



Heterosexual Missionary as the Sexual Default and Stigmatization of Perceived Infrequent Sexual Activities

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Abstract

In the present study we examined whether heterosexual vaginal intercourse is the default prototype of sex and the association between the perceived frequency of sexual activities and prejudice toward individuals who engage in those activities. Participants rated 132 sexual activities and preferences with respect to perceived frequency that others engage in those activities and prejudice toward others who engage in the activities. The results suggested that heterosexual vaginal intercourse (missionary) is the default prototype of sex. Furthermore, the results showed a strong association between the perceived infrequency of sexual activities and prejudice toward individuals who engage in them. Together, the results suggested that the perceived norms of sexual behaviors contribute to the perceptions of other individuals and groups.

Keywords: sexual behavior, fetish, default, stigma, prejudice, sexual script

INTRODCUTION

Prototypes are representations of categories that contain the various attributes and characteristics associated with the category (Smith & Zárate, 1992). Prototypes, or the stereotypical characteristics associated with groups, highlight the within-group similarities and between-group differences (Turner, Hogg, Oakes, Reicher, Wetherell, 1987). Often there exists a default prototype of a category such as a fan is a person who enjoys sport. Although there exists a variety of fan interests (e.g., politics, cooking, anime), the default prototype of the category 'fan' is a sport fan (Reysen & Shaw, 2015). Another example is ethnicity and nationality; White is the default or prototypical association with the category 'American' (Devos & Banaji, 2005). In other words, the ethnic identity most closely associated with the national category 'American' is White, as opposed to other ethnic minority identities.

Prior research examining default prototypes suggests negative outcomes for those who are not members of the prototypical category. One outcome of the automatic association between White and American is that individuals of ethnicities that are not White are viewed as less prototypical, less American, and more likely to face discrimination (see Devos & Mohamed, 2014). A second outcome of default prototypes is that the description of non-normative groups relies on comparisons with the default group, such as explaining why gays and lesbians are different from the default heterosexual group (see Hegarty & Bruckmüller, 2013). Third, such prototypical associations can aid in legitimizing and furthering majority or high status group dominance (e.g., Sibley, 2010; Wenzel, Mummendey, & Waldzus, 2007). Together, the prior

research examining default prototypes shows that these culturally dependent, socially constructed, and consensually shared prototypes influence individuals' perceptions and behaviors (Yogeeswaran & Dasgupta, 2014). In the present study, we examine the default sexual activity as heterosexual missionary and examine the association between frequencies of sexual activities and prejudice.

Although the notion that sexual activities beyond the normative heterosexual vaginal intercourse are stigmatized is far from new (e.g., Breckhus, 1996; Marmor, 1971; Rubin, 1984), there exists a lack of empirical research showing the connection for a wide variety of sexual activities. In this research we use the term sexual activities broadly to refer to positions, sexual orientations, sexual attractions, as well as fantasies. Many research studies tend to examine a small list of non-normal sexual behaviors (Gauthier & Forsyth, 1999). Previous sex research tends to focus on what people do (e.g., frequency of behavior) or attitudes (e.g., permissiveness of behavior) toward sexual activities (Laumann, Gagnon, Michael, & Michaels, 1994), rather than what they perceive as the frequency of behavior of others (i.e., perceived sexual norms). The perception of what others do (Cialdini, Reno, & Kallgren, 1990), and the prototypical content associated with groups (Hogg & Smith, 2007), has a strong influence on individuals' perceptions and behaviors. Knowing the influence of norms, safe sex campaigns, for example, will often aim to change the perceived normality of sexual activities to affect individuals' behaviors (e.g., Scholly, Katz, Gascoigne, & Holck, 2005). Although the perceived norms within one's cultural space provide a template for how to think and act, violation of those norms can lead individuals to experience stigmatization (Goffman, 1963).

Drawing upon sexual script theory (Gagnon & Simon, 1973), the common sexual script entails heterosexual vaginal intercourse along with behaviors such as kissing, fondling breasts, and genital stimulation (Laumann et al., 1994; McCormick, 2010). Consistent with this notion, we suggest that heterosexual missionary sex is the default sexual activity. For example, Martens and colleagues (2006) found that students perceive other college students as engaging in vaginal intercourse more frequently than oral or anal sex. Other sexual activities will be viewed as non-normative and individuals who practice or engage in those other sexual activities will face negative prejudice. For example, in a study of the BDSM community, Iannotti (2014) found that just under half of participants inform others of their sexual interests and a quarter of respondents reported being discriminated against. Similarly, there exists a heteronormativity, the notion that heterosexual orientation is the norm, and that privileging some individuals can lead to the victimization of individuals who embrace non-mainstream sexual/gender identities (see Toomey, McGuire, & Russell, 2012). It is certainly the case that non-heterosexual individuals are stigmatized (Herek, 2000). Because sexual activities are typically practiced in private, individuals may conceal non-normative behaviors from others. In a qualitative study of professional dominatrices, Levey and Pinsky (2014) report that a main identity management strategy is to conceal or limit the information shared to others to avoid stigma. However, concealment of stigmatized identities can lead to poorer psychological health (Plante, Roberts, Reysen, & Gerbasi, 2014; Schmitt, Branscombe, Postmes, & Garcia, 2014).

The purposes of the present study are to examine whether heterosexual missionary is the perceived sexual default and to examine the association between perceived normativity of sexual activities and prejudice. Participants rated 132 sexual activities (e.g., vaginal intercourse, fisting) with respect to the perceived frequency that others engage in the behavior, or hold a specific sexual attraction, and prejudice toward individuals that engage in the activities. Support for the notion that heterosexual missionary/vaginal intercourse will be shown if this activity is rated as most commonly practiced by others. Consistent with prior

suggestions (Brekhus, 1996; Marmor, 1971; Rubin, 1984), we also expect a strong association between the perceived frequency of engagement in sexual activities and felt prejudice.

METHOD

Participants and Procedure

Participants (N = 323, 68.7% female; Mage = 24.40, SD = 16.95) included students at A&M-Commerce participating for credit toward a psychology course (n = 290) and community members solicited from friendship networks (n = 33). Participants reported their ethnic/racial identity as White (53.6%), African American (23.2%), Hispanic (12.7%), Asian/South Pacific Islander (5%), multiracial (4.6%), Indigenous Peoples (0.6%), or other (0.3%). Participants rated their perception of frequency that others engage in various sexual behaviors and their feelings toward others that practice those activities.

MATERIALS

To assess frequency of others' behavior and prejudice toward others who practice those behaviors, participants rated 132 behaviors (see Table 1 for a list of sexual activities). To rate frequency, participants were asked to think of American society in general and estimate the frequency that others engage in the sexual activities on a 5-point response scale: 1 = never, 2 = rarely, 3 = occasionally, 4 = frequently, 5 = always ($\alpha = .99$). To assess prejudice toward others who engage in the sexual activities, participants rated their feelings toward others on a feeling thermometer (Crandall, Eshleman, & O'Brien, 2002) from 1 = cold to 10 = warm ($\alpha = .99$). Higher ratings on a feeling thermometer indicate positive prejudice toward the targeted individual or group, while lower ratings indicate greater negative prejudice.

RESULTS

To examine whether heterosexual missionary is the default, we first examined the mean ratings of perceived frequency of engagement. As shown in Table 1, vaginal intercourse and missionary were rated as the most frequent sexual activities, with heterosexual as the fourth highest mean. The results provide initial support for the notion that heterosexual missionary sex is the default sexual activity. To examine whether perceived prototypicality (i.e., perceived frequency that others engage in different behaviors) is associated with prejudice toward others who practice different behaviors, we collapsed across ratings of perceived engagement and ratings of positive prejudice. Perceived frequency of engagement was strongly correlated with positive prejudice toward others ($r = .40, p < .001$, see Figure 1 for visual depiction of the association).¹ The results highlight a general trend suggesting that what is normative or prototypical is positive, while people who practice non-normative sexual activities are regarded unfavorably.

DISCUSSION

The purposes of the present study were to examine the notion that heterosexual vaginal intercourse (missionary) is the default sexual activity and examine the association between perceived frequency that others engage in the activity and prejudice. As predicted, heterosexual vaginal intercourse was perceived as the most frequent sexual activity, providing support for the idea that this is the default prototype of the term sex. Also, as predicted, a strong association was found between the perceived normativity (frequency) of sexual activities and prejudice.

Perceived norms are powerful predictors of one's perceptions and behaviors (Cialdini et al., 1990; Hogg & Smith, 2007). Following research examining the default prototypical ethnicity

(see Devos & Mohamed, 2014) and leisure interest (Reysen & Shaw, 2015), the results of the present research provide initial evidence of heterosexual missionary as the default prototype of sex. Of the 132 different sexual activities and preferences included in the present study, vaginal intercourse was rated as the most frequently practiced sexual activity. This finding also supports a sexual script view (see Laumann et al., 1994) of vaginal intercourse as the prototypical sexual act. In line with prior theorizing (e.g., Brekhus, 1996; Marmor, 1971; Rubin, 1984), sexual activities that deviated further from the norm were related to greater negative prejudice.

Just as sexual norms are culturally constructed and can change over time (Marmor, 1971), the associations found in the present results are likely to differ by culture and shift over time. For example, gay and lesbian sexual behaviors received much more stigmatization in the recent past in the United States than in the present day (Ahmad & Bhugra, 2010). Some communities, such as BDSM communities, may someday be viewed as normative through more frequent media representations (e.g., *Fifty Shades of Grey*), as the media has a considerable influence on the perceived sexual norms (Brown et al., 2006). Indeed, Williams (2006) suggests that participation in a sadomasochism community should be considered a leisure activity rather than a deviant sexual group. The influence of media on perceived normativity of sexual activities is also shown through the use of the media to explain the activity to others. For example, when describing a sexual act that may be potentially viewed as non-normative, such as spanking, individuals are found to raise examples of the activity in popular culture as a method to normalize the activity (Plante, 2006). The results of the present study also suggest that the constellation of sexual acts involved in BDSM sexual scripts may differ in their perceived non-normativity and associated prejudice. For example, spanking or using restraints while engaging in sexual behavior was rated more positively than nipple clamps, rubber, or latex beds.

Perceived stigma related to preference or interest in non-prototypical sexual acts may influence individuals' well-being. For example, learning of a partner's 'deviant' sexual activities or preferences may harm a relationship as one partner has shared something that is unexpected (Afifi & Faulkner, 2000). However, just as individuals select friends that share attitudes and sexual preferences (Billy & Udry, 1985), romantic partners are likely to select others that accept or share sexual interests. Individuals may also seek subcultures and like-minded communities (e.g., online forums: Maratea & Kavanaugh, 2012) to engage with others who share similar sexual interests. Indeed, belonging to a stigmatized group can result in worse psychological well-being, especially if that identity is concealable from others (Schmitt et al., 2014); however, identification with a community of others who share the stigmatized identity can buffer the negative outcomes (Branscombe, Schmitt, & Harvey, 1999). In other circumstances, a non-prototypical sexual act may become associated with an already existing group.

Anime fans have been stereotyped as consumers of deviant (e.g., tentacle) pornography (Napier, 2001), while furry fans have been represented in popular media as sexual (e.g., sex in animal costumes) deviants (see Mock, Plante, Reysen, & Gerbasi, 2013). Perhaps one method of legitimizing prejudice and discrimination against non-mainstream groups is to attach a non-normative sexual activity to the group. In the present study we included sexual activities that have been, fairly or unfairly, stereotypical of anime (i.e., hentai, body pillows, yaoi, tentacle erotica) and furry (i.e., furies and yiffing, plushies) fandoms. The results of the present study showed individuals who engage in these activities are viewed unfavorably. However, anime fans, although still stigmatized for deviating from the prototypical sport fan (Reysen & Shaw,

2015), are no longer associated with deviant pornography (Reysen et al., in press). Furry fans, on the other hand, continue to face the stereotype that they engage in non-normative sexual activities, although empirical research shows this is not the case for the majority of furry fans (see Mock et al., 2013). Future research may examine the degree that perceived sexual deviance contributes to the stigmatization of these leisure groups, or stigmatized groups in general.

Although the present study is novel in showing the connection between perceived normativity and prejudice toward individuals on a wide variety of sexual activities, there are limitations to consider when interpreting the results. The present study is correlational. Thus, we are unable to examine a causal relationship. Participants largely consisted of undergraduate students from a single university. As noted previously, the perceived normative sexual activities are likely to differ in other cultural settings. However, we argue that the association between perceived prototypicality and prejudice will remain.

To conclude, the present study provides initial evidence for the notion that heterosexual vaginal (missionary) sex is perceived as the default prototype for sex. Furthermore, the perceived normativity of sexual activities is related to prejudice toward individuals. Given the power of perceived norms, greater research into how sexual norms influence behavior, especially the perceived 'deviant' behaviors and preferences, may prove a fruitful avenue for future researchers.

Footnote

1 Although the focus of the study was on a general perception of others, and not differences between self-identified group categories, we did examine whether the results would be affected by demographic variables. Regardless of whether controlling for sample, age, biological sex, ethnicity, whether the participant was a virgin, sexual orientation, and religiosity alone (or all of these variables together), the results remained largely similar in both size of effect and direction of results.

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Table 1: Means (Standard Deviation) of Sexual Activities and Positive Prejudice

Sexual Activity	Mean	SD	Frequency Mean (SD)	Prejudice
1. Vaginal Intercourse (intercourse that occurs by inserting the penis into the vagina)	4.10	(1.05)	7.28	(3.12)
2. Missionary (vaginal intercourse that takes place with the woman lying on her back with the man on top of her)	4.03	(1.08)	7.15	(3.16)
3. Blowjob (orally stimulating the penis with the mouth)	4.00	(1.08)	6.78	(2.94)
4. Heterosexual (sexual attraction to people of the opposite gender)	4.00	(1.13)	7.45	(3.16)
5. Self Masturbation (touching oneself for sexual pleasure, which may lead to orgasm)	3.99	(1.05)	6.58	(3.04)
6. Foreplay (emotionally and/or physically intimate acts intended to generate sexual arousal)	3.95	(1.18)	7.00	(3.15)
7. Dirty Talk (using obscene language before or during sexual activity)	3.90	(1.07)	6.63	(2.94)
8. Butts (sexual attraction to butts)	3.86	(1.05)	6.56	(3.04)
9. Massage (to rub a body part, either gently or firmly, often to generate sexual arousal)	3.83	(1.08)	6.93	(3.09)
10. Cunnilingus (orally stimulating the vagina with the mouth)	3.79	(1.15)	6.49	(3.21)
11. Interracial (sexual relations with someone of a different race)	3.75	(0.98)	6.79	(3.09)
12. Media (sexting, phone sex, facebook groups, craigslist personal ads, etc.)	3.75	(1.07)	5.82	(3.10)
13. One-Night Stand (single sexual encounter with no expectations of future relations)	3.71	(1.00)	5.04	(2.85)
14. Alcohol and/or Drugs (partaking of alcohol and/or drugs to increase sexual performance or enjoyment)	3.69	(1.00)	5.36	(2.81)
15. Mutual Masturbation (two people touching each other's penis or vagina for sexual pleasure, which may lead to orgasm)	3.61	(1.09)	6.23	(3.21)
16. Lingerie (sexual attraction to lingerie)	3.61	(1.12)	5.85	(3.00)
17. Dildo (device used for masturbation, usually shaped as a penis)	3.56	(1.05)	5.64	(3.14)
18. Homosexual (sexual attraction to people of the same gender)	3.54	(1.08)	5.80	(3.21)
19. Genital Shaving (attraction to clean shaven genitals or pubic hair shaved in a specific pattern)	3.47	(1.17)	5.98	(3.15)

20. 69 (simultaneous oral sex between two people)	3.45	(0.95)	6.81	(2.78)
21. Role-Play (two or more people act out roles in a sexual fantasy)	3.40	(0.97)	5.92	(3.01)
22. Virgin fantasies (having sexual intercourse with a person who has never before had sex)	3.37	(1.08)	5.09	(2.98)
23. Bisexual (sexual attraction to people of both genders)	3.36	(1.06)	5.23	(3.05)
24. Trading sex for favors or goods	3.30	(1.02)	3.72	(2.76)
25. Spanking or Paddling (engaging in this form of discipline for sexual pleasure)	3.29	(1.12)	5.67	(3.03)
26. Panties (sexual attraction to panties)	3.24	(1.09)	5.21	(2.91)
27. Testicles (sexual pleasure from playing with a man's testicles or a man having his testicles fondled)	3.23	(1.21)	5.47	(3.14)
28. Tattoos (sexual attraction to tattoos)	3.23	(1.05)	5.67	(3.04)
29. Titty-Fucking (masturbating the penis between a woman's breasts)	3.22	(1.14)	5.31	(3.14)
30. MILF (a mother deemed sexually attractive enough to warrant sexual intercourse or activity)	3.20	(1.07)	4.72	(2.95)
31. Raves (gathering of people for music, which often includes casual sex)	3.19	(1.06)	4.46	(2.79)
32. Love Hotels (hotels that rent rooms by the hour for daytime use by couples)	3.16	(1.02)	5.13	(2.94)
33. Implants (sexual attraction to implants, such as breast, butt, pecs, etc.)	3.15	(1.14)	4.58	(2.90)
34. Perfume (sexual arousal at the scent of perfume)	3.15	(1.07)	5.51	(2.95)
35. Piercings (sexual attraction to body piercings)	3.15	(1.03)	5.24	(2.95)
36. Anonymous Sex (sex with one or more persons you do not know)	3.13	(1.10)	4.03	(2.60)
37. Clit Flicker (device used to stimulate the clitoris of a woman)	3.09	(1.08)	5.24	(3.15)
38. Public (engaging in sexual activity in public)	3.07	(0.99)	4.56	(2.79)
39. Pearl Necklace (the act of ejaculation on a woman's neck or breasts)	3.06	(1.13)	4.96	(3.05)
40. Restraints (any device used to physically restrain a partner during sexual activity)	3.05	(1.03)	4.87	(3.09)
41. Food usage (cucumber, banana, grapefruit, whipped cream, chocolate syrup, etc.)	3.04	(1.03)	4.96	(3.06)
42. Voyeurism (sexual gratification from secretly watching two or more people have sex)	3.01	(1.10)	4.01	(2.89)
43. Orgy (sex party involving many people)	3.00	(1.00)	4.17	(2.80)
44. Fake Vagina (device shaped like a vagina, used for male masturbation)	2.98	(1.08)	4.60	(2.98)
45. Transexual (male or female who believes they were born in the wrong gender)	2.97	(1.02)	4.33	(2.99)
46. Reacharound (masturbating a partner while performing anal sex on that person)	2.96	(1.10)	4.80	(3.04)
47. Transvestite (someone who dresses in clothing of the opposite gender)	2.95	(1.03)	4.16	(2.95)
48. Premature Ejaculation (sexual desire for a male partner to orgasm sooner than he wishes)	2.93	(1.20)	4.13	(2.87)
49. Swingers (couples who enjoy swapping partners)	2.92	(0.96)	3.91	(2.69)
50. Anal Fingering (inserting one or more fingers into the anus)	2.90	(1.05)	4.58	(2.86)
51. Cock Ring (constrictive device placed at the base of the penis, to prevent blood from escaping and to strengthen erection)	2.84	(1.06)	4.63	(3.10)
52. Pantyhose-Stockings (sexual attraction to pantyhose or other types of women's stockings)	2.82	(1.14)	4.87	(2.97)

53. Feet (sexual attraction to feet)	2.81	(1.00)	4.14	(2.87)
54. Hair (sexual attraction to hair)	2.81	(1.09)	4.76	(2.86)
55. Genital Piercing (sexual arousal for piercings of the penis, nipples, clitoris, etc)	2.80	(1.08)	4.35	(2.96)
56. Penis Pump or Extender (tool designed to increase the size of the penis)	2.80	(1.07)	4.19	(2.89)
57. Bras (sexual attraction to women's bras)	2.80	(1.14)	4.70	(3.03)
58. Rim Job (externally stimulating the anus with the tongue)	2.78	(1.06)	4.22	(2.98)
59. Uncircumcised (erotic desire for uncircumcised penises)	2.78	(1.01)	4.42	(2.93)
60. Nipple Clamps (device comprised of two clamps with a chain in-between, clamps to nipples to create pleasure pain)	2.72	(1.04)	4.31	(3.01)
61. Pictophilia (inability to become sexually stimulated without the use of sexually explicit pictures/photos)	2.72	(1.08)	3.85	(2.70)
62. Hands (sexual attraction to hands)	2.71	(1.05)	4.56	(2.82)
63. Butt plug (anal toy used by men or women)	2.68	(1.07)	4.06	(2.96)
64. Adult-Only Resorts (clothing-optional atmosphere for adults; some offer an open-minded party experience)	2.65	(0.96)	4.36	(2.65)
65. Swing (harness that hangs from the ceiling, designed to allow intercourse while one person is suspended in air and the other person moves freely)	2.63	(1.02)	4.54	(2.96)
66. Hentai (general anime porn)	2.62	(1.05)	3.71	(2.75)
67. Double Penetration (the insertion of two penises in any combination of orifices at the same time)	2.59	(0.99)	4.02	(2.76)
68. Tossed Salad (inserting the tongue into the anus)	2.56	(1.09)	3.68	(2.91)
69. Pregnant (erotic desires for pregnant women other than a partner, or for childbirth)	2.54	(1.08)	3.62	(2.70)
70. Slavery (engaging in sexual roles of submission and domination, in which the submissive is a sex slave for the slave master)	2.54	(1.04)	3.34	(2.64)
71. Anal Beads (using a beaded string for anal pleasure)	2.53	(0.93)	4.21	(2.77)
72. Frotteurism (achieving sexual stimulation by rubbing against someone without their consent)	2.50	(1.07)	2.94	(2.57)
73. Tickle Torture (sexual bondage practice of using restraints and tickling a partner)	2.50	(1.07)	3.89	(2.75)
74. Squashing (obese women with thin men)	2.49	(0.97)	3.51	(2.53)
75. Exhibitionism (arousal for displaying one's sexual organs in public)	2.47	(1.04)	3.26	(2.61)
76. Prolapsing (vaginal or anal expulsion)	2.44	(1.11)	3.19	(2.54)
77. Navels (sexual attraction to bellybuttons)	2.44	(1.02)	3.98	(2.77)
78. Assjob (masturbating between the buttocks of another person)	2.43	(0.98)	4.11	(2.75)
79. Daisychain or Spitroast (sexual position involving multiple partners in which each person is receiving oral sex while also performing oral sex)	2.43	(1.00)	3.46	(2.72)
80. Simulated Rape (the act of rape role-play)	2.43	(1.07)	3.03	(2.54)
81. Fisting (act of inserting the whole fist into the anus or the vagina)	2.41	(0.91)	3.40	(2.56)
82. Shemales (genetic male who has taken estrogen to appear female, but retains a penis and testicles)	2.41	(1.00)	3.59	(2.76)
83. Erotic Asphyxiation (intensifying an orgasm by depriving the body of oxygen)	2.39	(1.00)	3.30	(2.57)
84. Kai-Kai (two drag queens having sex in costume)	2.37	(0.99)	3.58	(2.69)
85. Glory Holes (a hole located in a partition in which one's	2.36	(1.01)	3.20	(2.50)

penis is inserted to receive anonymous oral sex)

86. Body pillows (full size body pillows that usually show anime girls of an erotic nature)	2.34	(0.99)	3.28	(2.27)
87. Cuckold (a submissive husband who enjoys that his wife takes other sexual partners)	2.34	(1.02)	3.35	(2.60)
88. Rubber-Latex-Leather (sexual attraction to either rubber, latex, or leather)	2.34	(1.04)	3.40	(2.57)
89. Bukkake (multiple men ejaculating on a person at the same time)	2.33	(1.00)	3.12	(2.38)
90. Felching (sucking semen from any orifice in which it has been deposited)	2.27	(1.05)	3.10	(2.55)
91. Furrries or Yiffing (physical or cyber sex between two or more members of furry fandom, usually accompanied with dressing as a non-human animal)	2.27	(1.06)	2.98	(2.48)
92. Yaoi (gay male roleplay with pre-existing anime characters)	2.27	(1.02)	3.34	(2.70)
93. Ass to Mouth or Dirty Sanchez (insertion of the penis into the mouth immediately after anal sex)	2.26	(0.97)	3.16	(2.46)
94. Urethral penetration (inserting objects into the urethra)	2.24	(1.05)	3.15	(2.41)
95. Dirty Socks/Panties (sexual attraction to dirty socks or panties)	2.23	(1.02)	3.27	(2.64)
96. Mannequins (sexual attraction to mannequins)	2.22	(1.01)	3.17	(2.45)
97. Midget/Dwarf (sexual excitement at the prospect of having sex with a little person)	2.20	(0.92)	3.20	(2.41)
98. Mummification (sexual bondage practice of being wrapped in materials to become completely immobilized)	2.20	(0.99)	3.32	(2.58)
99. Breastmilk (sexual attraction to human milk or lactating women)	2.18	(0.99)	3.21	(2.55)
100. Tentacle Erotica (anime porn that shows tentacled creatures having intercourse with women)	2.16	(0.99)	3.08	(2.52)
101. Shoes-Shojob (sexual attraction to shoes)	2.16	(1.00)	3.39	(2.61)
102. Plushies (masturbation or intercourse with plush animals/dolls)	2.15	(1.02)	2.96	(2.42)
103. Snowballing (allowing someone to ejaculate in the mouth and then passing it into their mouth)	2.15	(0.98)	3.02	(2.51)
104. Menstruation (sexual attraction to menstruation or a woman's period)	2.15	(0.99)	3.05	(2.51)
105. Erotic Electrostimulation (application of electrical stimulation to the genitals for sexual stimulation)	2.14	(0.95)	3.19	(2.56)
106. Simulated Pedophilia (sexual attraction to drawings or cartoons of prepubescent individuals)	2.12	(0.95)	2.46	(2.15)
107. Elderly (erotic arousal toward elderly individuals)	2.10	(0.97)	2.82	(2.26)
108. Amputees (sexual attraction to a person with one or more amputated limbs)	2.10	(0.92)	3.18	(2.52)
109. Pheromone Parties (casual sex based on the pheromones *smells* emanating from a bag labeled with a number assigned to a random person)	2.09	(0.95)	3.37	(2.56)
110. Deformities (sexual attraction to a person with physical deformities)	2.09	(0.93)	3.07	(2.51)
111. Circlejerk (a group of males sitting in a circle, masturbating each other)	2.07	(0.94)	3.08	(2.43)
112. Elbows (sexual attraction to elbows)	2.07	(0.94)	3.62	(2.64)
113. Disabilities (sexual attraction to a person with physical or mental disabilities)	2.06	(0.91)	2.97	(2.44)
114. Bestiality Porn or Animal Imagery (referring to sexual fantasy or imagery between a human and an animal)	2.04	(0.95)	2.46	(2.12)
115. Female Masking or Rubberdolling (living dolls - men in rubber female suits)	2.03	(0.92)	2.74	(2.32)

116. Golden Showers (becoming sexually aroused when urinated on or urinating on another person)	2.03	(0.95)	2.67	(2.25)
117. Latex Vacuum Beds (BDSM device used for encasing a person in latex to the point of immobility)	2.03	(0.94)	3.06	(2.38)
118. Plastic (sexual attraction to plastic)	2.03	(0.96)	3.16	(2.48)
119. Snuff (movies or images that depict the murder of a person for sexual pleasure)	2.01	(0.95)	2.56	(2.24)
120. Familial (sexual fantasy or imagery that includes family members, such as father, mother, son, daughter, sibling)	1.98	(0.93)	2.30	(2.08)
121. Simulated Necrophilia (the act of sexual activity with someone who pretends to be dead)	1.98	(0.93)	2.55	(2.22)
122. Balloons (sexual attraction to balloons, either inflated or deflated)	1.96	(0.93)	2.94	(2.40)
123. Supernatural (sexual activity with Jesus, aliens, ghosts, demons, etc.; either consensual or forced)	1.94	(0.94)	2.81	(2.37)
124. Brony Play (roleplay as male centaurs having sexual relations with female ponies and/or using the Pony Plug buttplug)	1.93	(0.95)	2.79	(2.25)
125. Burning (sexual pleasure achieved by the act of burning someone or being burned through any method)	1.93	(0.94)	2.76	(2.34)
126. Blood (sexual excitement related to blood)	1.89	(0.92)	2.80	(2.32)
127. Cutting (sexual pleasure achieved by the act of cutting, either on the self or another person)	1.86	(0.87)	2.35	(2.10)
128. Adult Babies (dressing up like an infant)	1.85	(0.81)	2.56	(2.11)
129. Hungarian Stew (Act of a man ejaculating into another person's anus. That person expels the ejaculate-fecal mixture into a woman's vagina. The first person then orally retrieves and ingests the ejaculate-fecal mixture from the woman's vagina)	1.79	(0.89)	2.35	(2.16)
130. Coprophila (becoming sexually aroused by feces)	1.73	(0.87)	2.32	(2.12)
131. Erotic Vomiting (achieving sexual pleasure from vomiting)	1.73	(0.88)	2.28	(2.01)
132. Autopedderasty (when a man inserts his penis into his own anus)	1.72	(0.85)	2.93	(2.35)

Note. Others' frequency of behavior rated on a 5-point response scale from 1 = never to 5 = always, positive prejudice on 10-point scale from 1 = cold to 10 = warm.

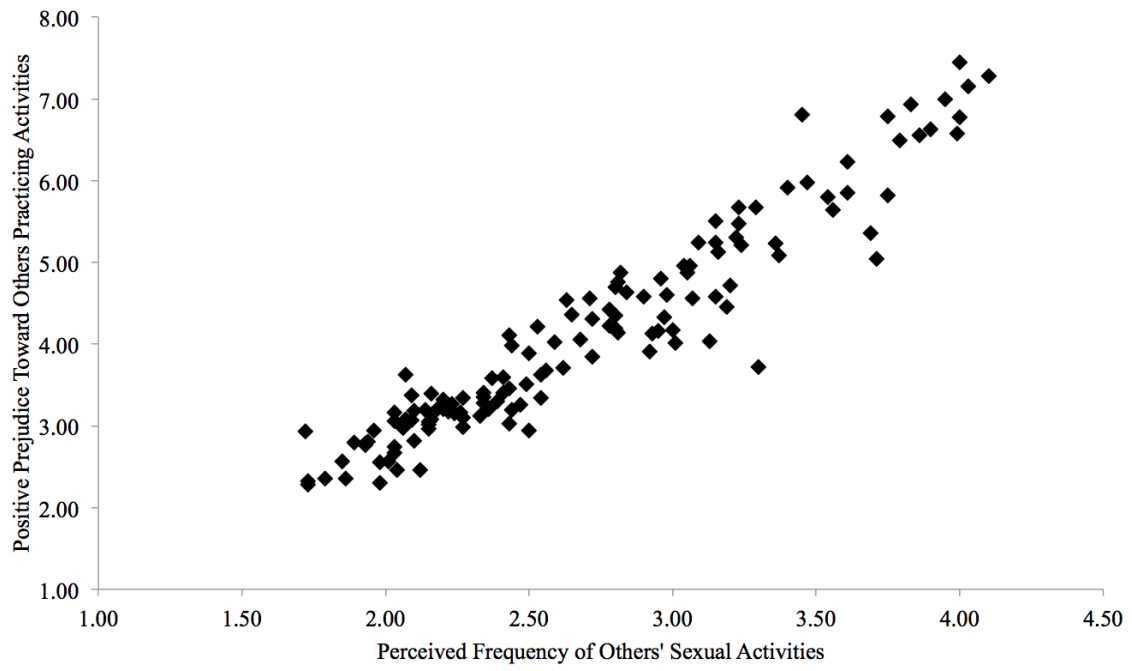


Figure 1. Association between perceived frequency of sexual activities and positive prejudice toward people who engage in those sexual activities.