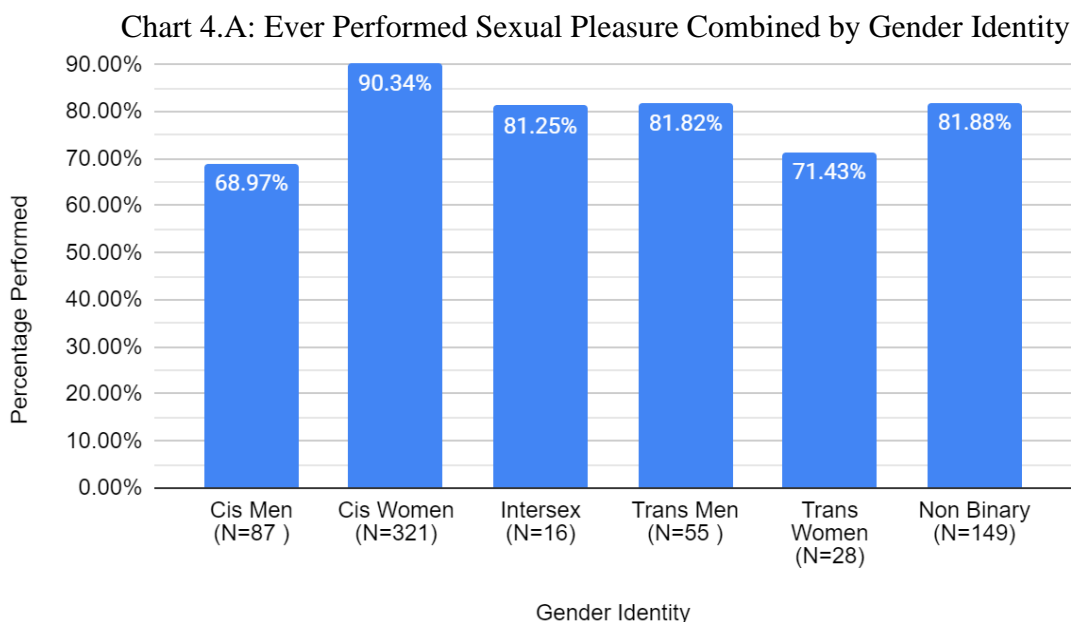
To assess the overall occurrences of the performance of sexual pleasure the ‘ever orgasm’ and the ‘ever pleasure’ findings were combined to create an overall reading of the performance of sexual pleasure. If respondents had indicated yes to either question, they were considered to

have performed sexual pleasure. If they said no to both, they were considered not to. If they indicated unsure to both they were counted as missing, but if they had been indicated a no or unsure, they were considered a no.

Table 4.A

<i>Ever Performed Sexual Pleasure Combined</i>				
<i>Gender Identity</i>		<i>Performed</i>	<i>Not Performed</i>	<i>Total</i>
<i>Cis Men</i>	(N)	(60)	(27)	(87)
	%	69	31	100
<i>Cis Women</i>	(N)	(290)	(31)	(321)
	%	90	10	100
<i>Intersex</i>	(N)	(13)	(3)	(16)
	%	81	19	100
<i>NonBinary</i>	(N)	(122)	(27)	(149)
	%	82	18	100
<i>Trans Men</i>	(N)	(45)	(10)	(55)
	%	82	18	100
<i>Trans Women</i>	(N)	(20)	(8)	(28)
	%	71	29	100

Note: Percent (n) are shown. N= 656 . $\chi^2 = 29.14^{***}$, $p = 0$. * Significant at the .10 level; ** significant at the .05 level; *** significant at the .01 level.



Cis women had the highest occurrences of ever performing sexual pleasure as over 90%

had performed sexual pleasure as indicated in Chart 4.A. Trans men, NonBinary and Intersex

folx who around 80% of had performed. Cis Men had the lowest, followed by Trans Women, at 69% and 71% respectively. This confirms the alternative hypothesis that those who fit more closely with heteronormative assumptions about gender follow traditional patterns of performing sexual pleasure. As shown in table 4.A above there is very strong evidence of a relationship between the performance of sexual pleasure and gender identity.

Table 4.B: Independent t-tests

<i>Gender Identity</i>	<i>Ever Performed Sexual Pleasure</i>
Cis Men ¹ \bar{x} diff.	-.18116**
Cis Women ¹ \bar{x} diff.	.13112***
Intersex ¹ \bar{x} diff.	-.02560
NonBinary ¹ \bar{x} diff.	-.02893
Trans Men ¹ \bar{x} diff.	-.02471
Trans Women ¹ \bar{x} diff.	-.12876

Note: ¹ Dichotomous variable, 0= all other gender identities, 1= analysis group. * Significant at the .10 level; ** significant at the .05 level; *** significant at the .01 level.

Table 4.B t-tests shows the difference of means t-tests of each gender identity group compared to the rest of the sample for ever performed sexual pleasure. When comparing the ever performed sexual pleasure means of each gender identity group, only cis men and cis women showed significant difference when compared to the mean of the rest of the sample

Table 4.C: Independent t-tests Difference in Means between Gender Identity Groups for Ever Performed Sexual Pleasure

		<i>Cis Men</i>	<i>Cis Women</i>	<i>Intersex</i>	<i>Non-binary</i>	<i>Trans Men</i>	<i>Trans Women</i>
<i>Cis Men</i> \bar{x} diff.			-.224***	-.133	-.136*	-.136	-.035
<i>Cis Women</i> \bar{x} diff.				.09*	.088*	.089	.189
<i>Intersex</i> \bar{x} diff.					.003	-.002	.098
<i>NonBinary</i> \bar{x} diff.						.0003	.1
<i>Trans Men</i> \bar{x} diff.							-.189*
<i>Trans Woman</i> \bar{x} diff.							

Note: Gender identity variables were created for each test as dichotomous variables where the reference group was the other gender identity group mean being compared in the test. E.g. -.244 is the mean difference between cis men (0= cis women and 1=cis men) and cis women (0= cis

men and 1= cis women). * Significant at the .10 level; ** significant at the .05 level; *** significant at the .01 level.

Table 4.C compares the t values for ever performed sexual pleasure means between each of the gender identity groups. The significant differences in means are as follows: (1) The mean difference for ever performed sexual pleasure for cis women compared to cis men was -.224. The t-test showed this difference in means was statistically significant at the .001 level. (2) The mean difference for ever performed sexual pleasure for nonbinary folkx compared to cis men was -.136. The t-test showed this difference in means was statistically significant at the .1 level. (3) The mean difference for ever performed sexual pleasure for intersex folkx compared to cis women was .09. The t-test showed this difference in means was statistically significant at the .1 level. (4) The mean difference for ever performed sexual pleasure for nonbinary folkx compared to cis women was .088. The t-test showed this difference in means was statistically significant at the .1 level. (5) The mean difference for ever performed sexual pleasure for trans women compared to trans men was -.189. The t-test showed this difference in means was statistically significant at the .1 level. The following means were not significantly different: (1) intersex folk and cis men, (2) trans men and cis men, (3) trans women and cis men, (4) trans men and cis women, (5) trans women and cis women, (6) nonbinary folk with intersex folk, (7) intersex folk with trans men, (8) intersex folk with trans women, (9) trans men and nonbinary folk, and (10) trans women and nonbinary folk.

Therefore, I merged the gender minorities as one group to see if there were statistically significances between cis women and gender minorities, and cis men and gender minorities. To see if gender minorities as a group were distinct from cis men and cis women I collapsed this category to create a gender minority variable.

Table 4.D

<i>Ever Performed Sexual Pleasure</i>	<i>Gender Identity</i>			
	<i>Cis Men</i>	<i>Cis Women</i>	<i>Gender Minorities</i>	<i>Total</i>
<i>Didn't Perform</i>	No. (26)	(31)	(48)	(105)
	% 24.8	29.5	45.7	100
<i>Performed</i>	No. (55)	(290)	(196)	(541)
	% 10.2	53.6	36.2	100

Note: N= 646. $\chi^2 = 26$. $p = 0$.

Chart 4.B: Gender Identity by Percent of Ever Performed of Sexual Pleasure

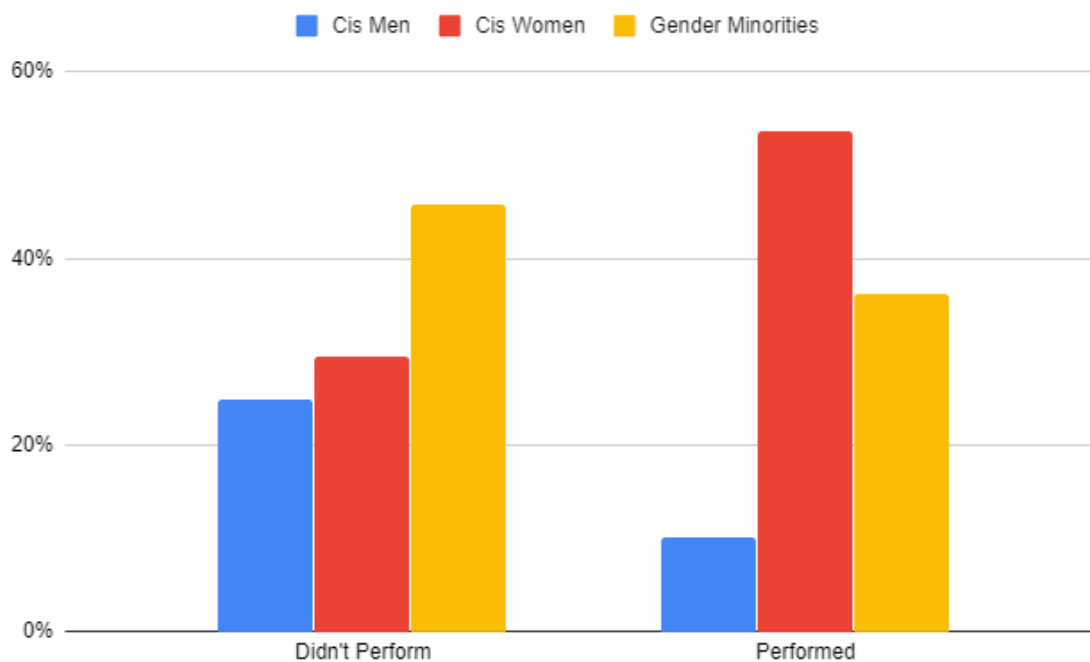


Table 4.E: Independent t-tests

<i>Gender Identity</i>	<i>Ever Performed Sexual Pleasure</i>	
Cis Men ¹	\bar{x} diff.	-.18116**
Cis Women ²	\bar{x} diff.	.131***
Gender Minorities ³	\bar{x} diff.	-.055

Note: ¹ 0= Cis women and gender minorities, 1= Cis Men.

² 0= Cis men and gender minorities, 1= Cis women.

³ 0= Cis men and cis women, 1= Gender minorities.

* Significant at the .10 level; ** significant at the .05 level;

*** significant at the .01 level.

Table 4.E shows the t-tests for the difference in the means of each gender identity group compared to the rest of the sample ever performed sexual pleasure. The mean difference for ever performed sexual pleasure for cis men compared to the rest of the sample was -.181. The t-test showed this difference in means was statistically significant at the .05 level. The mean difference for ever performed sexual pleasure for cis women compared to the rest of the sample was .131. The t-test showed this difference in means was statistically significant at the .001 level.

Table 4.F: Independent t-test

<i>Gender Identity</i>	<i>Ever Performed Sexual Pleasure</i>
Gender Minorities ¹ \bar{x} diff.	.124*
Gender Minorities ² \bar{x} diff.	-.1**

Note: ¹ 0= Cis men, 1= Gender minorities.

² 0= Cis women, 1= Gender minorities.

* Significant at the .10 level; ** significant at the .05 level;

*** significant at the .01 level.

Table 4.F shows the differences in the ever performed sexual pleasure means and performance of sexual pleasure means of gender minorities compared to cis men then compared to cis women. The mean difference for ever performed sexual pleasure for gender minorities compared to cis men was .124. The t-test showed this difference in means was statistically significant at the .1 level. The mean difference for ever performed sexual pleasure for gender minorities compared to cis women was -.1. The t-test showed this difference in means was statistically significant at the .05 level.

Therefore, I can conclude that the difference between gender minorities and cis men, and gender minorities and cis women, as well as the differences between cis men and women, were significantly different for ever performed sexual pleasure.

4.1.3 Centrality

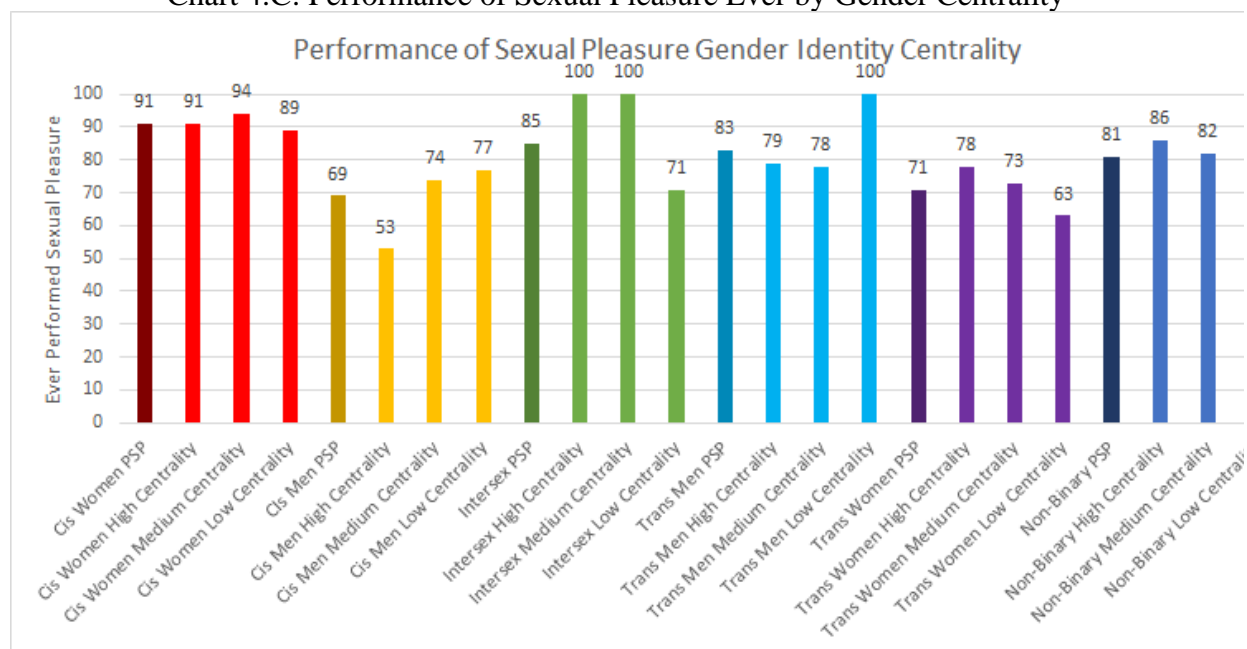
When including centrality, the likelihood of ever performing sexual pleasure remained the same when a cis women's identity was most central, however the when the identity was of medium centrality, the likelihood of ever performing sexual pleasure increased, yet decreased for low centrality. For intersex folx, trans women, and nonbinary folx, the likelihood of ever performing sexual pleasure increased when the identity was most central, and remained the same or decreased with centrality. For cis and trans men the likelihood of ever performing sexual pleasure decreased when centrality was the highest and increased as centrality went down. Though these were the general patterns found they did not reach statistical significance. Therefore, I could not reject the null hypothesis.

Table 4.G: Centrality Distribution by Gender Identity and Performance of Sexual Pleasure Ever

	Cis Men		Cis Women		Intersex		Non-binary		Trans Men		Trans Women														
	N=72, $\chi^2=3.49$		N=294, $\chi^2=1.6$		N=13, $\chi^2=2.03$		N=140, $\chi^2=1.29$		N=52, $\chi^2=2.61$		N=28, $\chi^2=.5$														
	Low	Med	High	Total	Low	Med	High	Total	Low	Med	High	Total													
Performed (No.)	(23)	(17)	(10)	(50)	(117)	(87)	(63)	(267)	(5)	(3)	(3)	(11)	(36)	(47)	(31)	(114)	(10)	(14)	(19)	(43)	(5)	(8)	(7)	(20)	
%	77	74	53	69	89	94	91	91	71	100	100	85	77	82	86	81	100	78	79	83	63	63	73	78	71
Didn't Perform (No.)	(7)	(6)	(9)	(22)	(15)	(6)	(6)	(27)	(2)	(0)	(2)	(11)	(10)	(5)	(19)	(0)	(4)	(5)	(9)	(3)	(3)	(3)	(2)	(8)	
%	23	26	47	30	11	6	9	9	29	0	0	15	23	18	14	26	0	22	21	17	38	28	22	29	

Note: N=602. $\chi^2=.405$, p=.817.

Chart 4.C: Performance of Sexual Pleasure Ever by Gender Centrality



As shown in table 4.G there is no evidence that there is a relationship between gender identity centrality and the performance of sexual pleasure.

4.2 Frequency Performed Sexual Pleasure

4.2.2 Performance of Sexual Pleasure Frequency

To assess the frequency of the performance of sexual pleasure the ‘frequency orgasm’ and the ‘frequency pleasure’ findings were combined and averaged to create an overall frequency of the performance of sexual pleasure.

Table 4.H

<i>Gender Identity</i>	<i>Frequency of Performance of Sexual Pleasure Combined^a</i>	
<i>Cis Men (N=81)</i>	\bar{x}	1.72
	<i>(std dev)</i>	(.61)
<i>Cis Women (N=309)</i>	\bar{x}	2.18
	<i>(std dev)</i>	(.71)
<i>Intersex (N=16)</i>	\bar{x}	2
	<i>(std dev)</i>	(.71)
<i>Nonbinary (N=144)</i>	\bar{x}	2.1
	<i>(std dev)</i>	(.8)
<i>Trans Men (N=51)</i>	\bar{x}	2.1
	<i>(std dev)</i>	(.71)
<i>Trans Women (N=27)</i>	\bar{x}	1.74
	<i>(std dev)</i>	(.61)

Note. N= 629. \bar{x} = .495. p= .001.

Chart 4.D: Performance of Sexual Pleasure Frequency Combined

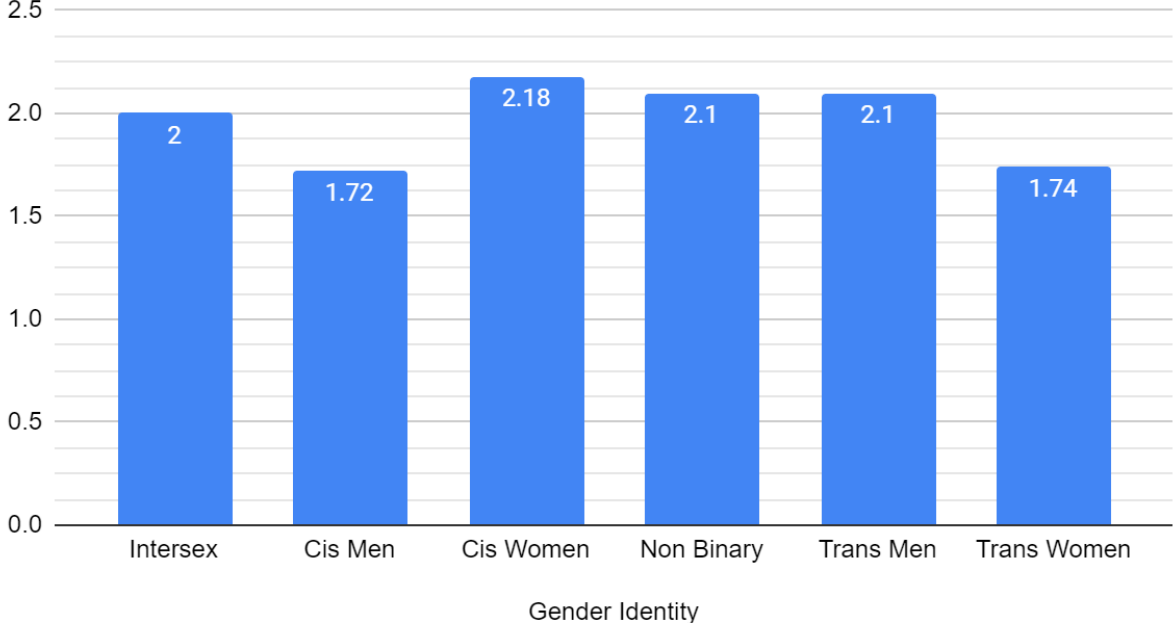


Table 4.I

<i>Combined Frequency Performance of Sexual Pleasure</i>							
<i>Gender Identity</i>	<i>Never</i>	<i>Some of the time</i>	<i>Half of the time</i>	<i>Most of the time</i>	<i>Always/ almost always</i>	<i>Total</i>	
<i>Cis Men</i>	(N) (32)	(38)	(11)	(0)	(0)	(81)	
	% 40	47	14	0	0	100	
<i>Cis Women</i>	(N) (33)	(199)	(68)	(7)	(2)	(309)	
	% 11	64	22	2	1	100	
<i>Intersex</i>	(N) (3)	(9)	(3)	(0)	(0)	(15)	
	% 20	60	20	0	0	100	
<i>Nonbinary</i>	(N) (29)	(82)	(30)	(5)	(1)	(147)	
	% 20	56	20	3	1	100	
<i>Trans Men</i>	(N) (12)	(30)	(9)	(2)	(0)	(53)	
	% 23	56	17	4	0	100	
<i>Trans Women</i>	(N) (10)	(14)	(3)	(0)	(0)	(27)	
	% 37	52	11	0	0	100	

Note: N= 636. Percent (n) are shown.

Cis women generally had the highest frequencies of performing sexual pleasure as indicated in table 4.H, although even this group had very few respondents ($n = 9$; 3%) indicating they performed pleasure “most” or “all” of the time. While 89% of cis women performed sexual pleasure at least some of the time, this number was 80% among non-binary, 80% among intersex folx, and 77% among trans men. 63% of trans women and 61% of cis men performed sexual pleasure at least some of the time. I ran chi square tests to assess significance. As shown in the table 4.H above there is very strong evidence of a relationship between the frequency of performance of sexual pleasure and gender identity.

Table 4.J: Independent t-tests Difference in Means between Gender Identity Groups for Frequency of Performance of Sexual Pleasure

		<i>Cis Men</i>	<i>Cis Women</i>	<i>Intersex</i>	<i>Non-binary</i>	<i>Trans Men</i>	<i>Trans Women</i>
<i>Cis Men</i>	\bar{x} diff.		-.477***	-.322	-.386***	-.292*	-.085
<i>Cis Women</i>	\bar{x} diff.			.154	.09	.185	.391*
<i>Intersex</i>	\bar{x} diff.				.064	.03	.237
<i>Nonbinary</i>	\bar{x} diff.					.094	.301
<i>Trans Men</i>	\bar{x} diff.						-.391**
<i>Trans Woman</i>	\bar{x} diff.						

Note: Gender identity variables were created for each test as dichotomous variables where the reference group was the other gender identity group mean being compared in the test. E.g. -.477 is the mean difference between cis men (0=cis women and 1=cis men) and cis women (0=cis men and 1=cis women). * Significant at the .10 level; ** significant at the .05 level; *** significant at the .01 level.

Table 4.J compares the t values for the frequency of performance of sexual pleasure means between each of the gender identity groups. The significant differences in means are as follows: (1) The mean difference in the frequency of performance of sexual pleasure for cis women compared to cis men was -.447. The t-test showed this difference in means was statistically significant at the .001 level. (2) The mean difference in the frequency of performance of sexual pleasure for nonbinary folkx compared to cis men was -.386. The t-test showed this difference in means was statistically significant at the .001 level. (3) The mean difference in the frequency of performance of sexual pleasure for trans men compared to cis men was -.292. The t-test showed this difference in means was statistically significant at the .1 level. (4) The mean difference in the frequency of performance of sexual pleasure for trans women compared to cis women was .391. The t-test showed this difference in means was statistically significant at the .1 level. (5) The mean difference in the frequency of performance of sexual pleasure for trans women compared to trans men was -.391. The t-test showed this difference in means was statistically significant at the .001 level. The following means were not significantly different:

(1) intersex folx and cis women, (2) trans women and cis men, (3) intersex folx and cis women, (4) nonbinary folx and cis women, (5) trans men and cis women, (6) nonbinary folx with intersex folx, (7) intersex folx with trans men, (8) intersex folx with trans women, (9) trans men and nonbinary folx, and (10) trans women and nonbinary folx.

Table 4.K: Independent t-tests

<i>Gender Identity</i>	<i>Performance of Sexual Pleasure Frequency²</i>
Cis Men ¹ \bar{x} diff.	-.39365***
Cis Women ¹ \bar{x} diff.	.22216***
Intersex ¹ \bar{x} diff.	-.06710
Nonbinary ¹ \bar{x} diff.	.04121
Trans Men ¹ \bar{x} diff.	-.05046
Trans Women ¹ \bar{x} diff.	-.33939*

Note: ¹ Dichotomous variable, 0= all other gender identities, 1= analysis group.

² Range= 1 “Never” to 5 “Always/almost always.” * Significant at the .10 level; ** significant at the .05 level; *** significant at the .01 level.

Table 4.K t-tests shows the t tests for the difference in the means of each gender identity group compared to the rest of the sample for frequency of performance of sexual pleasure. When comparing the frequency of performance of sexual pleasure means of each gender identity group, only cis men and cis women showed significant difference when compared to the mean of the rest of the sample. The frequency of performance of sexual pleasure among cis men was significantly less ($p < .001$), while, the frequency of performance of sexual pleasure among cis women was significantly more ($p < .001$). Additionally, the frequency of performance of sexual pleasure among trans women was significantly less ($p < .05$).

Table 4.L

<i>Frequency of the Performance of Sexual Pleasure</i>	<i>Gender Identity</i>		
	<i>Cis Men</i>	<i>Cis Women</i>	<i>Gender Minorities</i>
<i>Never</i>	<i>No.</i> (32)	(33)	(54)
	<i>%</i> 40.5	10.7	22.7
<i>Some of the time</i>	<i>No.</i> (37)	(199)	(131)
	<i>%</i> 46.8	64.4	55
<i>Half of the time</i>	<i>No.</i> (10)	(68)	(45)
	<i>%</i> 12.7	22	18.9
<i>Most of the time</i>	<i>No.</i> (0)	(7)	(7)
	<i>%</i> 0	2.27	2.94
<i>Always/ Almost Always</i>	<i>No.</i> (0)	(2)	(1)
	<i>%</i> 0	.647	.42
<i>Total</i>	<i>No.</i> (79)	(309)	(238)
	<i>%</i> 100	100	100

Note: N= 626. $\chi^2 = 42.1^{***}$ (20% violated). * Significant at the .10 level; ** significant at the .05 level; *** significant at the .01 level.

Table 4.L shows the Chi Square results; however, this test violated the assumption that less than 20% of the cells would have fewer than 5 participants in them. Therefore, I ran an ANOVA to analyze the relationship between gender identity and the frequency of the performance of sexual pleasure.

There was a statistically significant difference between groups as determined by one-way ANOVA ($F = 6.659$, $p = .001$). Cis men has the highest frequencies of never performing sexual pleasure, cis women had the highest frequencies of always, half, and some of the time performing sexual pleasure, and gender minorities had the highest frequencies of most of the time performing sexual pleasure. In the Games-Howell post hoc test I found there was a statistically significant different between cis men and cis women, cis men and nonbinary folx, and cis women and trans women.

Chart 4.E: Percent of Gender Identity by Frequency of Performance of Sexual Pleasure

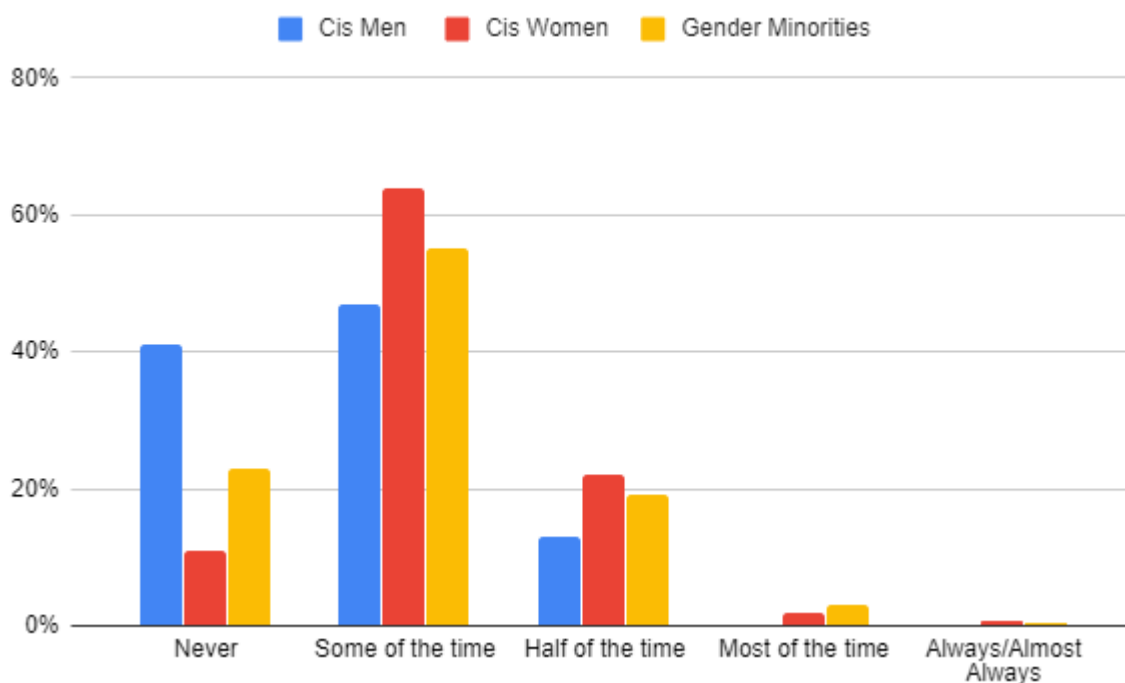


Table 4.M: Independent t-tests

<i>Gender Identity</i>	<i>Performance of Sexual Pleasure Frequency</i>	<i>\bar{x} diff.</i>
Cis Men ¹		-.394***
Cis Women ²		.222***
Gender Minorities ³		-.051

Note: ¹ 0= Cis women and gender minorities, 1= Cis Men.

² 0= Cis men and gender minorities, 1= Cis women.

³ 0= Cis men and cis women, 1= Gender minorities.

* Significant at the .10 level; ** significant at the .05 level; *** significant at the .01 level.

Table 4.M shows the t tests for the difference in the means of each gender identity group compared to the rest of the sample for the frequency of performance of sexual pleasure. The frequency of performance of sexual pleasure for cis men was significantly lower, while the frequency of performance of sexual pleasure for cis women was significantly higher.

Table 4.N: Independent t-test

<i>Gender Identity</i>	<i>Performance of Sexual Pleasure Frequency</i>
Gender Minorities ¹ \bar{x} diff.	.312**
Gender Minorities ² \bar{x} diff.	-.144**

Note: ¹ 0= Cis men, 1= Gender minorities.

² 0= Cis women, 1= Gender minorities.

* Significant at the .10 level; ** significant at the .05 level; *** significant at the .01 level.

Table 4.N shows the differences in the performance of sexual pleasure means of gender minorities compared to cis men then compared to cis women. The mean difference for the frequency of performance of sexual pleasure for gender minorities compared to cis men was .312. The t-test showed this difference in means was statistically significant at the .05 level. The mean difference for the frequency of performance of sexual pleasure for gender minorities compared to cis women was -.144. The t-test showed this difference in means was statistically significant at the .05 level.

Therefore, cis men were least likely to perform sexual pleasure, cis women were the most likely to perform sexual pleasure, and gender minorities fell between cis men and women. These finding shows that there is a significant relationship between gender identity and the frequency of the performance of sexual pleasure.

4.3 Last Sex Performed Sexual Pleasure

4.3.2 Performance of Sexual Pleasure During Last Sex

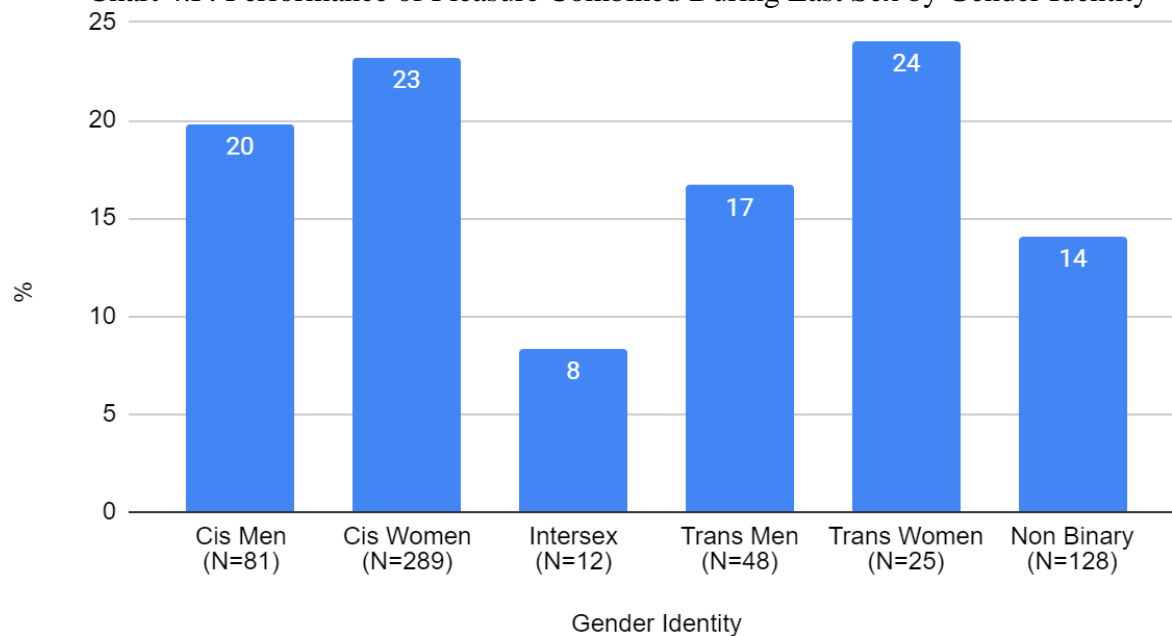
To assess the occurrences of the performance of sexual pleasure the ‘last sex orgasm’ and the ‘last sex pleasure’ findings were combined to create an overall measure of the performance of sexual pleasure.

Table 4.O

<i>Combined Performance of Sexual Pleasure During Last Sex</i>				
<i>Gender Identity</i>		<i>Performed</i>	<i>Not Performed</i>	<i>Total</i>
<i>Cis Men</i>	<i>(N)</i>	(16)	(65)	(81)
	<i>%</i>	20	80	100
<i>Cis Women</i>	<i>(N)</i>	(67)	(222)	(289)
	<i>%</i>	23	77	100
<i>Intersex</i>	<i>(N)</i>	(1)	(11)	(12)
	<i>%</i>	8	92	100
<i>Nonbinary</i>	<i>(N)</i>	(18)	(110)	(128)
	<i>%</i>	14	86	100
<i>Trans Men</i>	<i>(N)</i>	(8)	(40)	(48)
	<i>%</i>	17	83	100
<i>Trans Women</i>	<i>(N)</i>	(6)	(19)	(25)
	<i>%</i>	24	76	100

Note: Percent (n) are shown. N= 583. $\chi^2 = 5.807$, $p=0.325$

Chart 4.F: Performance of Pleasure Combined During Last Sex by Gender Identity



As shown in the table 4.O, 23% of cis women and 24% of trans women performed pleasure the last time they had sex, followed by cis men at 20% and trans men at 17%. The lowest occurrences of performing were non-binary at 14% and Intersex at 8%.

The Chi-square tests show that this relationship is not significant. Therefore, these results are inconclusive; this is perhaps due to the varying occurrences of the last time participants had

sex (e.g., that day, six months before), and the effect on memory. In addition, a large proportion of the sample size dropped due to having last sex more than six months ago. A better measure would be a longer study tracking the performance of sexual pleasure in recent sexual interactions over time.

Table 4.P: Independent t-tests Difference in Means between Gender Identity Groups for Performance of Sexual Pleasure During Last Sex

		<i>Cis Men</i>	<i>Cis Women</i>	<i>Intersex</i>	<i>Non-binary</i>	<i>Trans Men</i>	<i>Trans Woman</i>
<i>Cis Men</i>	\bar{x} diff.		-.034	.114	.053	.027	-.043
<i>Cis Women</i>	\bar{x} diff.			.149	.088*	.062	-.008
<i>Intersex</i>	\bar{x} diff.				.061	-.087	-.157
<i>Nonbinary</i>	\bar{x} diff.					-.026	-.096
<i>Trans Men</i>	\bar{x} diff.						.008
<i>Trans Woman</i>	\bar{x} diff.						

Note: Gender identity variables were created for each t-test as dichotomous variables where the reference group was the other gender identity group mean being compared in the test. E.g-.034 is the mean difference between cis men (0=cis women and 1=cis men) and cis women (0=cis men and 1=cis women). * Significant at the .10 level; ** significant at the .05 level; *** significant at the .01 level.

Table 4.P compares t values for the performance of sexual pleasure during last sex means between each of the gender identity groups. The difference in the means for performance of sexual pleasure during last sex for nonbinary folkx compared to cis women is .088. The t-test showed this difference in means was statistically significant at the .1 level. The differences in performance of sexual pleasure during last sex means between each of the other gender identity groups were not different.

Table 4.Q: Independent t-tests

<i>Gender Identity</i>	<i>Performance of Sexual Pleasure During Last Sex</i>	
Cis Men ¹	<i>x̄ diff.</i>	-.003
Cis Women ¹	<i>x̄ diff.</i>	.063
Intersex ¹	<i>x̄ diff.</i>	-.12
Nonbinary ¹	<i>x̄ diff.</i>	-.072
Trans Men ¹	<i>x̄ diff.</i>	-.033
Trans Women ¹	<i>x̄ diff.</i>	.041

Note: ¹ Dichotomous variable, 0= all other gender identities, 1= analysis group.

Table 4.Q t-tests shows the t-tests for the difference in the means of each gender identity group compared to the rest of the sample for performance of sexual pleasure during last sex.

There were no significant differences in the means of the performance of sexual pleasure during last sex of the gender identity groups.

Table 4.R

<i>Performance of Sexual Pleasure During Last Sex</i>		<i>Gender Identity</i>			<i>Total</i>
		<i>Cis Men</i>	<i>Cis Women</i>	<i>Gender Minorities</i>	
<i>Didn't Perform</i>	<i>No.</i>	(65)	(222)	(180)	(467)
	<i>%</i>	13.9	47.5	38.5	100
<i>Performed</i>	<i>No.</i>	(16)	(67)	(33)	(116)
	<i>%</i>	13.8	57.8	28.4	100

Note: N= 583. $\chi^2 = 5.807$. $p = 0.325$.¹

¹ 114 people said they did not know or were unsure if they performed sexual pleasure the last time they had sex

Chart 4.G: Gender Identity by Percent of Performance of Sexual Pleasure During Last Sex

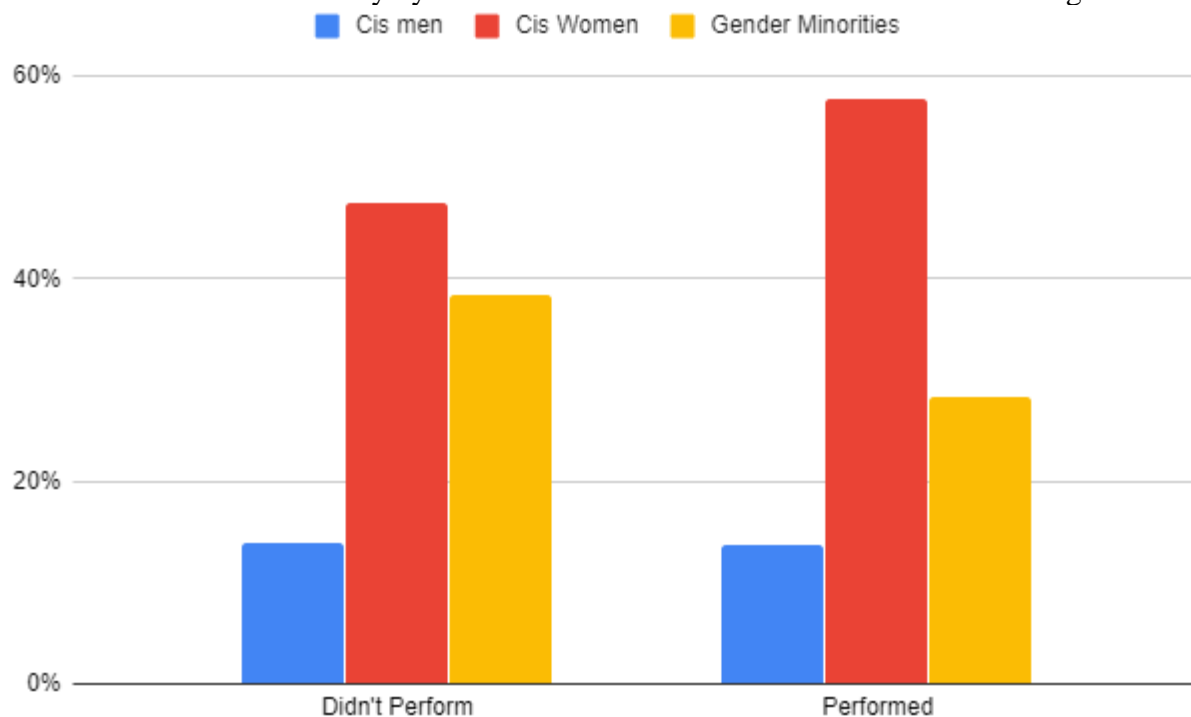


Table 4.S: Independent t-tests

<i>Gender Identity</i>	<i>Performance of Sexual Pleasure During Last Sex</i>	
Cis Men ¹	\bar{x} diff.	-.003
Cis Women ²	\bar{x} diff.	.063
Gender Minorities ³	\bar{x} diff.	-.067*

Note: ¹ 0= Cis women and gender minorities, 1= Cis Men.

² 0= Cis men and gender minorities, 1= Cis women.

³ 0= Cis men and cis women, 1= Gender minorities.

* Significant at the .10 level; ** significant at the .05 level; *** significant at the .01 level.

Table 4.S shows the difference in the means of each gender identity group compared to the rest of the sample for the performance of sexual pleasure during last sex. The difference in the means for performance of sexual pleasure during last sex for gender minorities compared to the rest of the sample is -.067. The t-test showed this difference in means was statistically significant at the .1 level.

As last sex was not a statistically significant, perhaps due to the drop in sample size or the utility of the measure as many did not know if they did or did not perform sexual pleasure, I did not continue with last sex as a measure for the performance of sexual pleasure in this study.

4.4 Conclusion

I predicted that individuals with more marginalised gender identities are more likely to perform sexual pleasure. My hypothesis was partially correct as cis men were shown to have significantly lower frequencies of performing sexual pleasure compared to cis women, trans men, non-binary, intersex, and trans women. However cis women had significantly higher frequencies of performing sexual pleasure than gender minorities, therefore my alternate hypothesis was confirmed that, those who fit more closely with heteronormative assumptions about gender follow traditional patterns of performing sexual pleasure. In general, these findings appear to depend upon how performance of sexual pleasure was measured, with overall frequency being a more robust measure than performance during last sex. Centrality showed not to be significant in the influence of the strength of the relationships between gender identity and the performance of sexual pleasure.

However, gender identity does not provide the whole picture for the influence of gender on the performance of sexual pleasure, therefore, in the next chapter I examine the role of gender make-up and the performance of sexual pleasure.

5. GENDER MAKE-UP AND THE PERFORMANCE OF SEXUAL PLEASURE

5.1 Introduction

The various components of gender, that form a person's gender make-up, tell scholars more about a person's gendered experience than their gender identity (Eagly, 1987; Eagly & Wood, 1999). Despite this acknowledgement in gender theory (West and Zimmerman 1987, 2009; Risman 1998, 2004, 2018; Westbrook and Schilt 2014), gender research focuses on gender identity as the primary method for grouping people for gendered analysis. Though measurements, like the Sexual Identity Scale (SIS) exist, they are dated and thus are rarely used in Sociological measurements of gender.

Therefore, in this dissertation I utilised an adapted form of the SIS, the gender component scale that rather than measuring gender components on scales of masculine to feminine, measures components of scales of agender to masculine and agender to feminine. The scale includes four components of gender: identification, physical gender expression, interactional gender expression, and gendered interests. While I acknowledge, there may be other components of gender make-up not operationalised here, this dissertation provides a starting point for the utilisation of more complex measures of gender.

As addressed in chapter four I find that cis women are the most likely to perform sexual pleasure, followed by trans men, nonbinary folk, intersex folk, trans women, and at the lowest likelihood cis men. It has been long documented that cis women perform sexual pleasure at much high frequencies than cis men. So clearly, gender identity is an important factor here. However, it isn't the only factor. How do femininities and masculinities fit into this puzzle? How does a person's gender make-up influence their sexual choices? Therefore, I ask what are the differences in the likelihood that an individual will perform sexual pleasure based on their gender make-up?

Are those who are more feminine more likely to perform sexual pleasure? I expect to find that those with higher femininity scores are more likely to perform sexual pleasure than those with lower femininity scores. In addition, when masculinity and femininity are not measured as bipolar, the presence of masculinity reduces the effect of femininity. Finally, the higher the centrality of the gender make-up, the stronger the gendered effect on performing sexual pleasure will be. Therefore, in this chapter I ask:

R2: What are the differences in the likelihood that an individual will perform sexual pleasure based on their gender make-up? Are those who are more feminine more likely to perform sexual pleasure?

Due to the assumption that women have femininity and femininity is more marginalised, the current study was developed to test the following three hypotheses:

- a) H2.1: Those with higher femininity scores are more likely to perform sexual pleasure than those with lower femininity scores.
- b) H2.2: When masculinity and femininity are not measured as bipolar, the presence of masculinity reduces the effect of femininity.
- c) H2.3: The higher the centrality of the gender make-up, the stronger the gendered effect on performing sexual pleasure will be.

5.2 Findings and Analysis

5.2.1 Ever Performed Sexual Pleasure

As shown in table 5.A below, cis men and cis women with lower femininity are much more likely to perform. The higher the femininity of trans men and trans women the more likely someone is to perform. The nonbinary folx who were more likely to perform were represented in

the med fem. Additionally, the likelihood to perform sexual pleasure and femininity are positively correlated at the .05 level. The significant Spearman's Rho value of .194 demonstrates that those with 1 unit more of femininity are likely to have a .194-unit increase in their likelihood to have ever performed sexual pleasure. Nonetheless, this is a relatively weak correlation.

As shown in table 5.B below, cis men, and trans men with lower masculinity more likely to perform. Cis women and trans women with higher masculinity are more likely to perform. The nonbinary folx who were more likely to perform were represented in the med fem. Additionally, likelihood to perform sexual pleasure and masculinity are negatively correlated at the .5 level. The significant Spearman's Rho value of -.122 demonstrates that those with 1 unit more of masculinity are likely to have a .122 unit decrease in their likelihood to have ever performed sexual pleasure.

Table 5.A: Femininity Distribution by Gender Identity and Performance of Sexual Pleasure Ever

	Cis Men		Cis Women		Non-binary		Trans Men		Trans Women													
	Low	Med	High	Total	Low	Med	High	Total	Low	Med	High	Total										
Performed (No.)	(35)	(25)	(0)	(60)	(2)	(149)	(139)	(290)	(11)	(93)	(18)	(122)	(17)	(25)	(3)	(45)	(0)	(9)	(11)	(20)		
%	40	29	0	69	1	46	43	90	7	62	12	82	31	24	5	82	0	32	39	71		
Didn't Perform (No.)	(18)	(9)	(0)	(27)	(0)	(18)	(13)	(31)	(2)	(24)	(1)	(27)	(2)	(7)	(1)	(10)	1	(2)	(4)	(2)	(8)	
%	21	10	0	31	0	6	4	10	1	16	1	18	4	13	2	8	7	14	7	14	7	29

Note: Pspe & fem make-up: N= 660. $r_f = 0.194^{**}$, $p=0$.

Table 5.B: Masculinity Distribution by Gender Identity and Performance of Sexual Pleasure Ever

	Cis Men		Cis Women		Nonbinary		Trans Men		Trans Women											
	Low	Med	High	Total	Low	Med	High	Total	Low	Med	High	Total								
Performed (No.)	(0)	(31)	(29)	(60)	(141)	(148)	(1)	(290)	(13)	(103)	(6)	(122)	(2)	(29)	(15)	(45)	(7)	(12)	(1)	(20)
%	0	36	33	69	44	46	0	90	9	69	4	82	1	53	27	82	25	43	4	71
Didn't Perform (No.)	(0)	(11)	(16)	(27)	(17)	(14)	(0)	(31)	(1)	(24)	(2)	(27)	(1)	(6)	(3)	(10)	(2)	(5)	(1)	(8)
%	0	13	18	31	5	4	0	10	1	16	1	18	2	11	5	18	7	18	4	29

Note: Pspe & masc make-up: N= 660. $r_f = -.122^{**}$, $p=0.002$.

Table 5.C

Performance of Sexual Pleasure Ever				
<i>Gender Make-up</i>	<i>Performed</i>	<i>Didn't Perform</i>	<i>Total</i>	
<i>LF LM</i>	(N) (4)	(1)	(5)	
	% 80	20	100	
<i>MF LM</i>	(N) (53)	(7)	(60)	
	% 88	12	100	
<i>HF LM</i>	(N) (107)	(14)	(121)	
	% 88	12	100	
<i>LF MM</i>	(N) (25)	(7)	(32)	
	% 78	22	100	
<i>MF MM</i>	(N) (245)	(51)	(296)	
	% 83	17	100	
<i>HF MM</i>	(N) (65)	(3)	(68)	
	% 96	4	100	
<i>LF HM</i>	(N) (38)	(17)	(55)	
	% 69	31	100	
<i>MF HM</i>	(N) (15)	(6)	(21)	
	% 71	29	100	
<i>HF HM</i>	(N) (2)	(0)	(2)	
	% 100	0	100	

Note: N= 660. $\chi^2= 22.5^{**}$ (20% violated). $F= 2.87^{**}$. $p= .004$.

* Significant at the .10 level; ** significant at the .05 level; *** significant at the .01 level.

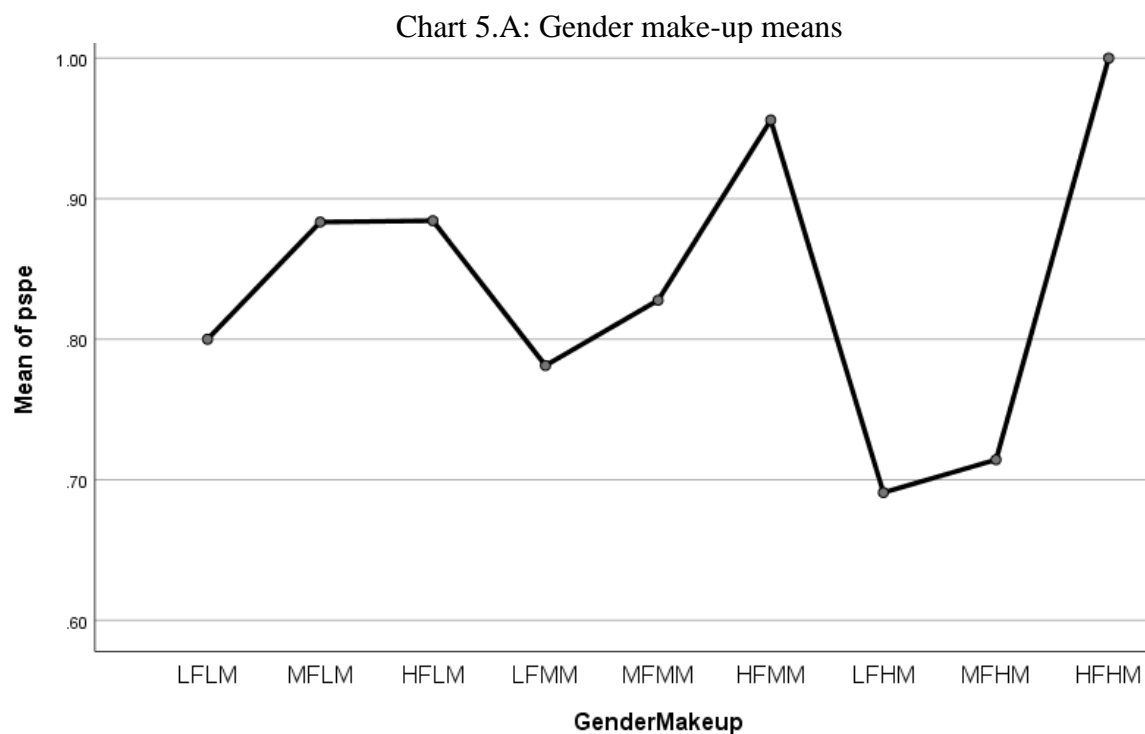


Table 5.C shows the significant Chi Square results; however, this test violated the assumption that less than 20% of the cells would have fewer than 5 participants in them. Therefore, I ran an ANOVA to analyze the relationship between gender make-up and the performance of sexual pleasure. The small ANOVA value of 2.87 indicates there is more variation within performance of sexual pleasure than there is between the different gender make-up groups.

I followed this up with a Kruskal-Wallis post-hoc test. The test was returned with a significance of .079, therefore, I retained the null as there were not significant enough differences between groups to perform multiple comparisons.

I then completed a binary logistic regression of make-up fem and make-up masc individually with the performance of sexual pleasure ever.

Femininity

Table 5.D

<i>Ever Performed Sexual Pleasure</i>		<i>Femininity Gender Make-up</i>			<i>Total</i>
		<i>Low</i>	<i>Medium</i>	<i>High</i>	
<i>Didn't Perform</i>	<i>No.</i>	(25)	(64)	(17)	(106)
	<i>%</i>	23.6	60.4	16	100
<i>Performed</i>	<i>No.</i>	(67)	(313)	(174)	(554)
	<i>%</i>	12.1	56.5	31.4	100

Note: N=660. R²= .65. B= .54***. p= 0. Odds Ratio= 1.72. * Significant at the .10 level; ** significant at the .05 level; *** significant at the .01 level.

In table 5.D, the Nagelkerke R² shows femininity gender make-up explains 65% of the variance in whether the participants ever performed sexual pleasure. The association between femininity gender make-up is statistically significant and positive. The critical value shows an increase of one unit in femininity gender make-up can be expected to show a .54 increase in the log odds of having ever performed sexual pleasure. Additionally, the odds ratio shows an increase of one unit in femininity gender make-up can be expected to show an increase in the

odds of having ever performed sexual pleasure by a factor of 1.72. Finally, the 95% confidence interval for the odds ratio demonstrates that the odds ratio is statistically significant and shows that I am 95% confident that the odds ratio for the association between femininity gender-make up and having ever performed sexual pleasure is between 1.39 and 2.12.

Masculinity

Table 5.E

<i>Ever Performed Sexual Pleasure</i>		<i>Masculinity Gender Make-up</i>			<i>Total</i>
		<i>Low</i>	<i>Medium</i>	<i>High</i>	
<i>Didn't Perform</i>	<i>No.</i>	(22)	(61)	(23)	(106)
	<i>%</i>	23.6	60.4	16	100
<i>Performed</i>	<i>No.</i>	(164)	(335)	(55)	(554)
	<i>%</i>	12.1	56.5	31.4	100

Note: N=660. R²= .25. B= -.355***. p= .002. Odds Ratio= .701. * Significant at the .10 level; ** significant at the .05 level; *** significant at the .01 level.

In table 5.E, the Nagelkerke R² shows masculinity gender make-up explains 25% of the variance in whether the participants ever performed sexual pleasure. The association between masculinity gender make-up is statistically significant and negative. The critical value shows an increase of one unit in masculinity gender make-up can be expected to show a .355 decrease in the log odds of having ever performed sexual pleasure. Additionally, the odds ratio shows an increase of one unit in masculinity gender make-up can be expected to show an decrease in the odds of having ever performed sexual pleasure by a factor of .299. Finally, the 95% confidence interval for the odds ratio demonstrates that the odds ratio is statistically significant and shows that I am 95% confident that the odds ratio for the association between masculinity gender-make up and having ever performed sexual pleasure is between .561 and .876.

5.2.2 Frequency Performance of Sexual Pleasure

Table 5.F:
Femininity Gender Make-up by Frequency
Performed Sexual Pleasure

<i>Femininity Gender Make-up</i>	Performance of Sexual Pleasure Frequency	
	Mean (SD)	N
1	1.61 (.78)	23
1.25	2.11 (.78)	9
1.5	1.89 (.78)	9
1.75	1.81 (.75)	21
2	1.88 (.59)	26
2.25	1.91 (.8)	33
2.5	2 (.86)	39
2.75	1.88 (.65)	33
3	2.03 (.69)	63
3.25	2.13 (.56)	62
3.5	2.23 (.63)	65
3.75	2.07 (.71)	69
4	2.28 (.64)	60
4.25	2.27 (.76)	48
4.5	2.06 (.67)	32
4.75	2.27 (.98)	22
5	2.08 (.63)	26
Overall	2.07 (.72)	640

N= 640. $r_s = 0.175^{**}$, $p = 0$.

* Significant at the .10 level; ** significant at the .05 level; *** significant at the .01 level.

Table 5.G:
Masculinity Gender Make-up by Frequency
Performed Sexual Pleasure

<i>Masculinity Gender Make-up</i>	Performance of Sexual Pleasure Frequency	
	Mean (SD)	N
1	2.09 (.72)	33
1.25	1.89 (.46)	19
1.5	2.36 (.85)	22
1.75	2.05 (.84)	41
2	2.17 (.65)	65
2.25	2.13 (.57)	69
2.5	2.13 (.66)	69
2.75	2.25 (.89)	60
3	1.87 (.67)	54
3.25	2.18 (.60)	49
3.5	2.02 (.71)	50
3.75	2.09 (.72)	33
4	1.83 (.75)	30
4.25	1.94 (.77)	16
4.5	1.77 (.60)	13
4.75	1.75 (.50)	4
5	1.69 (.95)	13
Overall	2.07 (.72)	640

Note: N= 640. $r_s = -0.093^{**}$, $p = 0.01$.

Tables 5.F and 5.G above show that masculinity and the performance of sexual pleasure is inversely correlated, and femininity and the performance of sexual pleasure is positively correlated. Although both correlations are weak. As shown above, the frequency of the performance of sexual pleasure decreases the higher the masculinity and the lower the femininity.

5.2.3 Last Sex Performance of Sexual Pleasure

Table 5.H

<i>Gender Make-up</i>		Performance of Sexual Pleasure During Last Sex		
		Performed	Didn't	Total
<i>LF LM</i>	(N)	(1)	(3)	(4)
	%	25	75	100
<i>MF LM</i>	(N)	(10)	(45)	(55)
	%	18	82	100
<i>HF LM</i>	(N)	(25)	(81)	(106)
	%	24	76	100
<i>LF MM</i>	(N)	(3)	(26)	(29)
	%	10	90	100
<i>MF MM</i>	(N)	(49)	(213)	(262)
	%	19	81	100
<i>HF MM</i>	(N)	(15)	(48)	(63)
	%	24	76	100
<i>LF HM</i>	(N)	(13)	(39)	(52)
	%	25	75	100
<i>MF HM</i>	(N)	(4)	(13)	(17)
	%	24	76	100
<i>HF HM</i>	(N)	(0)	(1)	(1)
	%	0	100	100

Note: N= 589.

As shown in table 5.I below, the correlation between likelihood to perform sexual pleasure during their last sexual encounter and femininity is insignificant.

As shown in table 5.J below, the correlation between likelihood to perform sexual pleasure during their last sexual encounter and masculinity is insignificant.

Table 5.I: Femininity Distribution by Gender Identity and Performance of Sexual Pleasure Last Sex

	Cis Men			Cis Women			Non-binary			Trans Men			Trans Women							
	Low	Med	High	Low	Med	High	Low	Med	High	Low	Med	High	Low	Med	High					
Performed (No.)	(8)	(8)	(0)	(16)	(5)	(3)	(0)	(8)	(1)	(32)	(34)	(67)	(2)	(14)	(2)	(18)	(0)	(2)	(4)	(6)
%	10	10	0	20	10	6	0	17	0	11	12	23	2	11	2	14	0	8	16	24
Didn't (No.)	(42)	(23)	(0)	(65)	(13)	(23)	(4)	(40)	(0)	(118)	(103)	(222)	(9)	(86)	(15)	(110)	(2)	(10)	(7)	(19)
Perform %	52	28	0	80	27	48	8	83	1	41	36	77	7	67	12	86	8	40	28	76

Note: Pspis & fem make-up: N=589. $r_s = .039$. $p = .173$.

Table 5.J: Masculinity Distribution by Gender Identity and Performance of Sexual Pleasure Last Sex

	Cis Men			Cis Women			Non-binary			Trans Men			Trans Women							
	Low	Med	High	Low	Med	High	Low	Med	High	Low	Med	High	Low	Med	High					
Performed (No.)	(8)	(8)	(0)	(16)	(5)	(3)	(0)	(8)	(1)	(32)	(34)	(67)	(2)	(14)	(2)	(18)	(0)	(2)	(4)	(6)
%	10	10	0	20	10	6	0	17	0	11	12	23	2	11	2	14	0	8	16	24
Didn't (No.)	(42)	(23)	(0)	(65)	(13)	(23)	(4)	(40)	(0)	(118)	(103)	(222)	(9)	(86)	(15)	(110)	(2)	(10)	(7)	(19)
Perform %	52	28	0	80	27	48	8	83	1	41	36	77	7	67	12	86	8	40	28	76

Note: Pspis & masc make-up: N=589. $r_s = -.008$. $p = .423$.

5.3 Conclusion

Femininity and masculinity generally only have weak correlations with performance of sexual pleasure. Logistic regression models suggest that femininity is associated with higher occurrences of the performance of sexual pleasure and masculinity is associated with lower occurrences; this was true for both performance of sexual pleasure ever and frequency, but insignificant for performance during last sex. This confirmed the hypothesis that those with higher femininity scores are more likely to perform sexual pleasure than those with lower femininity scores. One possible explanation is that those who are masculine are more sexually empowered and those who are feminine are less sexually empowered. Therefore, in the next chapter I will examine the relationship between empowerment, gender make-up and the performance of sexual pleasure.

6. GENDER IDENTITY, GENDER MAKE-UP, EMPOWERMENT AND THE PERFORMANCE OF SEXUAL PLEASURE

6.1 Introduction

The focus of the majority of research on the performance of sexual pleasure has been the gendered effects. However, underlying many discussions of this social phenomena, both explicitly and implicitly, is the notion of sexual empowerment. This dissertation reveals that trans men, nonbinary, intersex, and trans women have significantly lower frequencies of performing sexual pleasure compared to cis women, but higher than cis men. In addition, this dissertation finds that femininity is associated with higher occurrences of the performance of sexual pleasure and masculinity is associated with lower occurrences. However, few studies have addressed the relationship between gender, sexual empowerment and the performance of sexual pleasure.

Using a sexual empowerment scale and a feminist lens I questioned whether the relationship of femininity, womanhood, and certain marginalised gender identities to the performance of sexual pleasure were better explained by sexual empowerment, then gender alone. Therefore, I ask, what is the relationship between sexual power, gender, and the performance of sexual pleasure?

R3: What is the relationship between sexual power, gender, and the performance of sexual pleasure?

H3.1) Gender make-up correlates with empowerment; the more masculine you are the more empowered you feel.

H3.2) When controlling for sexual empowerment, the effect of gender make-up on performance of sexual pleasure is significantly reduced.

6.2 Results

6.2.1 Gender Identity and Empowerment

To assess the extent to which people belonging to different identity groups were sexually empowered, I first looked at the relationship between gender identity and sexual empowerment.

Table 6.A		Table 6.B	
<i>Sexual Empowerment</i>		<i>Sexual Empowerment</i>	
<i>Gender Identity</i>	<i>Mean (Std Dev)</i>	<i>Gender Identity</i>	<i>Mean (Std Dev)</i>
<i>Cis Men (N=79)</i>	3.16 (1.05)	<i>Cis Men (N=79)</i>	3.16 (1.05)
<i>Cis Women (N=283)</i>	2.74 (1.11)	<i>Cis Women (N=283)</i>	2.74 (1.11)
<i>Intersex (N=14)</i>	2.44 (1.12)	<i>Gender Minorities (N=216)</i>	3.03 (1.18)
<i>Nonbinary (N=130)</i>	3.07 (1.15)	Note: F=7.07 . p= .001	
<i>Trans Men (N=47)</i>	3.03 (1.94)	* Significant at the .10 level; ** significant at the	
<i>Trans Women (N=25)</i>	3.22 (1.15)	.05 level; *** significant at the .01 level.	

Note: F= 3.62**. p= .003. * Significant at the .10 level; ** significant at the .05 level; *** significant at the .01 level.

As shown in table 6.A, the highest sexual empowerment was cis men with a mean of 3.16, followed by trans women, nonbinary folx, and trans men. Cis women and intersex folx had the lowest with means of 2.74 and 2.44 respectively. As the ANOVA shows there is a significant difference between the means for empowerment and gender identity. In the Games-Howell post hoc test I found there was a significantly significant different between the cis men and cis women, but not between cis men and the gender minority groups or cis women and the gender minority groups. Therefore, I re-ran the ANVOA and post-hoc test, with the gender minorities merged as one group and found that all groups were significantly different from each other as shown in table 6.B.

6.2.2 Gender Make-up and Empowerment

To assess the extent to which peoples gender make-up correlated with empowerment, I first looked at the relationship between femininity and sexual empowerment, followed by masculinity and sexual empowerment, then gender make-up as a whole.

Chart 6.A: Feminine Gender Make-up by Empowerment

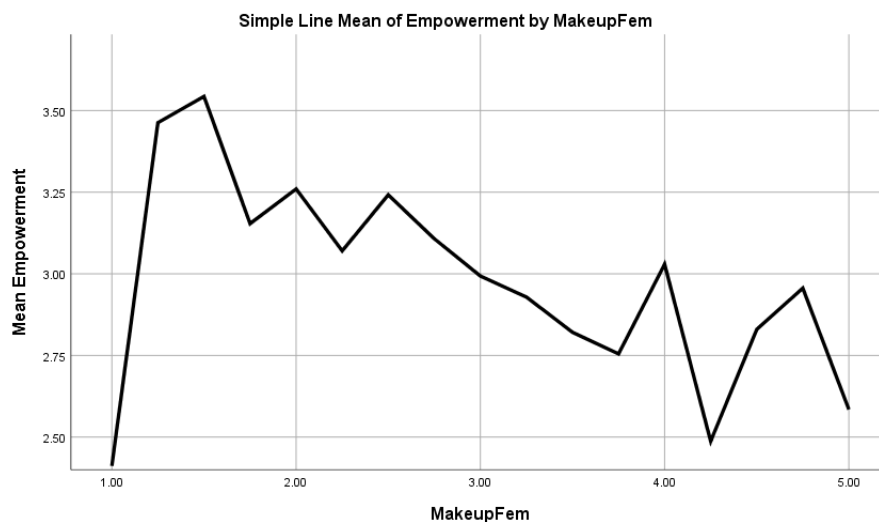


Chart 6.B: Masculine Gender Make-up by Empowerment

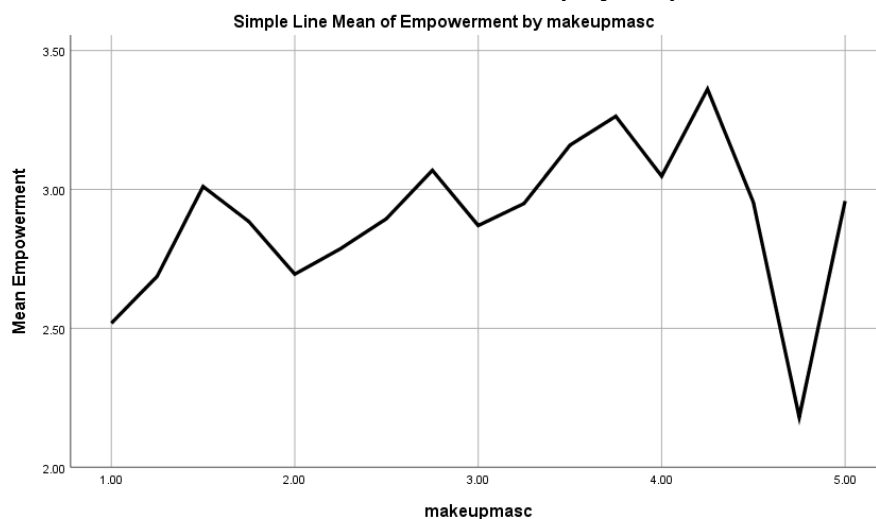


Table 6.C

<i>Femininity Gender Make-up</i>	<i>Empowerment</i>	
	Mean (SD)	N
1	2.41 (1.19)	22
1.25	3.46 (.74)	9
1.5	3.54 (.85)	9
1.75	3.15 (.96)	17
2	3.26 (1.33)	25
2.25	3.07 (1.11)	34
2.5	3.24 (1.04)	34
2.75	3.11 (1.16)	30
3	2.99 (1.31)	57
3.25	2.93 (1.30)	53
3.5	2.82 (1.00)	58
3.75	2.75 (1.07)	58
4	3.03 (1.11)	53
4.25	2.49 (.95)	48
4.5	2.83 (.93)	31
4.75	2.96 (1.56)	19
5	2.58 (1.11)	23
Overall	2.92 (1.15)	580

N= 580. $r_s = -.122^{**}$, $p = .002$.

* Significant at the .10 level; ** significant at the .05 level; *** significant at the .01 level.

Table 6.D

<i>Masculinity Gender Make-up</i>	<i>Empowerment</i>	
	Mean (SD)	N
1	2.52 (1.1)	30
1.25	2.69 (1.3)	16
1.5	3.01 (1.51)	21
1.75	2.88 (1.13)	35
2	2.69 (1.01)	59
2.25	2.79 (1.09)	60
2.5	2.90 (1.17)	64
2.75	3.07 (1.1)	54
3	2.87 (1.01)	50
3.25	2.95 (1.16)	45
3.5	3.16 (1.22)	45
3.75	3.26 (1.05)	31
4	3.05 (1.38)	28
4.25	3.36 (1.16)	14
4.5	2.95 (.71)	12
4.75	2.18 (.89)	4
5	2.96 (1.41)	12
Overall	2.92 (1.15)	580

Note: N= 580. $r_s = .13^{**}$, $p = .001$

As shown in table 6.C and 6.D, as masculinity increases so does empowerment; however, as femininity increases empowerment declines. The correlation between fem make-up and sexual empowerment is significant at an alpha of .05. The Spearman's Rho value of -.122 demonstrates that those with 1 unit more of femininity can expect to show .122 units less of sexual empowerment. Though the correlations are statistically significant, they are a weak association. The correlation between masc make-up and sexual empowerment is significant at an alpha of .05. The Spearman's Rho value of .13 demonstrates that those with 1 unit more of masculinity can expect to show .13 units more of sexual empowerment. Though the correlations are statistically significant, they are a weak association.

Table 6.E

<i>Gender Make-up</i>	<i>Empowerment</i>	
	Mean (SD)	N
<i>LF LM</i>	2.36 (.91)	4
<i>MF LM</i>	2.65 (1.16)	49
<i>HF LM</i>	2.80 (1.16)	108
<i>LF MM</i>	3.28 (1.06)	29
<i>MF MM</i>	3.00 (1.15)	256
<i>HF MM</i>	2.72 (1.01)	64
<i>LF HM</i>	2.99 (1.24)	49
<i>MF HM</i>	3.11 (1.2)	19
<i>HF HM</i>	3.14 (1.92)	2
<i>Overall</i>	2.92 (1.15)	580

However, the relationship between masculinity and femininity on empowerment is more complex. In people with low masculinity make-up's, as femininity increased, so did empowerment. In people with medium masculinities, as femininity increased, empowerment decreased. In people with high masculinities, as femininity increased so did empowerment.

6.2.3 Empowerment and Performance of Sexual Pleasure Ever

To assess the extent to which empowerment influences the performance of sexual pleasure, I first look at the relationship between sexual empowerment and if people had ever performed sexual pleasure.

Table 6.F

<i>Ever Performed Sexual Pleasure</i>		<i>Empowerment</i>					<i>Total</i>
		<i>1-1.6</i>	<i>1.61-3.2</i>	<i>3.21-4.8</i>	<i>4.81-6.4</i>	<i>6.41-8</i>	
<i>Don't Perform</i>	<i>(N)</i>	(4)	(52)	(21)	(7)	(0)	(84)
	<i>% of Didn't Perform</i>	5	62	25	8	0	100
	<i>% of Empowerment</i>	21	16	12	18	0	-
<i>Perform</i>	<i>(N)</i>	(15)	(284)	(158)	(32)	(1)	(490)
	<i>% of Perform</i>	3	58	32	7	0	100
	<i>% of Empowerment</i>	79	85	88	82	100	-
<i>Total</i>	<i>(N)</i>	(19)	(336)	(179)	(39)	(1)	
	<i>% of Empowerment</i>	100	100	100	100	100	

Note: N= 574. $\chi^2= 6.08^*$. $p=.048$. * Significant at the .10 level; ** significant at the .05 level; *** significant at the .01 level.

As shown in table 6.F above, the relationship between the performance of sexual pleasure ever and empowerment categories has a significant chi-square association ($p < .05$).

Chart 6.C: Empowerment by Percent of Ever Performed Sexual Pleasure

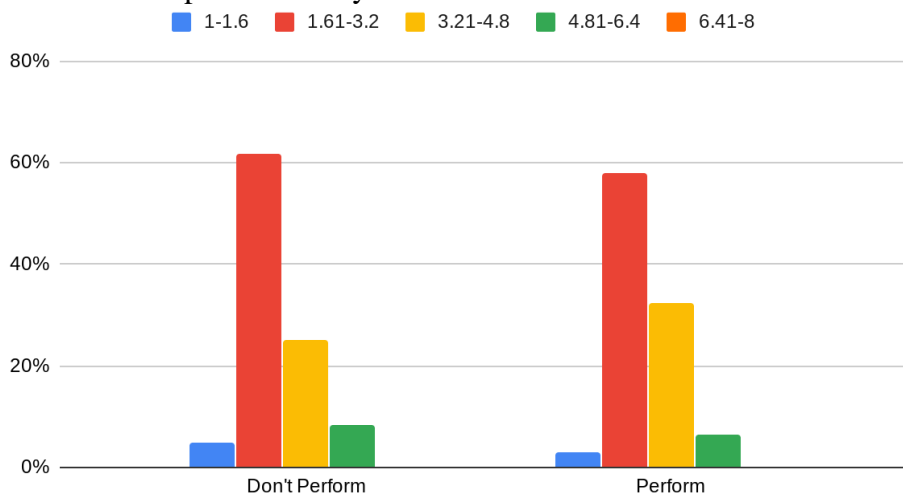
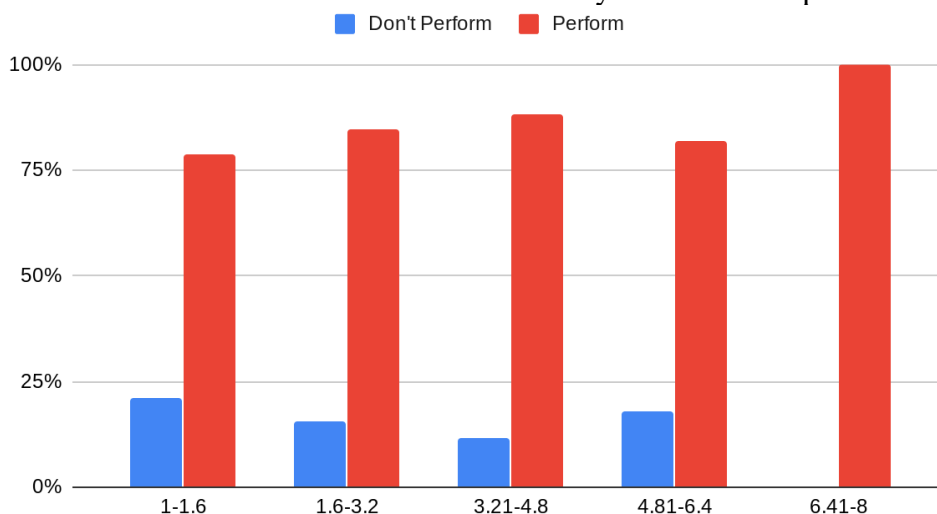


Chart 6.D: Ever Performed Sexual Pleasure by Percent of Empowerment



6.3.4 Gender Identity Empowerment and Performance of Sexual Pleasure Ever

As the relationship between the performance of sexual pleasure ever and empowerment was not significant, a moderation analysis was not run. However, the descriptive statistics are shown here below.

Table 6.G: Empowerment by Ever Performed Sexual Pleasure and Gender Identity

Gender Identity	Performed					Didn't				
	1-1.6	1.61-3.2	3.21-4.8	4.81-6.4	6.41-8	1-1.6	1.61-3.2	3.21-4.8	4.81-6.4	6.41-8
<i>Cis Men</i>	(3)	(16)	(31)	(2)	(0)	(2)	(13)	(6)	(1)	(3)
<i>Cis Women</i>	(34)	(142)	(66)	(14)	(0)	(3)	(13)	(8)	(1)	(34)
<i>Intersex</i>	(4)	(5)	(2)	(0)	(0)	(1)	(1)	(1)	(0)	(4)
<i>Nonbinary</i>	(10)	(51)	(34)	(9)	(0)	(2)	(10)	(5)	(3)	(10)
<i>Trans Men</i>	(3)	(18)	(16)	(2)	(1)	(1)	(5)	(1)	(0)	(3)
<i>Trans Women</i>	(1)	(7)	(7)	(2)	(0)	(1)	(4)	(0)	(2)	(1)

6.3.5 Gender Make-up Empowerment and Performance of Sexual Pleasure Ever

As the performance of sexual pleasure ever and empowerment was not significant, a moderation was not run. However, the descriptive statistics are shown here below.

Table 6.H: Empowerment by Ever Performed Sexual Pleasure and Gender Make-up

	Performed			Didn't		
	<i>High</i>	<i>Med</i>	<i>Low</i>	<i>High</i>	<i>Med</i>	<i>Low</i>
<i>High Fem (N=173)</i>	(3)	(58)	(98)	(1)	(4)	(9)
<i>Med Fem (N=319)</i>	(14)	(106)	(149)	(5)	(16)	(29)
<i>Low Fem (N=82)</i>	(3)	(34)	(25)	(1)	(4)	(15)
<i>High Masc (N=63)</i>	(1)	(26)	(15)	(2)	(5)	(14)
<i>Med Masc (N=345)</i>	(14)	(127)	(161)	(4)	(14)	(25)
<i>Low Masc (N=161)</i>	(7)	(44)	(90)	(1)	(5)	(14)

6.3.6 Performance of sexual pleasure frequency and empowerment

To assess the extent to which empowerment influences the performance of sexual pleasure, I next looked at the relationship between sexual empowerment and how often people performed sexual pleasure.

Table 6.I

<i>Empowerment</i>	<i>Performance of Sexual Pleasure Frequency</i>									
	1	1.5	2	2.5	3	3.5	4	4.5	5	Total
<i>Low</i>	65	93	112	26	17	3	1	1	0	318
<i>Medium</i>	30	51	69	25	18	14	9	0	1	217
<i>High</i>	6	6	5	4	2	0	0	1	2	26
<i>Total</i>	101	150	186	55	37	17	10	2	3	561

Note: N= 561. $\chi^2= 72.6^{***}$. 20% violated). F= 1.66^{***}. p= 0. * Significant at the .10 level; ** significant at the .05 level; *** significant at the .01 level.

Table 6.I shows the significant Chi Square results; however, this test violated the assumption that less than 20% of the cells would have fewer than 5 participants in them. Therefore, I ran an ANOVA to analyze the relationship between gender make-up and the performance of sexual pleasure. The small ANOVA value of 1.66 indicates there is more variation within performance of sexual pleasure than there is between the different gender make-up groups.

Chart 6.E: Scatter Plot Performance of Sexual Pleasure Frequency by Empowerment

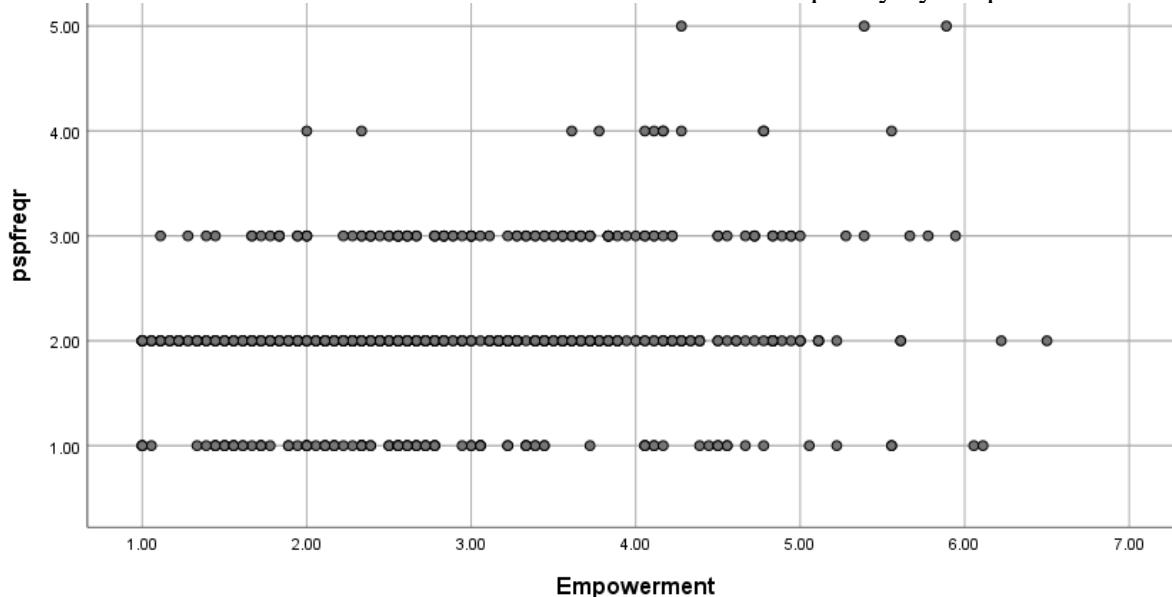


Table 6.J

<i>Frequency of Performance of Sexual Pleasure</i>	<i>Empowerment</i>	Mean (SD)	N
<i>Never/Almost Never</i>		1.42 (.6)	101
<i>Some of the time</i>		1.42 (.56)	336
<i>Half of the time`</i>		1.63 (.59)	109
<i>Most of the time</i>		1.92 (.51)	12
<i>Always/Almost Always</i>		2.67 (.58)	3

Note: N=561. F= 8.11***. p= 0.01 rs= .203**. p= 0. * Significant at the .10 level; ** significant at the .05 level; *** significant at the .01 level.

As shown in table 6.J, the frequency of performance of sexual pleasure and empowerment are correlated at the 0.01 level. The Spearman's Rho value of .203 demonstrates that those with 1 unit more of frequency in their performance of sexual pleasure can expect to show .203 units more of sexual empowerment.

6.3.7 Gender, Empowerment, and Frequency of Performance of Sexual Pleasure

To assess the relationship between gender, empowerment and the performance of sexual pleasure, two moderations were conducted. Firstly, between gender identity, empowerment and the frequency of the performance of sexual pleasure, secondly between femininity,

empowerment and the frequency of the performance of sexual pleasure, thirdly between masculinity, empowerment and the frequency of the performance of sexual pleasure. Model 6.F below shows the theoretical relationship between these variables.

Model 6.F: Gender, Empowerment, and Frequency of Performance of Sexual Pleasure

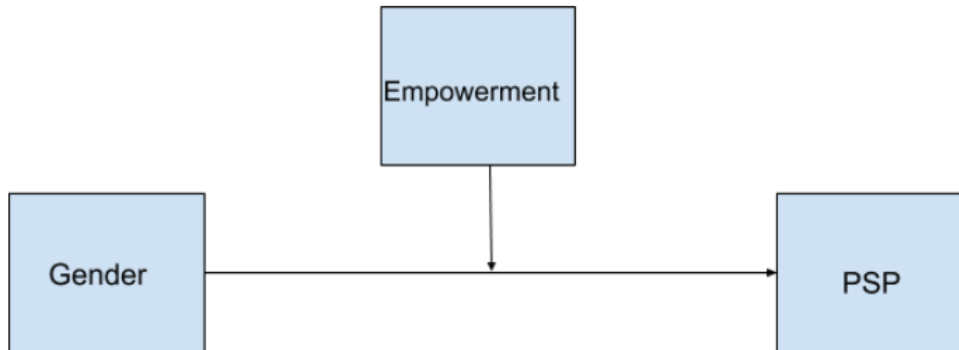


Table 6.K: Frequency of Performance of Sexual Pleasure by Empowerment and Gender Identity

<i>Performance of Sexual Pleasure Frequency</i>	<i>Gender ID</i>	<i>1-1.6</i>	<i>1.6-3.2</i>	<i>3.21-4.8</i>	<i>4.81-6.4</i>	<i>6.41-8</i>
<i>Never?</i>	<i>Cis Men</i>	3	16	9	1	0
	<i>Cis Women</i>	3	20	6	1	0
	<i>Intersex</i>	1	1	1	0	0
	<i>Nonbinary</i>	3	10	6	2	0
	<i>Trans Men</i>	3	5	2	0	0
	<i>Trans Women</i>	2	4	0	2	0
	<i>Some of the time?</i>	<i>Cis Men</i>	2	11	22	0
<i>Cis Women</i>		31	99	39	8	0
<i>Intersex</i>		4	3	1	0	0
<i>Nonbinary</i>		9	36	18	7	0
<i>Trans Men</i>		1	16	9	1	1
<i>Trans Women</i>		0	7	4	1	0
<i>About half of the time?</i>		<i>Cis Men</i>	0	1	6	2
	<i>Cis Women</i>	2	31	21	4	0
	<i>Intersex</i>	0	2	0	0	0
	<i>Nonbinary</i>	1	12	11	2	0
	<i>Trans Men</i>	0	2	5	0	0
	<i>Trans Women</i>	0	0	2	1	0
	<i>Most of the time</i>	<i>Cis Women</i>	0	2	4	1
<i>Nonbinary</i>		0	0	4	0	0
<i>Trans Men</i>		0	0	1	0	0
<i>Always/ Almost Always</i>	<i>Cis Women</i>	0	0	1	1	0
	<i>Nonbinary</i>	0	0	0	1	0

Note: N= 551.

6.3.8 Empowerment Moderation for Frequency of Performance of Sexual Pleasure and Gender

Identity

Table 6.L: Moderation Regression

Regressed on Frequency of Performance of Sexual Pleasure	Model 1	Model 2	Model 3
Cis Men	-.45***		
Empowerment		.15***	
Moderation Interaction (Cis Men & Empowerment)			.033

Note: N= 551. R² increase= 0.0003 in model 3. * Significant at the .10 level; ** significant at the .05 level; *** significant at the .01 level.

Empowerment does not have a significant impact on the relationship between cis men and performance of sexual pleasure, suggesting although that sexual empowerment does not moderate the relationship between gender identity and the performance of sexual pleasure. The coefficient for the moderation is 0.033. The change in R squared from the model without empowerment to the model with empowerment is a positive increase of 0.0003, but this is not a significant increase at ($p > .05$).

Table 6.M: Moderation Regression

Regressed on Frequency of Performance of Sexual Pleasure	Model 1	Model 2	Model 3
Cis Women	.26***		
Empowerment		.15**	
Moderation Interaction (Cis Women & Empowerment)			.017

Note: N= 551. R² increase= 0.0002 in model 3. * Significant at the .10 level; ** significant at the .05 level; *** significant at the .01 level.

Empowerment does not have a significant impact on the relationship between cis women and performance of sexual pleasure, suggesting that sexual empowerment does not moderate the relationship between gender identity and the performance of sexual pleasure. The coefficient for the moderation is 0.017. The change in R squared from the model without empowerment to the model with empowerment is a positive increase of 0.0002, but this is not a significant increase ($p > .05$).

Table 6.N: Moderation Regression

Regressed on Frequency of Performance of Sexual Pleasure	Model 1	Model 2	Model 3
Gender Minorities (Cis Women as reference)	-.17*		
Empowerment		.16***	
Moderation Interaction (Gender Minorities & Empowerment)			-.013

Note: N=478. R² increase= 0.0001 in model 3. * Significant at the .10 level; ** significant at the .05 level; *** significant at the .01 level.

Empowerment does not have a significant impact on the relationship between gender minorities and performance of sexual pleasure, suggesting that sexual empowerment does not moderate the relationship between gender identity and the performance of sexual pleasure. The coefficient for the moderation is -0.013. The change in R squared from the model without empowerment to the model with empowerment is a positive increase of 0.0001, but this is not a significant increase at ($p > .05$).

Table 6.O: Moderation Regression

Regressed on Frequency of Performance of Sexual Pleasure	Model 1	Model 2	Model 3
Gender Minorities (Cis Men as reference)	.35**		
Empowerment		.18*	
Moderation Interaction (Gender Minorities & Empowerment)			-.032

Note: N=277. R² increase= 0.0004 in model 3. * Significant at the .10 level; ** significant at the .05 level; *** significant at the .01 level.

Empowerment does not have a significant impact on the relationship between gender minorities and performance of sexual pleasure, suggesting that sexual empowerment does not moderate the relationship between gender identity and the performance of sexual pleasure. The coefficient for the moderation is -0.032. The change in R squared from the model without empowerment to the model with empowerment is a positive increase of 0.0004, but this is not a significant increase ($p > .05$).

6.3.9 Empowerment Moderation for Frequency of Performance of Sexual Pleasure and Gender Make-up

Table 6.P: Empowerment Distribution by Femininity Distribution and Frequency of Performance of Sexual Pleasure

<i>Frequency of Performance of Sexual Pleasure</i>	Low Fem			Med Fem			High Fem			Total						
	Low	Med	High	Low	Med	High	Low	Med	High	Low	Med	High	Total			
<i>never</i>	(19)	(7)	(1)	(27)	(32)	(19)	(4)	(55)	(14)	(4)	(1)	(19)	(65)	(30)	(6)	(101)
<i>some of the time</i>	(18)	(23)	(1)	(42)	(118)	(63)	(8)	(189)	(69)	(34)	(2)	(105)	(205)	(120)	(11)	(336)
<i>half of the time</i>	(3)	(7)	(1)	(11)	(23)	(32)	(5)	(60)	(20)	(18)	(0)	(38)	(46)	(57)	(6)	(109)
<i>most of the time</i>	(0)	(0)	(0)	(0)	(0)	(5)	(1)	(6)	(2)	(4)	(0)	(6)	(2)	(9)	(1)	(12)
<i>always/almost always</i>	(0)	(0)	(0)	(0)	(0)	(0)	(1)	(1)	(0)	(1)	(1)	(2)	(0)	(1)	(2)	(3)
<i>Total</i>	(40)	(37)	(3)	(80)	(173)	(119)	(19)	(311)	(105)	(61)	(4)	(170)	(318)	(217)	(26)	(561)

Table 6.Q: Empowerment Distribution by Masculinity Distribution and Frequency of Performance of Sexual Pleasure

<i>Frequency of Performance of Sexual Pleasure</i>	Low Masc			Med Masc			High Masc			Total						
	Low	Med	High	Low	Med	High	Low	Med	High	Low	Med	High	Total			
<i>never</i>	(18)	(6)	(1)	(25)	(29)	(17)	(3)	(49)	(18)	(7)	(2)	(27)	(65)	(30)	(6)	(101)
<i>some of the time</i>	(64)	(26)	(4)	(94)	(128)	(76)	(6)	(210)	(13)	(18)	(1)	(32)	(205)	(120)	(11)	(336)
<i>half of the time</i>	(17)	(13)	(1)	(31)	(25)	(38)	(5)	(68)	(4)	(6)	(0)	(10)	(46)	(57)	(6)	(109)
<i>most of the time</i>	(2)	(3)	(1)	(6)	(0)	(6)	(0)	(6)	(0)	(0)	(0)	(0)	(2)	(9)	(1)	(12)
<i>always/almost always</i>	(0)	(0)	(1)	(1)	(0)	(1)	(1)	(2)	(0)	(0)	(0)	(0)	(0)	(1)	(2)	(3)
<i>Total</i>	(101)	(48)	(8)	(157)	(182)	(138)	(15)	(335)	(35)	(31)	(3)	(69)	(318)	(217)	(26)	(561)

Table 6.R: Moderation Regression

Regressed on Frequency of Performance of Sexual Pleasure	Model 1	Model 2	Model 3
Femininity	.16***		
Empowerment		.15***	
Moderation Interaction (Femininity & Empowerment)			.034

Note: R² increase= 0.0029 in model 3. * Significant at the .10 level; ** significant at the .05 level; *** significant at the .01 level.

Table 6.T: Moderation Regression

Regressed on Frequency of Performance of Sexual Pleasure	Model 1	Model 2	Model 3
Masculinity	-.13***		
Empowerment		.16***	
Moderation Interaction (Femininity & Empowerment)			-.03

Note: R² increase= 0.0022 in model 3. * Significant at the .10 level; ** significant at the .05 level; *** significant at the .01 level.

Empowerment does not have a significant impact on the relationship between femininity and the performance of sexual pleasure. The coefficient for the moderation is 0.034. The change in R squared from the model without empowerment to the model with is a positive increase of 0.0029, but this is not a significant increase ($p > .05$).

Empowerment does not have a significant impact on the relationship between masculinity and the performance of sexual pleasure. The coefficient for the moderation is -0.03. The change in R squared from the model without empowerment to the model with is a positive increase of 0.0022, but this is not a significant increase ($p > .05$).

6.4 Conclusion

The research has also shown that cis men had the highest sexual empowerment, but lowest occurrences of the performance of sexual pleasure. Conversely cis women had the lowest sexual empowerment, but highest occurrences of performance of sexual pleasure. However, there was no significant influence of sexual empowerment on gender identity and the performance of sexual pleasure.

The second major finding is that as masculinity increases so does empowerment; however, as femininity increases empowerment declines. There was no significant influence of sexual empowerment on gender make-up and the performance of sexual pleasure.

Therefore, although this research demonstrated a relationship between both gender identity and gender make-up to the performance of sexual pleasure, as well as, both gender identity and gender make-up to sexual empowerment, sexual empowerment does not moderate either of these relationships.

7. DISCUSSION

The relationship of gender to the performance of sexual pleasure is made evident through this dissertation. My results reflect what has already been established by the previous literature, cis women perform sexual pleasure at significantly higher rates than cis men. However, what I also find is that although trans women, trans men, intersex folx, and nonbinary folx perform sexual pleasure at significantly higher rates than cis men, they do not perform it at as high of rates as cis women. In addition, I found that those whose gender make-up is more feminine perform at higher rates than those whose gender make-up is less feminine, while the reverse is the case for more masculine people. Finally, this research demonstrated the relationship between sexual empowerment and gender make-up, showing that the way in which we do gender does not just produce relational inequality but shapes our own behaviors and actions. In this chapter, I first discuss the implications of my findings in relation to gender identity, followed by those related to gender make-up, and then empowerment. I finish by discussing the implications for the findings as a whole, and my vision for future research in this area.

7.1 Gender Identity

Our gender identity shapes much of our social life from the amount we get paid, the roles we take on, and the relationships we form. Gender identity is often understood to be binary, only including men and women. However, more and more we are recognizing that gender identity labels span many different conceptions of gender. For the purpose of this dissertation, I utilised six; however, this is not to say that these are all inclusive, nor exhaustive, but rather provide a starting point for research on gender and sexual interactions that encompasses other gendered realities. Previous research on the performance of sexual pleasure exclusively focuses on cis

women, and on occasion, cis men. Therefore, the focus of this discussion will be on those previously not studied, and the contributions of the findings to the literature as a whole.

Some scholars have argued that it is due to the marginalisation of cis women, that leads them to perform sexual pleasure at such higher rates than men. However, if this were true, then trans men, trans women, nonbinary, and intersex folx (gender minorities) would perform at much higher rates than women. So why do cis women and gender minorities not perform at similarly high rates? I argue that gender minorities are not as burdened with such rigid sexual scripts. The non-normative nature of their gender identities means in many aspects of their lives they have had to make up or defy gender rules. Therefore, they are not as subject to the expectations placed on cis women.

So why does the participation in hetero/cis-normative sexual scripts lead to the performance of sexual pleasure? Although pleasure is often an expected outcome of sexual interactions, sexual scripts and norms have produced an understanding that the ‘best’ or most ‘authentic’ sexual pleasure is produced through penetrative sex; this, as demonstrated in 1966 by Masters and Johnson (1966), is most productive of the male, not the female orgasm. Therefore, for many cis women the performance of pleasure is needed to uphold the social expectations of pleasure in the sexual interactions.

However, this does not fully answer the question as to why gender minorities are still performing sexual pleasure at such high numbers. I question if the performance of sexual pleasure is always indicative of oppression. Though, as I will discuss later, oppression of femininities as well as low sexual empowerment explain a proportion of the occurrences of the performance of sexual pleasure, this may well be due to heteronormative, more restrictive gender norms. However, I do not believe this accounts for all occurrences.

Performance of sexual pleasure may not always be due to unequal gendered social pressures. For example, findings indicate that role play performances in the BDSM community may, in some circumstances, look like oppressive gendered interactions from the outside; however, findings have shown that BDSM roles allow the reclaiming of oppressive roles that underpin sexual relations (Califia, 2000). Therefore, in BDSM sexual interactions, due to the negotiated and reflective nature of sexual decision making and negotiation, these roles can be simultaneously enacted and subverted (Califia, 2000). Understandings such as these are akin to that of gendered drag performance through their over performance of gender, they deconstruct the naturalness, and biologically essentialist beliefs on gender (Butler, 1990; Salih, 2007; Rupp & Taylor, 2015). However, central to this action is active decision making, meaning making, sexual satisfaction, and empowerment. Therefore, further research is needed to understand why these sexual scripts and how sexual play are catalysts for the performance of sexual pleasure.

7.2 Gender Make-up

In gender research, we often use gender identity as the primary method for classifying people. While this approach has some utility, gender identity does not capture the gendered way in which we move through the world. Therefore, by asking respondents about their gender identification, physical gender expression, interactional gender expression, and gendered interests to build a masculinity and femininity measure of their overall gender make-up we can better understand how both our masculinities, femininities and gender make-up influence our interactions.

By using this measure, I find that those who are more feminine are more likely to perform sexual pleasure, and those that are more masculine are less likely to perform sexual pleasure; this shows us that rather than gender identity alone, our gender make-up influences

how we are interacting in sexual situations. As discussed earlier, cis women are performing sexual pleasure at significantly higher rates than gender minorities, though both cis women and gender minorities perform at higher rates than cis men. What the context of gender make-up can bring to this understanding is cis/heteronormative scripts might not only influence our gender identity, but our gender make-up. For instance, if your gender make-up is highly feminine, you may be more likely to follow sexual scripts that devalue femininity and thus decenter your sexual pleasure, thus explaining why gender minorities (who are more likely to be feminine than cis men), perform at higher rates than cis men.

As stated earlier in this dissertation we are at a time in gender scholarship, and the world more broadly, when the conversation of the complexity, plurality, and fluidity of gender is thrust into mainstream conversations. Though these components of gender that form the gender make-up studied in this dissertation certainly do not encompass all possible components of gender, they provide a starting point to explain how gender impacts our social and sexual interactions. Moreover, this research demonstrates not only the complexity of gender make-up, but that masculinities and femininities can and do exist simultaneously in peoples gender make-up.

7.3 Sexual Power

Previous studies have questioned whether the performance of sexual pleasure is indicative of high or low sexual empowerment. Advocates of the low sexual empowerment theory argue that the performance of sexual pleasure indicates that those who are performing are not sexually empowered enough to express that they are not experiencing sexual pleasure. Moreover, studies have found that the performance of sexual pleasure is sometimes used to end a sexual encounter, to speed up a sexual encounter, and as a productive performance of pleasure for their partner (Fahs, 2011; Darling and Davidson, 1986; Muehlenhard and Shippee, 2010;

Opperman et al., 2013; Wiederman, 1997; Bryan, 2001). Alternatively, some scholars have suggested that the performance of sexual pleasure signifies empowerment as a form of sexual play, as a choice a sexual actor may make as a sexual act that produces pleasure for their partner(s); this theory stems from literature on BDSM and drag which suggests performances can be empowering for those choosing to perform.

I find that empowerment and femininity are positively related, and empowerment and masculinity are negatively related. Therefore, people who have masculine make-ups are more likely to be sexually empowered, and people with feminine make-ups are less likely to be sexually empowered. Therefore, my hypothesis was confirmed gender make-up correlates with empowerment; the more masculine you are the more empowered you feel, the more feminine you are the less empowered you feel. So, this provokes me to question if the performance of sexual pleasure is in fact an empowering act, why is femininity linked both to a lack of empowerment and high occurrences of the performance of sexual pleasure?

When running the moderation between gender make-up, sexual empowerment, and the performance of sexual pleasure, the sexual empowerment did not significantly affect the relationship between the performance of sexual pleasure and gender make-up. Therefore, further investigation is needed into the motives for performing sexual pleasure and their relationship to empowerment and gender.

Though sexual power does not moderate the relationship between gender make-up and performance, these findings still provide a pathway for further enquiry and provide a direction for unpacking the gendered power dynamics in the performance of sexual pleasure and other sexual interactions.

8. CONCLUSION

Social context shapes social interactions. As sex is a particular form of social interaction, we must ask how the social context and norms, (notably those that hold gendered meanings and implications), shape bedroom scripts? With all forms of social interaction come social norms and expectations. These, in turn, create social scripts, and these scripts generate social expectations for the interactions, and in this case of sex – expectations for pleasure. The pressure to conform to those standards results in some people performing sexual pleasure even when they do not experience it. Who gets to decide the social scripts creates power and oppression in the realm of sex. Moreover, as we normalize and naturalize a particular type of sexual interaction, both repressive and liberatory discourses are produced.

When enacting a social identity in a social situation, a person is performing an identity role within the context of a social structure (Stets and Burke, 2000). When in a social situation, actors can group and label one and others social identities. With these labels come expectations for the behavior in the interaction; this notion is fundamental to the understanding of sex as a social interaction, particularly in the context of performance of pleasure (McCall and Simmons 1978; Stryker, 1980). If there is a presumed social script, then this is going to affect sex as a social interaction. Moreover, the understanding of the power and hierarchy of roles is also necessary when analyzing sex in this way. Role partners have to work together to negotiate social interactions (Stets and Burke, 2000).

Within the context of sex, the definition of the situation is often shaped by media, sex education, and social discourse (Tiefer, 1990; Weeks, 2014; Simon, 2017). Much of the social situation rules and definitions have been established before a person has ever considered entering into such a situation (Tiefer, 1990; Simon, 2017). These social scripts are innately gendered and

therefore affect how people interact in such situations (Simon, and Gagnon, 2003; Wiederman, 2005). Of course, there is always room for new definitions to be established by the participating individuals, however, due to social norms, there is a certain amount of social risk by breaking these patterns.

If sexual scripts are socially learned, then what does that mean for those that society does not have a framework for (for example nonbinary persons?). All folx are gendered, regardless of their gender identity, therefore, their gender make-up is used to determine how an interaction may go ahead. Due to these affects social power structures, discourses and oppression, find their way into people's most intimate interactions.

In this dissertation, I have found that cis women and cis men both appear to be affected by heteronormative sexual scripts that center men's sexual pleasure; however, the heterosexual scripts do not explain why other gender minorities perform sexual pleasure at such a high rate. Gender make-up, and the masculinities and femininities that comprise it, provides an explanation; scripts not only define interactions of gender identities, but gendered selves, thus gender make-up provides a deep understanding how gender shapes our sexual interactions. Moreover, sexual empowerment also plays a part. Sexual empowerment is correlated with masculinities (positively) and femininities (negatively), thus gender norms play out past gender identity alone. This influences inequality in sexual interactions, in this case, through the performance of sexual pleasure. A secondary contribution of this work is that through the de-centering of the orgasm, I find that cis men perform other kinds of sexual pleasure, and cis women's rates of their own performance of sexual pleasure increase even more when other form of sexual pleasure performance are accounted for.

8.1 Why is pleasure important?

As evidenced by Missari (2013), sexual pleasure can have many impacts on other areas of a person's life, sexual satisfaction is linked to the number of close friends, educational attainment, and higher self-esteem. However, even without these consequences, why is it often so hard to see sexual pleasure as important? Sexual pleasure is often overlooked, despite it being a (hopefully) central part of the human experience (Tepper, 2000). Moreover, pleasure certainly should not be one sided and your expectation or chances of pleasure should not be shaped by your gender identity or gender make-up (Elmerstig et al., 2012; Hirst, 2013).

8.2 Sexual Health - Sexual empowerment and health studies

I argue that central to these findings are the implications for sexual health and sex education. Sex education needs to become more pleasure focused, not just teaching youth about the negative outcomes of sexual interactions, but the benefits also. Moreover, good sex education is needed to begin to unpack and dispel negative gendered sexual scripts that devalue femininity in sexual contexts. In addition, studies have shown that comprehensive sex education leads to higher sexual empowerment, which is negatively associated with the performance of sexual pleasure (Fine, 1988).

8.3 Limitations

Despite several significant findings, there are several limitations to this study. Firstly, the preliminary sample size. To draw more certain conclusions a larger sample is needed for gender minorities. Secondly, though this dissertation provides more insight into the gendered ways the performance of sexual pleasure occurs in sexual interactions, the why is still left unanswered. The findings of this study need to be coupled with a qualitative ethnography to provide more context to why people perform sexual pleasure. Finally, though the performance during last sex

measure may be able to provide the greatest information about people's sex lives today, in this study there were too few respondents to provide any clarity or statistical power. However, despite these limitations, this dissertation lays the groundwork for future directions of the inquiry into gender and the performance of sexual pleasure.

8.4 What's Next?

The questions raised by this study provokes a new area of enquiry. Future research should work to address the why and meaning making that exists when sexual pleasure is performed in an interaction. This work should seek to answer why people perform? Is it akin to drag or BDSM power play, or is it due to sexual inequality, is the choice to perform an empowering act?

A further study could assess the long-term effects of how the partner(s) gender impacts the outcomes and performance of sexual pleasure. Gender is likely relational, and a diary study could be conducted to both address the duality of the partner(s) gender's influence in the interaction and would provide a better last sex measure.

Moreover, I would seek to answer if the performance of sexual pleasure had any impact on wider relationship and personal outcomes such as and mental health, relationship satisfaction, sexual satisfaction, and other life outcomes. Lastly, as gender is culturally a fruitful area, future work might look into the impact of culture on the performance of sexual pleasure and scripts and as how does this differ globally?

Therefore, this dissertation provides three key contributions that lay the groundwork for further exploration of the relationship of gender to the performance of sexual pleasure: (1) not only do gendered sexual scripts influence gender identity, but gender make-up itself thus showing how deeply gender influences our social and sexual interactions, (2) this project

provides a model to study gender based research in a way that acknowledges the complexity of gender, and demonstrates the value in this approach. This work has implications for how public and academic organizations and publications approach not only gender categorization but also analysis and pushes researchers to move research beyond binary categories of gender as the sole way of organizing gender analysis. Finally (3) through the de-centering of the orgasm, I find that cis men perform other kinds of sexual pleasure, and cis women's rates of their own performance of sexual pleasure increase even more when other form of sexual pleasure performance are accounted for. We should further explore how and why other forms of sexual pleasure are also performed.

These findings have implications for sex education, as they further show how we not only need to center pleasure in sex education but also work to unpack gendered social scripts and norms to ensure that those who are performing sexual pleasure are doing it because they want to not because they think they should. I hope that through the continuation of this research I, and other scholars, can continue to examine the boundaries of gender assumptions, de-colonize our assumptions of sex, gender, and sexual pleasure, and provide additional data and resources for sex positive, pleasure centered, shame free sex education.

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10. APPENDICES

Appendix A

Measurement of Sexual Identity

Sexual Identity Scale (SIS). Sexual Identity is a composite measure. Scores range from a low 100 for *very masculine* to a high score of 500 for *very feminine*. Sexual Identity is computed by averaging the midpoints of the measure's four sex dimensions: (Feel/Age + Look/Age + Do/Age + Interest/Age)/4.

The SIS is as follows:

Please specify—for each of the following—how MASCULINE or FEMININE you consider yourself to be:

	Very masculine	Masculine	Neither masculine nor feminine	Feminine	Very feminine
1. I FEEL as through I am...	—	—	—	—	—
2. I LOOK as through I am...	—	—	—	—	—
3. I DO most things in a manner typi- cal of someone who is...	—	—	—	—	—
4. My INTERESTS are mostly those of a person who is...	—	—	—	—	—

Appendix B

Dissertation Survey THE SURVEY

Start of Block: Block 10



Georgia State University
Informed Consent
Title: The performance of Sexual Pleasure
Principal Investigator: Eric Wright
Co-Investigator: Don Reitzes
Student Principal Investigator: Penny Harvey

Procedures

You are being asked to take part in a research study. If you decide to take part, you will answer questions on your gender, your sexual activities and practices, and your partner's gender. You will do this using an online survey. The survey will take 15-20 minutes. All data will be kept anonymous, names and other identifiable information will not be asked.

You must be between 21 & 38 to participate in this study

Compensation

You will be entered into a prize draw for a \$20 gift voucher for participating in this study.

Voluntary Participation and Withdrawal

You do not have to be in this study. You may skip questions or stop participating at any time

Contact Information

Contact Eric Wright 404-413-6572 Ewright28@gsu.edu and Penny Harvey at phavey5@gsu.edu

Consent

If you are willing to volunteer for this research, please select agree and start the survey

- I am between the age of 21 & 38 and Agree to participate in this study
- Disagree or I am not aged 21 - 38



Skip To: End of Survey If Georgia State University Informed Consent Title: The performance of Sexual Pleasure Princi... = Disagree or I am not aged 21 - 38

End of Block: Block 10



Start of Block: Gender

1 Please specify for each of the following how Masculine and Feminine you consider yourself to be

I feel as though I am

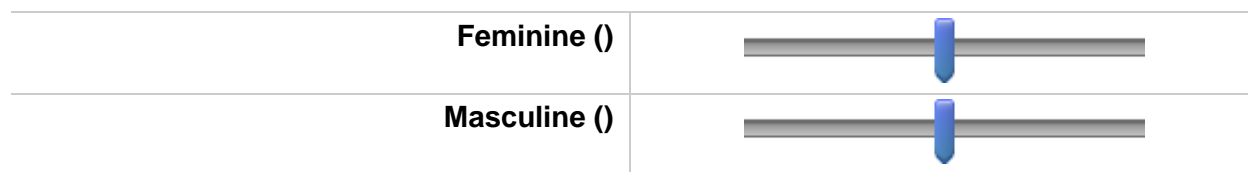
	Not at all	Somewhat	Very		
	1	2	3	4	5
Feminine ()					
Masculine ()					

2 I look as though I am

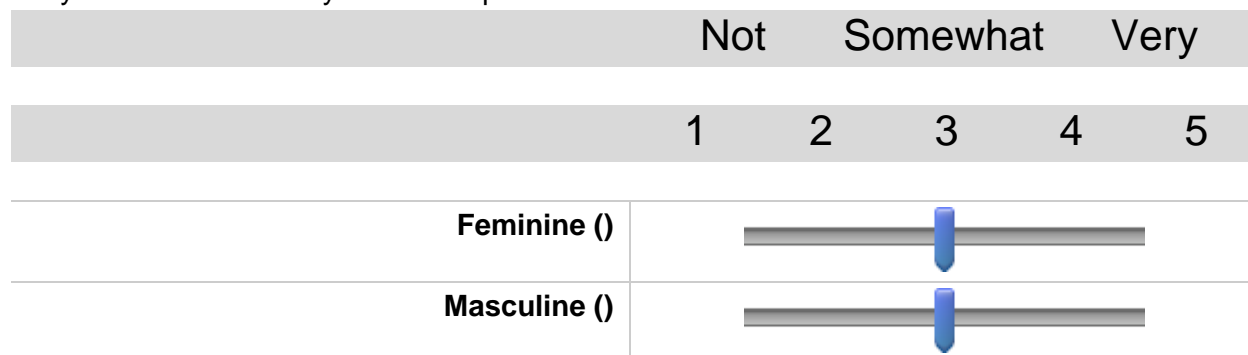
	Not at all	Somewhat	Very		
	1	2	3	4	5
Feminine ()					
Masculine ()					

3 I do most things in the manner typical of someone who is

	Not at all	Somewhat	Very		
	1	2	3	4	5

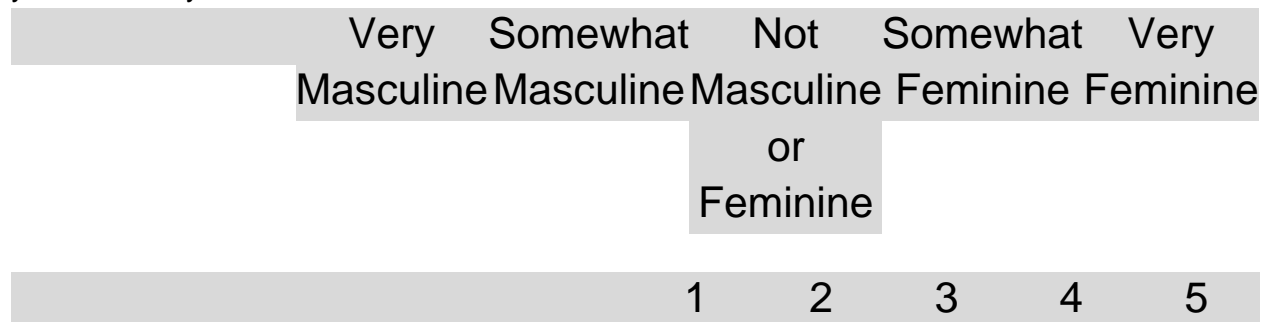




4 My interests are mostly those of a person who is



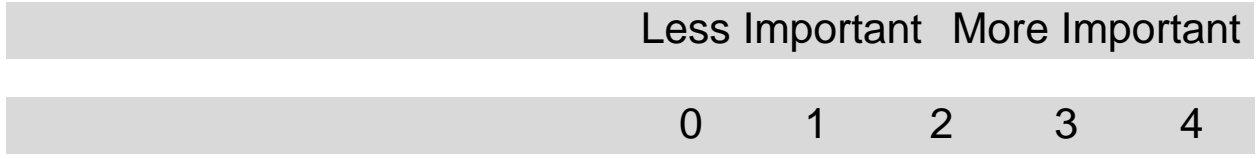
5 Some people believe that rather than a separate scales, gender is on a continuum.





To the best of your ability please specify for each of the following how masculine or feminine you consider yourself to be?



I feel as though I am ()	
I look as though I am ()	
I do most things in a manner typical of someone who is ()	
My interests mostly are of a person who is ()	

6 How important are these areas of gender makeup to the way you think about yourself



How masculine/feminine you feel you are ()	
How masculine/feminine you look ()	
How masculine/feminine you act ()	
How masculine/feminine your interests are ()	

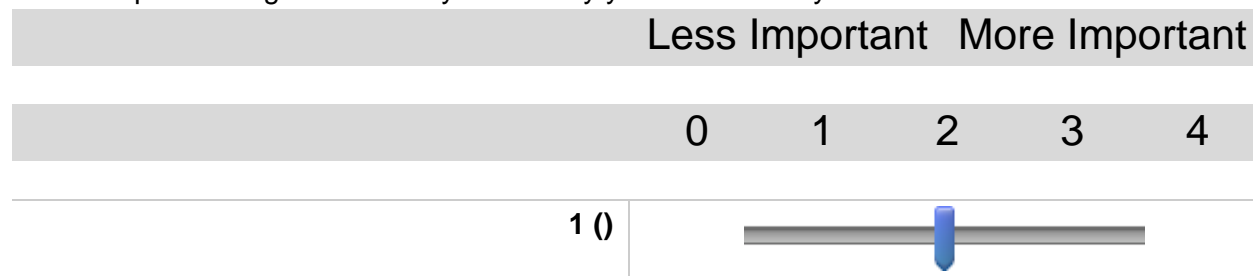
End of Block: Gender

Start of Block: Gender / Sex Labels

7 Gender Identity Label I most commonly use (check all that apply)

- Agender/genderless (1)
- Intersex (2)
- Man (3)
- Non-binary (4)
- Trans (5)
- Trans Man (6)
- Trans Woman (7)
- Woman (8)
- Other (9)

8 How important is gender identity to the way you think about yourself



9 Sex / Sex marker(s) that apply best to me are (check all that apply)

- Female (1)
- Intersex (2)
- Male (3)
- No Sex (4)
- Trans (5)
- Other (6)

End of Block: Gender / Sex Labels

Start of Block: Sexual Partners and Experiences

10 Approximately how many sexual partners of different gender identities have you had? (e.g. 3 men and 4 women, or 3 men, 4 women, 2 non-binary)

- Men (1) _____
- Women (2) _____
- Non-Binary (3) _____
- Other (4) _____
-

11 Have you ever experienced an orgasm? (on your own or with a partner)

- Yes (1)
- No (2)
- Unsure / Don't Know (3)

Skip To: 19 If Have you ever experienced an orgasm? (on your own or with a partner) = No

Skip To: 19 If Have you ever experienced an orgasm? (on your own or with a partner) = Unsure / Don't Know

12 How often do you orgasm during sexual encounters with partners?

- Never (1)
 - Some of the time (2)
 - Half of the time (5)
 - Most of the time (3)
 - Always/ Almost Always (4)
-

13 How often do you orgasm when you self-pleasure / masturbate

- Never (1)
 - Some of the time (2)
 - Half of the time (5)
 - Most of the time (3)
 - Always / Almost Always (4)
-

14 Is your orgasm usually a goal for you during sex?

- Yes (1)
 - No (2)
 - It depends / sometimes (3)
-

15 Have you ever performed an orgasm, meaning have you ever acted like you were having an orgasm when you actually weren't having one, or saying that you had an orgasm when you really didn't?

- Yes (1)
- No (2)
- Unsure/ Don't Know (3)

Skip To: 17 If Have you ever performed an orgasm, meaning have you ever acted like you were having an orgasm when y = No

16 How often would you estimate you perform orgasms during sexual encounters with others? (meaning acting like you were having an orgasm when you actually weren't having one, or saying that you had an orgasm when you really didn't)

- Never (1)
- Some of the time (2)
- About half the time (3)
- Most of the time (4)
- Always / Almost always (5)

17 Have you ever performed sexual pleasure, meaning acting more aroused or more enthusiastic about sex than you really were.

- Yes (1)
- No (2)
- Unsure / Don't Know (3)

Skip To: 19 If Have you ever performed sexual pleasure, meaning acting more aroused or more enthusiastic about s... = No

18

How often would you estimate you perform sexual pleasure during sexual encounters with others? (meaning acting more aroused or more enthusiastic about sex than you really were)

- Never (1)
 - Some of the time (2)
 - About half the time (3)
 - Most of the time (4)
 - Always / Almost always (5)
-

19 Do you experience unwanted pain during sex?

- Never (1)
 - Rarely (2)
 - Some of the time (5)
 - Most of the time (3)
 - Always / Almost always (4)
-

20 Do you have any medical conditions which affect sex?

- Yes (1)
 - No (2)
-

Display This Question:

If Do you have any medical conditions which affect sex? = Yes

21 Please Specify

End of Block: Sexual Partners and Experiences

Start of Block: Last Sex

22 When was the last time you had sex with a partner?

- 24 hours or less (1)
- In the past week (2)
- In the past month (3)
- In the past 6 months (4)
- In the past year (5)
- A year or more ago (6)

Skip To: End of Block If When was the last time you had sex with a partner? = A year or more ago

23 Did you orgasm?

- Yes (1)
 - Maybe / not sure (2)
 - No (3)
-

24 Did you perform an orgasm, meaning did you act like you were having an orgasm when you actually weren't having one, or say that you had an orgasm when you really didn't?

- Yes (1)
- Maybe / not sure (2)
- No (3)
-

25 Did you perform sexual pleasure, meaning you acted more aroused or more enthusiastic about sex than you really were?

- Yes (1)
- Maybe/ not sure (2)
- No (3)
-

Display This Question:

If Did you perform an orgasm, meaning did you act like you were having an orgasm when you actually w... = Yes

Or Did you perform sexual pleasure, meaning you acted more aroused or more enthusiastic about sex th... = Yes

Q102 How do you feel about the performance of sexual pleasure or orgasm? Was it a positive, negative, or neutral experience?

- Positive (1)
- Negative (2)
- Neutral (3)
-

26 How long did the sex last?

- Less than 10 minutes (1)
 - 10-30 minutes (2)
 - 31 minutes - 1 hour (3)
 - Over 1 hour (4)
-

27 Did your sexual partner(s) orgasm / climax?

- Yes (1)
 - Maybe/ Unsure (2)
 - No (3)
 - I had more than one sexual partner and there were different outcomes (4)
-

28 What type of sex did you have? (check all that apply)

- Self-Stimulation / Masturbation (1)
 - Mutual Masturbation (2)
 - Digital Stimulation (fingering, hand-jobs etc) (3)
 - Oral Stimulation (4)
 - Genital-genital touching (5)
 - Vaginal Penetration (6)
 - Anal Penetration (7)
 - Other (8)
-

29 What stimulants did you use? (Check all that apply)

- Sex Toys (non vibration) (1)
- Sex Toys (vibration) (2)
- Household objects (3)
- Lubrication (4)
- Other (5)
- None (6)

End of Block: Last Sex

Start of Block: Partners Gender

Q95 Has it been over a year since you last had sex?

- Yes (1)
- No (3)

Skip To: End of Block If Has it been over a year since you last had sex? = Yes

30 How many partners did you have sex with last time you had sex?

- 1 (1)
- 2 (2)
- 3 (4)
- 4 or more (5)

Skip To: End of Block If How many partners did you have sex with last time you had sex? != 1

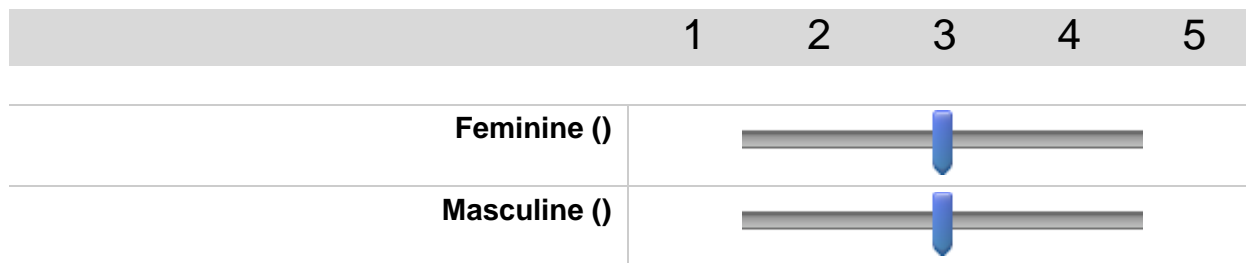
31 Please specify for each of the following how Masculine or Feminine you consider yours last sexual partners to be

I feel as though they are

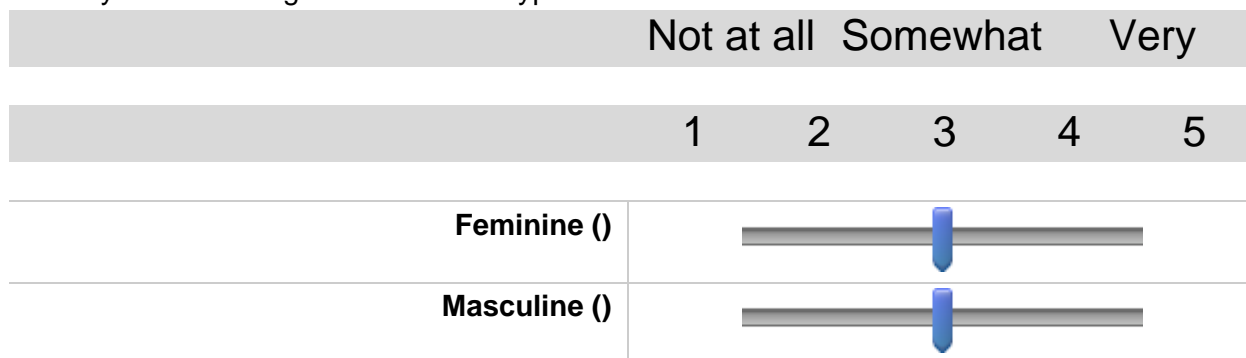
	Not at all	Somewhat	Very		
	1	2	3	4	5
Feminine ()					
Masculine ()					

32 They look as though I they are

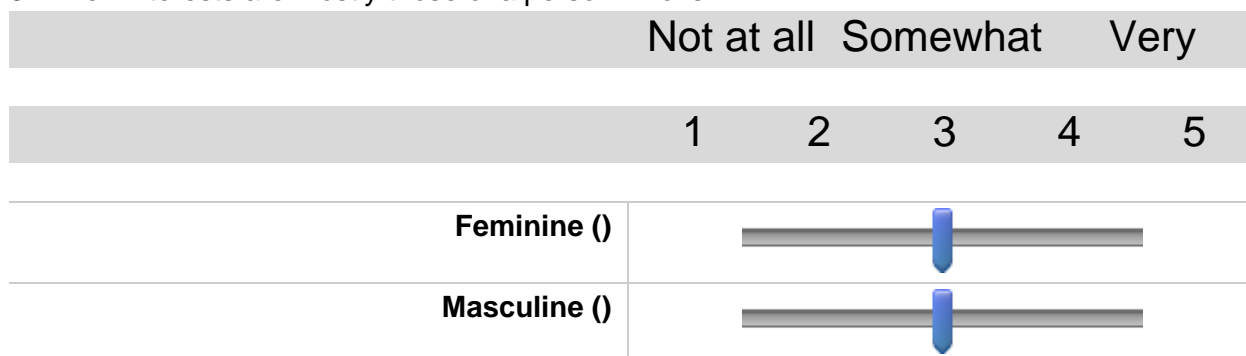
	Not at all	Somewhat	Very
--	------------	----------	------







33 They do most things in the manner typical of someone who is



34 Their interests are mostly those of a person who is



35 Some people believe that rather than a separate scales gender is on a continuum. To the best of your ability please specify for each of the following how masculine or feminine you consider your last sexual partner to be?

	Very Masculine	Somewhat Masculine	Not Masculine or Feminine	Somewhat Feminine	Very Feminine
	1	2	3	4	5
I feel as though they are ()					
They look as though they are ()					
They do most things in a manner typical of someone who is ()					
Their interests mostly are of a person who is ()					

36 Gender Identity Label they most commonly use (check all that apply)

- Agender/genderless (1)
- Intersex (2)
- Man (3)
- Non-binary (4)
- Trans (5)
- Woman (6)
- Other (7)

End of Block: Partners Gender

Start of Block: Last Sex 2

Q96 Has it been over a year since you last had sex?

- Yes (1)
- No (3)

Skip To: 39 If Has it been over a year since you last had sex? = Yes

Q97 The last time you had sex did you have more than one sexual partner?

- Yes (1)
- No (2)

Skip To: 39 If The last time you had sex did you have more than one sexual partner? = Yes

Display This Question:

If How many partners did you have sex with last time you had sex? = 1

37 My last sexual partner gender make-up (as filled out previously) matches the way they acted in the sexual interaction?

- True (1)
- False (2)
- I don't know (3)
- I had no gender expectations for them (4)
-

38 My last sexual partner acted in accordance with gender expectations I had for them

- True (1)
- False (2)
- I had no gender expectations for them (3)
-

39 The sexual orientation label that best describes me is (check all that apply)

- Asexual (1)
- Bisexual (2)
- Gay (3)
- Lesbian (4)
- Pansexual (5)
- Queer (6)
- Straight / Heterosexual (7)
- Other please specify (8)
-

Display This Question:

If The sexual orientation label that best describes me is (check all that apply) = Other please specify

Q98 Other please specify

40 I have had sex with people of more than one gender?

- True (1)
- False (2)

Skip To: End of Block If I have had sex with people of more than one gender? = False

41 My expectations of sex (and the sexual interaction) changes based upon the gender of my partner(s)

- True (1)
- False (2)
- I had no gender expectations for them (3)
-

42 The way in which I have sex or act during sex changes with different gendered partners?

- True (1)
- False (2)
-



















43 Explain how / if the way in which you interact with someone during sex is affected by their gender.

End of Block: Last Sex 2

Start of Block: Empowerment

44 Please mark how much you agree with the following statements




Strongly agree	Agree	Somewhat agree	Neither agree nor disagree	Somewhat disagree	Disagree	Strongly disagree				
			1	2	3	4	5	6	7	8

I feel uncomfortable telling my partner what feels good. ()	
I feel uncomfortable talking during sex. ()	
I am open with my partner about my sexual needs. ()	
I let my partner know if I want to have sex. ()	
I feel shy when it comes to sex. ()	
I approach my partner for sex when I desire it ()	
I begin sex with my partner if I want to ()	
It is easy for me to discuss sex with my partner ()	
I refuse to have sex if I don't want to ()	
I find myself having sex when I do not really want it. ()	
I give in and kiss if my partner pressures me, even if I already said no. ()	
I have sex if my partner wants me to, even if I don't want to. ()	
It is easy for me to say no if I don't want to have sex. ()	
I would ask my partner about their risk of HIV ()	
I would ask my partner if they have had sex with someone who shoots drugs with needles ()	
I ask my partner if they have practiced safe sex with other partners ()	
I ask my partners about their sexual history ()	
I ask my partners whether they have ever had a sexually transmitted infection/disease ()	

End of Block: Empowerment

Start of Block: Gender

Q100 Please answer the following questions:

	Never	A little	Sometimes	Most	Always
	/	of the		of the	/
	Almost	time		time	Almost
	Never				Always
	1	2	3	4	5
Do you ever feel like your behaviours ever fail to meet societies or your own expectations of your gender ()					
Do you ever feel like your interests ever fail to meet societies or your own expectations of your gender ()					
Do you ever feel like your physical expressions ever fail to meet societies or your own expectations of our gender ()					

Q101 If you would like to elaborate on any of the above questions, please do so here

End of Block: Gender

Start of Block: Demographics Base/Universal



45 What is your age in years (e.g. 22)

46 What is the highest level of school you have completed or the highest degree you have received?

- Less than high school degree (1)
- High school graduate (high school diploma or equivalent including GED) (2)
- Some college but no degree (3)
- Associate degree in college (2-year) (4)
- Bachelor's degree in college (4-year) (5)
- Master's degree (6)
- Doctoral degree (7)
- Professional degree (JD, MD) (8)

47 What is the highest level of school you expect to gain in your lifetime?

- Less than high school degree (1)
 - High school graduate (high school diploma or equivalent including GED) (2)
 - Some college but no degree (3)
 - Associate degree in college (2-year) (4)
 - Bachelor's degree in college (4-year) (5)
 - Master's degree (6)
 - Doctoral degree (7)
 - Professional degree (JD, MD) (8)
-

48 Choose one or more races / ethnicities that you consider yourself to be:

- American Indian or Alaska Native (1)
 - Asian (—For example, Chinese, Filipino, Asian Indian, Vietnamese, Korean, Japanese) (2)
 - Arab (3)
 - Black or African American (4)
 - Hispanic / Latinx / Spanish origin (5)
 - Jewish (6)
 - Middle Eastern / North African (7)
 - Native Hawaiian or Pacific Islander (8)
 - White (9)
 - Other not listed (10)
-
-

49 Would you please give your best guess? Please indicate the answer that best includes your family/ household income LAST YEAR before taxes.

- Less than \$10,000 (1)
 - \$10,000 to \$19,999 (2)
 - \$20,000 to \$29,999 (3)
 - \$30,000 to \$39,999 (4)
 - \$40,000 to \$49,999 (5)
 - \$50,000 to \$59,999 (6)
 - \$60,000 to \$69,999 (7)
 - \$70,000 to \$79,999 (8)
 - \$80,000 to \$89,999 (9)
 - \$90,000 to \$99,999 (10)
 - \$100,000 to \$149,999 (11)
 - \$150,000 or more (12)
-

50 Would you please give your best guess? Please indicate the answer that best indicates your family/ household income GROWING UP before taxes.

- Less than \$10,000 (1)
 - \$10,000 to \$19,999 (2)
 - \$20,000 to \$29,999 (3)
 - \$30,000 to \$39,999 (4)
 - \$40,000 to \$49,999 (5)
 - \$50,000 to \$59,999 (6)
 - \$60,000 to \$69,999 (7)
 - \$70,000 to \$79,999 (8)
 - \$80,000 to \$89,999 (9)
 - \$90,000 to \$99,999 (10)
 - \$100,000 to \$149,999 (11)
 - \$150,000 or more (12)
-

51 Which best describes your social class now

- Working Class (1)
 - Middle Class (2)
 - Upper Middle / Upper Class (3)
-

52 Which best describes your family's social class growing up

- Working Class (1)
- Middle Class (2)
- Upper Middle / Upper Class (3)
-



53 In which country do you currently reside?

▼ Afghanistan (1) ... Zimbabwe (1357)

Display This Question:

If List of Countries = United States of America

54 In which state do you currently reside?

▼ Alabama (1) ... I do not reside in the United States (53)



55 In which country did you grow up (if you spent time in multiple countries pick the one you spent most of your teenage years)

▼ Afghanistan (1) ... Zimbabwe (1357)

Display This Question:

If In which country did you grow up (if you spent time in multiple countries pick the one you spent... = United States of America

56 In which state did you grow up (if you spent time in multiple states pick the one you spent most of your teenage years)

▼ Alabama (1) ... I do not reside in the United States (53)

57 Did you grow up in a rural or urban area? (if you spent time in multiple area types pick the one you spent most of your teenage years)

- Rural (1)
- Urban (2)
- Both/Neither (3)
-

58 Do you currently live in a rural or urban area?

- Rural (1)
- Urban (2)
-

59 Were you brought up in a religious household or community?

- Yes (1)
- No (2)
-

Display This Question:

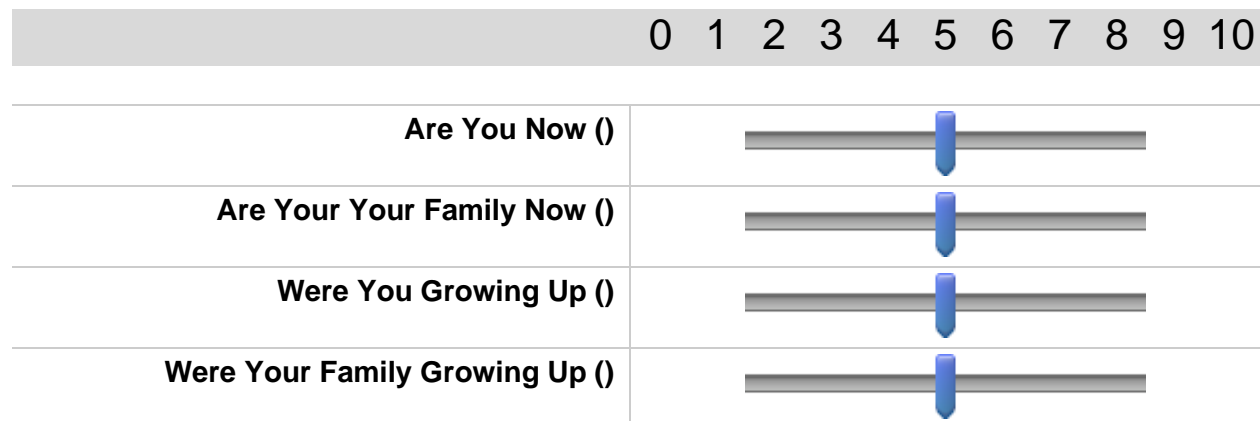
If Were you brought up in a religious household or community? = Yes

60 How do you describe your religion, spiritual practice, or existential worldview?

Display This Question:

If Were you brought up in a religious household or community? = Yes

61 On a scale of 0-10, 0 being not at all observant and 10 being very observant how observant..0



End of Block: Demographics Base/Universal

Appendix C

**ARE YOU AGED BETWEEN
21-38?**

**I AM CONDUCTING A SURVEY
TO LEARN ABOUT YOUR
GENDER, SEXUAL PRACTICES,
AND SEXUAL PLEASURES**

**THIS SURVEY WILL ASK QUESTIONS
ABOUT GENDER, SEXUAL HISTORIES,
SEXUAL PRACTICES, AND SEXUAL
EXPERIENCES. AS A SMALL TOKEN OF
APPRECIATION, PARTICIPANTS CAN
ENTER TO WIN \$20 GIFT CARDS. PLEASE
SHARE WITH ANYONE WHO MIGHT BE
ELIGIBLE TO TAKE THIS SURVEY.**

PLEASURESTUDY.WEEBLY.COM

**FOR ANY QUESTIONS PLEASE REACH OUT TO
PENNY HARVEY PHARVEY5@GSU.EDU**



**ARE YOU AGED BETWEEN
21-38?**


**ARE YOU TRANS, NON-
BINARY OR INTERSEX?**

**I AM CONDUCTING A SURVEY
TO LEARN ABOUT YOUR
GENDER, SEXUAL PRACTICES,
AND SEXUAL PLEASURES**

**THIS SURVEY WILL ASK QUESTIONS
ABOUT GENDER, SEXUAL HISTORIES,
SEXUAL PRACTICES, AND SEXUAL
EXPERIENCES. AS A SMALL TOKEN OF
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PLEASURESTUDY.WEEBLY.COM

**FOR ANY QUESTIONS PLEASE REACH OUT TO
PENNY HARVEY PHARVEY5@GSU.EDU**



**ARE YOU AGED BETWEEN
21-38?**

**ARE YOU A TRANS WOMAN,
TRANS MAN, OR INTERSEX?**

**I AM CONDUCTING A SURVEY
TO LEARN ABOUT YOUR
GENDER, SEXUAL PRACTICES,
AND SEXUAL PLEASURES**

**THIS SURVEY WILL ASK QUESTIONS
ABOUT GENDER, SEXUAL HISTORIES,
SEXUAL PRACTICES, AND SEXUAL
EXPERIENCES. AS A SMALL TOKEN OF
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**ARE YOU AGED BETWEEN
21-38?**

**ARE YOU LESBIAN, GAY,
BISEXUAL, PANSEXUAL, OR
QUEER?**

**I AM CONDUCTING A SURVEY
TO LEARN ABOUT YOUR
GENDER, SEXUAL PRACTICES,
AND SEXUAL PLEASURES**

**THIS SURVEY WILL ASK QUESTIONS
ABOUT GENDER, SEXUAL HISTORIES,
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