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THE ROLE OF POWER
IN REGARD TO WOMEN'S SEXUAL EMPOWERMENT

by MEGAN SHAFFNER POOLE, B.Sc.

A thesis submitted to
the Faculty of Graduate Studies and Research
in partial fulfillment of
the requirements for the degree of

Master of Arts

Department of Psychology

Carleton University
Ottawa, Ontario
September 19, 1995
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"The Role of Power
in Regard to Women's Sexual Empowerment"

submitted by Megan Shaffner Poole
in partial fulfillment of the requirements for the
degree of Master of Arts

Thesis Supervisor

Chair, Department of Psychology

Carleton University

September 19, 1995

Abstract

Psychological research and feminist theory suggest that personal and social factors are both relevant to the construction of women's sexuality and how women perceive sexual empowerment in the context of their intimate interpersonal relationships. The purpose of this study was to assess how personal and social factors are related to women's perceptions of sexual empowerment. Participants included women from women's organizations, organizations dealing with the issues of sexuality, and introductory psychology students ($N=96$). Sexual power was assessed in terms of a general sexual power scale, as a form of power-over a partner, and as form of power-for oneself. While women generally did not perceive sex as related to power particularly in the form of domination, they did see it as allowing for equal power for the individuals involved. Series of regression analyses examining the social and personal variables associated with perceiving power as related to sexuality suggested that while power was recognized in the context of sexuality by traditional women, it was also more recognized by women with more permissive sexual attitudes who felt comfortable with adopting alternative mechanisms for achieving personal power. However, when power was defined in terms of domination, the recognition of this power in the context of sexuality was most likely among women who perceived their sexuality to be

controlled externally. The implications of these results in relation to radical and liberal feminist theories and for women's sexual empowerment are discussed.

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When I speak of the erotic, then, I speak of it as an assertion of the life force of women; of that creative energy empowered, the knowledge and use of which we are now reclaiming in our language, our history, our dancing, our loving, our work, our lives (Lorde, 1989, p. 210).

If women's erotic sexuality was a life force, it could be utilized as a source of personal strength and power. However, many women may not have touched upon their erotic potentials, including loving or sexuality, or expressed their full sense of sexual self because they are restricted from fully developing and defining their sexuality (Tiefer, 1987). These restrictions are imbedded in what is culturally defined as acceptable, and not acceptable, in regard to women's sexual expression. For example, middle and upper class women are taught to be "chaste", otherwise they are labelled as "promiscuous" or "sluts"; disabled and fat women are taught that they are not sexual beings, given that they are not desirable sexual objects (Cole, 1988). No matter which women we refer to, there exist social prescriptions denying them an active sexuality in its own right. Instead, women are viewed as the sexual objects of men. There are rewards for meeting the rules of objectification which dictate standards of appearance and standards of behavior. Women's sexuality is socially prescribed by the actions and values as well as needs and desires of men. With this social definition women are

rewarded for following inferior, passive sexual roles while men are encouraged to initiate sexual advances and achieve sexual gratification. On this basis, it has been suggested that women are only indirectly involved in their own sexual decisions (Muehlenhard & McCoy, 1991).

Defining Women's Sexuality

One of women's "ways of being" is their sexual being. Sexuality is how women give or receive pleasure through sexual means. Sexuality is represented through sexual attitudes, sexual orientation, sexual fantasy, and sexual behavior. Women's sexuality is expressed in the mental, spiritual, and emotional ties to their sexuality as well (Jackson, 1994). For example, a woman may experience her sexuality as spiritual if it provides her with a sense of connection to the cycle of life. In other words, women's sexuality is comprised of how women mentally view themselves sexually, how they feel connected and rejuvenated by their sexuality, as well as the feelings they have about their sexuality. While women's sexuality will, in part, be based on each woman's experience, women's definitions and experience of their sexuality are also based on cultural factors that construct sexual ideals in the form of body image or through pornography, romance, sexual violence, and so on (Gil & Walker, 1993).

Theories of Women's Sexuality

Feminist research is politically motivated in its analysis of how the varied social contexts of women's lives determine how women's sexuality has been shaped. Feminism supports women's struggle to make the personal political and women's right to sexual pleasure. Feminists have done this by confiscating the traditionally private or personal event of women's sex and placing it into the public or political arena by acknowledging, discussing, and taking political action to promote women's sexual pleasure (Vance, 1992).

In contrast, psychological research which has only begun to explore women's sexual behavior has concentrated primarily on the physiological aspects of women's sex and understanding women's attitudes toward sexual behaviors (Stock, 1990). Psychology tends to be individualistic in its approach, with the goal of describing women's physiological needs and the operations of how they are fulfilled. Both the feminist and psychological perspectives were integrated in the present research to understand how women's sexuality becomes formed and reinforced by the individual (personal) and social (political) forces (Tiefer, 1987; Vance, 1992).

Feminists' Shared Views on Women's Sexuality

Feminist theory states that women's sexuality serves the needs and desires of men and is reinforced at the

societal and personal levels of women's lives. Consistent with more general ideological variations in feminism, feminist analyses of women's sexuality have mainly consisted of two generalized perspectives - the "sex radicals" and the "sex liberals". Both perspectives agree that women's sexuality is socially constructed through the influence of cultural forces such as patriarchy, capitalism, racism, ageism, heterosexism, ablism, and classism, to fit the needs of male sexuality. In particular, feminists suggest that women's "ways of being" have been constructed for them by the culture in which they live. Western society's standards stem from our dominant ideologies, which reflect a hierarchy of power in which the interests and needs of those who have power and authority are met. These dominant ideologies (i.e. patriarchy, capitalism, racism, etc.) further influence how power is developed and maintained in social relationships in society (Ettorre, 1993). For example, sexual power is maintained through men's and women's social relationships in society, in that, while older men retain their sexual power as seen by their status as "distinguished", older women lose their sexual power as they are seen as "old hags". Hence, a sexual power imbalance is represented in women's and men's stereotypic sexual roles; men's power increases with experience while women's diminishes. These ideologies place greater value on male

roles than female roles, resulting in women being viewed as inferior and men as superior (Foreman & Dallos, 1992). Defining sexuality in terms of inferior/superior roles results in an unequal coercive sexual power between men and women such that a patriarchal society allows for male sexual interests and behaviors to be more important than women's.

While the sex radical and sex liberal perspectives do agree on the cause of women's sexual oppression, they disagree on the strategies that can be utilized to overcome this oppression.

Sex radical perspective. According to sex radical theory, the suppression of women's sexuality stems from women's sexual objectification. The sex radical perspective argues that, in our culture, sex cannot be non-coercive because women's definitions of their own sexuality are constructed out of a male-centered society. Further, it is believed that patriarchy may have eroded women's ability to distinguish between sex that is consensual, mutual, and egalitarian, and sex that is exploitative and violent (Stock, 1988). This perspective emphasizes the sexual danger that is present in women's relationships with men.

As a result, the sex radical perspective contends that women's sexual empowerment, or change, is possible only if the dominance of patriarchal thinking in women's sexual lives is undermined. This can only be accomplished by

adopting a "separatist" solution. More specifically, the sex radical perspective advocates that women abstain from sex with men in order to dismantle and thus eliminate dominant, male-controlled heterosexual sex (Ettorre, 1993; MacKinnon, 1987; Dworkin, 1987). In so doing, women remove men from a position of power that defines and maintains sexual inequality. In other words, women can only reclaim their sexuality when men no longer have the power to control and define sexual relations and women are free to develop their own sexual thoughts, needs, and behaviors without male influence.

This position holds numerous implications for women's sexual power. In particular, this position ignores the negative consequences to women, such as being denied even more rights that arise while existing in a homophobic, anti-feminist society (Vance, 1992). Although women may attempt to increase their sexual power by having sex with women only, this does not mean that society will accept and promote these changes in women's roles. Relatedly, the sex radical position would not have the same implications for all women who chose to follow this avenue. While some women may be able to minimize the negative consequences, for others adopting a lesbian life could incur severe financial difficulties (e.g. job loss, loss of family benefits), or legal concerns such as losing their children. Finally,

while choosing to share one's sexuality with other women may be acceptable and desirable for some women, this may not be the personal preference of others.

Another main criticism of the sex radical perspective is that it acts to disempower or completely remove recognition of women's individual abilities to differentiate between good sex (sexual pleasure) and bad sex (sexual danger) and thus, to alter their own lives (Valverde, 1989). At a personal level, a separatist solution excludes the issue of women's sexual empowerment and pleasure in male/female relationships and by making women's sexuality a political choice, it can also result in women's sexuality losing its personal meaning (Vance, 1992).

Sex liberal perspective. According to sex liberal theory, the suppression of women's sexuality stems from the sexual double standard that exists at the societal and personal levels of women's lives. This sexual double standard is expressed in the different sexual behaviors that are socially acceptable for men as compared to women. For example, this standard is evident in our language when men are considered "studs" and are praised for having more sexual experience or "scoring", whereas women are "sluts" for being sexually active or experienced. These different sexual attitudes and behaviors indicate a power imbalance between men's and women's sexuality such that men have

considerable sexual freedom because their sexuality is acknowledged, encouraged, and valued in society. Women's sexuality, on the other hand, is left unacknowledged, or its encouragement and value are qualified by preset stereotypes. For example, women are not encouraged to express their sexuality except when it is expressed in the role of wife or mother.

The sex liberal perspective view states that women have a right to valued sexuality that is self-defined as pleasurable. More specifically, it should be equally the right of women to express themselves sexually as men do with the same positive social consequence. This means that the power imbalance in sexuality can be equalized by removing the double standard, and thus, achieve an equal value of meeting women's sexual needs as compared to men's. Therefore, in the sex liberal perspective women are viewed as capable of expressing and satisfying their needs and knowing for themselves what their needs are, even though they have been deprived of this ability in the past. As such, this perspective emphasizes the right for women's sexual pleasure.

The sex liberal perspective envisions women's sexual empowerment through removal of the sexual double standard. At the societal level, change occurs by altering society's standards so that women can take on sex, in whatever forms

they choose, and express their sexual attitudes and behavior without negative consequences. In conjunction with societal change, sexual empowerment is also required within women's intimate relationships. This personal empowerment will unfold by women defining their own pleasure and by communicating and requesting pleasure from their sexual partners. Hence, by controlling their own pleasure, women will own their bodies and sexual freedom (Hite, 1981).

The sexual liberal position has also been subject to criticism, particularly in relation to its lack of political consideration of how social forces influence women's and men's sexuality. Promoting individual change, such as asking women to discover their own sexual pleasure and demand that their needs be met within their relationships, puts all of the responsibility on the individual woman for change to occur without considering that women may not achieve sexual pleasure by taking on male standards of sexuality, or that they may not have the skills or power to make such demands. For example, women discovered after being part of the sexual liberation movement of the 1960's that they were not gaining more personal pleasure from more intercourse or by having sex with more people; more specifically, this behavioral orientation represented a mimic of male demands which focused primarily on body sensations and physical techniques (Segal, 1987). It did

nothing to allow women to define their own demands, or claim their own desires for sexual pleasure, which may have entailed simultaneously meeting emotional or affiliative needs. By stating that women should discover their sexual pleasure and demand it in their sexual relationships, this perspective results in declaring that women can discover what their sexual "true needs" are by exploring their bodily and genital sensations. Hence, women do not need to wait for somebody else to fulfill their sexual needs, they can do it quite adequately for themselves through self-exploration. Sexuality becomes valued as a strictly individual need rather than a need within a relationship. This implies that not only can every women do this, but that they should do this for their mental health and their sexual identity as women.

Therefore, with the sex liberal position, there is no recognition of the ways in which women's sexuality may differ from men's, and hence, no change will occur in the equality of value, expression, or acceptance of women's sexual desire and pleasure (e.g. the importance of sexual relationships, non-penetrative sex, emotion, romance, etc.). This is not to suggest that women's unique sexual desires have not been guided by socialization forces which may result in women finding sexual pleasure in typically male defined sexuality.

This position also ignores the awareness of men's sexual violence against women. Neither eliminating society's sexual double standard nor demanding personal sexual pleasure recognizes the danger women face sexually (rape, woman abuse, sexual harassment, etc.) and otherwise in their lives. As women make strides toward sexual pleasure they may have to incorporate the issue of sexual violence. Therefore, any theory on women's sexual pleasure must incorporate the possibility of sexual danger.

Summary. The two feminist analyses of women's sexuality provide a basis for women to think about change personally and socially. Both the sex radical and liberal perspectives point out that women's sexuality should be altered to allow women to have more power-over their sexuality, although they present different strategies for achieving this change. Change is not an all or nothing process, but an evolution. Therefore, these perspectives indicate the necessity to empower women to demand change. More specifically, they provide a theory by which social change must occur at the societal level so that women's varied sexuality becomes valued and accepted. It should be noted that the nature of, and need for, these changes will depend on a woman's age, race, class, sexual orientation, etc. because sexual empowerment may not mean the same for all women.

The described feminist theories provide women with two different views on how women's sexuality should be defined and reclaimed. Both of these views are necessary for women's sexual empowerment to occur. The sex radical perspective states that it is sexually dangerous for women to continue sexual relations with men and therefore focuses women's sexual change at the institutional or political level through separation. The sex liberal perspective states that women should have sexual pleasure and therefore focuses at the individual level by encouraging women to define and think about what they want sexually (Holland, 1992; Vance, 1992). While it is clear change must occur at a societal level for women to feel empowered at a personal level, the sex radical suggestion that this can only occur through a separatist strategy, appears incompatible for women trying to achieve sexual empowerment in the context of their relationships with men. Nonetheless, women do report experiencing empowerment in their relationships with men (Daniluk, 1993; Muehlenhard & McCoy, 1991). The sex radical perspective would argue that these women are only experiencing a false sense of empowerment given their reliance on traditional definitions of sexuality even if they are not traditionally feminine. However, how women do integrate personal change in the context of political recognition has not been empirically explored.

It would be meaningful to determine if women's sexual empowerment meant an acknowledgement of the social construction of sexuality. In particular do women who indicate a need to reject the sexual objectification and/or the sexual double standard in their lives actually experience greater sexual empowerment? Further, how do women deal with and incorporate the need for pleasure with the potential for danger that is a part of their sexuality as constructed by our society? It is the goal of the present research to examine women's self-reports of their sexual empowerment and the connection with their perceptions of sexual politics and their awareness of their own personal needs and desires.

Psychological Treatment of Women's Sexuality

Psychological research has traditionally looked at women's sexual response and sexual fulfillment from a biological point of view (Kinsey, 1953; Kaplan, 1974; Masters & Johnson, 1979). This has resulted in male biases in the study of female sexual response and fulfillment, such as, focusing on the quantitative measurement of orgasm rather than qualitative; considering orgasm a product of intercourse without consideration of other means of orgasm; and measuring orgasm physically rather than in conjunction with other aspects of sexuality such as emotion (Bressler & Lavender, 1986). In other words, sexual behavior has been

considered strictly in terms of bodily sensations separate from the influence of social and/or personal relations².

Pollis (1988) suggests that this biological emphasis has developed because women are expected to respond sexually as men do, without consideration of the aspects of sexuality that affect women, such as how they feel about their intimate relationships (Segal, 1987). Also, with the need for recognition and legitimacy in the field of science, sexual science (sexology) has clung to the traditional concept of science (Reiss, 1982). Therefore, feminist analyses have been neglected or ignored in sex education, sex research, and in textbooks, journals and professional associations concerning sexuality. This has meant that sex educators and sex researchers have overlooked the social construction of women's sexuality.

Research on women's sexuality has started to come about because of the impact of the women's movement and feminist consciousness-raising. This has resulted in a recent expansion or shift in psychological research to investigating the social and interpersonal aspects of women's sexuality ("The Many Faces of Feminism", 1994). One of the most comprehensive studies of the social construction of women's sexuality was conducted by Daniluk (1993), who attempted to research women's sexual identity by examining the social context and personal experiences of women.

Daniluk (1993) used an unstructured group discussion format with a group of 10 women. The women's ages ranged from 30 to 66, they were mainly well-educated, heterosexual, and of White Euro/American ancestry; they were picked because they were interested in exploring experiences of their sexuality. Based on the common themes present in the women's discussions of their sexual life experiences and how they felt about their experiences, she noted that the women were homogenous in many ways.

In support of the sex radical theory, these women reported that the institutions that negatively affected and defined their sexuality were medicine, religion, and media (Daniluk, 1993). These women reported that social institutions regarded and constructed their bodies as fragmented and objectified. For example, the media often depicted only parts of women's bodies, such as breasts or legs, which in turn encouraged the women to view themselves as pieces or commodities that are supposed to look a certain way. As a result, the women felt that they were constantly evaluating their bodies and blaming themselves for not being sexual enough or thin enough which in turn created feelings of shame, inadequacy, and disconnection from their bodies (Daniluk, 1993). This negative focus on body further resulted in feeling detached from the sex act. The sexual objectification these women reported supports the sex

radical position that society's objectification is a means of suppressing women's sexuality.

The women in this study also provided evidence for the sex liberal focus on the sexual double standard. They felt that their heterosexual relationships were not based on equality for both partners, in that sexuality was male-defined and women's desires and needs were secondary to men's in their personal relationships. Therefore, if their sexual pleasure was not important in their intimate relationships it certainly was not important to the women (Daniluk, 1993). The women had felt fearful of any sexual desires they had and were scared because they were unfamiliar with these feelings and did not know what to do with them. This fear, for these women, was based on the negative view and lack of acknowledgement of women's sexuality whether it was heterosexual or homosexual.

Yet, even with the reported perceptions of societal and personal sexual oppression, the women were able to bring about changes. Change occurred through the recognition of how society constructs women's sexuality which allowed the women to acknowledge the issue as more than a personal lack of self-control, enabling them to take some of the blame off themselves for not being perfect (Wolf, 1991). This change came about presumably when the women recognized that society was responsible for placing standards on their sexuality.

Therefore, acknowledgement of someone else forcing/defining an image of their sexuality provided these women with a sense of power to not endorse an image that did not reflect them.

Developing an appreciation and love of their bodies came about through the development of connections with other women that allowed them to share their knowledge of their sexual experiences, and to develop a positive connection with female culture and spirituality, including a celebration of the differences between men and women. Women's mutual caring and supportive friendships had furnished these women with a sense of validation, empowerment, and growth, as well as healing and integration of selves. These supportive relationships permitted the women in this study to see themselves as sexually integrated because they provided a framework for countering the objectification that resulted in a lack of sexual pleasure (Daniluk, 1993).

Change was most likely to occur in relationships that provided a safe space for women to learn to trust their partners, themselves, and their bodies in order to obtain sexual pleasure. Thus, women can make positive sexual change in the context of their sexual relations with men.

Although women are making positive changes in their intimate relationships, other research on women's intimate

relationships suggests that if women's sexual relationships are not based on equal power, then making changes in their sexuality per se may not result in true equality sexually or generally. In fact, consistent with the sex radical arguments, Muehlenhard and McCoy (1991) found that when women were making sexual changes, they were often responding to the expectations and values they thought their partners held, rather than what they themselves wanted. This research suggests that women are relying on their partner's attitudes or standards or stereotypes to define change. This may be because, although the interpersonal nature of sexual relationships means that by definition both party's attitudes, standards, and needs must be considered, the desires of one partner take precedence over those of the less powerful partner. Therefore, the context has to be established where women feel they have an equal right to their sexual pleasure to ensure women's own needs are developed and responded to.

This psychological research indicates that personal and social aspects of women's lives are important in how women's sexuality is constructed and how these aspects lead to women's sexual empowerment.

Power and Women's Sexuality

Not only is power implicated in both of the feminist perspectives for change, but it is also implicated in the

psychological research as a mechanism for developing women's positive sexuality. Thus, an understanding of power is necessary in order to assess how women are using power to make changes to achieve sexual empowerment. Attempting to define a useful working definition of power is a difficult task considering the broadness of the term and the controversies and inconsistencies across the literature (Belk et al., 1988; Griscom, 1992; Yoder & Kahn, 1992). Hence, for this study, power was narrowly defined as, "the capacity to produce a change" in sexuality, within the context of how personal and social change affect women's interpersonal lives (McClelland, 1975).

Traditional Views of Women's Sexual Power

Traditional psychological research has defined power as something of value that an individual has, such as, "wealth, resources, influence, control, and physical strength" (Miller & Cummins, 1992, p. 416). This research states that the individual attempts to access (i.e. express or use) power when she/he makes use of one or more of these valued commodities. Psychological research has also suggested that there are a variety of strategies that an individual can employ to achieve power; the particular strategy the individual adopts will depend on her/his ability to access the valued commodities. This will be largely dictated by society's power structure, and the position of the

individual within that structure. For instance, in our society, men have more access to the valued commodities. For example, men's wages are, on the whole, higher than women's because men have traditionally been considered to be the only and/or most important wage earners. It has been suggested that because men have access to valued commodities and women tend not to, men's use of power strategies will be direct, competent, or concrete while women will use power strategies that are indirect, helpless, or personal (Johnson, 1976). As such, the strategies of women's power have been defined as subordinate to men's strategies of power (Jackson, 1994). In other words, the strategies men are able to make use of, that are not available to women, provide them with power-over women. Further, based on this perspective on power, women's means for increasing or developing their power is by taking on the strategies that are traditionally used by men.

In line with this gender difference in available strategies of power, it has been argued that women's sexual power is similarly indirect and hence subordinate. In particular, women learn how to gain power within the confines of their ascribed subordinate roles. Thus, women may experience sexual power as decision-makers of whether or not 'consensual' sex will take place by withholding sex from their partners, or by making themselves sexually alluring so

that the man will initiate the sexual interaction (Walster, Walster, & Traupmann, 1978).

Feminist theorists on women's sexuality, however, argue against women using these subordinate strategies of power. In particular, the sex radical perspective maintains that women will obtain sexual empowerment by removing themselves from the dominant structure, and thus from the power-hold of that structure, through lesbian separatism. By removing themselves from the dominant structure, lesbians will not need to use dominant or subordinate strategies of power and hence will be able to develop alternative, more equal, strategies of power for women. In contrast, the sex liberal perspective supports an approach of direct power, such as demanding sexual pleasure within intimate relationships and by removing the sexual double standard allowing for equal valuing of men's and women's sexual needs. By making these demands, women will implement and therefore access male strategies of power which will lead to empowerment.

The personal and social contexts that influence the particular strategy women use to achieve a sense of power may be an important consideration in regard to women's sexual change. In fact, it may be that feminist theories are focusing on starting change at different levels of power; radical feminist theory suggests starting at the societal level, outside the context of personal

relationships with men. In contrast, the liberal feminist theory suggests starting at the personal level, without consideration of women's resources and access to power at a social level.

Levels of Power

In line with feminist analyses, power can be broadly defined according to two different levels - societal and personal (Miller & Cummins, 1992). Both societal and personal power function at the level of women's interpersonal lives.

Societal power is the power which the social structure provides by virtue of status within institutions, legislation, and social norms or prescriptions. Societal power controls people's actions and opportunities and the distribution of resources (such as money). It has been argued that the social structure maintains differential access to power resources, such that men are more likely to have these resources at their disposal than women. Thus, male power is supported by the social structure and provides them with the ability to hold "power-over" women. In other words, this status within social institutions and greater access to socially valued resources places men in a position of having greater control over another person or to make someone else's decisions for them. The strategies for gaining social power would be through achieving direct

access to social institutions and resources and taking power-over for one's own ends.

In relation to sexuality, the strategies supported by having societal power are represented through society's permission of men's power-over women as sexual beings. For example, rape occurs because men's use of power-over women has been socially sanctioned as seen by how our legal system ineffectively deals with rape (i.e. the men are not caught or convicted and the survivor is not believed) (Brownmiller, 1975; The Canadian Panel on Violence Against Women, 1993). This societal power is also expressed by men in their personal relationships with women through the use of men's physical strength, domination, and control over women in order to gain access to sex with or without women's permission (Brownmiller, 1975; The Canadian Panel on Violence Against Women, 1993). This use of power-over women at the personal and societal level is why the sexual radical perspective concentrates on women's sexual empowerment through endorsement of lesbian separatism.

The second level of power, personal power, refers to the power that is found within the lives of individuals. More specifically, personal power can be conceptualized in terms of personal authority, that is, the ability to be self-determining or "choose the terms on which to live one's own life" (Rampage, 1991, p. 110). As such, personal

authority has been described by women as having a choice about what is important in their lives (Miller & Cummins, 1992).

Sexually, the strategy for personal power would entail women making unhampered choices on how they become sexually fulfilled. Therefore, in keeping with the sex liberal position, women can obtain personal authority through direct strategies such as demanding sexual pleasure in their interpersonal relationships.

However, the strategies women more commonly report utilizing to achieve personal power are indirect, such as through "self-enhancement" (e.g. feeling good about her body, feeling physically healthy, and gaining a new piece of information) and to some extent "self-control" (e.g. losing weight and being complimented on her looks) (Miller & Cummins, 1992). Thus, in an interpersonal context, this strategy would lead to change in the women themselves, rather than through directly influencing their partner's behavior. Hence, consistent with traditional psychological research, women generally employ indirect, subordinate strategies for gaining personal power in their sexual lives.

In conclusion, women may use different strategies for gaining power in their sexual relationships. Examining the strategies of power women use to sexually empower themselves or make changes in their sexuality, and how these fit into

the personal and social contexts and perceptions of power will permit a further understanding of power and its role in women's sexuality.

The Present Study

Psychological research and feminist theory suggest that personal and social factors are both relevant to the construction of women's sexuality and how women perceive sexual empowerment in the context of their intimate interpersonal relationships (Daniluk, 1993). In particular, whether changes in women's personal lives provide the basis for social change and, conversely how social politics are translated into women's personal lives, and more specifically their sexuality, is unclear given the contradictions between psychological and feminist theories, as well as the incompatibility of the strategies that are argued for by liberal and radical feminists. Therefore, how these issues are played out in the context of individual women's sexual lives, and in particular how women perceive sexual empowerment, needs to be explored.

The purpose of this study was to assess how personal and social factors are related to women's perceptions of sexual empowerment. In light of the analysis that women's sexuality has been socially constructed, women's personal experiences of how their sexuality was constructed and how this relates to their perception of sexual empowerment were

explored. As a reflection of their personal experience, women were asked about their sexual attitudes to determine what they think about their sexuality (Hendrick, et al., 1985). Because of our society's emphasis on thinness as physically attractive, women's body image was assessed (Ben-Tovim & Walker, 1991). Women's sexual esteem and sexual awareness were also assessed (Snell & Papini, 1989; Snell, Fisher, & Miller, 1991). Women were also asked to indicate which particular strategies made them feel powerful (Miller & Cummins, 1992).

At a social level, women's socio-political views may have a moderating effect on the personal lives of women and hence, were also explored in relation to their perceptions of sexual empowerment. To assess whether women acknowledge sexuality at a social level, women were asked if control over their sexuality came from within themselves (internal locus of control) or from somewhere outside themselves (external locus of control) (Snell, Fisher, & Miller, 1991). How women incorporated social sexual messages also provided estimates of the social construction of women's sex (Lottes & Kuriloff, 1994) as well as any social action women have taken in regard to their sexuality. Women's understanding of sexual danger and how this related to their perceptions of sexual power was also assessed. To explore women's social involvement in sexuality, women were asked about

their participation in social political actions pertaining to sexual issues, as well as how they define political views with respect to women's issues (Snelling & Pyke, 1992).

Women were asked to respond to a list of strategies in order to assess how they felt power was defined in society (Miller & Cummins, 1992).

In summary, the present study is an exploratory study for the purposes of examining the relationships among the personal and social factors in women's lives and how these relate to women's perceptions of sexual power.

Method

Participants

In order to enhance the sample diversity, women were recruited from various sources ($N=96$). A recruitment flyer was distributed through Planned Parenthood of Ottawa's regular mail-out to 400 community organizations (see Appendix A). The flyer listed the researcher's name and phone number which resulted in 50 women contacting the researcher to indicate their interest in participating. Other participants were recruited from introductory psychology sign up sheets for an 'Intimate Relationship Study' ($n=25$) (see Appendices B and C). These women received an experimental credit for their participation. Finally, 25 women were recruited through personal contacts with the researcher. For all groups, the study was advertised as being about women's thoughts, feelings, and beliefs about their sexuality.

The women ranged in age from 18 to 60 ($M=29.2$, $SD=10.5$). The socio-economic status of the sample was fairly high in terms of education, in that 66.7% of the women had attended some level of university, and family income ranged from \$7,000 to \$250,000 ($M=\$55,500$, $SD=44,867$). In this descriptive section only the majority groups were presented and, therefore, not all percentages sum to 100%. A notable proportion of the women reported

being a member of a minority group, based on gender (28.1%), sexual orientation (10.4%), religion (8.3%), race (6.3%), disability (4.0%), and/or language (2.1%). Most of the women were atheist, agnostic, or had no religious affiliation (37.5%). The remainder were Catholic (17.7%) or Protestant (14.6%).

The majority of women reported being exclusively heterosexual (75.0%) with an additional 13.5% reporting mostly heterosexual with "only incidental" homosexual experiences. As some indication of the extent to which the participants had thought about their sexuality, 10.4% reported that their sexual orientation was a conscious choice they had made, 33.3% stated it was something they had questioned or thought about, while 55.2% of the women reported that their sexual orientation was something that they had never questioned.

The majority of the women were single (43.8%), although a substantial proportion were married (27.1%) or cohabitating (20.8%). The sample was fairly sexually active, in that, they reported having sexual experiences with an average of 9.5 partners ($SD=10.7$). However, the majority of women reported currently having a steady partner (72.9%). When asked the particular reason why women did not presently have a steady partner, such women reported that they had not met the right person (18.8%), they liked

casually dating (9.4%), they preferred to be on their own right now (8.3%), they were presently going through a breakup of a relationship (3.1%), or that they had made a conscious choice not to support dominating heterosexual sex by abstaining from sex (1%). Of the women in a relationship, they reported being moderately satisfied with their present steady partner ($M=4.8$, $SD=1.1$), that sexuality was a positive part of their life ($M=4.4$, $SD=1.4$), that their sexual satisfaction was relatively important to them ($M=4.2$, $SD=1.4$), that they felt moderately satisfied with their sex life ($M=4.1$, $SD=1.3$), their sexual desire ($M=4.0$, $SD=1.3$), and with their past sexual relationships ($M=3.5$, $SD=1.4$) (see Appendix E).

Procedure

Once contacted, the participants from the community organizations were asked either to come to the university to complete the questionnaire or, if they preferred, the questionnaire was mailed out to them along with a stamped return envelope. The psychology participants were contacted and provided with a time and location for the study which was conducted on campus. The personal contacts of the researcher were contacted by phone and those who were interested were mailed a questionnaire. The purpose of the study was explained as exploring women's sexual thoughts, beliefs, and feelings. After completing an informed consent

form (see Appendix D), all participants were asked to fill out the questionnaire, which took approximately one hour (see Appendix E).

Finally, all women were debriefed about the nature of the study and any questions were answered. Women were provided with names and contact numbers of those involved in the study, as well as relevant numbers for further information regarding sexuality, such as the Sexual Health Information Line and the Peer Counselling Centre, etc. (see Appendices F and G).

Materials

Demographics. Age and socio-economic status were assessed using open-ended questions while religious affiliation, marital status, minority group status, sexual orientation, choice of sexual orientation, and level of education were assessed using closed-ended (check-list format) questions (see Appendix E).

Sexual attitudes. Hendrick, Hendrick, Slapion-Foote and Foote's (1985) Sexual Attitudes Scale was included to assess women's attitudes regarding sexuality. Women were asked to respond to 66 items using a 5-point Likert scale ranging from -2 (strongly disagree) to +2 (strongly agree). The scale reflects seven subscales, five of which were dropped from further analysis due to extremely low inter-item reliabilities (Cronbach's alpha's ranged from -.02 to

.64). The two remaining subscales were sexual permissiveness and sexual conventionality. Sexual permissiveness included 28 items such as, "I would like to have sex with many partners". Responses to items were averaged such that high scores reflected greater permissiveness (Cronbach's alpha =.86). Sexual conventionality included seven items, such as "Penile-vaginal intercourse is better than oral sex" (see Appendix E). Responses were averaged such that high scores reflected greater conventionality (Cronbach's alpha =.72). The zero order correlations indicated that sexual permissiveness was moderately and negatively correlated with sexual conventionality ($r = -.66$, $p < .00$).

Sexual esteem. The sexual esteem subscale from Snell and Papini's (1989) Sexuality Scale was used to examine women's sexual esteem (e.g. "I am confident about myself as a sexual partner") (see Appendix E). Responses to 10 items were given along a 5-point Likert scale ranging from -2 (disagree) to +2 (agree). The mean rating across the 10 items was calculated (relevant items were reversed), such that higher scores indicated higher sexual esteem (Cronbach's alpha=0.91).

Body image. To assess women's body image, subscales from Ben-Tovim and Walker's Body Attitudes Questionnaire (1991) were used. Responses to 33 items were provided using

a 5-point Likert scale that ranged from -2 (strongly disagree) to +2 (strongly agree). Responses to the items on the subscales were averaged such that higher scores reflected greater endorsement. Disparagement of body image included eight items, such as "I prefer not to let other people see my body" (Cronbach's $\alpha = 0.78$). Feeling fat included 13 items such as, "I feel fat when I am lonely" (Cronbach's $\alpha = 0.94$). Salience of body image included eight items such as, "I spend too much time thinking about food" (Cronbach's $\alpha = 0.70$). Perceptions of lower body fatness included four items such as, "I worry that my thighs and bottom look dimply" (Cronbach's $\alpha = 0.69$) (see Appendix E).

The zero order correlations for the four subscales were all moderately positive (ranging from $r = .46$, $p < .00$ to $r = .69$, $p < .00$) (see Appendix H).

Sexual awareness. To assess women's sexual awareness, three subscales from Snell, Fisher and Miller's (1991) Sexual Awareness Scale were utilized. Participants were asked to respond to 33 items using a 5-point scale ranging from 0 (not at all characteristic of me) to 4 (very characteristic of me). Responses to the items on the subscales were averaged such that higher scores reflected greater endorsement. This scale assessed sexual self-consciousness using six items which referred to a

dispositional tendency to be aware of the internal aspects of one's sexuality, such as "I am very aware of my sexual feelings" (Cronbach's $\alpha = 0.88$). Sexual monitoring or awareness of other people's reactions to one's sexuality, such as "I'm concerned about the sexual appearance of my body" was assessed using six items. Sexual monitoring was reliable with one item dropped from the original subscale (Cronbach's $\alpha = 0.70$). Eight items assessed sexual assertiveness, such as "I'm assertive about the sexual aspects of my life" (Cronbach's $\alpha = 0.79$) (see Appendix E).

Due to the fact that the zero order correlation between sexual consciousness and sexual assertiveness was high ($r = .74$, $p < .00$), these two subscales were collapsed and considered one subscale reflecting awareness of one's sexuality (Cronbach's $\alpha = 0.88$). The zero order correlations indicated sexual consciousness/sexual assertive and sexual monitoring subscales were minimally correlated ($r = .19$, $p < .07$).

Sexual socialization. To assess the extent to which women acknowledged the socialization of their sexuality by parents and peers, Lottes and Kuriloff's (1994) Parental and Peer Sexual Socialization Scale was employed. Five further items were developed for the present study to assess the extent to which other influences (doctors, past sexual

partners, siblings, educational system, and the media), contributed to women's sexual socialization (e.g. "School taught me very little about my sexuality yet I was taught a lot about my reproductive parts") (see Appendix E). Participants were asked to respond to the 25 items using a 5-point scale ranging from -2 (disagree strongly) to +2 (agree strongly).

A principle axis factor analysis with varimax rotation was performed. Only the first factor contained more than two items. It was, therefore, decided that the items loading onto the first general unrotated factor would be used (see Appendix I). This general scale was comprised of eight items which reflected perceptions of a permissive sexual socialization (e.g. "My friends approve of being involved with someone just for sex"). The mean rating across all eight items was used as the overall scale score, such that a high score indicated that the participants' parents and peers promoted highly permissive sexual behaviors (Cronbach's $\alpha = 0.76$).

Sexual danger. A questionnaire was developed for the present study to assess women's perception of the extent to which they saw themselves as vulnerable to sexual assault in our society. Responses to nine items were given using a scale ranging from 0 (not at all potentially dangerous) to 6 (very much potentially dangerous).

A principle axis factor analysis with varimax rotation was performed on the nine items. A scree test indicated only two factors were necessary to account for a substantial portion of the explained variance (52.6%). Only items weighted greater than .40 were used to form the subscales (Tabachnick & Fidell, 1989) (see Appendix I). The first factor was comprised of four items which reflected perceptions of sexual danger from a stranger (e.g. "Walking by yourself at night"). The mean rating across all four items was used as the overall scale score (Cronbach's $\alpha = 0.87$), such that a high score indicated a high perceived level of sexual danger. The second factor was comprised of four items which reflected perceptions of sexual danger from someone relatively known (e.g. "Having a date come into your home where you will be alone"). The mean rating across all four items was used as the overall scale score (Cronbach's $\alpha = 0.58$), such that a high score indicated a high perceived level of sexual danger (see Appendix E). The zero order correlation between the two factors was low ($r = .21$, $p < .05$).

Sexual action. A questionnaire was developed for the present study to assess the extent to which women took personal and social actions in regard to their sexuality. Responses to 10 items were given using a scale ranging from 0 (never) to 4 (often).

A principle axis factor analysis with varimax rotation was performed on 10 sexual action items. Based on a scree test, only the first two factors accounted for a substantial proportion of the explained variance (56.3%). Only items weighted greater than .40 were used to form the subscales (Tabachnick & Fidell, 1989) (see Appendix I). The first two factors, however, were highly related ($r=.81$, $p<.00$) and therefore the two subscales were collapsed into one scale reflecting a greater tendency to take action (Cronbach's $\alpha = 0.82$) (see Appendix E).

Locus of sexual control. Two subscales of Snell, Fisher and Miller's (1991) Multidimensional Sexuality Questionnaire were utilized to assess women's perceptions of internal versus external locus of sexual control. The two subscales were internal sexual control or "the belief that the sexual aspects of one's life are determined by one's own personal control" and external sexual control or "the belief that the sexual aspects of one's life are determined by influences outside of one's personal control". Women were asked to respond to 10 items using a 5-point Likert scale ranging from 0 (not at all characteristic of me) to 4 (very characteristic of me). Internal sexual control included five items which were averaged such that high scores reflected greater internal sexual control (Cronbach's α

=0.84). External sexual control included five items which were averaged such that high scores reflected greater external sexual control (Cronbach's alpha =0.83) (see Appendix E). A low, negative zero order correlation confirmed two separate subscales ($r=-.31$, $p<.00$).

Women's political ideology. To assess women's political ideology and attitudes toward women's roles in society, Snelling and Pyke's (1992) original Q-sort of women's political ideology was utilized. Instead of sorting the 52 items, women rated their levels of agreement using a 5-point Likert scale ranging from -2 (strongly disagree) to +2 (strongly agree).

A maximum likelihood factor analysis with varimax rotation was performed¹. Based on a scree test, only the first three factors accounted for a substantial proportion of the explained variance (43.0%). Only items weighted greater than .40 were used to form the subscales (Tabachnick & Fidell, 1989) (see Appendix I).

The first factor was comprised of nine items which reflected a liberal political ideology (e.g. "Even if a woman agrees with some of the goals of feminism, that doesn't mean she should be a part of the feminist movement"). The mean rating across all nine items was used as the overall scale score (Cronbach's alpha =0.78), such that a high score indicated belief in a liberal political

ideology. The second factor was comprised of four items which reflected a traditional political ideology (e.g. "Women and men are equal in our society"). The mean rating across all four items was used as the overall scale score (Cronbach's $\alpha = 0.72$), such that a high score indicated belief in a traditional political ideology. The third factor was comprised of four items which reflected radical political ideology (e.g. "The main reason that women don't have much power in our society is that we have a capitalist system that exploits women's work"). The mean rating across all four items was used as the overall scale score (Cronbach's $\alpha = 0.66$), such that a high score indicated a belief in a radical political ideology (see Appendix E). Zero order correlations were moderate to low (ranging from $r = .24$, $p < .00$ to $r = .56$, $p < .00$) (see Appendix H).

Strategies of power. The Miller and Cummins' (1991) methods of power questionnaire assessed the particular actions women considered to be strategies of power personally and socially. The scale includes sources of power defined by the researchers (e.g. having money, having control over another person or oneself) as well as those defined by women they interviewed (e.g. relationships, reproductivity, weight). Women were asked to respond to 30 items according to a 5-point Likert scale ranging from -2 (strongly disagree) to +2 (strongly agree). To assess the

personal strategies of power, women were asked to indicate the extent to which "I feel powerful when:" across the 30 items. This 30 item scale was repeated again to assess the social strategies of power by responding to the statement "As defined in our society power is:".

A principle components factor analysis with varimax rotation was performed on the combined personal and social power scores. Based on a scree test, only the first three factors accounted for a substantial proportion of the explained variance (41.8%). Only items weighted greater than .40 were used to form the subscales (Tabachnick & Fidell, 1989) (see Appendix I).

For the personal power scale, the first factor was comprised of 14 items which reflected women's redefined power into non-traditional terms (e.g. "I am feeling physically healthy"). The mean rating across all 14 items was used as the overall scale score (Cronbach's alpha =0.78), such that a high score indicated a non-traditional or non-stereotypic use of power. The second factor was comprised of nine items which reflected traditional male power (e.g. "I make a decision about someone else's life"). The mean rating across all nine items was used as the overall scale score (Cronbach's alpha =0.74), such that a high score indicated a traditional male use of power. The third factor was comprised of seven items which reflected

traditional woman power (e.g. "I ask someone for money").

The mean rating across all nine items was used as the overall scale score (Cronbach's $\alpha = 0.57$), such that a high score indicated a traditional woman use of power (see Appendix E). Zero order correlations indicated that the three subscales were at most moderately correlated (ranging from $r = .27$, $p < .01$ to $r = .56$, $p < .00$) (see Appendix H).

For the social power scale, the first factor was comprised of 14 items which reflected women's redefined power (e.g. "I gain a new piece of knowledge"). The mean rating across all 14 items was used as the overall scale score (Cronbach's $\alpha = 0.87$), such that a high score indicated a non-traditional or non-stereotypic use of power. The second factor was comprised of nine items which reflected traditional male power (e.g. "I am in a position of control over another person"). The mean rating across all nine items was used as the overall scale score (Cronbach's $\alpha = 0.83$), such that a high score indicated a traditional male use of power. The third factor was comprised of seven items which reflected traditional woman power (e.g. "I ask someone for money"). The mean rating across all nine items was used as the overall scale score (Cronbach's $\alpha = 0.57$), such that a high score indicated a traditional woman use of power (see Appendix E). Zero order correlations reported that the three subscales were not

highly correlated (ranging from $r=.09$, $p<.42$ to $r=.43$, $p<.00$) (see Appendix H).

Sexual power. One subscale from Hendrick, Hendrick, Slapion-Foote and Foote's (1985) Sexual Attitudes Scale was utilized to assess power in the form of sexuality. Women were asked to respond to a 5-point Likert scale ranging from -2 (strongly disagree) to +2 (strongly agree). Inter-item reliabilities indicated one of the items substantially reduced the reliability of this subscale and was, therefore, not included. This general sexual power subscale included five items such as, "Sex and power are highly related". Responses to the remaining items were averaged such that high scores reflected greater sexual power (Cronbach's alpha =.59).

In order to assess the two particular types of sexual power relevant to the feminist theories of power (i.e. sexual power-over a partner and sexual power as a means of gaining power for self), the two items directly assessing these forms of power were examined separately. Power-over someone sexually was represented by the item, "To create sexual desire in someone is one of the best ways to dominate that person". Power-for was represented by the item, "Sex should occur between equals, not when one person has power or authority over the other". Higher scores on these items reflected greater agreement (see Appendix E).

The zero order correlations indicated that the general sexual power was moderately correlated with sexual power-over ($r=.54$, $p<.00$), and sexual power-for ($r=.23$, $p<.03$), while sexual power-over had a low, negative correlation with sexual power-for ($r=-.13$, $p<.23$).

Results

Based on the theoretical issues of interest, the variables expected to predict perceptions of sexual power for women were delineated as either reflecting personal concerns or social awareness. More specifically, personal aspects of women's sexuality were defined in terms of their sexual attitudes, body image, awareness of their sexuality, sexual esteem, and their sense of personal power. The social aspects of women's sexuality were defined in terms of their political ideology, their participation in social action, their perceptions of sexual danger, perceived locus of control regarding their sexuality, the extent to which their parents and peers were socializing agents of their sexuality, and their sense of social power.

Descriptive statistics were examined for the personal and social variables as well as for participant's perceptions of sexual power, both generally, as well as more specifically in terms of being a method that allowed women to redefine power in their own terms, power-over someone, and gaining power for oneself (see Table 1).

Table 1

Descriptive statistics for personal and social factors and levels of power

	M	SD	Skewness	Range
<u>Variables</u>				
PERSONAL				
sexual attitudes ^a				
sexual permissiveness	- .171	.612	- .201	3
sexual conventionality	- .941	.758	.246	3
body image ^a				
disparagement	-1.294	.577	.943	2
fatness	.120	1.072	- .197	4
salience	- .444	.767	.186	3
lower body fatness	- .115	1.036	- .036	4
personal power ^a				
women's redefined power	1 .139	.399	- .302	2
traditional male power	.319	.578	- .305	4
traditional female power	- .636	.411	- .390	2
sexual awareness ^b				
self-monitoring	1.865	.763	.246	4
awareness of self	2.585	.721	.246	3
sexual esteem ^a	.835	.751	- .745	4
SOCIAL				
sexual danger ^c				
by stranger	4.181	1.135	-1.088	6
by someone known	3.101	1.113	- .144	6
sexual action ^d	1.276	.701	.673	3
political ideology ^a				
liberal	.403	.730	- .564	3
traditional	- .530	.766	.011	4
radical	.225	.613	- .169	3
social power ^a				
women's redefined power	.946	.562	-1.522	4
traditional male power	.969	.767	-1.425	4
traditional female power	- .782	.430	.081	2
sexual control ^b				
external control	3.227	.695	- .791	3
internal control	.802	.747	1.175	3
sexual socialization ^a	- .365	.306	.240	2
Power ^a				
general sexual power	- .146	1.138	- .085	4
power-over	- .914	1.222	.637	4
power-for	1.537	1.009	-2.200	4

- Notes
1. Higher scores reflect higher perceptions on the personal and social variables and perceptions of power.
 2. Skewness ranging from $-.50$ to $+.50$ reflects a nonreal distribution.
 - a Scores could range from -2 (strongly disagree) to $+2$ (strongly agree)
 - b Scores could range from 0 (not at all characteristic of me) to 4 (very characteristic of me)
 - c Scores could range from 0 (not at all dangerous) to 6 (extremely dangerous)
 - d Scores could range from 0 (never) to 4 (often)

Series of correlation and regression analyses were then conducted to assess the extent to which perceptions of sexual power were accounted for by the sets of personal and social predictor variables, and to determine which of these variables provided the best, most parsimonious understanding of women's sexual power. Finally, the specific role of political ideology in relation to the sets of personal and social predictor variables was also assessed in a series of correlation and regression analyses.

Descriptive Statistics

Personal variables. Overall, the women in the present study were fairly moderate in their sexual attitudes; sexual permissiveness ($M = -.17$, $SD = .61$); sexual conventionality ($M = -.94$, $SD = .76$). Similarly, women reported feeling relatively neutral about their body image, whether they were referring to feeling fat ($M = .12$, $SD = 1.07$), the salience of their body image ($M = -.44$, $SD = .77$) or feeling their lower body was fat ($M = -.12$, $SD = 1.04$). Women also reported a fairly neutral level of sexual esteem ($M = .84$, $SD = .75$). Women's levels of

sexual awareness were fairly moderate both for being aware of their own sexuality ($M=1.87$, $SD=.76$) and being aware of how others viewed them sexually ($M=2.59$, $SD=.72$). In terms of women's sources of power, on average, women indicated that they felt the least powerful when they were accessing strategies of power that are typically traditional male strategies of power ($M=.32$, $SD=.58$) followed by strategies of power that are typically traditional or stereotypic strategies of woman power ($M=-.64$, $SD=.41$); $t(93)=15.32$, $p<.000$. In comparison, women felt most powerful when they were accessing strategies of power that can be considered a method of redefining power from the traditional or stereotypic sense to a less conventional and more innovative method ($M=1.14$, $SD=.40$) in comparison to traditional male power, $t(93)=17.44$, $p<.000$ or traditional female power, $t(93)=36.01$, $p<.000$.

Social variables. Women reported a higher sense of sexual danger from strangers ($M=4.18$, $SD=1.14$) than from someone that was known to them ($M=3.10$, $SD=1.11$); $t(94)=7.52$, $p<.000$, although both levels were fairly high (i.e. above the midpoint). In line with this, while women did not perceive a great deal of internal control over their own sexuality ($M=.80$, $SD=.75$), they felt a great deal of control over their sexuality externally ($M=3.23$, $SD=.70$); $t(93)=20.11$, $p<.000$. A fairly neutral response was given

for women's endorsement of any of the three political ideologies; liberal ($M=.40$, $SD=.73$), traditional ($M=-.53$, $SD=.77$), and radical ($M=.23$, $SD=.61$). Consistent with this, women reported rarely taking social action in regard to sexual issues ($M=1.28$, $SD=.70$). Women did not view themselves as being particularly influenced by the sexual attitudes of their parents and peers ($M=-.37$, $SD=.31$). Responses to social power indicated that women would feel the least power if they were accessing strategies of power that can be considered typically traditional female power dimensions ($M=-.78$, $SD=.43$), than when accessing traditional male power dimensions ($M=.97$, $SD=.77$); $t(90)=23.64$, $p<.000$ and methods of redefining power into less conventional power dimensions ($M=.95$, $SD=.56$); $t(90)=26.96$, $p<.000$.

Sexual power variables. Overall, women's perceptions of the role of power in relation to their sexuality were mixed, that is, their perceptions were a function of the meaning of power. While women expressed slight disagreement that generally power was involved in their sexuality ($M=-.15$, $SD=1.14$), and that sex provided a means for achieving power-over ($M=-.91$, $SD=1.22$); $t(92)=-9.01$, they felt relatively strongly that their sexuality could be a means of gaining sexual power for themselves ($M=1.54$, $SD=1.01$); $t(94)=12.70$.

Regression on Analyses Assessing Personal and Social Bases for Sexual Power

Consistent with feminist debates, it was of interest to determine the extent to which women's perceptions of sexual power stemmed from personal concerns relative to social awareness. Due to the number of variables included in the present study, stepwise regressions were conducted to determine which of the variables within each of the personal and social variable sets best predicted general perceptions of sexual power as well as perceptions of the extent to which sexuality provided women with a feeling of power-over a partner and power-for themselves. From the best personal and social predictor variables, canonical analyses were conducted to determine the interrelatedness of the two reduced variable sets predicting the power variables. Finally, both the personal and social variables identified from the stepwise regression analyses were included in standard regression analyses conducted in which each of the three power criterion variables reflecting power were regressed onto the "best" personal and social variables to assess their relative importance.

General sexual power. To assess the personal and social variables that uniquely predicted women defining sex as related to power, two separate stepwise regressions were conducted for each set of predictor variables. First,

perceptions of sexual power were regressed onto the personal variables (see Table 2).

Table 2

Stepwise regression of personal variables on general sexual power

Predictor Variables in Equation	R	Beta	R ² change	RTotal(Adj.)
permissive sexual attit.	.37***	.36***		.126
women's redefined power	.24*	.23*	.05*	.170

* $p < .05$

** $p < .01$

*** $p < .001$

Only women's sexual attitudes and tendency to define their own personal power in terms of alternative methods of power entered into the equation. In particular, the more permissive their sexual attitudes ($\beta = .36$, $p < .01$) and the more women defined their personal power along the lines of redefined power ($\beta = .23$, $p < .02$), the more women perceived sex as related to power. Overall, these two variables explained a moderate proportion of the variance in perceived sexual power ($R^2_{adj} = .170$).

In a second stepwise regression analysis, perceptions of sexual power were regressed onto the social variables (see Table 3).

Table 3

Stepwise regression of social variables on general sexual power

Predictor Variables in Equation	R	Beta	R ² change	RTotal(Adj.)
trad. political ideology	.35***	.34***		.112
external sexual control	.33***	.33***	.11***	.211

* $p < .05$ ** $p < .01$ *** $p < .001$

Endorsing a traditional political ideology and feeling that their sexuality was controlled by external factors were the only two variables that entered into the equation.

Specifically, the more women held traditional political views ($\beta = .34$, $p < .01$) and the more that they felt their sexuality was controlled by external factors ($\beta = .33$, $p < .01$), the more women regarded sexuality as related to power.

Again, these variables explained a moderate proportion of the variance ($R^2_{adj} = .211$).

In order to assess the extent to which these particular personal and social variables were interrelated (and thereby address concerns about multicollinearity), a canonical analysis was conducted between the variables identified as relevant in the two stepwise regressions. Namely, the

extent to which sexual attitudes and personal power were related to traditional political ideology and external locus of sexual control was assessed. Only the first of two canonical functions was significant (canonical $r=.52$), explaining 52.4% of the variance in the solution, $F(4,178)=7.94$, $p<.001$ (see Table 4).

Table 4

Canonical correlation analysis for personal and social variables identified as related to general sexual power

Variables		Structure Coefficients
Personal set		
Permissive Sexual Attitudes		.970
Women's Redefined Power		.325
Redundancy	14.4	
Percentage of Variance	52.45	
Social set		
Traditional Political Ideology		-.881
External Sexual Control		.497
Redundancy	14.0	
Percentage of Variance	51.1	

Based on structure coefficients of .40 or greater, it appears that holding more permissive sexual attitudes was associated less with a traditional political ideology and greater feelings of one's sexuality being controlled externally. The redundancy analysis indicated that these personal variables explained 14.4% of the variance on the first canonical function while the social variables

explained 14.0% of the variance on the first canonical function. Thus, although related, these two variable sets should not present problems of multicollinearity.

In order to determine the most parsimonious model for predicting perceptions of sexual power and the relative importance of the personal and social variables, a standard regression was conducted in which the best predicting personal and social variables identified in the stepwise regressions were simultaneously entered in the equation (see Table 5).

Table 5

Standard regression of personal and social variables on general sexual power

Predictor Variables in Equation	R	Beta	RTotal(Adj.)
permissive sex. attitudes	.35	.16	
women's redefined power	.27*	.19*	.159
trad. political ideology	.34*	.24*	
external sexual control	.34**	.27**	.245

* $p < .05$

** $p < .01$

*** $p < .001$

When all of the best personal (permissive sexual attitudes and women's redefined personal power) and social (traditional political ideology and sexuality being

controlled by external factors) predictor variables were included in the equation, a moderate proportion of the variance in perceiving sexual power was accounted for ($R^2_{adj}=.24$); $F(4,88)=8.46$, $p<.001$. Of these variables, consistent with the radical feminist view, both of those variables associated with social awareness significantly and uniquely predicted sexual power. Of the personal variables, while redefined or non-traditional personal power also contributed unique variance, sexual attitudes became redundant with the social variables now included in the equation.

Power-over. To assess the personal and social variables that uniquely predicted women defining sex as involving power-over, two stepwise regressions were conducted for each predictor variable set. First, perceptions of sex as a means of obtaining power-over someone was regressed onto the personal variables (see Table 6).

Table 6

Stepwise regression of personal variables on sexual power-over

Predictor Variables in Equation	R	Beta	R ² change	RTotal(Adj.)
trad. male power	.26*	.24*		.098
permissive sexual attit.	.25*	.23*	.05*	.055

* $p < .05$ ** $p < .01$ *** $p < .001$

Women's sexual attitudes and definition of personal power in the form of traditional male dimensions entered into the equation. Hence, the more permissive their sexual attitudes ($\beta = .23$, $p < .03$), and the more women defined their personal power along traditional male dimensions ($\beta = .24$, $p < .02$), the more women perceived sexuality as achieving power-over someone. Overall, these two variables explained only a minimal proportion of the variance in perceiving sexual power-over someone ($R^2_{adj} = .098$).

In a second stepwise regression analysis, perceptions of sex as power-over someone was regressed onto the social set (see Table 7).

Table 7

Stepwise regression of social variables on sexual power-over

Predictor Variables in Equation	R	Beta	R ² change	RTotal(Adj.)
external sexual control	.30*	.32*		.081
sexual danger by known	.22*	.24*	.06*	.130

* $p < .05$ ** $p < .01$ *** $p < .001$

Perceiving an external locus of sexual control was entered into the equation as well as perceiving a risk of sexual danger from someone known. More specifically, the more women perceived external control over their sexuality ($\beta = .32$, $p < .00$) and felt at risk of sexual danger from someone they knew ($\beta = .24$, $p < .02$), the more women saw sexuality as achieving power-over. Overall, these variables explained a moderate proportion of the variance ($R^2_{adj} = .130$).

To assess the extent to which the particular personal and social variables were interrelated, a canonical analysis was conducted between the variables identified as relevant in the two stepwise regressions. Namely, the extent to which sexual attitudes and personal power were achieved along traditional male dimensions was related to external

sexual control and sexual danger by someone known was assessed. Only the first of two canonical functions was marginally significant (canonical $r=.32$), explaining 53.7% of the variance in the solution; $F(4,178)=2.38$, $p<.053$ (see Table 8).

Table 8

Canonical correlation analysis for personal and social variables on power-over

Variables	Structure Coefficients
Personal set	
Permissive Sexual Attitudes	.875
Traditional Male Power	.556
Redundancy	5.3
Percentage of Variance	53.7
Social set	
External Sexual Control	.901
Sexual Danger by Someone Known	-.344
Redundancy	4.60
Percentage of Variance	6.0

Based on structure coefficients of .40 or greater, it appears that holding more permissive sexual attitudes and using traditional male personal power was associated with greater perceptions of external control over sexuality. The redundancy analysis indicated the personal variables explained 5.3% of the variance on the first canonical function while the social variables explained 4.6% of the variance on the first canonical function. Thus, although

related, these two variable sets should not present problems of multicollinearity.

In order to determine the most parsimonious model for predicting perceptions of sexual power and relative importance of the personal and social variables, a standard regression was conducted in which the best predicting personal and social variables identified in the stepwise regressions were simultaneously entered in the equation (see Table 9).

Table 9

Standard regression of personal and social variables on sexual power-over

Predictor Variables in Equation	R	Beta	RTotal(Adj.)
sexual danger (known)	.19	.18	
external sexual control	.28*	.23*	.132
permissive sex. attitudes	.23	.14	
trad. male social power	.23	.17	.101

* $p < .05$

** $p < .01$

*** $p < .001$

When these personal (permissive sexual attitudes and personal power represented in traditional male terms) and social (sexuality controlled by external factors and sexual

danger by someone known) predictor variables were included in the equation, a moderate proportion of the variance in perceiving sexual power was accounted for ($R^2_{adj}=.132$); $F(4,86)=4.41$, $p<.003$. Of these the only variable to uniquely predict perceptions of power-over was perceptions of external locus of sexual control.

Power-for. To assess the personal and social variables that uniquely predicted women's definition of sexuality as a means of gaining power-for themselves, two stepwise regressions were conducted (see Table 10).

Table 10

Stepwise regression of personal variables on sexual power-for

Predictor Variables in Equation	R	Beta	R ² change	RTotal(Adj.)
sexual esteem	.23*	.23*	.05*	.043

* $p<.05$

** $p<.01$

*** $p<.001$

Perceptions of sexuality as a mechanism for achieving power-for oneself was regressed onto the personal set of variables. Only sexual esteem was entered into the equation. Hence, the more sexual esteem women expressed

($\beta=.23$, $p<.03$), the more women perceived sexuality as achieving power-for themselves. Overall, this variable explained a minimal proportion of the variance ($R^2_{adj}=.043$).

In the second regression in which power-for was regressed onto the social variables, none of the variables entered the equation. Therefore, it would appear that none of these social factors influenced the extent to which women defined their sexuality as achieving power-for themselves.

Political Ideology

It has been suggested that women's perceptions of their sexuality may be a function of their political ideology. Specifically, the liberal and radical feminist theories suggest different political means of obtaining sexual power. Therefore, a series of canonical analyses or simple regressions were conducted to determine if there were significant relationships between the levels of political views held by women (traditional, liberal, and radical) and each of the personal and social variables. Only the analyses that indicated a significant relationship between political ideology and the particular personal or social variable set were reported below. Once these variables were identified, a full canonical analysis of the three political ideologies with all the best personal and social variables identified as relevant was conducted.

Sexual attitudes. In order to assess the relationship

between endorsing different political ideologies (liberal, traditional, and radical) and sexual attitudes (sexual permissiveness and conventionality), a canonical correlation analysis was performed. Only the first canonical function was significant (canonical $r=.55$), explaining 83.1% of the variance in the solution, $F(6,182)=6.34$, $p<.000$. Based on the structure coefficients of .40 or greater, it appears that having more permissive and less conventional sexual attitudes was associated with endorsing less traditional and less liberal political ideologies. A redundancy analysis indicated that sexual attitudes explained 25.1% of the variance in political ideology while political ideology explained 16.0% of the variance in sexual attitudes (see Table 11).

Table 11

Canonical correlation analysis for political ideology and sexual attitudes

Variables	Structure Coefficients
Sexual Attitudes set	
Sexual permissiveness	.916
Sexual conventionality	-.906
Redundancy	25.14
Percentage of Variance	83.06
Political Ideology set	
Liberal	-.888
Traditional	-.893
Radical	-.060
Redundancy	16.04
Percentage of Variance	53.00

Social power. A canonical correlation analysis was conducted between the three political ideologies and women's definitions of power (i.e. women's redefined power, traditional male power, and traditional female power). Only the first canonical function was significant (canonical $r=.37$), explaining 31.14% of the variance in the solution, $F(9,207)=2.53$, $p<.009$. Based on the structure coefficients of .40 or greater, it appears that the less women achieved their social power in traditional male power dimensions and the more in terms of traditional female power dimensions, the more they endorsed a traditional and liberal political ideology. A redundancy analysis indicated that social power

explained 4.3% of the variance in political ideology while political ideology explained 6.0% of the variance in social power (see Table 12).

Table 12

Canonical correlation analysis for political ideology and social power

Variables	Structure Coefficients
Social Power set	
Women's Redefined Power	-.143
Traditional male power	-.866
Traditional woman power	.405
Redundancy	4.3
Percentage of Variance	31.14
Political Ideology set	
Liberal	.536
Traditional	.997
Radical	-.112
Redundancy	6.0
Percentage of Variance	43.12

Sexual danger. A canonical correlation analysis was conducted between the three political ideologies and women's perception of sexual danger (i.e. perceptions of sexual danger from a stranger and from someone known). Only the first canonical function was significant (canonical $r=.32$), explaining 41.3% of the variance in the solution, $F(6,180)=2.52$, $p<.023$. Based on the structure coefficients of .40 or greater, it appears that greater perceptions of risk of sexual danger by a stranger and the less perceived

risk of sexual danger by someone known, the greater women's endorsement of traditional and liberal political ideologies. A redundancy analysis indicated that the sexual danger variables explained 4.3% of the variance in political ideology while political ideology explained 5.0% of the variance in high sexual danger by a stranger (see Table 13).

Table 13

Canonical correlation analysis for political ideology and sexual danger

Variables		Structure Coefficients
Sexual Danger set		
Sexual Danger by a Stranger		.818
Sexual Danger by Someone Known		-.394
Redundancy	4.3	
Percentage of Variance	41.26	
Political Ideology set		
Liberal		.706
Traditional		.961
Radical		.143
Redundancy	5.0	
Percentage of Variance	48.07	

Social action. To assess the extent to which women's participation in social action was uniquely predictable from their political ideology, a standard regression analysis was conducted. The less women endorsed traditional ($\beta = -.31$, $p < .01$) and liberal ($\beta = -.22$, $p < .05$) political ideologies, the more likely they were to take social action. Overall, these variables explained a moderate proportion of the variance

($R^2_{adj}=.213$).

Canonical correlation analysis for political ideology and personal and social variables. A full canonical analysis of the three political ideologies with all the personal and social variables identified as relevant was conducted. Only the first canonical function was significant (canonical $r=.66$), explaining 27.0% of the variance in the solution, $F(24,279)=3.24$, $p<.000$. Based on the structure coefficients of .40 or greater, it appears that greater perceptions of risk of sexual danger by a stranger (and less perceived risk of sexual danger by someone known), holding conventional sexual attitudes, and the less women took social action, achieved social power in traditional male terms, the more women endorsed a traditional and a liberal political ideology. A redundancy analysis indicated that the sexual danger variables explained 11.8% of the variance in political ideology while political ideology explained 22.4% of the variance in high sexual danger by a stranger (see Table 15). Thus, although related, these two variable sets should not present problems of multicollinearity.

Table 14

Canonical correlation analysis for political ideology and personal and social variables

Variables	Structure Coefficients
Personal Variables	
Permissive Sexual Attitudes	-.786
Conventional Sexual Attitudes	.680
Social Variables	
Sexual Danger by a Stranger	.423
Traditional Male Social Power	-.428
Social Action	-.767
Redundancy	27.0
Percentage of Variance	11.80
Political Ideology set	
Liberal	.804
Traditional	.936
Radical	-.136
Redundancy	51.4
Percentage of Variance	22.43

Discussion

It has been suggested by feminist theory and psychological research that women's sexuality has been socially constructed in such a way as to maintain the power differential between men and women, and to limit women to meet the sexual needs of men. As such, feminist theories have attempted to delineate strategies for reconstructing women's sexuality to be valued in its own right and for women to achieve sexual empowerment. Although the different feminist perspectives are consistent in the recognition of the need to empower women, they differ fundamentally in the strategies they view as necessary to achieve true sexual empowerment. Simply put, the feminist perspectives differ based on the extent to which they focus on whether sex represents an experience of personal pleasure or social (and hence, by definition personal) danger for women.

This study investigated the extent to which women themselves differentially focused on these concerns in relation to sexual empowerment. More specifically, if change is to be made in gaining power for women, the strategy women will be more amenable to adopting will depend on how they themselves construct sexual power. Therefore, women were asked how they viewed sexual power. Further, the personal and social contexts that influence women's perception of a connection between sex and power, and how

women's perception of the process and resources that they have to achieve power, may affect their perceptions of sexual empowerment. Thus, women's perceptions that reflect their personal and social contexts were also assessed. Although the feminist perspectives are based on the premise that the "personal is political" and hence personal concerns are political and operate within a social context, the present study differentiated between personal and social factors in order to explore frameworks for examining women's sexual empowerment.

In the present study, sexual power was defined in terms of three constructs. The most general definition of power reflected women's perceptions of the existence of a relationship between sex and power. As well, consistent with feminist distinctions in defining power, sexual power was examined more specifically in terms of recognizing sex as involving "power-over" another person and as "power-for" the individuals involved. It has been suggested by the sex liberal perspective that sexual power-over another would be the form of power women should utilize to sexually empower themselves because this would eliminate the sexual double standard by providing women with the same form of power as men. On the other hand, the sex radical perspective suggests that achieving sexual power-for oneself would be the form of power women should utilize to sexually empower

themselves because this is more likely to reflect women's needs independent of men. In fact, in the present study, women were relatively unconvinced, on average, that power was a concept that existed in relation to their sexuality, particularly as a form of domination of one person over another. They were however, more likely to view sex as a reflection of gaining equal power-for the individuals involved. While these reports may reflect the actual situation in these women's lives, in that they may in fact have achieved sexual relationships that did not involve interpersonal domination, the finding that women did not, for the most part, see power as relevant suggests that they were more likely naive about the ways in which power could be expressed in their sexual lives. The viability of these two possibilities may be better understood by examining the pattern of relationships between these perceptions of sexual power and women's personal concerns and social awareness.

General Perceptions of Power in Relation to Sex

The sex radicals argue that, due to the fact that women are in a sexually subordinate role compared to men, they are less likely to have the power to access valued resources. Therefore, according to this perspective, women cannot make changes in their sexual relationships with men at a personal level as long as men have the social power to dominate and define women. The sex radicals therefore argue that in

order for women to be sexually empowered they need to change the social structure in such a way as to remove women from men's domination and to reconstruct their sexual needs on their own terms. Clearly for women to adopt such an approach, they must recognize their subordinate status within the social structure and be aware of the extent to which this controls their lives personally.

Consistent with this, in the present study women's perceptions of power as related to sex were strongly and positively related to a recognition that sexual relationships were controlled by external factors. However, these perceptions were also more likely to occur among women who endorsed a more traditional political ideology. This would suggest that rather than questioning the relationship between power and sex, women who recognized the relationship were doing so in the context of believing in the "natural" relation of male dominance over women. This latter interpretation is consistent with the findings that the women with increasingly traditional political ideologies were also less likely to take social action on women's sexual issues and had less permissive sexual attitudes. Moreover, these women were more likely to view sexual danger as stemming from strangers, suggesting that they did not view the differential power in their personal relationships as threatening. Finally, these women were more likely to

gain power from indirect, traditionally female strategies suggesting greater comfort than distress from gaining what power they could in the context of adopting subordinate roles. While this same pattern of relationships was found for women presumably endorsing a liberal political ideology, however, closer examination of what women were endorsing when defined as having a liberal political ideology in the present study (e.g. Even if a woman agrees with some of the goals of feminism, that doesn't mean she should be a part of the feminist movement), makes it clear that, in fact, these women were much more liberal conservative than liberal feminist.

Quite to the contrary, the liberal feminist perspective also recognizes that women lack personal and social power. Such a view is not inconsistent with the radical feminist view in the recognition of the way in which the social structure defines and restricts women. However, rather than adopting a separatist strategy in which women redefine themselves independently of men, liberal feminists endorse women gaining equal power by personally attempting to take what men have for their own. In other words, women would gain what they desire by directly demanding sexual pleasure in the context of their own intimate relationships. Thus, in making change, liberal feminists view women's power as stemming from their personal strengths, needs, and

resources.

Indeed, the results of this study indicated that perceiving power as related to sex was more likely among women who had more permissive sexual attitudes, suggesting that women who were more aware of their sexual needs recognized that such needs had to be negotiated in a power-orientated context. Interestingly, the recognition of the sex-power relationship was also related to greater feelings of personal power, but personal power that stemmed from women's own alternative power dimensions (e.g. I am feeling physically healthy). Thus, it may be that recognition of the role of power in women's sexuality is more likely among women who do not personally adopt more traditional power strategies be they dominant (male) or subordinate (female). Thus, it would seem that recognition of the role of power in women's sexuality does not necessarily reflect the liberal view that women personally want what men have. Rather, perhaps even recognizing power in the context of sexuality requires, if not an acceptance of male dominance, an ability to deconstruct the interpersonal intimate domain as reflected in attempts to redefine and to achieve alternative forms of personal power.

Power-Over

While women's motives and beliefs that lead them to recognize the power-sex relationship may be varied, their

recognition of the specific forms in which that power may be expressed may be more restricted to their ideological beliefs. More specifically, if power in sexuality is defined as one person's dominance over the other, the social and personal awareness and implications may differ.

Results of this study indicated that perceptions of sexuality as involving power-over one person were more likely to occur among women who perceived an external locus of control over their sexuality and perceived sexual danger in their intimate relations with men. While political ideology did not predict perceptions of power dominance in sexuality, its absence is perhaps equally interesting given that, in this case, endorsing a traditional political ideology was not a significant predictor. Rather, the pattern of results at the social level are highly consistent with the emphasis of the radical feminists in that sexual power-over was more likely to be recognized by women who were aware that the social structure which gives men dominance over women has a bearing on their sexual lives and presents dangers to women in the context of their intimate relationships. While this pattern of relationships is consistent with holding a more radical feminist perspective, such perceptions were not related to either a radical feminist political ideology, nor with taking greater action to achieve social change in regard to women's sexuality.

Thus, the factors that lead someone to hold such views and the implications of such views remain unclear.

However, perceiving sex as involving power-over another was also associated with having more permissive sexual attitudes and gaining personal power through more traditional male strategies. Such a pattern is consistent with the liberal feminist emphasis on redefining the power dominance in sexual relationships to achieve women's sexual pleasure by adopting traditionally male power strategies. In other words, it appears possible that women who recognize that sex involves power-over are attempting to undermine the sexual double standard by trying to achieve this for themselves.

Alternatively, it may be that women who have the confidence to directly demand sexual pleasure in their intimate relationships are more likely to encounter the power differences. This latter interpretation is consistent with the greater perceptions of danger in women's intimate relationships, in that by directly competing with men for power, it is possible that women also perceive themselves as at greater risk.

Thus, when power, in the context of sexuality is defined in terms of power-over another person, women are aware of the social structures that present sexual dangers for women. However, the strategy women adopt does not

appear to be that of separatism or redefinitions of women's sexuality. Rather, consistent with sex liberal perspective, such recognition is more likely among women who are more orientated to sexual pleasure and are willing to take power by directly competing with men.

Power-For Themselves

While women in the present study were most likely to define power in sexual relationships in terms of achieving power-for themselves, such a perception was not related to any of the variables reflecting social/political awareness. The only variable associated with defining sexual power as such was having greater sexual esteem. This finding may have resulted from the particular way in which the question was worded or perceived by women. More specifically, this question was about achieving such equality and therefore it was only perceived by women who feel esteemed sexually.

Summary

Both radical and liberal feminists argue that women's sexuality should be altered to allow women to have more power in regard to their sexuality, but they differ in the strategies they argue are necessary to achieve this. Due to the diversity of women's sexual needs and experiences, it is likely that both views are necessary to empower women to make positive sexual changes. It is clear that change must occur at a societal level for women to feel empowered at a

personal level; yet how can women demand to have their needs met if the social structure undermines their ability to make such demands? The radical feminist theory focuses on means by which social change can occur. While the liberal feminist theory recognizes the need for women to achieve social power, they focus on women's individual efforts as establishing the basis for such change.

The present research suggests that this latter approach is the more likely one for women to adopt. However, it should be noted that this pattern of results was likely restricted by the nature of the sample of participants. While efforts were made to achieve a diverse sample with regard to political awareness, age, and education, it appears that, not necessarily unlike the general population, the majority of the women were in fact liberally orientated, white, middle-class, and heterosexual. More systematic examination of the needs and perceptions of more diverse groups of women would perhaps result in a very different pattern of results. For example, had disabled women been included in this research it may have been that these women would have perceived social factors such as sexual socialization to be more salient in their lives, thus altering the pattern of results as a reflection of their perceptions of women's sexuality.

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FELLOW PLANNED PARENTHOOD SUPPORTER

My name is Megan Poole and I am a psychology graduate student at Carleton University. I am doing a study on women in regards to their feeling, thoughts, and beliefs on sexuality and I am looking for women to be participants in this study.

Your participation would entail filling out a questionnaire and possibly a short interview on sexuality.

You may find some of the questions personal and sensitive. Please be assured that the information you would provide is voluntary and is strictly confidential and ANONYMOUS.

If you are interested in this study, or wish to discuss it further with me, you can reach me at:

Carleton University
Psychology Department
1125 Colonel By Drive
Ottawa, Ontario
K1S 5B6

788-2600 (extension 2680)

Appendix B
(Recruitment Notice for Psychology 100 Students)
PSYCHOLOGY 49.100

Experiment Title: Women's Intimate Relationships
Experimenter's Name & Room # Megan Poole Room Loeb C571
Experimenter's Phone No. 788-2600 (extension 2680)
Location of Experiment: To Be Announced
Experiment Number: _____
Faculty Advisor: Dr. K. Matheson

BRIEF DESCRIPTION

This study involves filling out a questionnaire concerning women's intimate relationships. The questionnaire takes one (1) hour to complete. Participants will receive one (1) experimental credit for this study.

SUBJECTS WILL RECEIVE 1 CREDIT(S) FOR THIS EXPERIMENT.

YOU MUST: KEEP A RECORD OF THE EXPERIMENTER'S NAME
 TITLE OF THE EXPERIMENT
 LOCATION AND TIME.

IT IS YOUR RESPONSIBILITY TO KNOW WHERE AND WHEN THE EXPERIMENT IS HELD.

SIGN-UP SHEETS FOR THIS EXPERIMENT ARE UNDERNEATH. PLEASE PROVIDE ALL INFORMATION REQUESTED.

Student Participation Record

Experiment Number: _____

[illegible]

Appendix D Informed Consent Form

The purpose of an informed consent is to ensure that you understand the purpose of the study and the nature of your involvement. The informed consent has provided sufficient information such that you have the opportunity to determine whether you wish to participate in the study.

Research Title: Women's Intimate Relationships

Research Personnel: The following people are involved in this research project and may be contacted at any time:

Megan Poole (Primary Investigator, 788-2600, X2680)

Dr. K. Matheson (Faculty Advisor)

Dr. L. Paquet (Chair of Dept. of Psychology Ethics Committee, 788-2600, X7563)

Dr. W. Jones (Chair, Dept. of Psychology, 788-2600, X2648)

Purpose and Task Requirements: The purpose of the present study is to examine the role of power in making sexual changes. Accordingly, you will be asked to fill out a questionnaire regarding your sexual attitudes, at a later date to discuss these issues further.

Potential Risk/Discomfort: This study may cause you some anxiety because it deals with a topic of a sexual nature combined with personal questions about your sexual attitudes, feelings, and behavior. If you experience anxiety, you can withdraw from the study at any time.

Anonymity/Confidentiality: The data collected in this study are kept anonymous and confidential. Your name should not appear anywhere on your questionnaire. The consent forms are kept separate from your responses.

Right to Withdraw: Your participation in this study is entirely voluntary. At any point during the study you have the right to not answer any questions or to withdraw with no penalty whatsoever.

Signature: I have read the above description of the study concerning women's sexual change. The data in the study will be used in research publications or for teaching purposes. My signature indicates that I agree to participate in the study, and this in no way constitutes a waiver of my rights.

Participant Signature: _____

Full Name (Print): _____

Student Number: _____

Date: _____

2 of/de 2

PM-1 3 1/2" x 4" PHOTOGRAPHIC MICROCOPY TARGET
NBS 1010a ANSI/ISO #2 EQUIVALENT

PRECISIONSM RESOLUTION TARGETS

Appendix E

(Demographic Characteristics)

 For the purpose of answering this questionnaire, WOMEN'S
 SEXUALITY is defined as how women give or receive pleasure
 through sexual means. Sexuality is represented through sexual
 attitudes, sexual orientation, sexual fantasy, and sexual
 behavior.

1. Age _____

2. Please specify your religious affiliation _____

3. Please check your appropriate marital status

Single	_____	Married	_____
Cohabiting	_____	Divorced	_____
Widowed	_____	Other (specify)	_____

4. Are you a member of any minority group based on:
 (please circle)

race	Yes	or	No
language	Yes	or	No
sex	Yes	or	No
sexual orientation	Yes	or	No
religion	Yes	or	No
physical or mental disability	Yes	or	No

If yes, please name the group(s) _____

5. Occupation: _____

Previous occupation (if relevant): _____

Total family income: _____

Percentage of family income: _____ contributed by yourself
 _____ contributed by spouse
 _____ contributed by mother
 _____ contributed by father

6. What is your highest level of education achieved to date?

- a. grade school (specify) _____
- b. high school (level) _____
- c. college (degree) _____
- d. university (degree) _____

7. Please circle which description most accurately reflects your sexual activity to date.

- a. have not experienced sexual activity with another person
- b. exclusively heterosexual with no homosexual activity
- c. mostly heterosexual, only incidentally homosexual
- d. mostly heterosexual but more than incidentally homosexual
- e. mostly heterosexual and homosexual
- f. mostly homosexual but more than incidentally heterosexual
- g. mostly homosexual, only incidentally heterosexual
- h. exclusively homosexual with no heterosexual activity

8. Please check one (1) of the following that most accurately represents your sexual orientation.

_____ Is your sexual orientation something that you just never questioned?

_____ Is your sexual orientation something that you have questioned or thought about, but has not been a conscious choice you have made sometime in your life.

_____ Is your sexual orientation a conscious choice you made sometime in your life?

Please read each statement and indicate the rating that best represents your sexual beliefs and the extent to which you believe the statement for your own sexuality. To rate your beliefs, please use the following scale; write the most appropriate number in the blank to the left of each statement. If any of the questions do not apply to you, please write NA (not applicable to me) in the blank to the left of appropriate statement(s).

**STRONGLY
AGREE
+2**

- 1. To have good sex, two people have to know each other pretty well.
- 2. Casual sex is acceptable outside a monogamous relationship.
- 3. Good sex gives one a feeling of power.
- 4. During sexual intercourse, intense awareness of the partner is the best frame of mind.
- 5. Life would have fewer problems if people could have sex more freely.
- 6. The first time you have sex with someone new is the most exciting.
- 7. It is possible to enjoy sex with a person and not like that person very much.
- 8. Sex is best when people approach it as good physical release.
- 9. Sex is more fun with someone you don't love.
- 10. Sex should occur between equals, not when one person has power or authority over the other.
- 11. Sex is natural; one should never feel guilty about it.
- 12. At its best, sex seems to be the merging of two souls.
- 13. It is all right to pressure someone into having sex.
- 14. It is okay to have ongoing sexual relationships with more than one person at a time.
- 15. Sex is best when one keeps the emotions under cool control.
- 16. Sex without love is meaningless.
- 17. Sex is the closest form of communication between two people.
- 18. Orgasm is the greatest experience in the world.
- 19. It is okay to manipulate someone into having sex as long as no future promises are made.
- 20. People should at least be friends before they have sex together.
- 21. Life without sex would be very dull.

- _____ 22. A sexual encounter between two people deeply in love is the ultimate human interaction.
- _____ 23. To create sexual desire in someone is one of the best ways to dominate that person.
- _____ 24. Sex is primarily emotional.
- _____ 25. I could live quite well without sex.
- _____ 26. In order for sex to be good, it must also be meaningful.
- _____ 27. Sex is mostly an act of giving oneself to another.
- _____ 28. Sometimes I am ashamed of my sexuality.
- _____ 29. Sex can get boring.
- _____ 30. Sex is a sacred act.
- _____ 31. Sex is fundamentally good.
- _____ 32. Sex is mostly a game between males and females.
- _____ 33. I do not need to be committed to a person to have sex with him/her.
- _____ 34. Lovers should be able to communicate fully about their sexual relationships.
- _____ 35. Sex is best when you let yourself go and focus on your own pleasure.
- _____ 36. Sex is primarily physical.
- _____ 37. Sex for its own sake is perfectly all right.
- _____ 38. Sex is primarily a bodily function, like eating.
- _____ 39. Sex has nothing to do with power.
- _____ 40. Sex is primarily the taking of pleasure from another person.
- _____ 41. Sex, as a simple exchange of favors, is okay if both people agree to it.
- _____ 42. The best sex is with no strings attached.
- _____ 43. Sex and power are highly related.
- _____ 44. I would like to have sex with many partners.
- _____ 45. Premarital sex is okay under most circumstances.
- _____ 46. Sexual techniques get better as a relationship progresses.
- _____ 47. Unlimited premarital sexual experience is fine.
- _____ 48. Homosexual relations are just as acceptable as heterosexual relations.
- _____ 49. Women should be as free as men to ask someone to have sex.
- _____ 50. Birth control is part of responsible sexuality.
- _____ 51. Penile-vaginal intercourse is better than oral sex.
- _____ 52. It is possible for a husband to rape his wife.
- _____ 53. Sex is permissible only within marriage.
- _____ 54. I would feel comfortable having intercourse with my partner in the presence of other people.
- _____ 55. The main purpose of sex is to enjoy oneself.
- _____ 56. Masturbation is all right.
- _____ 57. I sometimes wish I were not sexual at all.
- _____ 58. It is all right to have a limited amount of premarital sexual experience.

- _____ 59. Extramarital affairs are all right as long as one's partner doesn't know about them.
- _____ 60. Masturbating one's partner during intercourse can increase the pleasure of sex.
- _____ 61. Adolescent pregnancy is a serious problem.
- _____ 62. Sex is best when it is carefully planned.
- _____ 63. Sex education for young people is of little value.
- _____ 64. A woman should share responsibility for birth control.
- _____ 65. I am comfortable about masturbating.
- _____ 66. Prostitution should be accepted by society.
- _____ 67. Using "sex toys" during lovemaking is abnormal.
- _____ 68. Any sexual activity is okay if both partners freely agree to it.
- _____ 69. One-night stands are sometimes very enjoyable.
- _____ 70. A man should share responsibility for birth control.
- _____ 71. Much of sexual communication is non-verbal (touching, looking).
- _____ 72. Using or hearing "dirty" sex words is sometimes a turn-on for me.

(Assessing Personal Power)

Please rate the extent to which you feel powerful after reading each statement by choosing a number that best represents your answer and place it in the blank to the left of each statement. If any of the questions do not apply to you, please write NA (not applicable to me) in the blank to the left of each appropriate statement(s).

STRONGLY		NEUTRAL		STRONGLY
DISAGREE				AGREE
-2	-1	0	+1	+2

I feel powerful when:

- _____ 1. I lose weight
- _____ 2. I gain a new piece of knowledge
- _____ 3. I am pregnant
- _____ 4. I am in a position of control over another person
- _____ 5. I am rewarded at work
- _____ 6. I have a feeling inside that is unrelated to material things
- _____ 7. I am in a group of men
- _____ 8. I get a feeling that is almost always negative
- _____ 9. I gain weight
- _____ 10. I make a choice about an important aspect of my life
- _____ 11. I feel sexy
- _____ 12. I am in a relationship with a powerful person
- _____ 13. I am in a group of women
- _____ 14. I make a decision about someone else's life
- _____ 15. I feel good about my body
- _____ 16. I get someone to see things my way
- _____ 17. I have money
- _____ 18. I feel that I make my own decisions
- _____ 19. I am complimented about my looks
- _____ 20. I experience a very positive feeling
- _____ 21. I am feeling physically healthy
- _____ 22. I earn something
- _____ 23. I ask someone for money
- _____ 24. I have to make a compromise
- _____ 25. I am at work
- _____ 26. My boss reprimands me
- _____ 27. My spouse/lover pays for dinner or movie
- _____ 28. I am in a relationship
- _____ 29. I feel dependent on someone else

If you feel society defines power in a way that has not be listed above, please write it out and provide a number from the above scale that represents that extent to which you agree or disagree with your statement.

_____ 30. I feel powerful when:

(Sexual Esteem)

Please read the following statements and write in the number from the following scale in the blank to the left of each statement that best represents your answer. If any of the questions do not apply to you, please write NA (not applicable to me) in the blank to the left of appropriate statement(s).

STRONGLY DISAGREE	MODERATELY DISAGREE	NEITHER AGREE NOR DISAGREE	MODERATELY AGREE	STRONGLY AGREE
-2	-1	0	+1	+2

- _____ 1. I am a good sexual partner.
- _____ 2. I would rate my sexual skill quite highly.
- _____ 3. I am better at sex than most other people.
- _____ 4. I sometimes have doubts about my sexual competence.
- _____ 5. I am not very confident in sexual encounters.
- _____ 6. I think of myself as a very good sexual partner.
- _____ 7. I would rate myself low as a sexual partner.
- _____ 8. I am confident about myself as a sexual partner.
- _____ 9. I am not very confident about my sexual skill.
- _____ 10. I sometimes doubt my sexual competence.

(Body Image)

For each statement, please choose a number from the following scale that best represents your opinion; write it in the blank to the left of each of the following statements. If any of the questions do not apply to you, please write NA (not applicable to me) in the blank to the left of appropriate statement(s).

STRONGLY
DISAGREE
-2

MODERATELY
DISAGREE
-1

NEUTRAL
0

MODERATELY
AGREE
+1

STRONGLY
AGREE
+2

- _____ 1. I prefer not to let other people see my body.
- _____ 2. I get so worried about my shape that I feel I ought to diet.
- _____ 3. I feel fat when I can't get clothes over my hips.
- _____ 4. People avoid me because of my looks.
- _____ 5. I worry that other people can see rolls of fat around my waist and stomach.
- _____ 6. I hardly ever feel fat.
- _____ 7. There are more important things in life than the shape of my body.
- _____ 8. I think it is ridiculous to have cosmetic plastic surgery to improve your looks.
- _____ 9. I like to weigh myself regularly.
- _____ 10. I feel fat when I wear clothes that are tight around the waist.
- _____ 11. I have considered suicide because of the way I look to others.
- _____ 12. I have a slim waist.
- _____ 13. My life is being ruined because of the way I look.
- _____ 14. Wearing loose clothes makes me feel thin.
- _____ 15. I hardly ever think about the shape of my body.
- _____ 16. I feel that my body has been mutilated.
- _____ 17. I feel that I have fat thighs.
- _____ 18. I couldn't join in with games or exercise because of my shape.
- _____ 19. Eating sweets, cakes or other high calorie food, makes me feel fat.
- _____ 20. I think my buttocks are too large.
- _____ 21. I feel fat when I have my photo taken.
- _____ 22. Thinking about the shape of my body stops me from concentrating.
- _____ 23. I spend too much time thinking about food.
- _____ 24. I am preoccupied with the desire to be lighter.
- _____ 25. If I catch sight of myself in the mirror or shop window, it makes me feel bad about my shape.
- _____ 26. People laugh at me because of the way I look.
- _____ 27. I often feel fat.
- _____ 28. I spend a lot of time thinking about my weight.

- _____ 29. I feel fat when I am lonely.
- _____ 30. I worry that my thighs and bottom look dimply.
- _____ 31. Losing one pound in weight would not really affect my feelings about myself.
- _____ 32. I feel fat when the waistband on my clothes is too tight.
- _____ 33. I try to avoid clothes which make me especially aware of my shape.

(Sexual Relationship)

1. Do you have a steady partner?

(Please circle)

YES or NO

If no, is this because (please check any of the following that apply):

- ☐ I have not met the right person
☐ I prefer to be on my own right now
☐ I like casually dating
☐ I am presently going through a breakup of a relationship
☐ I tend to feel like I am the one who gives in to my sexual partner, and so have decided not to be in a relationship
☐ I have made a conscious choice not to support dominating heterosexual sex by abstaining from sexual relationships with men
☐ other (specify):
-
-

2. How many sexual partners have you had sexual experiences with? (please give approximately number if you are unsure)

3. If you have a steady partner, how satisfied are you with him/her sexually?

NOT AT ALL SATISFIED							EXTREMELY SATISFIED
0	1	2	3	4	5	6	

4. Overall, have you been satisfied with your past sexual relationship(s) in terms of sexual satisfaction?

NOT AT ALL SATISFIED							EXTREMELY SATISFIED
0	1	2	3	4	5	6	

5. Overall, how would you rate your sex life (with or without a partner)?

NOT AT ALL SATISFIED							EXTREMELY SATISFIED
0	1	2	3	4	5	6	

6. Overall, how would you rate your sex desire?

VERY LOW						VERY HIGH
0	1	2	3	4	5	6

7. Is your sexuality and/or sexual satisfaction very important to you?

NOT VERY IMPORTANT TO ME						EXTREMELY IMPORTANT TO ME
0	1	2	3	4	5	6

8. Is your sexuality a positive part of your life?

NOT AT ALL POSITIVE						EXTREMELY POSITIVE
0	1	2	3	4	5	6

9. If you have talked to someone else about sex, who was it (i.e. sister, friend, mother, lover, etc.)?

10. If you were to talk to someone else about sex, who would it be (i.e. sister, friend, mother, lover, etc.)?

11. Please rate the extent to which you feel each of the following people or institutions provided you with information about your sexuality.

NOT AT ALL						ALMOST EVERYTHING
0	1	2	3	4	5	6

_____	mother
_____	father
_____	sister(s)
_____	brother(s)
_____	peers (friends)
_____	school (i.e. health or sex education classes)
_____	media (i.e. radio, T.V., magazines, music videos, etc.)
_____	medical profession (i.e. your doctor(s))
_____	present sexual partner(s)
_____	past sexual partner(s)

12. For you, which of these were positive sources of information (i.e. they made you feel comfortable, excited by your sexuality, etc.)?

13. For you, which of these were negative sources of information (i.e. they made you feel comfortable, excited by your sexuality, etc.)?

(Sexual Awareness)

Please read the following statements and indicate the number from the following scale that best represents your answer by writing it in the blank on the left of each statement. If any of the questions do not apply to you, please write NA (not applicable to me) in the blank to the left of the appropriate statement(s).

NOT AT ALL CHARACTERISTIC OF ME	SLIGHTLY CHARACTERISTIC OF ME	SOMEWHAT CHARACTERISTIC OF ME	MODERATELY CHARACTERISTIC OF ME	VERY CHARACTERISTIC OF ME
0	1	2	3	4

- _____ 1. I am very aware of my sexual feelings.
- _____ 2. I wonder whether others think I'm sexy.
- _____ 3. I'm assertive about the sexual aspects of my life.
- _____ 4. I'm very aware of my sexual motivations.
- _____ 5. I'm concerned about the sexual appearance of my body.
- _____ 6. I'm very direct about voicing my sexual desires.
- _____ 7. I'm always trying to understand my sexual feelings.
- _____ 8. I am somewhat passive about expressing my sexual desires.
- _____ 9. I'm very alert to changes in my sexual desires.
- _____ 10. I hesitate to ask for what I want in a sexual relationship.
- _____ 11. I am very aware of my sexual tendencies.
- _____ 12. I usually worry about making a good sexual impression on another person(s).
- _____ 13. I'm the type of person who insists on having my sexual needs met.
- _____ 14. I think about my sexual motivations more than most people do.
- _____ 15. I'm concerned about what other people think of my sex appeal.
- _____ 16. When it comes to sex, I usually ask for what I want.
- _____ 17. I reflect about my sexual desires a lot.
- _____ 18. I always seem to know when I'm turning another person(s) on.
- _____ 19. If I were sexually interested in someone, I'd let that person know.
- _____ 20. I'm very aware of the way my mind works when I'm sexually aroused.
- _____ 21. I often think about my sex appeal.
- _____ 22. If I were to have sex with someone, I'd tell my partner what I like.
- _____ 23. I know what turns me on sexually.
- _____ 24. I don't care what another person(s) thinks of my sexuality.

- _____ 25. I often let another person(s) tell me how to run my sex life.
- _____ 26. I rarely think about the sexual aspects of my life.
- _____ 27. If I were to have sex with someone, I'd let my partner take the initiative.
- _____ 28. I often think about my sexuality.
- _____ 29. Other people's opinion of my sexuality doesn't matter very much to me.
- _____ 30. I would ask about sexually transmitted diseases before having sex with someone.
- _____ 31. I consider myself a very sexual person.
- _____ 32. When I'm with others, I want to look sexy.
- _____ 33. If I wanted to practice "safer sex" with someone, I would insist on doing so.

(Sexual Socialization)

The following statements should be answered by imagining yourself at the particular time in your life that you first received information about what was and, was not, appropriate sexually (i.e. usually during adolescence).

Please rate the extent to which you agree with the following statements by placing the appropriate number in the blank to the left of each statement. If any of the questions do not apply to you, please write NA (not applicable to me) in the blank to the left of the appropriate statement(s).

- | DISAGREE
STRONGLY
-2 | DISAGREE
SOMEWHAT
-1 | NEUTRAL
0 | AGREE
SOMEWHAT
+1 | AGREE
STRONGLY
+2 |
|----------------------------|----------------------------|--------------|-------------------------|-------------------------|
|----------------------------|----------------------------|--------------|-------------------------|-------------------------|
- _____ 1. Among my friends, men who have the most sexual experience are the most highly regarded.
 - _____ 2. My doctor always makes me feel comfortable and treated me as a whole person rather than treating the particular part of me that was ill.
 - _____ 3. Most of my friends believe that you should only have sex in a serious relationship.
 - _____ 4. My mother would have felt okay about my having sex with many different people.
 - _____ 5. My friends approve of being involved with someone just for sex.
 - _____ 6. For the most part, my past sexual lovers never really saw me as a person but as a sex object.
 - _____ 7. Among my friends alcohol is used to get someone to sleep with you.
 - _____ 8. My mother would only have approved of me having sex in a serious relationship.
 - _____ 9. My friends and I enjoy telling each other about our sexual experiences.
 - _____ 10. My father would have felt upset if he'd thought I was having sex with many different people.
 - _____ 11. My brother(s)/sister(s) were the ones who told me the most about my sexuality.
 - _____ 12. My father would have felt okay about my having casual sexual encounters.
 - _____ 13. Among my friends, women who have the most sexual experience are the most highly regarded.
 - _____ 14. According to my parents, having sexual intercourse is an important part of my becoming an adult.
 - _____ 15. Most of my friends don't approve of having multiple sexual partners.
 - _____ 16. I am uncomfortable around people who spend much of their time talking about their sexual experiences.

- _____ 17. My parents stress that sex and intimacy should always be linked.
- _____ 18. My friends disapprove of being involved with someone who was known to be sexually easy.
- _____ 19. My parents would disapprove of my being sexually active.
- _____ 20. My parents encourage me to have sex with many people before I get/got married.
- _____ 21. My friends suggest dates to each other who are known to be sexually easy.
- _____ 22. School taught me very little about my sexuality yet I was taught a lot about my reproductive parts.
- _____ 23. My friends brag about their sexual exploits.
- _____ 24. Among my friends, people seldom discuss their sexuality.
- _____ 25. When I watch television commercials, look at magazine ads, or watch music videos on television, I sometimes think about how I wished certain parts of my body were like the women I see.

(Perception of Sexual Danger to You)

To the left of each statement, please fill in the blank with the number that best describes the extent to which you feel each statement represents or could represent the potential for sexual danger/violence to YOURSELF. If any of the questions do not apply to you, please write NA (not applicable to me) in the blank to the left of the appropriate statement(s).

NOT AT ALL
POTENTIALLY
DANGEROUS

VERY MUCH
POTENTIALLY
DANGEROUS

0

1

2

3

4

5

6

- _____ 1. Walking by yourself at night.
- _____ 2. Meeting a person at a bar and going back to his/her place.
- _____ 3. Working after hours with your boss.
- _____ 4. Not calling someone to walk you home.
- _____ 5. Walking at night, knowing a man is walking behind you.
- _____ 6. Getting into your car alone at night.
- _____ 7. Making arrangements to be picked up at a specified time and place.
- _____ 9. Having a date come into your home where you will be alone.
- _____ 10. Thinking about telling your co-worker, who keeps touching you, that their touching you is inappropriate.

(Social Action)

Listed below are some of the activities that people have taken part in or carried out in relation to your own or women's sexuality.

Please read through these activities and indicate the extent to which you have done any of these in the following scale, and write the appropriate number in the blank to the left of each activity that you have carried out.

	NEVER				FREQUENTLY
	0	1	2	3	4
_____ 1.	Sought information (verbally or non-verbally) regarding my sexuality from a friend, family member, sexual partner, etc.				
_____ 2.	Discussed the issue of sexuality, or particular aspect of sexuality, with someone else (e.g. friend, family member, sexual partner, etc.)				
_____ 3.	Sought professional information regarding my sexuality (e.g. from a doctor, sex therapist, etc.)				
_____ 4.	Asked my sexual partner to go with me to a professional in order to solve my/their/our sexual problem(s).				
_____ 5.	Found books in the library, bought or borrowed books on sexuality.				
_____ 6.	Wrote to my local member of parliament about my position on an issue(s) of sexuality (e.g. sexual orientation, pornography, violence, abortion, etc.).				
_____ 7.	Wrote to local newspapers about my position on an issue(s) of sexuality (e.g. sexual orientation, pornography, violence, abortion, etc.).				
_____ 8.	Signed petitions supporting my position on an issue(s) of sexuality (e.g. sexual orientation, pornography, violence, abortion, etc.).				
_____ 9.	Joined an organization dealing with sexuality or sexual issues (e.g. sexual orientation, pornography, violence, abortion, etc.).				
_____ 10.	Donated money to an organization dealing with sexuality or sexual issues.				

Please read the following statements and indicate the number from the following scale that best represents your answer by writing it in the blank to the left of each statement. If any of the questions do not apply to you, please write NA (not applicable to me) in the blank to the left of the appropriate statement(s).

VERY
CHARACTERISTIC
OF ME
4

- _____ 1. Luck plays a big part in influencing the sexual aspects of my life.
- _____ 2. My sexuality is something that I am largely responsible for.
- _____ 3. The sexual aspects of my life are a matter of fate (destiny).
- _____ 4. The sexual aspects of my life are determined in large part by my own behavior.
- _____ 5. The sexual aspects of my life are determined mostly by chance happenings.
- _____ 6. I am in control of the sexual aspects of my life.
- _____ 7. The main thing which affects the sexual aspects of my life is what I do myself.
- _____ 8. Most things that affect the sexual aspects of my life happened to me by accident.
- _____ 9. My sexuality is something that I myself am in charge of.
- _____ 10. The sexual aspects of my life are largely a matter of (good or bad) fortune.

(Women's Political Ideology)

Please read each statement and indicate the rating that best represents your sexual beliefs, and the extent to which you believe the statement for your own sexuality. To rate your beliefs, please use the following scale; write the most appropriate number in the blank to the left of each statement. If any of the questions do not apply to you, please write NA (not applicable to me) in the blank to the left of the appropriate statement(s).

STRONGLY
DISAGREE

-2

NEUTRAL

-1

0

+1

STRONGLY
AGREE

+2

- _____ 1. We should work for and support "affirmative action" hiring programs for women in the workplace.
- _____ 2. Working class women are discriminated against in ways that upper class women are not.
- _____ 3. A capitalist system discriminates against the working class as a whole and against women as a group.
- _____ 4. We should celebrate the differences between men and women rather than having women try to be like men.
- _____ 5. The ideal situation for a woman is to combine marriage to an egalitarian man with motherhood and a successful career.
- _____ 6. Even though women have a lot in common with each other, differences associated with race mean that some women have rights other don't have.
- _____ 7. Men and women have some reasons for conflict, but there are problems that affect both men and women that they should work on together.
- _____ 8. Men's need to dominate women can clearly be seen in what is considered "normal" male sexuality.
- _____ 9. Women of colour, as a group, have different problems than white women have.
- _____ 10. Men and women are basically very different.
- _____ 11. Men and women will always be different; you can't fight nature.
- _____ 12. Women will never be free of male domination if they continue to have sexual relationships with men.
- _____ 13. We don't have to have a society where everyone is equal; we just have to be sure everyone has an equal chance.
- _____ 14. Lesbians can be completely devoted to feminism in a way that women who are sexually involved with men can never be.
- _____ 15. The women's movement hasn't just focused on the need of a group of white, middle class women.

- _____ 16. Women - especially mothers - have experiences and capabilities that lead them to hold life-affirming, peaceful, caring values.
- _____ 17. In order to eliminate social inequality, we will need to get rid of capitalism, racism, and sexism.
- _____ 18. Women's unpaid household work makes it possible for the rest of the economy to run.
- _____ 19. Women and men can be equal in marriage even if the woman is financially dependent on the man.
- _____ 20. If I were going to join a political action group, I would rather the members were all women.
- _____ 21. Our society is not structured to give men power and control over women.
- _____ 22. Most of the goals of the women's movement have already been reached.
- _____ 23. The ultimate goal of the feminist movement is equal opportunity for women.
- _____ 24. The main reason that women don't have much power in our society is that we have a capitalist system that exploits women's work.
- _____ 25. Everyone in society should take responsibility for childcare and housework.
- _____ 26. There is too much emphasis on a woman's right to have a career and not enough emphasis on her right to stay home and raise a family.
- _____ 27. We should change the traditional roles for men and women so that they are not so traditional.
- _____ 28. Women and men are basically very similar.
- _____ 29. Women and men are equal in our society.
- _____ 30. The reason for many social problems is that women's values, which are so different from men's values, have not been taken into account.
- _____ 31. Strengthening the family means strengthening society as a whole.
- _____ 32. The fact that women are paid less than men is one reason that women have relatively little power.
- _____ 33. In some ways, women have it better than men.
- _____ 34. Women don't have special qualities that make them better people than men.
- _____ 35. We need an active women's movement that will fight against male domination.
- _____ 36. Even if a woman agrees with some of the goals of feminism, that doesn't mean she should be a part of the feminist movement.
- _____ 37. Marriage and motherhood give a woman the opportunity for all-round fulfilment as a woman.
- _____ 38. If women are considered equal to men there would be no need for a women's movement.

- _____ 39. It isn't necessary for women who want to work against sexism to separate from men and create a woman-only culture.
- _____ 40. Homosexuality threatens family values.
- _____ 41. Lesbianism is the basis for a changed view of sexuality in which male domination is replaced by supportive relationships without discrimination.
- _____ 42. By looking at the unequal relationships between men and women, we can understand a lot of other problems, like racism.
- _____ 43. It isn't enough to understand sexism, we have to understand how sexism, racism and class discrimination work together.
- _____ 44. The best society would be one in which people didn't even notice a person's sex or race.
- _____ 45. We need to work towards a society in which women have control over their own bodies, including access to birth control and abortion.
- _____ 46. The traditional family, with a father who goes out to work and a mother who stays home, is the best setting for bringing up children.
- _____ 47. The structure of the family gives women equality with men.
- _____ 48. Things would be better for women if women weren't responsible for housework, and instead, worked at jobs for which they were paid.
- _____ 49. There is no reason that mothers with young children shouldn't work outside the home.
- _____ 50. Women should stop spending their energy on men and start spending it on themselves and other women.

(Assessing Social Power)

Please rate the extent to which you agree or disagree that each of the following statements is how society defines power by choosing a number that best represents your answer and place it in the blank to the left of each statement. If any of the questions do not apply to you, please write NA (not applicable to me) in the blank to the left of the appropriate statement(s).

STRONGLY		NEUTRAL		STRONGLY
DISAGREE				AGREE
-2	-1	0	+1	+2

As defined by our society power is:

- _____ 1. losing weight
- _____ 2. gaining a new piece of knowledge
- _____ 3. when I am pregnant
- _____ 4. being in a position of control over another person
- _____ 5. being rewarded at work
- _____ 6. a feeling inside that is unrelated to material things
- _____ 7. being in a group of men
- _____ 8. having a feeling that is almost always negative
- _____ 9. gaining weight
- _____ 10. making a choice about an important aspect of my life
- _____ 11. feeling sexy
- _____ 12. being in a relationship with a powerful person
- _____ 13. being in a group of women
- _____ 14. making a decision about someone else's life
- _____ 15. feeling good about my body
- _____ 16. getting someone to see things my way
- _____ 17. having money
- _____ 18. feeling that I make my own decisions
- _____ 19. being complimented about my looks
- _____ 20. experiencing a very positive feeling
- _____ 21. feeling physically healthy
- _____ 22. earning something
- _____ 23. asking someone for money
- _____ 24. having to make a compromise
- _____ 25. being at work
- _____ 26. having my boss reprimands me
- _____ 27. having my spouse/lover pays for dinner or movie
- _____ 28. being in a relationship
- _____ 29. feeling dependent on someone else

If you feel society defines power in a way that has not be listed above, please write it out and provide a number from the above scale that represents that extent to which you agree or disagree with your statement.

_____ 30. As defined by society, power is:

Appendix F
(Counselling)

If you wish to discuss any of your feelings or get further information, the following are places and numbers where you can do this.

On Campus

Student Life Counselling Services
788-6600

Peer Counselling Center
788-3581

Off Campus

Sexual Assault Support Center
234-2266

Healthy Sexuality Program
234-4641

Rape Crisis Centre
729-8889

Sexual Health Information
563-2437

Appendix G

(Contact Sheet)

Megan Poole	Principle Investigator	788-2600 (ext. 2680)
Dr. Kim Matheson	Faculty Advisor	788-2600 (ext. 7513)
Dr. Lise Paquet	Chair of Ethics	788-2600 (ext. 2692)
Dr. Bill Jones	Chair of Psychology	788-2600 (ext. 2648)

Appendix H

Zero Order Correlations Between Subscales

Sexual Power			
sexuality as related to power	power-over		power-for
	.5435		.2256
	(93)		(95)
	p=.000		p=.028
power-over	1.000		-.1255
	(96)		(92)
	p= .		p=.233

Body Image			
	feeling fat	salience	lower body fatness
disparament	.6701	.5187	.5353
	(96)	(96)	(96)
	p=.000	p=.000	p=.000
feeling fat	1.000		.5694
	(96)	(96)	(96)
	p= .	p=.000	p=.000
salience	.5187	1.000	.4556
	(96)	(96)	(96)
	p=.000	p= .	p=.000
lower body fatness	.5694	.4556	1.000
	(96)	(96)	(96)
	p=.000	p=.000	p= .

Political Ideology			
	liberal	traditional	radical
liberal	1.000	.5582	.3150
	(96)	(96)	(96)
	p=.	p=.000	p=.000
traditional	.5582	1.000	.2386
	(96)	(96)	(96)
	p=.000	p= .	p=.002

Strategies of Personal Power

women's redefined power	trad. male .5634 (94) p=.000	trad. woman .3038 (94) p=.003
trad. male power	1.000 (95) p= .	.2722 (94) p=.009

Strategies of Social Power

women's redefined power	trad. male .4311 (91) p=.000	trad. woman .2619 (91) p=.012
trad. male power	1.000 (95) p= .	.0854 (91) p=.421

Appendix I

Factor Analysis Loadings

Women's Political Ideology

Factor 1 - Liberal Ideology

36. Even if a woman agrees with some of the goals of feminism, that doesn't mean she should be a part of the feminist movement.	.57204
31. Strengthening the family means strengthening society as a whole.	.54338
37. Marriage and motherhood give a woman the opportunity for all-round fulfilment as a woman.	.51778
23. The ultimate goal of the feminist movement is equal opportunity for women.	.50192
13. We don't have to have a society where everyone is equal; we just have to be sure everyone has an equal chance.	.45872
38. If women are considered equal to men there would be no need for a women's movement.	.43549
16. Women - especially mothers - have experiences and capabilities that lead them to hold life-affirming, peaceful, caring values.	.43146
44. The best society would be one in which people didn't even notice a person's sex or race.	.41269
25. Everyone in society should take responsibility for childcare and housework.	.33917

Factor 2 - Traditional Ideology

29. Women and men are equal in our society.	.75853
22. Most of the goals of the women's movement have already been reached.	.74485
19. Women and men can be equal in marriage even if the woman is financially dependent on the man.	.43954
26. There is too much emphasis on a woman's right to have a career and not enough emphasis on her right to stay home and raise a family.	.41384

Factor 3 - Radical Ideology

24. The main reason that women don't have much power in our society is that we have a capitalist system that exploits women's work.	.88142
30. The reason for many social problems is that women's values, which are so different from men's values, have not been taken into account.	.54441
42. By looking at the unequal relationships between men and women, we can understand a lot of other problems, like racism.	.44759
14. Lesbians can be completely devoted to feminism in a way that women who are sexually involved with men can never be.	.36050

Personal and Social Power

Factor 1 - Women's Redefined Power

1. I lose weight	.43261
2. I gain a new piece of knowledge	.61898
5. I am rewarded at work	.59965
6. I have a feeling inside that is unrelated to material things	.43158
10. I make a choice about an important aspect of my life	.68689
11. I feel sexy	.59695
15. I feel good about my body	.73055
18. I feel that I make my own decisions	.67345
19. I am complimented about my looks	.60840
20. I experience a very positive feeling	.74784
21. I am feeling physically healthy	.79179
22. I earn something	.57924
27. My spouse/lover pays for dinner or movie	.42160
28. I am in a relationship	.46980

Factor 2 - Traditional Male Power

4. I am in a position of control over another person	.71901
6. I have a feeling inside that is unrelated to material things	-.49721
12. I am in a relationship with a powerful person	.64247
14. I make a decision about someone else's life	.72183
16. I get someone to see things my way	.64093
17. I have money	.57243
22. I earn something	.45737
27. My spouse/lover pays for dinner or movie	.52135
28. I am in a relationship	.39907

Factor 3 - Traditional Female Power

3. I am pregnant	.40551
9. I gain weight	.57814
13. I am in a group of women	.40429
23. I ask someone for money	.51453
24. I have to make a compromise	.49548
25. I am at work	.41852
26. My boss reprimands me	.44553
28. I am in a relationship	.43300
29. I feel dependant on someone else	.49703

Sexual Socialization

Factor 1 - Permissive Sexual Socialization

1. Among my friends, men who have the most sexual experience are the most highly regarded.	.48817
4. My mother would have felt okay about my having sex with many different people.	.68225
5. My friends approve of being involved with someone just for sex.	.68478
10. My father would have felt upset if he'd thought I was having sex with many different people.	-.51172
12. My father would have felt okay about my having casual sexual encounters.	.45883
19. My parents would disapprove of my being sexually active.	-.61940
20. My parents encourage me to have sex with many people before I get/got married.	.39655
23. My friends brag about their sexual exploits.	.48650

Sexual Danger

Factor 1 - Sexual Danger by Stranger

1. Walking by yourself at night.	.92351
4. Not calling someone to walk you home.	.79713
5. Walking at night, knowing a man is walking behind you.	.74326
6. Getting into your car alone at night.	.54995

Factor 2 - Sexual Danger by a Someone Known

2. Meeting a person at a bar and going back to his/her place.	.47556
3. Working after hours with your boss.	.40197
8. Having a date come into your home where you will be alone.	.63952
9. Thinking about telling your co-worker, who keeps touching you, that their touching you is inappropriate.	.53876

Social Action

Factor 1 - Taking Social Action

1. Sought information (verbally or non-verbally) regarding my sexuality from a friend, family member, sexual partner, etc.	.64801
2. Discussed the issue of sexuality, or particular aspect of sexuality, with someone else (e.g. friend, family member, sexual partner, etc.)	.70140
3. Sought professional information regarding my sexuality (e.g. from a doctor, sex therapist, etc.)	.78963
4. Asked my sexual partner to go with me to a professional in order to solve my/their/our sexual problem(s).	.54295
5. Found books in the library, bought or borrowed books on sexuality.	.53329
6. Wrote to my local member of parliament about my position on an issue(s) of sexuality (e.g. sexual orientation, pornography, violence, abortion, etc.).	.79288
7. Wrote to local newspapers about my position on an issue(s) of sexuality (e.g. sexual orientation, pornography, violence, abortion, etc.).	.61078
8. Signed petitions supporting my position on an issue(s) of sexuality (e.g. sexual orientation, pornography, violence, abortion, etc.).	.74256
9. Joined an organization dealing with sexuality or sexual issues (e.g. sexual orientation, pornography, violence, abortion, etc.).	.66478
10. Donated money to an organization dealing with sexuality or sexual issues.	.54419

Footnote

'Due to the large number of items, this factor analysis included subjects in this study as well as subjects' responses included from another independent study (N=171).

Footnote

²The theoretical framework for this research is based on a social constructionist approach and, therefore, does not attempt to provide a biological approach to women's sexuality.

END

0|4-06-9|6

FIN