# The Inequality of Gender Ideology:

# An Analysis of the Sexual Double Standard Among Heterosexual College Students

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**INTRODUCTION**

Kissing, oral sex, sexual intercourse, touching, groping- all of these sexual behaviors fall under the ambiguous term "hooking up" (Holman & Sillars, 2012, p. 206). Hooking up, a dominant norm of the U.S. college experience, is commonly referred to as "the practice of pursuing sexual activity without any expectation of a relationship" (Kelly, 2012, p. 27). In spite of the ambiguity in definitions of hookup behavior, a lack of commitment, an acceptance of vagueness, an involvement of alcohol, and a social pressure to conform all speak to the hookup culture among college students (Kelly, 2012, p. 28). However, hookup differences in sexual behavior and attitudes are distinct in gender among heterosexual college students (Garcia et al., 2013).

I will begin my paper by discussing how the ambiguity of hooking up reinforces a sexual double standard. College students apply the usage of the term differently depending upon the gender of the college student (Currier, 2013, p. 722). Heterosexual college men use the ambiguity of hooking up to overexaggerate their sexual experiences in order to appear hypersexual, whereas heterosexual college women use the ambiguity of the term to downplay their sexual experiences in order to protect their reputation (Kelly, 2012). The subculture of "Greek life" and varsity athletic life may also be conductive to the double standards and sexual dominance on college campuses (Allison & Risman, 2013). With that being said, there are certain social scripts on college campuses that contribute to hookup culture and the sexual double standards. These social scripts often influence students to party, drink, and engage in sexual behavior (Freitas, 2013). The socialization of the college atmosphere adds to the heterosexual expectations and beliefs of hookup culture (Freitas, 2013). Characterized by heterosexist norms, the college hookup culture creates gender rules for sexualized encounters that disadvantages

women and restricts their behavior (Ronen, 2010). With that being said, there are potentially serious risks for women associated with hooking up. The gender inequalities on college campuses contribute to the occurrence of risks such as sexual assault, as well an acceptance of a rape-supportive culture (Jozkowki & Wiersma-Mosley, 2017). Consequently, there is a difference in double standards among heterosexual women and men about sexual behavior. Women are degraded for their sexual behavior, while men are encouraged to fulfil a hypersexualized standard that objectifies women (Currier, 2013, p. 723). While the sexual scripts may be a result of a multitude of factors on college campus, the sexual double standard is often internalized from a young age (Fine & McClelland, 2006). The sex education in schools, which is quite scarce, is often inadequate and discouraging. Women receive sexist messages throughout their development that create long-lasting consequences (Wood et al., 2006, p. 239). With this being said, I want to make a note that there is nothing wrong with heterosexual women and their sexuality preferences. I am only here to acknowledge that there is a simply a different power dynamic between heterosexual men and heterosexual women, but this paper is not about sexual identity.

The second section of my paper will start by analyzing the different expectations of college hookup culture. For instance, there is a "romance gap" among college students in which women have a heighted desire for romantic intimacy after hooking up more so than men (Lovejoy, 2015, p. 477). Women who are experiencing this disconnect with their hookups partners often feel sexually used and betrayed (Lovejoy, 2015, p. 484). There is also a gap among heterosexual men and heterosexual women in regards to achieving an orgasm (Ostro, 2017, p. 4). Regardless of the sexual behavior that takes place during the hookup, heterosexual men are achieving orgasms more than heterosexual women are achieving orgasms (England et

al., 2012, p. 562). Whether it be from a difference in romantic interest, a lack of sexual pleasure, or other inequitable differences, women experience higher levels of distress and more negative reactions after hooking up than men (Fielder & Carey, 2010). Patterns often rise among college students' hookups that disproportionately affect women. Women are thus overall more negatively impacted from hookups than men (Kelly, 2012). The double standard celebrates heterosexual men's sexual freedom and pleasure, while limiting heterosexual women's sexual agency and desires (Ostro, 2017).

I will conclude my paper by discussing some of the changes that need to be implemented in order to broaden the understanding of hookup behavior and its consequences. The practice of hooking up can be better addressed with the insertion of better sex education, feminist tools, and useful resources on campus (Kelly, 2012). Furthermore, the patriarchal culture that systematically harms women needs to be challenged in order for hooking up among all college students to be a safe and enjoyable practice. In this paper, I will use a feminist perspective to analyze the sexual double standard that exists among heterosexual college students in the U.S. and the implications of gender inequalities for women in hookup culture. The following research questions will guide this paper:

1. In what ways do both heterosexual men and heterosexual women in college exhibit a double standard in regards to sexual scripts?
2. How does an inequitable power dynamic affect women's and men's attitudes and actions about hooking up/casual sex in college?

## SECTION I- THE WAYS IN WHICH BOTH HETEROSEXUAL MEN AND WOMEN IN COLLEGE EXHIBIT A DOUBLE STANDARD IN REGARDS TO SEXUAL SCRIPTS

### The Ambiguity of Hooking Up Reinforces a Double Standard

Hooking up is defined as strategic ambiguity which can be "used to protect one's social identity and/or self-image by using ambiguous language to describe one's activities in a given situation" (Currier, 2013, p. 705). The ambiguity of defining "hooking up" and "sex" contributes to the sexual double standard (Kelly, 2012, p. 32). A sexual double standard exists when "men are evaluated more positively or less negatively than women who have similar sexual histories" (Allison & Risman, 2013, p. 1192). In regards to the ambiguous language of hooking up, there is an underlying sexism in the way that men and women share their sexual encounters that creates a double standard. Women are often more likely to reveal less details of their sexual behavior, whereas men are more likely to share sexual details of their hookup that did not actually occur (Kelly, 2012, p. 32). The ambiguity allows one to withhold information in order to keep their independence and confidentiality. Thus, the purpose of the ambiguity is that it creates a level of privacy in an area that most college students assume to be a public element of their lives (Kelly, 2012, p. 32). Kelly (2012) elaborates this idea further by referencing Bogle's research. Bogle suggests that the importance of this discretion is due to the notion that college students believe their peers are constantly watching their sexual behavior and judging them for it (Kelly, 2012, p. 32). Yet, due to the societal norms and fear of peer judgment, this ambiguity often benefits men while degrading women. Men are granted more freedom in their sexual choices, while women are more harshly judged and reprimanded for making the same choices (Currier, 2013, p. 722).

The term hooking up, in its natural state, leaves room for imagination to the listener (Kelly, 2012, p. 40). At the same time, this vagueness often fosters some level of misperception about the sexual behavior that took place (Kelly, 2012, p. 40). In an interview of seventy-eight college students in a study about what they think constitutes sex, Currier (2013) concludes that there is a gendered order that privileges men as sexually dominant and women as sexually passive (pp. 715-717). There is much more of a fine-line for women: they do not want to hookup too much to be labeled a 'slut', but they also do not want to seem like they do not hookup enough and be labeled a 'prude' (Currier, 2013, p. 722). This fine-line is actually, by definition, the sexual double standard. Both heterosexual college men and heterosexual college women use the term "hookup" to maintain social status by vaguely communicating their sexual experiences (Currier, 2013, p. 722). Yet, the usage of the term is applied differently depending on the gender of the college student. The ambiguity of hooking up allows women to downplay their sexual experience, whereas it allows men to hypersexualize their experience (Currier, 2013, p. 705). This pattern of unequal experience mirrors gendered sexual scripts.

The lack of communication about sex and sexually-related topics therefore may appear on the surface to liberate college students from certain peer expectations and pressures. However, the lack of communication actually functions in a way that hides the problematic issue of social pressure (Owen & Fincham, 2011, p. 322). The topic of sex is a gendered process cultivated by societal expectations and norms of women as passive beings (Fahs et al., 2020, p. 228). Heterosexual women are often expected to grant their body to men and by doing so, neglect their own desires and feelings (Fahs et al., 2020, p. 228). Since there is not an open conversation occurring about sex-related topics among college students, students cannot have an honest and mutual understanding about their beliefs with their peers. This lack of communication

about sexuality may be a result of an inadequate sex education throughout a child's development and/or the fact that open communication is not part of the sexual scripts among college students. Men's scripts are to seek pleasure; therefore, communication is not necessary for them (Kettrey, 2018, p. 686). Women, on the other hand, may not press for communication because they "received messages that women should serve men's sexual needs and that women's sexual pleasure was less important than that of their male partners" (Wood et al., 2007, p. 197). Women's refusal or fear of saying no therefore often stems from heterosexual norms of pressure and compliance. The lack of women's sexual voice can be understood as a normative part of heterosexual sex lives (Fahs et al., 2020, p. 235). Thus, the sexual scripts among college students disempowers women and perpetuates their silence and submissiveness to men.

**Culture of College Campuses**

Hooking up and casual sex have existed throughout American history (Freitas, 2013, p. 5). While sexual behavior among young adults has always occurred, hooking up evolved into the dominant norm in today's society (Kelly, 2012, p. 27). There is a certain emphasis on college campuses to enjoy partying, drinking, and hooking up (Freitas, 2013, p. 2). The sexual script on college campuses "suggests that sexual episodes are influenced by standard expectancies and practices that identify the content, sequence, and boundaries for the sexual act" (Holman & Sillars, 2011, p. 206). The sexual script encourages, as well as, promotes young adults to live out the stereotypical "all-American, crazy college experience" (Freitas, 2013, p. 2). Therefore, adolescents and young adults do not have to worry about "settling down" until later in life once they live out their college years (Freitas, 2013, p. 2). Due to the fact that hookup culture is normalized in college, the strict heterosexist expectations placed on students are often overlooked because they are masked by the "unthinking" and "uncaring" nature of hookups

(Freitas, 2013, p. 2). The new norm in college is to be casual about sex, even if that means neglecting true feelings of emotional intimacy or meaningful sex (Freitas, 2013, p. 3).

**College Peer Group Norms Affects Sexual Scripts**

There is a certain way in which college students communicate their sexual experiences and behaviors. College students first learn communication within their family environment (Powell & Segrin, 2004, p. 430). However, once people reach young adulthood and develop autonomy from their family, their peers begin to have a stronger influence on their behaviors (Powell & Segrin, 2004, p. 431). Peer influence is a contributing factor to a number of different behaviors, some more problematic than others. Powell and Segrin (2004) claims that both the perception and the reality of peers' sexual behavior has a strong effect on college students (p. 431). Just as complicated as it may be to have an open conversation about sexual behavior with peers, it can be just as complicated, if not more, to have that open conversation with a sexual partner (Powell & Segrin, 2004, p. 432). Powell and Segrin (2004) references Kelly and Kalichman (1995) who state that good and open communication between sexually intimate partners about sexuality and other sex-related topics is likely to increase the chance of safer sex practices (p. 432). The way in which communication is learned and normalized correlates to young adults' behaviors, beliefs, and attitudes. Therefore, college peers play an influential role in socializing sexual communication behavior.

Due to the occurrence of hooking up in social settings such as parties or places involving alcohol and drugs, hookups can be seen as a public form of sexual behavior (Holman & Sillars, 2012, p. 214). The social contexts on college campus often makes peer communication, such as conversations among friends about sexual information, a dominant sexual script and norm of hooking up (Holman & Sillars, 2012, p. 207). While although certain aspects of the hookup may

be left private, such as condom use or certain sexual details, the action of who is hooking up and where they are hooking up is often left public (Holman & Sillars, 2012, p. 214). Therefore, peer approval or judgment has a strong correlation to hookup behavior (Holman & Sillars, 2012, p. 207). Holman and Sillars (2012) reference Lapinski and Rimal (2005) who state that frequent communication among peers about certain types of behaviors can actually encourage the behavior (p. 207). Interestingly enough, in a study that Holman and Sillars (2012) conducted, "84% of students reported speaking with university friends about 'people engaging in casual sex or hookups' at least once in the previous 4 months (57% discussed hookups 3 or more times, 28% more than 6 times)" (p. 212). These statistics raise a concern that "sexual communication in student peer networks may normalize and sanction high-risk sexual scripts" (Holman & Sillars, 2012, p. 215). Rather than engaging in hookups for personal enjoyment, students may feel obligated to partake in undesired or nonconsensual hookups in order to have an experience to share with peers (Kelly, 2012, p. 32). Holman and Sillars (2012) reference Metts and Spitzberg (1996) in asserting that there is a great potential for misunderstanding, sexual regret, and even coercion to occur during hookups because the sexual scripts are often open-ended and gender-specific (p. 214). Thus, conversations and gossip among peers about hookups can result in severe implications for college students.

In continuation with peer communication, the gender roles present among college students are part of a compulsory heterosexuality. Fraternities and sororities, also known as "Greek life" in reference to the Greek letters representing the organization's names, have an estimated 1-9 million undergraduates participating nationwide in the U.S. (Allison & Risman, 2013, p. 1194). Organizations such as "Greek life" may add to the heterosexual double standards and sexual dominance on college campuses (Allison & Risman, 2013, p. 1194). For instance, the

"sex-crazed frat boy" and the "promiscuous, lusty coed" are distinct characteristics for heterosexual women and men (Freitas, 2013, p. 2). These highly gendered roles are rooted in the college culture of fraternities and sororities. Allison and Risman (2013) state, “Socialization into ‘Greek’ and varsity athletic life creates an expectation of male privilege in heterosexual dating and casual sex…” (p. 1194). The heterosexual expectations created from the socialization of college organizations thus adds to the hookup culture. In a study of twenty-one colleges and universities that was conducted by Allison and Risman (2013), it was found that fraternity and varsity athlete men are more likely to hold a traditional sexual double standard than non-affiliated male peers and are more likely to lose respect for only women who hook up frequently (p. 1201). Men’s engagement with casual sexual activity and the responses they expect toward those choices may be discouraged/encouraged by their organizational affiliation (Allison & Risman, 2013, p. 1203). In this regard, institutional-level factors shape college students’ attitudes and actions about hooking up (Allison & Risman, 2013, p. 1202).

College culture, and who shapes that culture to their own interests, like fraternity men and male athletes, is power-based. This power often comes from fraternity men’s and male athletes’ access to “abundant resources” and “prestige,” which then perpetuates to their societal rank and status on campus (Jozkowski & Wiersma-Mosley, 2017, p. 3). Women in Greek life or other similar organizations, however, do not hold this same level of power because they lack access to essential resources (Jozkowski & Wiersma-Mosley, 2017, p. 3). For instance, sorority women are often prohibited from hosting mixed-gender parties with alcohol, thereby forcing them to be guests to fraternity men’s house parties (Jozkowski & Wiersma-Mosley, 2017, p. 4). “Socialist feminism argues that the unequal distribution of resources reinforces men’s positions of power and authority” (Jozowski & Wiersma-Mosley, 2017, p. 3). Nonetheless, there is a

specific heterosexist culture of male power and privilege that is formed on college campuses and universities about hooking up and sexual standards.

**The College Atmosphere Contributes to Expectations and Beliefs about Hooking Up**

College is often a time when students have less parental or adult supervision and therefore have more freedom and independence to experiment with alcohol, drugs, and sex (Garcia et al., 2013). As a result, college students are likely to interact with one another in social settings, like co-ed parties, that combine alcohol and/or drug use (Freitas, 2013, p. 42). The combination of freedom and lack of inhibitions contribute to the likelihood of hooking up (Garcia et al., 2013). In this way, the college environment becomes its own culture, characterized by norms, expectations, and rules. Wade's work on college students' experience with hookup culture details college students' definitions of hooking up and college life. Many of the students' stories shared similarities about the process of hooking up which include heavily drinking, sexually dancing, and asserting sexual interest (Wade, 2017). This type of sexualized dance, common among college students, can be referred to as grinding. Grinding generally implies "a woman rubbing her buttocks into a man's groin and her back against his torso in a repetitive motion to the beat of the music" (Ronen, 2010, p. 361). The interaction of grinding usually involves touching that often suggests or represents intercourse (Ronen, 2010, p. 361). In many cases, hookups are often preceded by grinding (Ronen, 2010, p. 356). In this way, grinding is an indicator of one's interest in hooking up, like a form of non-verbal communication. The way in which the woman is bent over while the man stands assertive for his own pleasure correlates to the inequitable gender roles (Ronen, 2010, p. 361). Thus, grinding is more than just a dance; it alludes to heterosexual college sexual scripts that enforce gender inequality (Ronen, 2010, p. 357).

The public interaction of grinding may continue into the private sphere of hooking up. There are certain scripts that create gendered norms for how men and women occupy their space (Ronen, 2010 p. 360). Ronen (2010) reported in a study of undergraduate college students that men are often the active partners who signal sexual behavior either during or following the grinding, whereas women are the objects of such sexualized behavior. The formation of grinding is created by hookup characteristics such as nonverbal cues of body language and facial expression (Ronen, 2010, p. 367). Once men initiate, women are expected to either accept the gesture or simply remove themselves from the situation as slyly and respectfully as possible (Ronen, 2017, p. 371). Under college hookup culture, it is frowned upon for women to initiate the grinding (Ronen, 2010, p. 366). Additionally, women are often judged or viewed as a "slut" for engaging in the public behavior (Ronen, 2010, p. 362). The woman's worry for being judged, as well as the public's negative opinion of the woman (and not the man), creates a double standard (Ronen, 2010, pp. 362-363). These gendered scripts around grinding limits women's freedom to act the way they want and shapes the way in which they are expected to behave. Grinding is often privileging men's sexual pleasure by granting them the freedom to behave in ways that women are shamed for (Ronen, 2010, p. 373). In this way, grinding mirrors other social norms around sex. "Rather than risking commandeering the masculine role of agency and power, women sought feminine—deferent, submissive, communal—ways to express their own agency, and their refusal, while avoiding embarrassing men" (Ronen, 2010, p. 373). Thus, the heterosexual sexual scripts on college campuses that create gender rules for sexualized encounters disadvantages women and restricts their behavior.

Above all, one of the most common scripts in hooking up on college campuses is drinking alcohol. There is an incentive among college students to drink on Thursday, Friday, and

Saturday nights (Freitas, 2013, p. 46). Freitas (2013) use a statistic from the journal, *Adolescence,* in which it was reported that 30 percent of college students engage in frequent social drinking (p. 40). Freitas (2013) also reported that a student, who she personally interviewed, stated that hookup culture would not even exist without alcohol (p. 43). In most cases, college students use alcohol as a way to lower their inhibitions, pick up on, and offer nonverbal sexual cues to potential hookups (Ronen, 2010, p. 46). In a study by Holman and Sillars (2012) that was conducted on 274 college students, 44% of respondents thought hooking up consisted of drinking alcohol and having sexual intercourse (p. 211). Although alcohol is not to blame for hookup culture, it is often linked to hookups. By offering more sexual freedom due to the decrease in one's inhibitions, alcohol is often used as an excuse for doing something one typically would not do (Freitas, 2013, p. 45). In the simplest terms, alcohol acts as a buffer for college students to hookup. Alcohol plays as a large predictor in hooking up and makes college students more accepting to social norms and expectations (Kelly, 2012, p. 41). Hookups and casual sex coincide with the culture of drinking amongst college students. With that being said, there are safety concerns that may arise in hookup culture.

**The Social Setting of College Increases the Risks Associated with Hooking Up**

As much as there is enjoyment in hookups, there is also just as much at risk. College students engaging in hookup culture are at an increased risk for sexually transmitted infections or pregnancy (Lovejoy, 2015, p. 476). These risks are often a result of the failure to either use condoms or to openly communicate about sex-related topics. Many conversations regarding sexual health problems or sexual history are often left unspoken (Lovejoy, 2015, p. 476). Alcohol consumption is an additive affect that encourages risky behavior without thought or verbalization of consequences (Freitas, 2013, p. 44). Even in consideration of the seriousness in

the consequences of hooking up, many college students do not think nor act on using condoms as preventative care (Lovejoy, 2015, pp. 480-481). Garcia et al. (2013) reference a study by Lewis et al. (2011) that found that less than half of a sample of 429 college students who engage in oral or penetrative sex used a condom in their most recent hookup (p. 168). Additionally, Garcia et al. (2013) uses another study by Fielder and Carey (2010) that found women in their first semester of college reported that condoms were used for 0 percent of oral sex hookups, and only 69 percent of vaginal sex hookups (p. 168). There is a certain social script that stigmatizes conversations about wearing condoms or getting tested for sexually transmitted infections. For instance, many women may be too afraid to ask random hookup partners if they have been recently tested because it may make the conversation too "serious," especially if it was a one-night stand (Freitas, 2013, p. 48). The social script places men's satisfaction above women's concern or comfortability and establishes men's sexual pleasure as more important than women's safety.

Another big reasoning for not using a condom is the involvement of drugs or alcohol (Garcia et al., 2013). With a majority of college students consuming substances on the weekend due to the culture of partying, students' perception may be impaired (Owen & Fincham, 2010, p. 328). This impaired judgement may often lead to students making impulse decisions that result in undesirable outcomes (Freitas, 2013, p. 47). Students' emotional reaction after sex may be perceived more negatively than if there was not alcohol or other substances involved in the hookup (Owen & Fincham, 2011, p. 328). With that being said, there is a negative side to social drinking in college hookup culture, which is primarily women's consequences.

Even more, alcohol is frequently used as a date rape drug that diminishes women's ability to freely make decisions and choices (Kelly, 2012, p. 40). "Rape culture exists when sexual

violence becomes normalized and excused in society. Traits of rape culture include objectifying women's bodies, encouraging sexual aggression, condoning physical or emotional abuse and victim-blaming" (Hernandez, 2020). Rape culture is a part of college culture that impacts women's ability to safely and freely engage in hookup culture. One of the most dangerous repercussions of hooking up in a rape culture is sexual victimization (Lovejoy, 2015, p. 484). The women who are targeted experience some type of sexual coercion, rape, sexual assault, or forceful sexual contact (Kelly, 2012, p. 40). Since the nature of hookup culture is often so casual and "anything goes," it is easier for sexual aggression to occur (Freitas, 2013, p. 48). Even more, the likelihood of sexual harassment increases when drinking and/or drug-taking are involved in hookups because they are often used to diminish women's inhibitions (Kelly, 2012, p. 41). Freitas (2013) reports a study found in the *Journal of Interpersonal Violence*, "62 percent of unwanted sex occurred because the student's 'judgment was impaired due to drugs and alcohol'" (p. 49). In a follow up study in the same journal, it was found that 44 percent of the women who participated in the study reported at least one unwanted sexual interaction in college (Freitas, 2013, p. 49). Also, worth noting, 76.2 percent of those unwanted sexual encounters involved alcohol, and 90 percent of those unwanted sexual encounters took place during a hookup (Freitas, 2013, p. 49). In many situations, the woman is often too drunk to give consent or did not remember what happened the next day (Freitas, 2013, p. 49). Thus, women are put in a dangerous position where they are more at risk for participating in hookups due to the fact that nonconsensual sex is common on college campuses. In fact, nonconsensual sex is often not even recognized as sexual violence because it is so normalized, although it is just as serious of a crime.

Hookup culture often undermines the seriousness of rape by insinuating that sex just happens when people drink, which is a hallmark of rape culture (Hernandez, 2020). Due to this, sexual assault often goes unreported or unnoticed on college campuses (Freitas, 2013, p. 49). Most college campuses still have not fully contended with rape and sexual assault in hookup culture (Freitas, 2013, p. 52). If women are not able to equally access education, sexual experiences which are much more stigmatized, are also not equally available to women. However, in April 2011, a breakthrough did occur when the Obama administration issued a letter out of the U.S. Department of Education's Office of Civil Rights to universities and colleges requiring better accountability of upholding Title IX's sexual assault policies (Freitas, 2013, pp. 51-52). The new guidelines from the Obama Administration state that the threat of sexual violence on college campuses is so significant that it detracts from women's ability to an equal education (Freitas, 2013, p. 53). In reference to Title IX, "The statute offers protection for students, faculty and staff and has been expanded to cover sexual harassment and violence in addition to sex discrimination" (Abrams, 2018). Nonetheless, better education needs to be implemented on college campuses in regards to sexual assault and sexual harassment, as well as more information and resources. While issues such as rape, sexual harassment, and sexual assault are very important and pressing topics, they go beyond the scope of this paper.

**The Difference in Double Standards of College Men versus College Women**

While hooking up for men may seem like a sexual freedom and unquestionable pleasure, women are often left feeling worried or concerned for how they may appear (Ostro, 2017, p. 15). Women are often called names such as "slut" or "ho" for engaging in hookups, whereas men are often encouraged to engage in hookups by their peers in order to seem more "manly" (Ostro, 2017, p. 8). While women are slut-shamed for their sexual behavior, men are

encouraged to fulfil a standard that objectifies women while performing the most sexual activity as possible (England et al., 2012, p. 565). With that being said, women are unarguably held to a higher standard in regards to sexual expectations and behavior. Even though men may receive some backlash for being a "man-whore" or "player," they are still often praised more than women for hooking up (England et al., 2012, p. 565). One respondent in a study by England et al. (2012) describes the hookup culture among his friends in which he states a common phrase amongst them: "there's no way I can date her, but ... she's hot for a hook up" (p. 565). In an online survey of U.S. college students, England and Bearak (2014) reported that men endorse a double standard of judging women more harshly for hooking up a lot or having more sexual partners, whereas women are less likely to judge men as harshly for preforming the same behaviors (p. 1331). One of the statistics reported that 69 percent of men would lose respect for a woman if she hooks up a lot, whereas only 37 percent of women would lose respect for a man if he hooks up a lot (England & Bearak, 2014, p. 1332). Therefore, the combination of women's concern for being judged and the public's negative opinion of only women creates an inescapable double standard (Ostro, 2017, p. 8).

Some women may even learn to endorse or accept the double standards (Ostro, 2017, p. 8). Some women's acceptance of the sexual double standard is their way of distinguishing themselves from other "promiscuous" women to build and protect their own personal reputations (Allison & Risman, 2013, p. 1193). The women who accept the double standard often think men will be more interested in them if they hold the same sexist beliefs and will pursue them more because of their self-identification (Ostro, 2017, p. 9). In accordance to this, many women may consequently slut-shame other women in attempt to elevate their own social status (Ostro, 2017, p. 9). Another reason that women may endorse sexual double standards is because they may lack

the confidence in their bodies (Ostro, 2017, p. 9). “Many women grow up learning cultural norms that promote strict ideals of what one’s body should look like in order to appear attractive to others” (Ostro, 2017, p. 9). If a woman does not have a positive perception of her body, she may conform to the cultural standards of acceptable feminine body types in order to avoid being teased or mocked for wanting equal sexual pleasures as a man (Ostro, 2017, p. 9). These internalizations reproduce gender inequalities that continue to neglect women’s sexual agency and autonomy. In this way, women are more like sexual objects than sexual subjects who are used primarily by men and who do not have control of their own sexuality (Wood et al., 2007, p. 192).

College women are on a sexual subjectivity continuum that places them as either "bad girls" who are sexually active or "good girls" who are sexually innocent (Kettrey, 2018, p. 686). Women may negate their own sexual desires and instead fulfill both society’s and their male partner's needs (Kettrey, 2018, p. 686). While many women may consent to sexual activity, they do not necessarily desire it. Desiring can be defined as wishing or yearning, whereas consenting can be defined as agreeing or accepting (Kettrey, 2018, p. 689). With these definitions in mind, women may often times “consent” to sexual behavior because they believe their male partner desires it (Kettrey, 2018, p. 690). “Thus, for young women, one’s proclivity to participate in undesired sex may very well be rooted in discourse that prioritizes young men’s desire, pleasure, and agency over young women’s pleasure, desire, and agency” (Kettrey, 2018, p. 690). Women are expected to regulate their sexual subjectivity in order to please men's sexual desires (Kettrey, 2018, p. 690). Due to the sexist nature of hookup experiences that place men as sexual subjects and women as passive sexual objects, women often deny their sexual subjectivity in fear of a negative reputation or guilt for breaking the social norm (Ostro, 2017, p. 14). The double

standard that offers men more freedom and permission to perform sexual behavior and embody sexual desire may often cause women to distance themselves from their own sexual desires and surrender to their own sexual agency (Wood et al., 2007, p. 194). Thus, women who succumb to the male-centric view of sexuality are often less able to negotiate their sexual agency (Wood et al., 2007, p. 195).

**The Double Standard is Internalized from a Young Age**

Exposure to the sexual double standard often begins long before college (Fine & McClelland, 2006, p. 297). From a young age, women are often taught to think about sex and sexual behavior in a negative light (Fine & McClelland, 2006, p. 297). Michelle Fine first coined female adolescent's sexuality as a "missing discourse" within U.S. classrooms and sex education (Tolman, 2012, p. 47). The heterosexist school curriculums and guidelines discourage any form of discussion or conversation about sexual education to students. Sex education in schooling systems place women as victims of men's sexual subjectivity, rather than educating women on their own sexual desires (Fine & McClelland, 2006, p. 297). Women will often receive several sexist messages about sexual behavior throughout their development that creates a long-lasting impact for how they should think and act (Wood et al., 2006, p. 239). Young women's bodies "bear the consequences of limited sexuality education and are the site where progressive educational and health policies can have significant effect" (Fine & McClelland, 2006, p. 298). Young women are being educated to feel shameful over their sexuality and remain silent about their own sexual development (Fine & McClelland, 2006, p. 312). Due to the lack of adequate and egalitarian sex education, women are often left feeling disempowered and conflicted about their sexuality. By ignoring the importance of teaching women about their sexuality, educational systems and those in authority create a norm that makes women's sexual behavior dishonorable

and shameful. The instillation of these sexist beliefs from a young age carries throughout a woman's lifetime. Sexual shaming and double standards are used to control women's behavior under a system of patriarchy. Thus, due to the heteronormative assumptions about sexuality, women suffer disproportionately.

## SECTION II- AN INEQUITABLE POWER DYNAMIC AFFECTS WOMEN'S AND MEN'S ATTITUDES AND ACTIONS ABOUT HOOKING UP

### Different Expectations of Hookup Outcomes

Hooking up has become a frequent and unifying feature of the U.S. college experience (Kelly, 2012, p. 26). This practice of engaging in sexual activity has certain scripts and underlying norms that young adults are expected to follow. "The hookup culture expects young men and women to unhook sex from any form of a commitment to a relationship, a task that also requires a divorce between one's sexual activity and one's emotions" (Kelly, 2012, p. 29). With that being said, the hookup culture enforces the notion that heterosexual men and heterosexual women should avoid any form of long-term relationship in college (Kelly, 2012, p. 30). Many college students are taught to focus on their academic success and extracurricular activities, permitting little time for pursuing a romantic partner (Kelly, 2012, p. 30). Therefore, Kelly (2012) claims that the hookup culture makes relationships a "stumbling block to the independent, successful lives these students have been raised to expect, so hookups 'appeal to them as useful, even necessary, in achieving what they want and what others want for them.'" (p. 30). Since there is little acceptance or knowledge of how relationships ought to be in college, students often believe that relationships are too overwhelming of a commitment that would damage their social and academic lives (Kelly, 2012, p. 31). The idea that relationships would be an impediment to

their lives comes from the limited perceptions of the college atmosphere that allows for minimal space to progress a relationship into the emotional sphere of exclusivity or dating (Kelly, 2012, pp. 30-31). From a feminist perspective, hookup culture and its expectations are therefore troubling because "the avoidance of relationships builds implicitly upon an autonomous understanding of the self and a devaluation of relationality (Kelly, 2012, p. 30).

Limited interpersonal accountability and freedom from emotional intimacy are two dominant sexual norms of hooking up, both implying a romantic and emotional disinvolvement (Lovejoy, 2015, p. 468). However, regardless of the sexual scripts of hookup culture, women often experience some form of romantic and emotional intimacy with their hookup partners (Lovejoy, 2015, p. 468). Additionally, women are often more interested than men in pursuing a relationship with their hookup partners (England et al., 2012, p. 568). In a study by England et al. (2012) surveying 4000 undergraduate students across several universities about their hookup and dating experiences, they found that almost half the women, but only 36 percent of the men, had at least some interest in a romantic relationship with the person who they most recently hooked up with (p. 568). The following graph depicts the difference in women's and men's interest in a relationship before and after their most recent hookup.

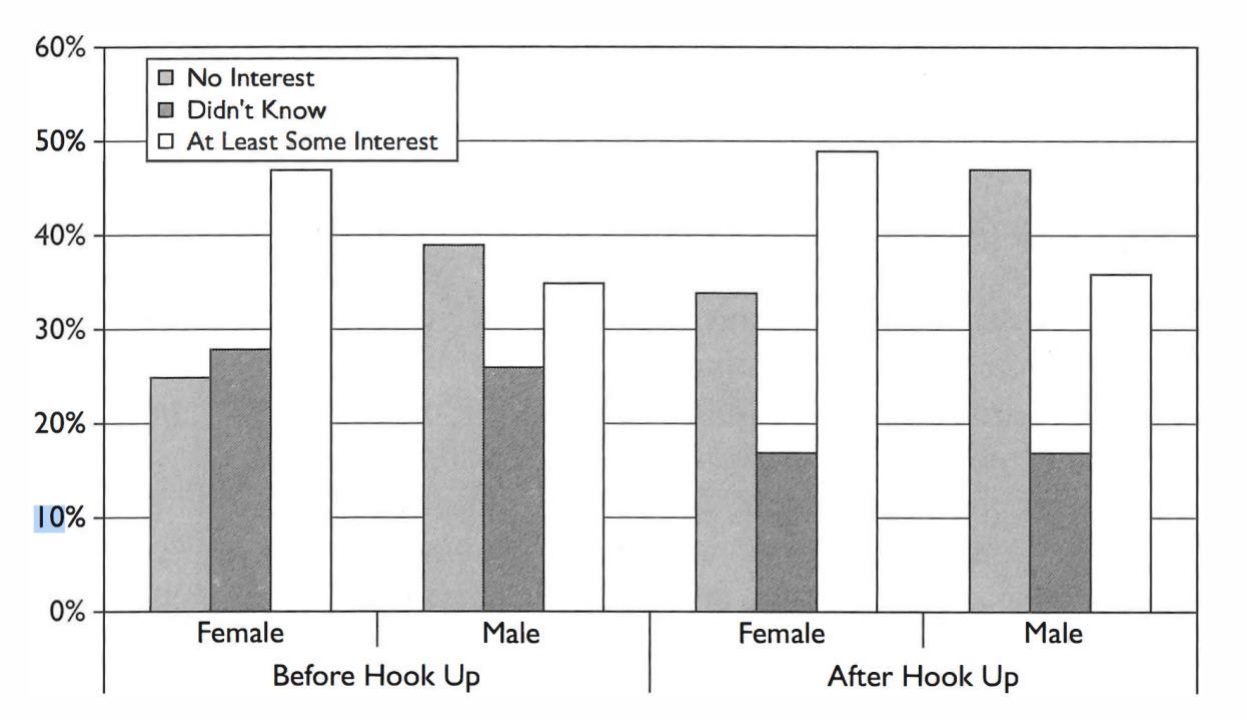


*Figure 1: Difference in Relationship Interest (England et al., 2012, p. 568)*

In another study, Garcia et al. (2013) use statistics from 507 undergraduate college students' desires that was conducted by Garcia and Reiber (2008). The study found that only 4.4 percent of men expected a romantic relationship as an outcome of hooking up, compared to 8.2 percent of women. Additionally, only 29 percent of men ideally wanted a romantic relationship, compared to 42.9 percent of women. With this in mind, many women do in fact "catch feelings" after a hookup and are often forced to suppress those feelings (Lovejoy, 2015, p. 474). Consequently, many women engage in self-blame for violating the sexual scripts of casual sex (Lovejoy, 2015, p. 474).

The divide in hookup expectations can be described as a "romance gap" in which women have a heighted desire for romantic intimacy after hooking up more so than men (Lovejoy, 2015, p. 477). This gap tends to cause feelings of "romantic hurt, disappointment, rejection, self-blame, and regret" (Lovejoy, 2015, p. 477). Women who experience the romance gap may consistently

develop a lack of confidence in ever finding a romantic partner or respectful relationship (Lovejoy, 2015, p. 478). Other feelings of anger and betrayal often arise as a result of romance exploitation, which can be described as "one partner taking advantage of another's romantic interest in order to keep a hookup going for their own sexual or emotional benefit" (Lovejoy, 2015, p. 483). Romance exploitation may be complicated even further if the partners were friends before they hooked up, which creates awkwardness and a loss of friendship (Lovejoy, 2015, p. 477). Since emotions are often not communicated in hookup situations, there is a variety of negative consequences for women. Lovejoy (2015) recalls a woman's experience of romance exploitation from her first hookup experience in college. The woman described feeling a "deep sense of disappointment and foolishness" and thereafter "became more cynical and romantically guarded" (p. 484). Women therefore are often victims to this type of exploitation, which may leave them feeling sexually used and betrayed (Lovejoy, 2015, p. 488). Given the combination of having more of a difficult time removing all emotional attachment and coping with the ambiguity of a hookup relationship, women are at high risk of experiencing disempowerment from their college hookups.

Due to the prevalence of the sexist scripts among college students, the structures of the hookup culture are often skewed against women (Kelly, 2012, p. 42). These results may be an indication of the different social pressures heterosexual women and men are faced with in their sexual lives. Women often want relationships because they more strongly believe that sex should be relational, or because they know that they will be judged more harshly than men for nonrelational sex (England et al., 2012, p. 569). Women may feel they should limit their number of sexual partners, whereas men are both expected and encouraged to have a lot of sexual partners (England et al., 2012, p. 565). Being that the norm among college students is to pursue

hookups rather than relationships, there are several negative outcomes, almost all of which unequally hurt women. Thus, sex, and all sexual pleasure, desire, and sexual initiation is for men.

**The Orgasm Gap**

In a heteronormative college experience, the orgasm gap suggests that men have a significantly larger likelihood of experiencing sexual pleasure than women, thereby reproducing gender inequalities in hookup spaces (Ostro, 2017, p. 4). A large dimension of this double standard of orgasming is the expectation of who will receive/give oral sex. Men are often receiving oral sex much more often than women are receiving oral sex, 45 percent versus 16 percent to be exact (England et al., 2012, p. 563). Additionally, men receive oral sex around eighty percent throughout all relational contexts, while women receive oral sex only forty-six percent of the time in first hookups and sixty-eight percent of the time in relationships (Ostro, 2017, p. 6). Even in the cases where men are giving oral sex, they are often not making it a priority for women to reach an orgasm and/or they do not actually know how to make a woman reach an orgasm (England et al., 2012, p. 563). There is also a difference in the percentage of reaching an orgasm in a first-time hookup (Ostro, 2017, p. 6). In a study by England et al. (2012), it was found that regardless of the sexual act that took place during a hookup, 44 percent of men achieved an orgasm while only 19 percent of women achieved an orgasm (p. 562). The figure below indicates men's and women's report of whether they had an orgasm in a hookup involving different sexual behaviors.

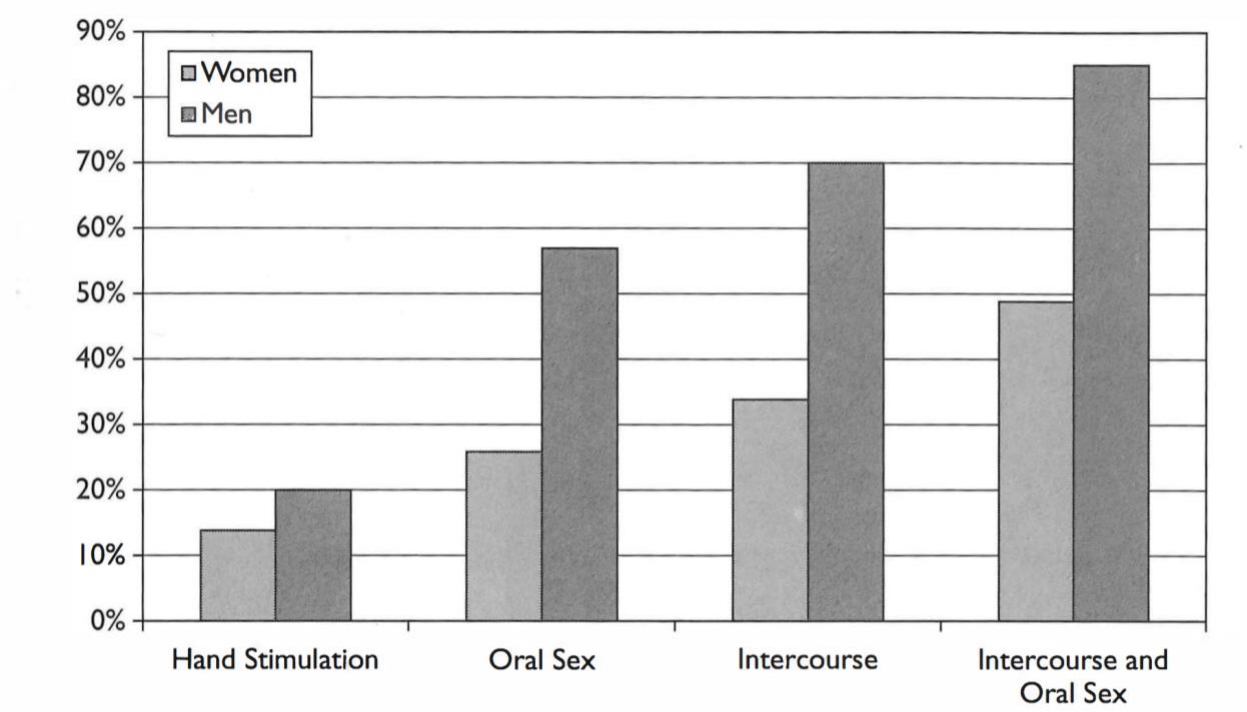


*Figure 2: Orgasm Gap Involving Various Sexual Behaviors (England et al., 2012, p. 564)*

Thus, the orgasm gap may be a result of women not achieving orgasms on the first encounter as well as men lacking an incentive to continually sexually satisfy their partner.

To continue, Ostro (2017) describes how the orgasm gap suggests that women's sexual pleasure is constrained in spaces outside of repeat hookups and relationships (p. 5). In other words, women's sexual pleasure and satisfaction may be contingent upon repeated hookup encounters with the same partner (Ostro, 2017, p. 4). In reference to Armstrong, Ostro (2017) mentions that men may have a greater incentive to pleasure their female partner sexually when a repeat of a sexual encounter with that partner is likely to occur (pp. 4-5). These types of repeat hookup partners may also be referred to as, "friends with benefits," when the hookup with the same partner occurs three of more times (Ostro, 2017, p. 5). The difference in whether the hookup partners are "friends with benefits" or just two random people hooking-up plays a large

role in the sexual behavior and satisfaction (Ostro, 2017, p. 5). Ostro (2017) goes on to highlight the belief that women are also much more likely to reach an orgasm when they are hooking up with a familiar face or someone they know, which she sources from The Media Education Foundation (p. 5). Although women's orgasms are greatly affected by the degree of familiarity with their hookup partner, the rate of men's orgasms does not seem to change depending on the consistency of hooking up or getting more comfortable with their partner (Ostro, 2017, p. 5). Incidentally, women are masturbating less in hookups than in relationships; yet, they achieve orgasms more easily by doing so (Ostro, 2017, p. 6). Thus, the current double standard may be alluded to the fact that women are orgasming at an increasingly lower rate than men in hookups versus when they are in relationships (England et al., 2012, p. 569).

With this being said, women seem to accept their sexual pleasure as contingent upon men's commitment to them (Ostro, 2017, p. 7). This type of behavior can be seen through the act of "faking an orgasm," which women will often partake in due to their concern and care for their male counterpart (England et al., 2012, p. 563). This is not to say that men never fake achieving an orgasm, but they are doing it much less than their female counterparts (Ostro, 2017, p.7). Due to the heteronormative assumptions about sexuality, women are expected to regulate their sexual agency in order to please men's sexual desires (Ostro, 2017, p. 12). Rather than equalizing pleasure affect and practice outside committed relationships and offering a space where young adults can explore their sexual freedom, hookup culture emulates sexual inequalities. "Women expect to satisfy men's sexual needs and desires by helping them achieve orgasm, but do not expect the same in return, thus privileging the men's desires over their own" (Currier, 2013, p. 717). Hookup spaces reproduce gender inequalities that place women as objects to men's sexual desires. This inequity impacts women adversely.

**Women Are Often More Negatively Impacted from Hookups Than Men**

From a feminist perspective, women should be equals to men in bed and hookup with men however and whenever they please (Kelly, 2012, p. 42). However, when put into practice, a lack of gender equality still remains (Kelly, 2012, p. 42). There is a pressure for women to hook up and take charge of their sexuality, but this pressure often emotionally and/or socially hurts women (Lovejoy, 2015, p. 486). The double standard punishes women for choosing sexual freedom. A woman who takes control of her sexual agency and hooks up with as many men as she pleases is often labeled degrading names and may therefore no longer attractive to men (Kettrey, 2016, p. 757). Thus, hookup culture serves male's sexual goals while limiting female's sexual agency (Kelly, 2012, p. 39).

As for the consequences of hooking up, women are much more likely to experience negative emotional reactions (Fielder & Carey, 2010, p. 1107). A study conducted by Fielder and Carey (2010) examined first-semester undergraduate students and their experience with hooking up. They found that women were much more likely to report feelings of distress from penetrative sex than men, whereas men who had more sexual partners reported less levels of distress than men with fewer sexual partners (p. 1116). This coincides with statistics that Fielder and Carey (2010) use from a cross sectional-study of college students by Grello et al. (2006). In this study, it was found that women who participated in casual sex reported higher levels of distress than women who participated in sex with a romantic partner or women who were virgins (Fielder & Carey, 2010, p. 1107). In contrast, men who participated in casual sex reported lower levels of distress than men who participated in sex with a romantic partner or men who were virgins (Fielder & Carey, 2010, p. 1107). While women are battling higher levels of distress with a higher number of sexual partners, men have more self-esteem with a higher number of sexual

partners (Fielder & Carey, 2010, p. 1116). In reference to these statistics that prove that women are less likely than men to experience positive emotions after a hookup and more likely than men to experience negative emotions following hookups, the overall public health of women needs to be considered for further research (Fielder & Carey, 2010, p. 1116). In sum, women and men are not affected by hookups in the same way.

To broaden the understanding of hookup behavior and its consequences, several changes need to be made. Fielder and Carey (2010) assert, "Young women may benefit from personal reflection and group discussion about gender differences in how hookups are experienced" (p. 1116). In order to eliminate the negative consequences as effectively and early as possible, education about sexual activity and other topics related to hookups need to be integrated in school curriculums. However, the current problem with many curriculums is that they are heterosexist in nature (Fine & McClelland, 2006, p. 300). Fine and McClelland (2006) state, "There is almost nothing heard from the young women who are most often tossed aside by state, family, church, and school- those who are lesbian, gay, bisexual, queer, or questioning (LGBTQQ), immigrant and undocumented youth, and young women with disabilities" (p. 300). Most of the school guidelines discourage any form of discussion or conversation about sexual education, specifically for the LGBTQQ community (Kelly, 2012, p. 35). The heterosexist expectations of sexual activity fail to accommodate to the LGBTQQ educational needs and concerns. More significantly, the curriculums also "colludes in the homophobic harassment already present in public school settings" (Fine & McClelland, 2006, p. 310).

Given that young adults spend 30 percent of their day in classrooms, schools should be the place where students engage in "safe, critical talk about bodies, sexuality, relationships, violence, contraception, abortion, disability rights, LGBTQQ struggles, gender equality, and

sexuality as a human right" (Fine & McClelland, 2006, p. 327). Fine and McClelland (2006) also emphasize the importance of teaching students about the dialectics of both pleasure and risk in order to educate the youth on sex and sexuality in the healthiest and most honest way (p. 326). By doing so, young adults will be able to develop skills needed to express sexual agency. Schools and school-based health clinics should foster a safe and accepting environment where all students feel comfortable enough to share and discuss their concerns and thoughts about sex education. Fine and McClelland (2006) argue that "the youth sexually be theorized about and studied inside a stew of desires for opportunity, community, pleasure, and protection from coercion and danger" (p. 326). By focusing on what is missing and what needs to be in place in regards to sexual education, we can inch closer to a society that views women and men as equal.

**Patterns of Emphasized Femininity and Hegemonic Masculinity**

In college hookup culture, women are forced to battle between the stereotypical passive feminine-object and the agentive masculine-subject (Ostro, 2017, p. 12). Currier (2013) uses definitions from R.W. Connell to explain how hookup culture enforces hegemonic masculinity. Hegemonic masculinity is "'the form of masculinity that is most highly valued in a society and is rooted in the social dominance of men over women and nonhegemonic men (particularly homosexual men)" (Currier, 2013, p. 706). On the other hand, emphasized femininity is "'the pattern of femininity which is given most cultural and ideological support . . . patterns such as sociability . . . compliance . . . [and] sexual receptivity [to men]'" (Currier, 2013, p. 706). Women's inability to retain this hegemonic masculinity can be understood as them entering into gender liminality (Ostro, 2017, p. 12). Gender liminality can be described as a middle ground position between stereotypical gender performances of masculinity and femininity (Ostro, 2017, p. 2). "Gender liminality suggests a complex picture in which heterosexual women find

themselves enacting their agency in relational spaces that have been historically predominated by a binary that privileges men and reproduces double standards" (Ostro, 2017, p. 2). Women may be concerned that if they demand equal sexual pleasure or experience, they will be viewed as too "masculine" and consequently be rejected from men (Ostro, 2017, p. 9). The way in which young women's sexuality is constructed under a masculine/feminine binary minimizes their subjectivity (Kettrey, 2018, p. 686). Provided that, the discourse of heterosexual college students minimizes female subjectivity while encouraging gender inequality.

College hookups have the potential to degrade and suppress women's sexual and emotional feelings, which may cause them to limit their behavior and change their actions in order to accommodate to men's desires (Ostro, 2017, p. 15). "Ultimately, such heteronormative discourse portrays young women as sexual objects that are pleasurable to young men, who are assumed to be sexual subjects/ agents entitled to the pursuit of their own pleasure" (Kettrey, 2018, p. 686). The double standard of hookup culture makes subjectivity less socially unacceptable for women than for men, if not completely unacceptable (Kettrey, 2018, p. 688). The battle for women then still remains how they can to "do femininity" without losing their subjectivity in relational contexts (Ostro, 2017, p. 17). With that being said, many women accept the societal notion that they are the "lesser sex" and succumb to the stereotypical passive female role in male-driven hookup spaces (Ostro, 2017, p. 10). Kettrey (2018) concludes, "…denying one's own sexual subjectivity may shift young women's justification for sexual activity away from exploring their own desires and toward fulfilling those of a male partner. This suggests that young women who acknowledge themselves as sexual subjects may be at decreased risk of engaging in undesired sex with their male partners" (p. 689). In sum, the heteronormative culture

of hookups suppresses women's desires and subjectivity while elevating men's desires and subjectivity.

**Addressing the Sexism**

Being that hookups are potentially emotionally, psychologically, and physically damaging to women, feminist theology can help provide solutions to the sexism of hookup culture (Kelly, 2012, p. 44). Kelly (2012) encourages more resources for young men and women engaging in hookups that would allow them to better evaluate their college hookups and to create empowering alternatives for relationships (p. 44). By using feminist theology and the tools it offers, some of the issues related to college hookups can be challenged (Kelly, 2012). Kelly (2012) believes, "Three fundamental concerns from feminist theology that can help facilitate this evaluation are the role of language in the constitution of the self, the link between autonomy and relationality, and the importance of structural analysis" (p. 45). The first concern is the role of language which is important because students often completely disregard even talking about sex and sexuality (Powell & Segrin, 2004, p. 439). When referencing feminist theologian, Rebecca Chopp, Kelly (2012) states that the act of expressing one's experiences is transformational (p. 45). More importantly, verbalizing thoughts and concerns grants individuals power over their own identity (Kelly, 2012, p. 45). Thus, allowing men and women to voice their concerns and experiences can be the first step in addressing and challenging the scripts of hookup culture.

Similarly, Kelly (2012) stresses the importance of understanding the link between autonomy and relationality (p. 46). In response to the patriarchal tendency to define women by the agency of their male counterparts rather than their own abilities and strengths, feminist practices attempt to promote freedom and autonomy for women (Kelly, 2012, p. 46). Kelly (2012) goes on to state that "freedom must be properly understood not as complete license, but

as interdependence" (p. 46). To describe this notion of interdependence from a feminist theology assumption, Kelly (2012) raises a point made by Elizabeth Johnson that expresses how one's self is structured in intrinsic relation with the other (p. 46). By keeping independence and interdependence together in tension can relieve concerns that would undermine women's agency and neglect women's individual values (Kelly, 2012, p. 46). By using this feminist theology about autonomy and relationality in regards to hooking up on college campuses, Kelly (2012) believes that it would encourage "young men and women to reflect critically upon their own interactions with the hookup culture, allowing them to identify its shortcomings and to voice their frustrations" (p. 47). Therefore, by offering students resources that guide them in these conversations, young men and women can begin to reconstruct a healthy and positive culture of hooking up.

Thirdly, structural analysis can help address the issues related to the social pressure of hookup culture (Kelly, 2012, p. 47). Kelly (2012) asserts, "structural analysis highlights the troubling fact that the hookup culture is built upon a coercive pressure to conform and that women bear the brunt of this burden" (p. 47). Using a feminist perspective that addresses the structural analysis of hooking up can help provide useful tools to combat the social concerns of hookup culture (Kelly, 2012, p. 48). The role of language in constituting the self, the link between relationality and autonomy, and the concern for structural analysis may not instantaneously change the culture of hooking up. However, it can "help by explaining why it is necessary for students to talk about their experiences and frustrations in the first place, why the goals of the hookup culture are insufficient, and why its structures are sexist" (Kelly, 2012, p. 48). The injustices apparent in the structures that promote hookup culture is seen through the sexual double standard that degrades women's sexuality while celebrating men sexual agency.

Using a feminist perspective when addressing the issues of the hookup culture's heterosexist norms can facilitate more conversations to be made and more open spaces to be created that will help change the practice for future generations.

## CONCLUSION

On many college campuses, hookup culture is a prominent and dominant script. The social setting of college culture, as well as the internalized sexist messages received from a young age, correlates to young adults' behaviors, beliefs, and attitudes (Wood et al., 2006). Women are more harshly judged and reprimanded for making the same sexual choices as their male counterparts (Kettrey, 2016). Even though both heterosexual men and heterosexual women endorse some form of a sexual double standard, women are still unequivocally disadvantaged in hookups (Lovejoy, 2015). As a reflection, I have learned how the unequal power dynamic among heterosexual college students plays a large role in negatively affecting women's hookup experiences. Whether it be in terms of sexual pleasure, emotional intimacy, or physical respect, heterosexual women continue to face more damaging consequences than men in college hookups (e.g. Garcia 2013; Kelly 2012; Lovejoy 2015). This is not to say that men may not experience shame or pressure around hookups, but women are experiencing detrimental consequences at much higher and more intense levels (Garcia et al., 2013). Encouraging a culture where men are able to choose to have casual sex or not, while women are shamed for it, promotes a patriarchy that degrades women's agency (Kelly, 2012). From using a feminist perspective, I analyzed the sexual double standard that exists among heterosexual college students in the U.S. and the severe implications of gender inequalities for women in hookup culture.

Leaving the heterosexist nature of hookup culture unchallenged allows the gender norms and patriarchal culture that systematically harms women to continue to foster in society. In order

to start to eliminate sexual double standards, more resources and tools need to be implemented in school curriculums as well as on college campuses that both address and attack issues of hookup culture. There needs to be more comprehensive educational programs and productive conversations occurring that allow students to draw on their sexual experiences and voice their concerns (Fielder & Carey, 2010). The goal is that all people, regardless of their gender or sexuality, can inch towards a more egalitarian, sex-positive, happy, and healthy future.

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