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HOOKING UP VS. PORNOGRAPHY: A VIGNETTE APPROACH ABOUT ACCEPTABILITY

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HOOKING UP VS. PORNOGRAPHY: A VIGNETTE APPROACH ABOUT
ACCEPTABILITY

THESIS

A thesis submitted in partial fulfillment of the
requirements for the degree of Master of Science in Family Sciences the
College of Agriculture, Food, and Environment
at the University of Kentucky

By

Kendall Coffman

Lexington, Kentucky

Director: Dr. Jason Hans

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2017

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ABSTRACT OF THESIS

HOOKING UP VS. PORNOGRAPHY: A VIGNETTE APPROACH ABOUT ACCEPTABILITY

The purpose of this study was to examine how the intersection of gender scripts, gender identity, and sexual orientation impact perceived narratives and power hierarchies in sexual relationships. To drive participants to verbalize their underlying views about sexual scripts, two highly sexualized and controversial sexual cultures will be examined: casual sex and pornography. Feminist academics and advocates have long argued for a restructuring of sexual politics by implementing feminist principles into personal relations and public life (Connell, 1997). Therefore, competing feminist ideologies will also be assessed to gauge the campus's feminist climate regarding self-identified feminists' views on the exploitation and/or the empowerment of women within pornography. Findings from this study indicated that respondents view women's participation in hookups or pornographic situations similar to how they viewed men's participation. However, internalized homophobic messages were discovered, particularly from male respondents. The findings also suggest that feminists in this sample were generally accepting of pornography, but that feminism did not play a key role in shaping respondents beliefs.

KEYWORDS: Gender roles, Lesbian and Gay Issues, Hooking-up, Pornography, Mixed-methods

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July 24, 2017

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Hooking Up vs. Pornography: A Vignette Approach about Acceptability

Within the context of heterosexual sexuality, men, unlike women, hold a privileged cultural power that allows them to dictate the appropriateness and acceptability of sexual practices (Backstrom, Armstrong, & Puentes, 2012). This sexual double standard undermines female sexuality and limits women's social access to their own autonomous discourses of pleasure. For example, the current polarization of cultural demands surrounding sexual expression convey to women that they are prudes if they do not embrace "sexiness" as a core component of their social value, and yet those who do embrace their sex appeal are at best perceived as shallow individuals, and even as sexually promiscuous in many contexts (Crawford & Popp, 2003; Valenti, 2014). Sexual promiscuity—having frequent or indiscriminant sexual partners—evokes an immense amount of negative social stigma for women (Schmitt, 2004; Valenti, 2014). Cultural demands for men and masculinity, however, have evolved to more uniformly champion sexual prowess without an influential—or, male-driven—counter-perspective (Pascoe, 2006).

Feminist academics and advocates have long argued for a restructuring of sexual politics by implementing feminist principles into personal relations and public life (Connell, 1997). However, feminist principles are seldom widely embraced in patriarchal societies. Hegemonic masculinity raises men to believe that their actions have little, if anything, to do with gender politics; instead, for example, men's sexual urges and corresponding behaviors in both private and public spheres are perceived as innately uncontrollable (Holmgren & Hearn, 2009). Such behaviors may include male sexual

dominance, male sexual aggression, and the act of initiating sexual activities with a partner (O'Sullivan & Byers, 1992; Sanchez, Fetterolf, & Rudman, 2012). Thus, male dominance and control over women in sexual relationships is not only acceptable, but to be expected given that male sexuality is socially constructed on the premises of being active, demanding, and biological (Murnen, Wright, & Kaluzny, 2002; Nicolson & Burr, 2003).

To understand how these social norms of male dominance are enacted, one must conceptualize the use of social scripts. Scripts can be understood as metaphors or social expectations for understanding the production of social behavior (Lacan, 1977). Consequently, perceived sexual scripts about gender and sexuality, such as the ones described above, place internalized values and judgments onto sexual bodies based on who is taking part in the sexual act, what is happening in the sexual act, and who initiated the sexual act (Gagnon, 1990; Simon & Gagnon, 1986). Such scripts, especially sexual scripts, also promote heteronormative ideologies in which those who identify within the lesbian, gay, bisexual, transgender, and queer (LGBTQ) community are perceived to lack authentic sexuality and are socially policed in public spaces (Berland & Warner, 1998). While a culture shift in the United States is taking place with regard to LGBTQ rights, as manifested in the 2015 Supreme Court ruling of *Obergefell v. Hodges* that granted the right to same-sex marriage in the United States, everyday on-the-ground inequality, social policing, and hate crimes directed at those in the LGBTQ community remains ubiquitous (Hein & Scharer, 2012).

Therefore, the aim of this study was to examine how the intersection of gender scripts, gender identity, and sexual orientation impact perceived narratives and power hierarchies in sexual relationships and interactions. Specifically, two prominent feminist ideologies regarding sexual scripts, one emphasizing sexual empowerment and the other emphasizing sexual exploitation, were tested to better understand the contexts within which each of these divergent perspectives prevails. To drive participants to verbalize their underlying views about sexual scripts, two highly sexualized and controversial sexual cultures were examined: casual sex (i.e. hook ups) and pornography. The choice to use those two scenarios is due to the highly transactional nature of each – pornography being a financial transaction, and hooking up being a social transaction.

Hookup Culture

A sex-negative culture could be defined as any culture in which fearful or shameful views regarding sexuality are normative. Rubin (1984) argued that some view any form of eroticism as abominable unless done (or masked) under the guise of procreative motives in a monogamous and heterosexual context. With this understanding of sex negativity in mind, sexual hierarchies are apparent: In the most acceptable cluster, “marital, reproductive heterosexuals are alone at the top of the erotic pyramid . . . clamoring below are the unmarried monogamous heterosexual couples, followed by most other heterosexuals” (p. 109), and other sexual identities and practices cluster somewhere below.

The act of “hooking-up” falls well beyond the circle of acceptability noted by Rubin (1984), but cultural and generational views have shifted over the ensuing decades

even if the hierarchical structure remains largely intact. The phrase “hooking-up” can be used to reference any physically intimate behaviors that include kissing, touching, oral sex, or sexual intercourse that occur between two or more partners who typically do not have any current relational ties or commitments (Downing-Matibag & Geisinger, 2009; Owen, Rhoades, Stanley, & Fincham, 2010).

Contemporary views regarding hooking-up now suggest that sex is acceptable provided it does not jeopardize one’s future (Armstrong, Hamilton, & England, 2010), a view that was able to evolve in large part due the emergence of reliable forms of contraceptives and a confluence of associated factors such as women’s entry into the paid workforce and the corresponding delay in marriage (Goldin & Katz, 2002). Even with the shift in cultural perceptions on hooking-up, there is still an ever-present double standard between men and women (Armstrong, Hamilton, & England, 2010). Women are often criticized for engaging in non-monogamous sexual activity, whereas men often receive approval and even praise for non-monogamous behavior (McHugh, Pearlson, & Poet, 2012). Interestingly, but not surprisingly, after hooking-up men tend to possess higher levels of emotional well-being than their female counterparts, and women tend to feel more hurt or confused than their male counterparts (Glenn & Marquardt, 2001; Owen, Rhoades, Stanley, & Fincham, 2010). It may not be that women innately possess feelings of inadequacy or hurt after engaging in a hookup, but instead that women internalize the cultural expectation of being sexual “gate keepers” (Nicolson & Burr, 2003; Zurbriggen & Yost, 2004). Indeed, although attitudes may be shifting toward greater acceptance of hook ups (Allison & Risman, 2013), male-centered discourses of pleasure take

precedence; both men and women report that they are not concerned with women's sexual pleasure during a hookup (Armstrong, England, & Fogarty, 2012).

Pornography

Both hookup culture and pornography reproduce popular notions of gender roles and elicit forms of sexual politics; the primary difference between the two is that pornography involves the transaction of money whereas hookups involve the transaction of social or emotional status. Pornography is more readily available today than at any point in history due to its proliferation on the internet, and its ease of access (especially to youth) via the internet has intensified debate over the effects of pornography consumption (Cooper, 1999; Davis, 1997). Cooper coined term “The Triple A Engine” to refer to the three factors—access, affordability, and anonymity—that he argued are key reasons sexuality and pornography thrive on the internet. *Access* refers to the ease with which people can access the internet; *affordability* refers to the wealth of free or easily-obtainable sexual material available on the internet; and *anonymity* refers to the belief that one is unknown or hidden while using the internet to locate and consume sexual material (Cooper, 1999). Pornography use remains a contemporary controversy among the general public and scholars; for example, two prominent counter perspectives exist regarding the proliferation of pornography: anti-pornography and pro-pornography.

Anti-pornography. In the midst of mixed messages concerning sexuality, many teenagers—and boys more than girls—actively seek out sexual material on the internet and in movies as a means for developing sexual literacy (Bleakley, Hennessy, & Fishbein, 2011). Thus, these media outlets play a role in shaping the sexual scripts that young

people use as they navigate unfamiliar sexual terrain. Stated more directly, “pornography provides the ‘script’ through which many young men are inducted into the conventions of sexual behavior” (Haste, 2013, p. 521). Consequently, many scholars and activists who oppose pornography note with disdain the gendered sexual scripts that are often conveyed in pornography and argue that pornography contributes to the development of misogynistic attitudes.

Another prominent anti-pornography argument from a feminist perspective is that viewing pornography is associated with undesirable conceptualizations of sexual relationships and one’s own sexuality. For example, among women and men who have viewed pornography, women are more likely than men to report that viewing pornography (a) heightened their perceived pressure to perform sexually, and (b) increased feelings of sexual inadequacy (Albright, 2008; Montgomery-Graham, Kohut, Fisher, & Campbell, 2015). In addition, men who have viewed pornography tend to be more critical of their partner’s body than are men who report that they do not view pornography (Albright, 2008).

Pornography scripts tend to portray women as subservient, whereas men tend to be portrayed as assertive and dominant (Glascock, 2005; Shim, Kwon, & Cheng, 2015). Perhaps more interestingly, men’s arousal levels while watching a pornographic scene positively correlate with the female character’s degradation (Glascock, 2005). Although the causal direction, if any, between these roles and arousal patterns has not been examined, it is plausible that the gendered role portrayals in pornography lead to the aforementioned arousal pattern given that many boys with limited knowledge about

sexual discourses develop their sexual scripts by watching pornography (Haste, 2013). Further, because men's roles in pornography tend to be less degrading than women's roles in pornography (Glascock, 2005), the gendered scripts being developed by impressionable viewers may be that the role of men in pornography—and by extension, in sexual relations—is to degrade and not be degraded. Glascock also found that a female pornography character who exhibits affectional vulnerability to the male character's needs is often perceived as “a willing participant in her own degradation” (p. 51), thereby creating another cultural script that suggests women enjoy being objectified.

Pro-pornography. A leading feminist argument in favor of pornography focuses on the premise that pornography is pleasurable to some women just as it is pleasurable to some men. A common assumption among many men and women alike is that men are biologically wired to enjoy sex and are thus incapable of resisting the allure of pornography; whereas women are able to resist physical sexual urges because they only engage in sex for relational and reproductive purposes (Smith, 2007). Instead, women in particular may use pornography as a source or expression of self-empowerment and sexual exploration (Montgomery et al., 2015). Relative to women who do not watch pornography, those who do tend to be more open to new sexual experiences, more comfortable with sexual disclosure within their sexual relationships, and report positive feelings about viewing erotic material with their partner (Albright, 2008; Grov, Gillespie, Royce, & Lever, 2011).

Also, pornography provides an extensive view of sexual possibilities (McElroy, 1997). Due to the all-encompassing sexual possibilities that pornography can provide,

individuals, regardless of gender, can access and enjoy sexual desires and fantasies that would commonly be unacceptable or undesirable, such as rape fantasies. This fantasy in particular involves a person's ideation in which physical force or threat of force is used to gain sexual advances upon themselves or a fictional character in which they are viewing (Critelli & Bivona, 2008). Whether this fantasy is enacted in person or viewed via a pornographic website, the self-character or fantasizer has ultimately given an implicit form of consent which gives the other person or persons dominance or control and absolves the "victim" of responsibility—moral, or otherwise—for the engaging in sexually desirable but perhaps taboo behaviors (Critelli & Bivona, 2008). In the context of pornography, a person would be able to safely experience sexual alternatives (i.e., rape fantasy, bondage, power play, and the like) without having to take part in the acts themselves, thus satisfying their healthy sexual curiosity in a non-threatening context (McElroy, 1997).

The Present Study

The present study was designed to test two hypotheses and to answer three research questions. First, in accordance with the wealth of empirical and anecdotal evidence indicating that female sexuality is shamed and viewed as less tolerable than male sexuality (e.g., Armstrong, Hamilton, & England, 2010; Crawford & Popp, 2003; Valenti, 2014), internalized beliefs about gender and sexuality are examined. Although a wealth of research shows gendered disparities regarding sexuality and feminists debate the merits and detriments of women's involvement in and consumption of pornography, gendered differences with regard to perceptions of the participants themselves in

pornography vis-à-vis hookups have not been examined. We expected that participants of any gender identity are less accepting of women who engage in a hookup and pornography than their male counterparts who do the same. Second, given that homophobic rhetoric and heteronormative ideologies are still ubiquitous, particularly among heterosexual males (Hein & Scharer, 2012; Pascoe, 2007), we expected that heterosexual dyads who engage in a hookup and pornography are more acceptable than same-sex dyads who do the same, and that this distinction is more prominent among male than female observers. As these hypotheses suggest, the purpose of this study was to examine how the intersection of gender scripts, gender identity, and sexual orientation impact perceived narratives and power hierarchies in sexual relationships. To drive participants to verbalize their underlying views about sexual scripts, two highly sexualized and controversial sexual cultures will be examined: casual sex and pornography. Feminist academics and advocates have long argued for a restructuring of sexual politics by implementing feminist principles into personal relations and public life (Connell, 1997). Therefore, competing feminist ideologies were assessed to gauge the campus's feminist climate regarding self-identified feminists' views on the exploitation and the empowerment of women within pornography.

The three research questions explored focused on relative attitudes between hooking-up and pornography. Specifically, the literature does not suggest how the exchange of status versus money in the context of a sexual transaction are viewed relative to one another, and in various contexts. Thus, I examined whether engaging in hookup behavior is considered more or less acceptable than engaging in pornography, and

whether relative attitudes depend upon the type of sexual act that takes place. In addition, pornography tends to portray women and men in gender-specific sexual roles (Shim, Kwon, & Cheng, 2015); I examined whether perceptions of acceptability are impacted by the gender of the character initiating a sexual act. Specifically, the following hypotheses and research questions were developed based on the existing body of literature and will be examined:

H₁: Participants of any gender identity are less accepting of women who engage in a hookup and pornography than their male counterparts who do the same.

H₂: Heterosexual dyads who engage in a hookup and pornography are deemed more acceptable than same-sex dyads who do the same, and this distinction is more prominent among male than female observers.

RQ₁: What is the campus feminist climate regarding pornography and sexual expression; and will pro- and anti-pornography feminists differ in their rationales regarding pornography's acceptability?

RQ₂: Is engaging in hookup behavior considered more or less acceptable than engaging in pornography?

RQ₃: Do relative attitudes about acceptability depend upon the type of sexual act that takes place within a pornographic scene?

Method

Factorial vignettes are “short descriptions of a person or a social situation which contain precise references to what are thought to be the most important factors in the decision-making or judgment-making processes of respondents” (Alexander & Becker,

1978, p. 94). Thus, factorial vignettes allow the complex nature of various social situations to be examined while simultaneously manipulating key variables within those situations (Wason, Polonsky, & Hyman, 2002). For example, age may be manipulated in a study regarding perceptions about sexual activity, with some respondents randomly assigned to hear “Mary, a 14-year-old girl, willingly initiated sexual intercourse with her boyfriend of one month as an expression of her love and commitment to him” and other respondents randomly assigned to hear “Mary, a 24-year-old girl, willingly initiated sexual intercourse with her boyfriend of one month as an expression of her love and commitment to him.” After reading the short vignette, respondents may be asked whether Mary’s behavior is appropriate or inappropriate. Further, two variables could be manipulated to assess both age and gender by also randomly manipulating the gender (name and pronouns) of the character in the example vignette. Doing so, assuming two variables (age and gender) and two levels of each variable (14 and 24; female and male), would result in a 2 x 2 factorial design wherein there are four ($2 \times 2 = 4$) experimental groups: 14-year-old female, 24-year-old female, 14-year-old male, and 24-year-old male. With successful random assignment of respondents to one of the four groups and a sufficiently large sample size, this experimental design allows any group differences in responses to be attributed to the manipulated variables.

Like factorial vignette designs, multiple-segment factorial vignettes (MSFVs) allow researchers to assess participant attitudes, knowledge, or beliefs about social situations. Importantly though, MSFVs also allow researchers to present the vignette across multiple segments by either continuing the story over time or revealing more

details about the existing scenario and asking participants questions between each segment. This has the added advantage of allowing researchers to manipulate when key variables are revealed, and to measure attitudes or the like both before and after those variables are presented (Ganong & Coleman, 2006). In the present study, a 3 x 2 x 4 MSFV design was used, indicating that three key (independent) variables will be manipulated within the vignette and that, among those variables, one will have three levels, another will have two levels, and the other will have three levels each. Further, the vignette will consist of three segments, each followed by questions designed to assess respondents' views about the vignette character's behavior.

Sampling and Sample

E-mail addresses of 22,466 students enrolled as undergraduates at a Southern land-grant university during the Fall 2016 semester was obtained via an open-records request, and 6,782 of them were randomly selected for inclusion in this study. A three-phase recruitment procedure was employed (see Kypri, Gallagher, & Cashell-Smith, 2004). Potential participants were initially sent an e-mail containing a brief description of the study, a hyperlink to the online survey, and the principle investigator's contact information if case they had questions. One week after the original e-mail was sent, a reminder e-mail was sent to participants who had not yet responded to the survey. Finally, a week after the first reminder e-mail was sent, a final recruitment e-mail was sent.

These procedures resulted in a total sample size of 1,355 ranging in age from 17 to 73 years of age, with a mean age of 21. A majority of participants identified as female (71%), White (81%), and prescribed to some form of religious affiliation (68%). With

regard to feminist affiliation, 40% of participants said they were feminists, 40% said they were not feminists, and nearly 20% said they were unsure whether they were feminists. See Appendix B for the demographic questions asked, and Table 1 for a more complete summary of participant characteristics.

Procedure

Upon arrival to the survey website, informed consent was obtained from participants (see Appendix A) in accordance with a research protocol approved by the University of Kentucky's research ethics board (IRB). Once informed consent is provided, the first segment of the three-segment factorial vignette was presented.

Segment one. Sexual orientation (heterosexual couple, gay male couple, lesbian couple) was randomly manipulated in the first vignette segment. However, to avoid awkwardly informing respondents of the vignette characters' sexual orientation and evoking a social desirability bias by drawing attention to this variable, a pictorial depiction of the two vignette characters (see Figure 2/Appendix B) was provided alongside the vignette narrative (the randomly manipulated independent variables are italicized):

Jason/Alyssa and *David/Natasha* are each in their mid-20s and just met one another via Tinder® (a popular dating application for smartphones). After about an hour of text-chatting through the application, *Jason/Alyssa* and *David/Natasha* find out that they live in the same neighborhood and decide to meet at the local park. After about 15 minutes of talking they decide to go to one of their

apartments. Once there, they begin making-out (kissing and touching one another in erogenous zones) and undressing each other on the couch.

After reading this scenario, respondents were asked, “What do you think of *Jason/Alyssa/David/Natasha*’s behavior: Would you say that it is “*very acceptable, more acceptable than unacceptable, more unacceptable than acceptable, or very unacceptable?*” For respondents randomly assigned to hear about a heterosexual dyad, one question regarding acceptability was asked about Jason/David, and another asked the same about Alyssa/Natasha. Importantly, both questions (one about Jason/David and another about Alyssa/Natasha) were presented in random order, as were the response options (*very acceptable, more acceptable than unacceptable, more unacceptable than acceptable, or very unacceptable?*), to avoid any ordering effects. Respondents who were randomly assigned to the male–male pair or female–female pair conditions, only one question was asked about acceptability given that each character was of the same gender (i.e., What do you think of Jason and David’s behavior: Would you say that it is “*very acceptable, more acceptable than unacceptable, more unacceptable than acceptable, or very unacceptable?*”) Segment 1 ended by asking respondents to briefly explain in their own words why they choose their response(s) to the preceding question(s).

Segment two. The second segment invariably informed respondents that the characters were actually actors in a pornographic scene, thereby allowing the cross-segment assessment of attitudes toward the same sexual behavior when performed in the context of a hookup versus pornography. Specifically, for the second vignette segment all respondents read:

It turns out that *Jason/Alyssa* and *David/Natasha* are actually actors in a pornographic scene and the use of Tinder®, the meet-up at the park, and going to one of their apartments was the introductory scene of the pornographic film's storyline.

Respondents assigned to the heterosexual pair conditions were once again asked (in random order) what they thought about each person's behavior, and those in the male–male or female–female conditions were asked only one question about acceptability. All respondents were also once again were asked to provide a rationale for their response(s) to the preceding question(s).

Segment three. Two independent design variables were presented and randomly manipulated in the third vignette segment: dominant character (male, female) and sexual behavior (oral sex, manual stimulation of genitalia, ejaculation, initiate penetrative sexual intercourse). These four sexual behaviors were selected because they are commonly depicted in pornography (Dines, 2010). The third segment will read as follows:

As the pornographic scene between *Jason/Alyssa* and *David/Natasha* continues, *Jason/Alyssa* begins to give *David/Natasha* oral sex/manually stimulate *David/Natasha's* genitalia/ejaculate on *David/Natasha's* face/initiate penetrative sexual intercourse with *David/Natasha*. *David/Natasha* appears to enjoy it.

The same two or three items that followed each of the first two segments were then presented to respondents once again.

Participant characteristics. Following the vignette, several items were used to gather participants' demographic characteristics. In addition to routine items, additional

items were included that focused on recent sexual experiences and views regarding gender, feminism, and sexual orientation. The two sexual orientation items were adapted from the Homosexuality Attitude Scale (Kite & Deaux, 1986).

Analytical Approach

The vignette. Ordinal logistical regression models were conducted to explore perceived level of acceptability of each interaction depicted in the vignette. The independent design variables manipulated in the vignette—sexual behavior, sexual orientation, and dominant character—were forced into the models, then interaction effects were tested using a forward stepwise procedure, and finally respondent characteristics will be forced into the models. A paired-samples *t* test was conducted to assess group differences between feminists and non-feminists in their perceived acceptability before and after pornographic scenario revelation.

Open-ended rationales. The open-ended rationales respondents provide were coded inductively by a primary coder using a standard content analysis procedure (Hsieh & Shannon, 2005). This unit of analysis was a single rationale, meaning that each response could be coded into multiple categories. One-third of the open-ended data were coded by a second coder to assess interrater agreement, which demonstrated *substantial* (Landis & Koch, 1977) or *excellent* (Fleiss, 1981) agreement between the coders ($\kappa = .86$).

Results

Quantitative Results

A paired-samples *t* test was conducted to evaluate the difference in perceived appropriateness across the first two segments between self-identified feminists and non-feminists. Neither feminists nor non-feminists markedly changed their perception of the hookup upon learning that it was taking place in the context of a pornographic scene (see Table 2).

Overall (see Table 3), respondents perceived oral sex to be more acceptable than penetration, and gender of respondent and the vignette dyad consistently interacted across vignette segments: Men reported more perceived acceptability than women when the vignette dyad was woman–woman or woman–man than man–man; in the latter case, there were no statistical differences between men and women’s perceived acceptability. Among respondent racial and ethnic classifications, Black respondents tended to hold the most favorable perceptions, and this was particularly true once the vignette characters were revealed to be actors in a pornographic film. Mixed race respondents also tended to express relatively favorable perceptions, but these differences were not statistically significant due to the small subsample ($n = 32$) of mixed-race respondents. Relative to their non-feminist counterparts, respondents who self-identified as feminists tended to express much more positive perceptions of the vignette characters’ behavior. Those who identified more strongly with their religion tended to express less favorable perceptions, and those who identified with any given religion tended to consistently express slightly less positive perceptions than atheists and agnostics, although these data had insufficient

statistical power to conclude that these small effects exist in the population from which this sample was drawn.

Qualitative Results

Descriptive statistics were run to assess the most frequently coded open-ended rationales in each segment, with particular emphasis on comparing responses between respondent genders within each gender composition depicted in the vignette couple (i.e., male–male, female–female, female–male; see Tables 4, 5, and 6, respectively). The rationales were also compared between feminist versus non-feminist respondents across all vignette variations (see Table 7).

Segment one. The first segment of the vignette depicted two people meeting on a popular dating application; shortly thereafter, they met at a park and then went to one of their apartments to engage in sexual activities. Respondents were asked how acceptable each character’s behavior was and then were asked to provide an open-ended rationale describing why they selected their answer.

Across all gendered pairings regardless of respondent gender, respondents overwhelmingly reported that the scenario was acceptable. The top themes reported by respondents who said the scenario was acceptable included consent (or the idea that both characters gave consent for what was happening), autonomy (or the concept that the characters had individual choice to act as they wanted to), and the fact that the characters were old enough to be making these decisions for themselves. Although male respondents as a group were slightly more accepting of each gendered pairing in the first vignette segment than were female respondents, female respondents stayed more

consistent in their proportion of acceptance across the gendered pairing groups (male–male, 65%; female–female, 63%; female–male, 65%) than male respondents (male–male 70%; female–female, 80%; female–male, 77%), suggesting that the gender composition of the pairs tended to matter more to male than to female respondents (see Tables 4, 5, 6). Also, consent emerged as the leading reason both genders gave for why they reported that the scenario was acceptable, however, male respondents randomly assigned to the male–male pairing reported consent as a reason substantially less frequently than did male respondents randomly assigned to other gender pairs.

The reasons given by respondents who said it was unacceptable varied based on the gender pairings and the gender of respondents. The top theme across all gendered pairings regardless of the gender of the respondent was that the two characters did not know each other and were moving too quickly. However, a major theme for male respondents in only the male–male scenario was a negative gay comment (or a response that disagreed with the existence or appropriateness of the gay identity). Negative comments from male respondents within the male–male pairing coincided with the theme of morals/values/ religion, which appeared almost exclusively within the male–male pairing (38% of respondents within this group raised concerns on the basis of morals/values/religion, compared to 6% of the female–female group and 11% of the female–male group. The theme of danger (or, the concept that one or both of the characters were putting themselves in a dangerous situation) uniquely emerged from female respondents across all gendered pairings (as compared to male respondents) in segment one.

Segment two. The second segment introduced the variable of pornography. Specifically, in this segment, respondents were informed that the characters within the vignette were actually acting in a pornographic scene.

Across all gendered pairings regardless of respondent gender, respondents overwhelmingly reported that the scenario was acceptable at similar rates as they did following the first segment. However, level of acceptability dropped slightly in segment two for the male–male pairing and the female–female pairing, and slightly increased for the female–male pairing. The top themes that emerged for respondents who said the scenario was acceptable was again consent and autonomy; in addition, a new theme emerged which centered on the characters being employed (in other words, the characters were doing it for the job or the money). Similar to the first segment, female respondents generally remained more consistent across different gendered pairings groups (male–male, 63%; female–female, 58%; female–male, 67%) than did male respondents (male–male, 63%; female–female, 79%; female–male, 84%).

The leading theme that emerged from the unacceptable camp following this segment was, “pornography is bad.” This theme encompassed a wide range of responses that could be summed up and defined as any comment that pointed out the issues with pornography, pornography being demeaning/dangerous, and pornography being intrinsically unacceptable. The “pornography is bad” theme occurred in nearly 50% of all responses from any respondent who had indicated that the scenario was unacceptable. Male respondents in the female–male gender pairing were the only group in which the “pornography is bad” theme was not prevalent. Also, similar to the first

segment, the negative gay comments theme only appeared was any notable regularity among male respondents in the male–male gender pairing. The negative gay comments from these male respondents also coincided again with the theme of morals/values/religion, which appeared almost exclusively within the male–male pairing (male–male, 28%; female–female, 5%; female–male, 3%) following the second segment.

Segment three. In the third segment, respondents were randomly assigned to hear that one of four types of sexual acts had taken place within the pornographic scene: oral sex, manual stimulation of genitalia, ejaculation, initiate penetrative sexual intercourse. Levels of acceptability increased slightly within each of the gender pairings and, like the previous two segments, consent and autonomy appeared as the leading reasons why respondents said the scenario was acceptable. However, a new theme of “enjoyment” (or, the idea that the characters in the vignette were sexually enjoying themselves) appeared as a reason why the scenario was acceptable, but only in the female–female and female–male pairings.

The “pornography is bad” theme once again emerged as the leading reason why respondents of any gender said that the scenario was unacceptable. Although, the same negative gay comment and morals/values/religion themes both reoccurred in the male–male pairing, they were both virtually non-existent in the female–female and female–male pairings. Another new theme that emerged in this segment three was the “inappropriate” theme (the idea that the actions depicted in the scenario were gross or something the respondent did not want to hear about), and it primarily arose among female respondents assigned to the male–male pairing (male–male, 20%; female–

female, 9%; female-male, 10%).

Homophobia across segments. Men who heard about a male–male pairing expressed notably less favorable attitudes than did women or those who heard about other pairings (see Tables 2, 4, 5, and 6). These men often (28% and 14% in each of the two segments, respectively) provided rationales indicating that the behavior was unacceptable due to the fact that the two characters were both men, not that the behavior was unacceptable due to it being a hookup or pornographic scene. For example, among male respondents presented the male–male pairing in the vignette, 28% and 14% deemed the situation unacceptable due to their views about the gay community following the first and second segments, respectively, compared to 6% and 5% among males presented the female–female pairing. There was also a noticeable difference in response tendencies of male and female respondents who were presented the male–male pairing and indicated that the scenario was unacceptable: Only 6% and 1% of these female respondents made negative comments about gay men following the first and second segments, respectively, compared to 28% and 14% of their male counterparts.

Feminist identification. Respondents who identified as a feminist were more accepting of each scenario in each segment than were non-feminist respondents (see Table 7). Some non-feminists made some of their decisions based on morals/values/religion, whereas feminists typically did not. However, notably for this study, virtually the same percentage of feminists and non-feminists said pornography is bad.

Discussion

The purpose of this study was a five part purpose: (a) to examine potential gender and sexual orientation inequalities within hookup and pornographic situations, (b) to explore whether perceived sexual orientation will impact respondents views of acceptability in hookup or pornographic situations (c) to compare and contrast the types of reasons pro- and anti-pornography feminists give for supporting their views (d) to assess whether hookup behaviors are perceived to be are more acceptable than pornography (e) and to assess whether specific sexual acts are viewed as more or less acceptable. The results indicated that respondents did not rate women's actions within either a hookup or pornographic scene as less acceptable than men's; however, heterosexual and female–female pairings (in both hookup and pornographic scenarios) were more widely accepted than male–male pairings. The results also demonstrated that the manipulation of the sexual context (hookup vs. pornography) may have had little to do with shaping responses; instead, internalized homophobic beliefs, especially among men, may have had a more pronounced effect on views concerning the acceptability of the contexts and behaviors portrayed in the vignette. Similarly, the results also suggest that pre-existing beliefs may have had a more pronounced effect than one's feminist identity on views concerning pornography.

Gender and Acceptability

Although women are often criticized for engaging in non-monogamous sexual activity and men often receive approval and even praise for non-monogamous behavior (McHugh & Pearlson, 2012), the present study does not support the hypothesis that women would be judged more harshly than men for engaging in both hookup and

pornographic situations. One possible explanation for this result is that 70% of the respondents were female, and thus may have been more inclined to rate women equally as men. The absence of a large male sample may in fact decrease the amount of judgment or lack of acceptability in these findings due to the fact that men have been found to be more critical and judgmental than women (Sidanius & Pratto, 1999).

Sexual Expression and Homophobia

As hypothesized, same-gender pairings were judged more harshly than other-gender pairings. Further, however, men who heard about a male–male pairing expressed notably less favorable attitudes than did women or those who heard about other pairings. These findings align with previous research indicating that men are more prejudice than women in general (Sidanius & Pratto, 1999), and that they are more prejudiced toward gay men than toward lesbians (Herek, 2002; Kite & Whitley, 1996). Social dominance theory (SDT) suggests that powerful and privileged groups seek to maintain their dominance over minority groups by legitimizing myths, and normalizing injustice (Pratto, Sidanius, Stallworth, & Malle, 1994; Sidanius & Pratto, 1999). Because gay men represent a small fraction of the male population, stereotypes can quickly and pervasively overwhelm the entire population. Patriarchal notions of masculinity require unequal power dynamics between masculinity and femininity. The frequent association between gay men and femininity is likely the most ubiquitous stereotype about gay men (MacInnis, & Hodson, 2015); thus, heterosexual men’s prejudice toward male–male interactions may be rooted in beliefs about the inferiority of femininity (i.e. sexism) as well as a perceived threat that one’s own masculinity can be usurped.

It is also arguably the case that male respondents used the theme of “morals/values/religion” to express their homophobia in a socially sanctioned way. A substantial minority of male respondents to the male–male vignette mentioned that their morals, values, or religious identity led them to rate the scenario as unacceptable. The role of homophobia specific to gay men becomes apparent in light of the substantially smaller percentage of male respondents in the female–female and female–male conditions who stated the same. Ultimately, this finding suggests male’s views towards the acceptability of non-monogamous sexuality and participation in pornography has more to do with homophobia than it does with the actual scenario taking place. However, shifting social and cultural standards has created stigmatization toward those who hold an outwardly homophobic identity (Lance, 2008); thus, I argue that the choice to reference morals, values, or religion for their disapproval is largely an attempt by these male respondents to mask the socially undesirable identity of being homophobic.

Hookups versus Pornography

Statistically speaking, there was no change in acceptability across the first two segments; that is, between a hookup and a pornographic context. Similarly, top rationales were consistent across vignette segments among those who deemed the situation acceptable (i.e., “consent” and “autonomy”) and among those who deemed it unacceptable (“the characters did not know each other” and “pornography is bad”). This suggests that respondents did not change their answer from segment to segment was because their responses were driven by pre-existing core beliefs about sexuality and sexual relationships. For example, people who believe that consent is a key component.

Similarly, those who indicated the scenario was unacceptable may hold the belief that sexual activity should only be between two people who know, love, and are committed to one another, and therefore always deem hookup and pornography scenarios as unacceptable regardless of other contextual circumstances.

Sexual Acts and Acceptability

No statistical variation was found in respondents' views regarding acceptability based on the random assignment to read that the vignette characters engaged in one of four different sexual acts most commonly portrayed in pornography. However, a new theme emerged among respondents who believed that identification of the sexual act was "inappropriate." This theme emerged primarily from female respondents, which is perhaps not surprising given that pornography typically caters to male, not female, pleasure (Attwood, 2005). Women might also be less inclined to find the vignette scenarios acceptable because, no matter the sexual act, it was performed absent of an emotional context and women tend to view emotional context as more important for sexual relations than do men (Ambrose & Gross, 2016). Women who express an interest in or engage in casual sex also tend to be viewed negatively (Crawford & Popp, 2003). Thus, there is a sexual double standard when it comes to casual sex, such that women tend to be judged more harshly than men for engaging in sexually permissive behavior. This double standard may partially explain why women express less interest in casual sex—that is, it may be the case that women report being less attracted to casual sex or hookups because they feel that it would be inappropriate or unacceptable for them to say otherwise (Lehmiller, VanderDrift, & Kelly, 2011).

Feminism as a Tool

Within the discourse of feminist literature there is a prevalent and controversial debate about the legitimacy and acceptability of pornography. Many argue that pornography tends to portray women as subservient (Glascock, 2005; Shim, Kwon, & Cheng, 2015), or that pornography can lead to destructive social and personal outcomes (Albright, 2008; Montgomery-Graham, Kohut, Fisher, & Campbell, 2015). On the contrary, some argue that pornography can be a source of sexual liberation and empowerment for individuals, especially women, while also promoting healthy sexual communication between partners (Albright, 2008; Grov, Gillespie, Royce, & Lever, 2011; Montgomery et al., 2015). Thus, the present study sought to gauge the extent to which each perspective prevailed in this university student population. The results indicated that most feminists on this campus are pro- or accepting of pornography.

Respondents who self-identified as feminists and indicated that the pornographic vignette was acceptable explained that both characters consented and have their own form of personal autonomy. The freedom to live one's life on one's own terms is a guiding principle within feminism (Valenti, 2014), and these respondents' receptiveness to the pornographic scene is consistent with that principle. A majority of self-identified feminists who indicated that the pornographic vignette was unacceptable explained that pornography is bad, dangerous, or objectifies women. These respondents aligned themselves with the literature of anti-pornography feminists, who also have suggested that pornography is not a positive force in society (Albright, 2008; Montgomery-Graham, Kohut, Fisher, & Campbell, 2015).

Although responses among feminists aligned with the two distinct feminist perspectives on pornography, open-ended responses across all respondents within the acceptable and unacceptable camps were indistinguishable between feminists and non-feminists. Thus, despite being able to deductively overlay feminists' responses onto the opposing feminist perspectives on pornography, the consistency of responses among feminists and non-feminists suggests that either (a) feminism did not play a key role in shaping feminists beliefs or attracting a unique subset of the population with regard to attitudes toward hookups and pornography, or (b) the feminist arguments for and against pornography are pervasive in that they have been equally adopted by feminists and non-feminists alike. The former scenario suggests that the sometimes heated and controversial debate among feminist scholars and advocates may not be about feminism and its ideals per se, but instead a battle of personal ethics by which neither side can win. Conversely, the latter scenario suggests that pornography in general may simply evoke deep-rooted feelings of shame or liberation independent or regardless of feminist leanings.

Limitations and Future Directions

Although this study provided unique insight into homophobia and the intersection of feminist and non-feminist perspectives on pornography, a few findings should be read with caution due to some key study limitations. First, these data provide no direct way to assess whether the self-identified feminist respondents were pro- or anti-pornography. Rather, responses concerning the acceptability of the scenario depicted was extrapolated (perhaps in some cases wrongly) to represent more generalized beliefs about pornography vis-à-vis women's roles.

Future research should directly ask respondents to identify their pro- or anti-pornography stance to examine feminist perceptions of pornography more carefully. Also, more research should be done on gay hookup culture and perceptions of it. Despite advances, longstanding oppression of and bigotry toward gay men may remain entrenched in some portion of the population, and even still be transmitted intergenerationally given the relatively young ages of these respondents. On this point, although much of Western society has trended toward sexual liberation over multiple consecutive decades, those whose sexual socialization occurred in sexual climates of the past may remain entrenched in those perspectives. One way to examine the extent to which these attitudes are malleable versus entrenched over one's life course is to examine attitudes either longitudinally or cross-sectionally over a broad set of birth cohorts.

Conclusion

The purpose of this study was to examine how perceptions of acceptability with regard to hookups and pornographic scenarios are related to gender scripts, gender identity, and sexual orientation. Feminist academics and advocates have long argued for a restructuring of sexual politics by implementing feminist principles into personal relations and public life (Connell, 1997). Therefore, competing feminist ideologies were also tested to assess the extent to which self-identified feminists subscribe to the competing feminist views that pornography exploits or empowers women.

Findings from this study indicated that respondents view women's participation in hookups or pornographic situations similar to how they viewed men's participation. However, internalized homophobic messages were discovered, particularly from male

respondents. The findings also suggest that feminists in this sample were generally accepting of pornography, but that feminism did not play a key role in shaping respondents beliefs. This finding, paired with the finding regarding homophobia, suggests that depicting a hookup scene versus and pornographic scene had little to influence on responses; rather, it seems that responses were primarily dictated by respondents' previously held beliefs about sexuality and sexual relationships.

Table 1
Sample Demographics (N = 1,355)

Characteristic	<i>n</i>	%
Gender		
Female	968	71.3
Male	365	26.9
Genderqueer	6	0.4
Questioning or unsure	6	0.4
Another gender	11	0.8
Race or ethnicity		
Asian	57	4.2
Black, non-Hispanic	78	5.8
Hispanic or Latino	56	4.1
White, non-Hispanic	1,097	81.0
Mixed	32	2.4
Something else	34	2.5
Highest level of completed education		
Did not complete high school	1	0.1
High school diploma (or GED)	274	20.2
1 year of college (but no degree)	220	16.2
2 years of college (but no degree)	309	22.8
3 years of college (but no degree)	318	23.5
4 years of college (but no degree)	136	10.0
Bachelor's degree	89	6.6
Master's degree	4	0.3
Doctorate	4	0.3
Identify as a feminist		
Yes	553	40.8
Unsure	250	18.5
No	552	40.7
Religion		
Agnostic	139	10.7
Atheist	91	7.0
Catholic	331	25.5
Islamic	22	1.7
Jewish	9	0.7
Protestant (Evangelical)	248	19.1
Protestant (Mainline)	305	23.5
Something else	26	2.0
None	125	9.6

Table 2

Group Differences in Perceived Acceptability Before and After Pornographic Scenario Revelation

Group	Segment 1		Segment 2		<i>t</i> (df)	<i>p</i>	95% CI	<i>d</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>				
Feminists	3.15	0.91	3.13	0.94	0.62(536)	.533	[-0.05, 0.09]	0.02
Non-feminists	2.71	1.10	2.65	1.11	1.88(767)	.060	[-0.00, 0.13]	0.07

Note. CI = confidence interval for the mean difference in marital satisfaction before and after adopting a pet.

Table 3

Ordinal Regression Predicting the Perceived Acceptability of the Hookup or Pornographic Scenario Described

Predictor	Segment 1: Meet on Tinder <i>n</i> = 1,257					Segment 2: Porn scene <i>n</i> = 1,256					Segment 3: Sexual act <i>n</i> = 1,208					
	<i>B</i>	<i>SE</i>	<i>p</i>	<i>OR</i>	95% CI	<i>B</i>	<i>SE</i>	<i>p</i>	<i>OR</i>	95% CI	<i>B</i>	<i>SE</i>	<i>P</i>	<i>OR</i>	95% CI	
Sexual orientation ^(heterosexual)																
Lesbian	-0.09	0.1	.538	0.91	[0.68, 1.23]	-	0.15	.002	0.63	[0.46, 0.85]	0.15	0.1	.210	1.16	[0.92, 1.46]	
Gay men	0.10	0.1	.521	1.10	[0.82, 1.47]	0.01	-	0.15	.965	0.99	[0.74, 1.33]	0.20	0.1	.101	1.23	[0.96, 1.57]
Gender of initiator ^(woman)											0.07	0.1	.515	1.07	[0.87, 1.32]	
Sexual act ^(penetration)																
Ejaculation on face											0.17	0.1	.132	1.18	[0.95, 1.47]	
Oral sex											0.30	0.1	.005	1.35	[1.10, 1.67]	
Manual stimulation											0.16	0.1	.139	1.17	[0.95, 1.45]	
Sexual orientation x respondent gender																
Men x lesbian	1.13	0.2	< .0	3.09	[1.91, 5.00]	1.15	0.24	< .001	3.17	[1.96, 5.12]	0.59	0.1	.002	1.80	[1.24, 2.62]	
Men x gay men	0.29	0.2	.209	1.34	[0.85, 2.10]	-	0.23	.356	0.81	[0.51, 1.27]	-0.10	0.1	.557	0.91	[0.65, 1.26]	
Men x heterosexual	0.71	0.1	< .0	2.03	[1.43, 2.87]	0.91	0.81	< .001	2.49	[1.74, 3.58]	0.66	0.1	< .001	1.94	[1.49, 2.53]	
Respondent characteristics																
Race ^(White, non-Hispanic)																
Asian	-0.22	0.2	.415	0.80	[0.47, 1.36]	-	0.27	.312	0.76	[0.44, 1.30]	0.03	0.2	.899	1.03	[0.68, 1.55]	
Black, non-Hispanic	0.24	0.2	.309	1.27	[0.80, 2.03]	0.55	0.24	.024	1.73	[1.07, 2.78]	0.50	0.1	.010	1.65	[1.13, 2.40]	
Hispanic or Latino	-0.25	0.2	.338	0.78	[0.47, 1.30]	0.02	0.26	.945	1.02	[0.61, 1.71]	0.10	0.1	.597	1.11	[0.76, 1.61]	
Something else	0.25	0.3	.533	1.28	[0.59, 2.77]	0.01	0.40	.972	1.01	[0.47, 2.21]	-0.14	0.2	.636	0.87	[0.50, 1.53]	
Mixed	0.54	0.3	.140	1.72	[0.84, 3.51]	0.68	0.37	.063	1.97	[0.96, 4.04]	0.34	0.2	.235	1.40	[0.80, 2.44]	
Feminist ^(not feminist)																
Feminist	0.79	0.1	< .0	2.20	[1.71, 2.83]	0.75	0.13	< .001	2.11	[1.64, 2.72]	0.41	0.0	< .001	1.51	[1.26, 1.81]	
Unsure	-0.05	0.1	.723	0.95	[0.71, 1.27]	-	0.15	.707	0.95	[0.70, 1.27]	-0.10	0.1	.316	0.90	[0.73, 1.10]	
Religion ^(atheist)																
Agnostic	0.05	0.2	.856	1.05	[0.62, 1.80]	0.34	0.28	.233	1.40	[0.81, 2.43]	0.21	0.2	.394	1.24	[0.76, 2.01]	
Catholic	-0.19	0.2	.474	0.83	[0.50, 1.39]	-	0.27	.556	0.85	[0.51, 1.44]	-0.21	0.2	.342	0.81	[0.52, 1.25]	
Islamic	-0.87	0.5	.085	0.42	[0.16, 1.13]	-	0.51	.211	0.53	[0.20, 1.43]	-0.36	0.3	.330	0.70	[0.33, 1.44]	
Jewish	-0.46	0.7	.535	0.63	[0.15, 2.68]	-	0.73	.212	0.40	[0.09, 1.69]	0.03	0.6	.957	1.03	[0.32, 3.37]	

Protestant (evangelical)	-0.31	0.2	.274	0.73	[0.42,	0.06	0.29	.843	1.06	[0.60,	-0.13	0.2	.589	0.88	[0.55,
	9				1.28]					1.88]	4				1.41]
Protestant (mainline)	-0.09	0.2	.733	0.91	[0.53,	-	0.28	.572	0.86	[0.50,	-0.06	0.2	.785	0.94	[0.60,
	7				1.55]	0.16				1.47]	3				1.48]
None	-0.16	0.2	.579	0.86	[0.49,	0.11	0.29	.707	1.11	[0.63,	0.06	0.2	.805	1.06	[0.66,
	8				1.48]					1.95]	5				1.72]
Education	-0.04	0.0	.276	0.96	[0.90,	0.01	0.04	.734	1.01	[0.94,	-0.04	0.0	.164	0.96	[0.92,
	4				1.03]					1.09]	3				1.01]
Religiosity	-0.42	0.0	<.0	0.66	[0.58,	-	0.07	<.00	0.55	[0.48,	-0.42	0.0	<.00	0.66	[0.60,
	7	01			0.75]	0.60	1			0.63]	5	1			0.72]

Note. Reference category in parentheses. CI = confidence interval for odds ratio (OR).

Table 4

Most Common Rationales by Gender Among Respondents Presented the Male–Male Character Combination

Rationale	Male				Female			
	Acceptable		Unacceptable		Acceptable		Unacceptable	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Segment 1	69	70	29	30	156	65	85	35
Consent	26	38	6	21	91	58	7	8
Autonomy	22	32	2	7	53	34	4	5
They are adults/They are old enough	16	23	1	3	37	24	1	1
They don't know each other	5	7	13	45	11	7	56	66
It is dangerous	3	4	2	7	9	6	21	25
Morals/values/religion	1	1	11	38	2	1	8	9
Negative lesbian/gay comment	1	1	8	28	1	1	5	6
Segment 2	62	63	36	37	152	63	89	37
Consent	17	27	4	11	49	32	5	6
Autonomy	14	23	4	11	48	32	5	6
They are adults/They are old enough	9	15	1	3	24	16	2	2
It is for their job/money	12	19	1	3	47	31	5	6
Pornography is bad	1	2	16	44	7	5	38	43
Morals/values/religion	1	2	10	28	0	0	6	7
Negative lesbian/gay comment	0	0	5	14	0	0	1	1
Segment 3	64	68	30	32	157	71	65	29
Consent	13	20	3	10	69	44	10	15
Autonomy	15	23	3	10	31	20	5	8
It is for their job/money	8	13	0	0	29	18	2	3
Pornography is bad	0	0	7	23	5	3	11	17
Inappropriate	0	0	1	3	2	1	13	20
Morals/values/religion	1	2	7	23	0	0	6	9
Negative lesbian/gay comment	2	3	4	13	1	1	5	8

Table 5
Most Common Rationales by Gender Among Respondents Presented the Female–Female Character Combination

Rationale	Male				Female			
	Acceptable		Unacceptable		Acceptable		Unacceptable	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Segment 1	74	80	18	20	136	63	81	47
Consent	37	50	3	17	80	59	15	19
Autonomy	34	46	4	22	65	48	10	12
They are adults/They are old enough	16	22	1	6	38	28	3	4
They don't know each other	1	1	7	39	7	5	50	62
It is dangerous	2	3	3	17	7	5	15	19
Morals/values/religion	0	0	1	6	1	1	11	14
Negative lesbian/gay comment	0	0	1	6	1	1	3	4
Segment 2	73	79	19	21	126	58	92	42
Consent	24	33	2	11	41	33	8	9
Autonomy	27	37	2	11	52	41	10	11
They are adults/They are old enough	11	15	1	5	21	17	0	0
It is for their job/money	21	29	0	0	44	35	4	4
Pornography is bad	1	1	8	42	12	10	49	53
Morals/values/religion	1	1	1	5	0	0	4	4
Negative lesbian/gay comment	0	0	1	5	0	0	1	1
Segment 3	78	88	11	12	143	71	58	29
Consent	23	29	0	0	57	40	8	14
Autonomy	25	32	2	18	38	27	3	5
It is for their job/money	7	9	0	0	21	15	0	0
Pornography is bad	7	9	0	0	20	14	2	3
Inappropriate	0	0	5	45	7	5	16	28
Morals/values/religion	0	0	0	0	1	1	5	9
Negative lesbian/gay comment	0	0	2	18	0	0	3	5

Table 6
Most Common Rationales by Gender Among Respondents Presented the Female–Male Character Combination

Rationale	Male				Female			
	Acceptable		Unacceptable		Acceptable		Unacceptable	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Segment 1	128	77	38	23	311	65	167	35
Consent	84	66	4	11	208	67	27	16
Autonomy	36	28	1	3	81	26	17	10
They are adults/They are old enough	29	23	1	3	72	23	4	2
They don't know each other	7	5	24	63	30	10	120	72
It is dangerous	1	< 1	7	18	21	7	37	22
Morals/values/religion	0	0	4	11	4	1	12	7
Negative lesbian/gay comment	0	0	4	11	1	< 1	11	6
Segment 2	139	84	26	16	318	67	157	33
Consent	46	33	2	8	108	34	13	8
Autonomy	25	18	0	0	85	27	12	8
They are adults/They are old enough	19	14	1	3	45	14	4	3
It is for their job/money	50	36	3	12	117	37	15	10
Pornography is bad	7	5	8	31	23	7	84	54
Morals/values/religion	1	< 1	1	3	3	< 1	9	6
Negative lesbian/gay comment	0	0	2	8	0	0	3	2
Segment 3	137	84	27	16	318	69	142	31
Consent	43	31	5	19	133	42	10	7
Autonomy	14	10	2	7	55	17	6	4
It is for their job/money	27	20	1	4	63	20	9	6
Pornography is bad	13	10	0	0	24	8	2	1
Inappropriate	3	2	6	22	5	2	40	28
Morals/values/religion	0	0	4	15	3	< 1	14	10
Negative lesbian/gay comment	0	0	3	11	0	0	7	5

Table 7
Most Common Rationales by Feminist Identification

Rationale	Feminist				Non-Feminist			
	Acceptable		Unacceptable		Acceptable		Unacceptable	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Segment 1	421	78	116	22	469	60	307	40
Consent	283	67	22	19	253	54	41	13
Autonomy	147	35	14	12	144	31	24	8
They are adults/They are old enough	113	27	4	3	100	21	7	2
They don't know each other	28	7	74	64	35	7	197	64
It is dangerous	26	6	25	22	17	4	61	20
Morals/values/religion	2	< 1	9	8	6	1	38	12
Segment 2	422	78	117	22	463	60	308	40
Consent	160	38	12	10	133	29	22	7
Autonomy	123	29	10	9	130	28	23	7
They are adults/They are old enough	72	17	3	3	58	13	6	2
It is for their job/money	133	32	13	11	163	35	15	5
Pornography is bad	27	6	56	48	25	5	151	49
Morals/values/religion	2	< 1	3	3	4	1	28	9
Segment 3	423	83	92	17	489	65	246	35
Consent	199	47	13	14	147	30	23	9
Autonomy	81	19	11	12	99	20	10	4
It is for their job/money	68	16	5	5	90	18	7	3
Pornography is bad	10	2	26	28	9	2	60	24
Inappropriate	5	1	7	8	2	< 1	30	12
Morals/values/religion	1	< 1	0	0	3	1	21	9

Appendix A

		Sexual Orientation			
		Straight		Gay Male	Lesbian
		Dominant Character			
		Male	Female	Male	Female
Sexual Behavior	Oral	1	2	3	4
	Genitals	5	6	7	8
	Cum	9	10	11	12
	Intercourse	13	14	15	16

Figure 1. Factorial design for vignette.

Appendix B

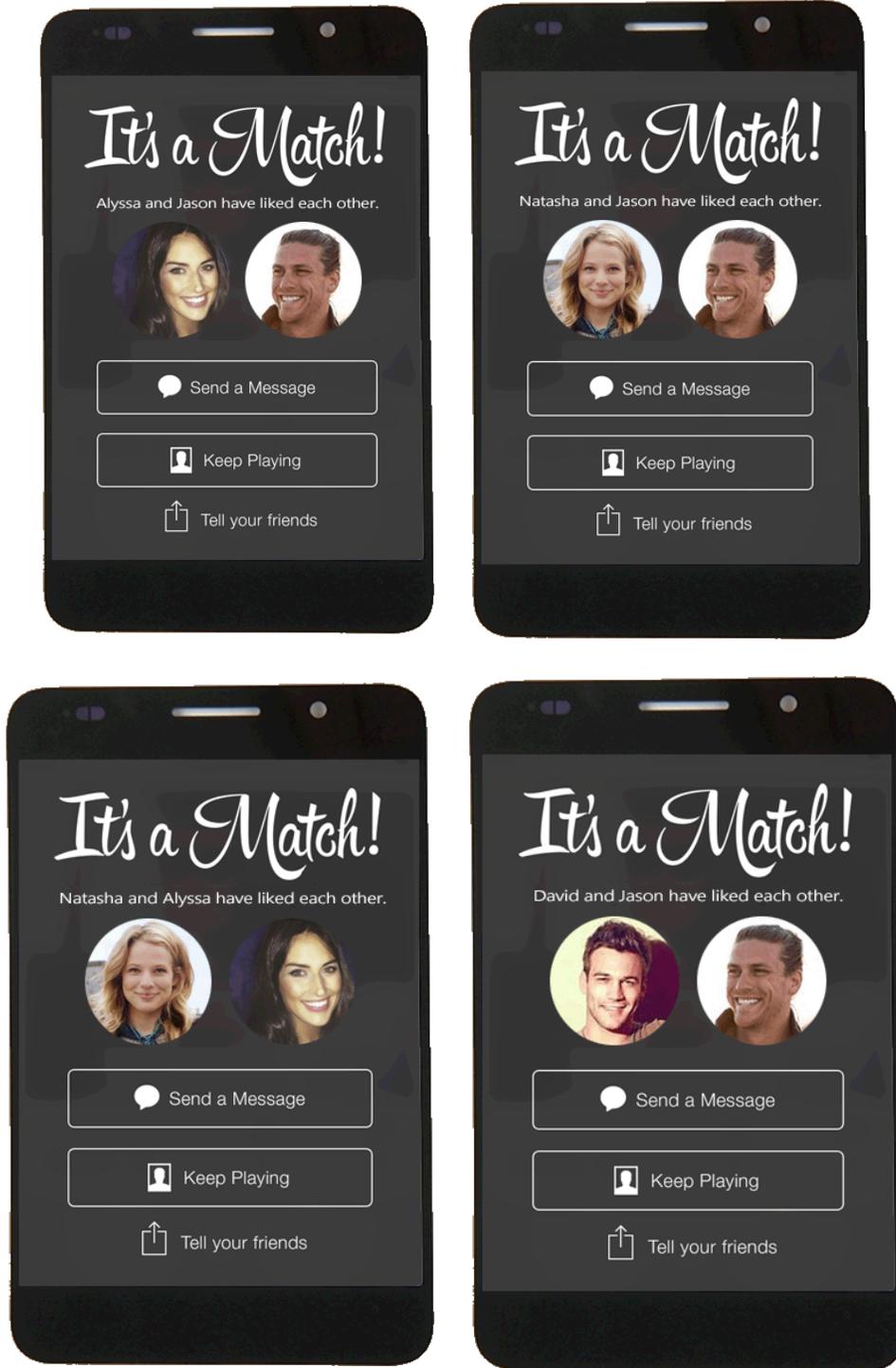


Figure 2. Vignette character combinations.

Appendix C

Informed Consent

You are being invited to take part in a research study about sexuality. You are being invited to this study because you are enrolled as an undergraduate at the University of Kentucky. Your response is highly valued and will contribute to research that may improve our understanding of sexual exploration.

We hope to receive completed questionnaires from about 1,000 UK undergraduates in total. Of course, you have a choice about whether or not to complete the questionnaire, but if you do participate, you may skip questions or discontinue at any time.

The questionnaire will take about 10–15 minutes to complete.

Your responses to the survey are confidential which means your names will not appear on any research documents, or be used in presentations or publications. The research team will not know that any information you provided came from you.

If you have questions about this study, please contact Kendall Coffman at Kendall.Coffman@uky.edu, or his supervisor, Dr. Jason Hans at Jason.Hans@uky.edu. If you have complaints, suggestions, or questions about your rights as a research volunteer, please contact the staff in the University of Kentucky Office of Research Integrity at 859-257-9428 or toll-free at 1-866-400-9428.

Thank you in advance for your assistance with this important research study.

Appendix D

Demographics

1. Which gender identity listed below do you most closely identify with?
 - a. Male
 - b. Female
 - c. Transgender
 - d. Genderqueer
 - e. Questioning or unsure
 - f. Another gender (please specify)

2. Please specify the month and year of your birth.

3. Which racial or ethnic identity listed below do you identify with? (Select all that apply)
 - a. American Indian or Alaska Native
 - b. Asian
 - c. Black or African American
 - d. Hispanic or Latino
 - e. Native Hawaiian or other Pacific Islander
 - f. White
 - g. Another racial or ethnic identification (please specify)

4. Do you identify as a feminist?
 - a. Yes
 - b. No
 - c. Unsure

5. What is your current college standing?
 - a. Freshmen
 - b. Sophomore
 - c. Junior
 - d. Senior
 - e. Other (please specify)

6. Which of the following best describes your religious preference?
 - a. Catholic [go to 10]
 - b. Protestant [go to 9b]
 - c. Islamic [go to 10]
 - d. Jewish [go to 10]
 - e. Or something else [go to 9a]
 - f. Refuse [go to 10]

6a. How would you describe your religious preference?

- a. Baptist - Unspecified
- b. Baptist - Northern
- c. Baptist - Southern
- d. Congregational
- e. Episcopalian-Anglican
- f. Fundamentalist
- g. Jehovah's Witness
- h. Lutheran
- i. Methodist
- j. Mormon/LDS
- k. Non-Denominational
- l. Pentecostal
- m. Presbyterian
- n. Quaker
- o. RLDS
- p. Seventh Day Adventist
- q. Unitarian
- r. Wiccan
- s. Atheist
- t. Agnostic
- u. None
- v. Refused

6b. Which denomination?

- a. Baptist - Unspecified
- b. Baptist - Northern
- c. Baptist - Southern
- d. Congregational
- e. Episcopalian-Anglican
- f. Fundamentalist
- g. Jehovah's Witness
- h. Lutheran
- i. Methodist
- j. Mormon/LDS
- k. Non-Denominational
- l. Pentecostal
- m. Presbyterian
- n. Quaker
- o. RLDS
- p. Seventh Day Adventist
- q. Refused

7. Would you say that you are...
 - a. Very religious
 - b. Somewhat religious
 - c. Slightly religious, or
 - d. Not very religious

8. Do you identify as a feminist?
 - a. Yes
 - b. No
 - c. Unsure

9. How do you feel about the thought of being friends with a gay man?
 - a. Very favorably
 - b. Favorably
 - c. Unfavorably
 - d. Very unfavorably

10. How do you feel about the thought of being friends with a lesbian?
 - a. Very favorably
 - b. Favorably
 - c. Unfavorably
 - d. Very unfavorably

11. Do you believe gay men and lesbians should have the same rights and protections as heterosexual individuals?
 - a. Yes, strongly agree
 - b. Yes, agree
 - c. No, disagree
 - d. No, strongly disagree

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