



Biological Sex, Gender Roles, and Sexual Scripts

Martynova Nadezhda

PhD Student of Department of General Philosophy, Kazan Federal University, Russia
Current Location: Dubai, UAE

Abstract

This article examines how perception of male genital anatomy as specifically associated with the penis, and female genital anatomy associated with the vagina influences existing sexual scripts by prescribing vaginal penetration as basic form of sexual connection between female and male. Through a body-oriented and gender analysis approach, this study deconstructs how such anatomical perceptions reinforce gender roles and shape sexual behavior in both traditional (phallocentric) and egalitarian sexual scripts. The methodology employed in this article includes a comprehensive review of existing literature and qualitative analysis of data from various studies on sexual behavior and gender dynamics. This exploration contributes to a nuanced understanding of the complex interplay between anatomy, gender norms, and sexual behavior. Findings suggest that anatomical perceptions and gender roles significantly influence sexual expectations and behavior, perpetuating gender disparities even within attempts of more egalitarian sexual script.

Keywords: sexual script, gender, phallocentricity, clitoris

1. Introduction

The perceptions of genital anatomy not only reflect but also reinforce traditional sexual scripts, which are deeply intertwined with biological sex and gender roles. This study examines these complex relationships. Firstly, this article investigates how societal perceptions of the penis and vagina contribute to the formation of traditional sexual scripts. Secondly, it explores how gender roles are both shaped by and shape traditional sexual scripts, particularly in heterosexual contexts. Thirdly, it assesses how cultural persistence of traditional sexual scripts and rigid gender roles challenge the implementation of more egalitarian sexual scripts.

Sexual scripts are cognitive schema that instruct people how to understand and act in sexual situations (Masters et al., 2013). The conceptualization of sexual scripts was introduced in the work “Sexual Conduct” by W. Simon and G. Gagnon (Simon & Gagnon, 1973). The authors employ the term “script” within two primary dimensions: the “external, interpersonal” or “level of convention” and the “internal, intrapsychic” (Simon & Gagnon,

1973, p. 43). Subsequently, their later works elaborate on three levels: cultural, interpersonal, and intrapersonal (Masters et al., 2013). At the “cultural level” scripts encompass “mutually accessible”, “culturally shared, external routines” that involve gestures, language, the sequence of sexual behaviors, strategies, stages in the enactment of sexual activities, etc. (Simon & Gagnon, 1973, p. 43). Cultural sexual scripts are internalized and, in some cases, reflected and modified by individuals at interpersonal and intrapersonal levels. Primarily, cultural scripts shape sexual identity, establish expectations, and guide desires and behaviors.

The physical aspect of traditional heterosexual sexual scripts is commonly delineated as a sequence of behaviors: kissing, hugging, and touching of the genital area (involving hand-genital contacts, and sometimes mouth-genital contacts), progressing to penile-vaginal penetration (McCormick, 2007; Frith & Kitzinger, 2001; Simon & Gagnon, 1973; Buday, 2013). The term “sex” or “regular sex” often refers to vaginal intercourse, while other activities are categorized as foreplay (Frith & Kitzinger, 2001; Mintz, 2023; Andrejek et al., 2020). It is evident that vaginal sex is the most frequently occurring sexual activity in couples, followed by oral sex and mutual masturbation (Herbenick et al., 2017; Roberts et al., 2021). Traditional sexual script dictates that sexual activity ends after man reaches orgasm (Harvey, 2023; Mintz, 2023). There are inconclusive data around prevalence of oral sex between genders (there are studies that shows almost no difference - Herbenick et al., 2017; Roberts et al., 2021), but there is a significant body of research that indicates that women are significantly more likely to engage in oral sex as givers (Wood et al, 2016). Study done by Wood et al. shows that men are more than two times likely than women to receive oral sex but not give, while women are more than two times likely than men to give oral sex but not receive. They also found that more men than women reported receiving oral sex in their last sexual encounter (63.3% vs. 43.6%) (Wood et al, 2016). The study that has been done by S. Vannier and L. O’Sullivan says that most (83.1%) occasions of oral sex took place during an interaction that also included intercourse. It's noteworthy that cunnilingus occurred in only 4 out of 72 occasions of oral sex only. Cunnilingus occurred in only 39 out of 359 occasions involving both oral sex and intercourse (Vannier & O’Sullivan, 2012).

Cultural traditional sexual scripts prescribe distinct behaviors for genders, often emphasizing opposition yet complementarity. (Wiederman, 2005; Rubin et al., 2019; Mahar et al., 2020; Rossetto & Tollison, 2017).

In traditional sexual scripts, women are expected to adopt a sexually submissive and passive role (Rubin et al., 2019; Harvey et al., 2023; Buday, 2013; Hill & Andrews, 2017); they are expected to have a lower sex drive (Rubin et al., 2019). They are anticipated to resist the advances of men, sometimes engaging in token resistance (Frith & Kitzinger, 2001; Buday, 2013; Sakaluk, 2013; Krahé & Berger, 2023). Women are also expected to associate sex with affection or love, preferring sexual activity within the context of relationships, while seeking emotional intimacy and trust (Hill & Andrews, 2017; Sakaluk, 2013). Additionally, women are expected to prioritize sexually pleasing men (Andrejek et al., 2020; Rubin et al., 2019; Mahar et al., 2020; Harvey et al., 2023; Sakaluk, 2013). Research suggests that women are more likely to view their own orgasm as a happy extra rather than a primary goal (Rubin et al., 2019; Mahar et al., 2020; Harvey et al., 2023). Women are more likely than man simulate orgasm (Mahar et al., 2020).

Conversely, men are expected to take on an active and dominant role, initiating and leading sexual encounters (Harvey et al., 2023; Buday, 2013; Sakaluk, 2013). They are anticipated to have a stronger “sex drive” (Rubin et al., 2019; Buday, 2013; Hill & Andrews, 2017; Sakaluk, 2013); man expected to be more likely engaged in sex for physical pleasure (Hill & Andrews, 2017; Sakaluk, 2013). Men are more likely to be judged based on their sexual performance, including factors such as duration, erection hardness, and thrusting intensity (Mahar et al., 2020).

Studies suggest a connection between traditional sexual scripts and instances of sexual coercion or violence (Krahé & Berger, 2023). This connection is often attributed to challenges faced by women in expressing refusal, and men commonly perceive women's resistance as a component of the prevailing sexual script.

While sexual scripts largely remain very stable, some research suggests that there are ongoing shifts toward more egalitarian sexual scripts: women initiate sexual contacts more often, they communicate more about their needs and wants (Sakaluk, 2013; Rossetto & Tollison, 2017). Some researchers (Ian Kerner, Emily Nagoski, and Laurie Mintz) came up with new proposed sexual scripts, more balanced in terms of power dynamic and pleasure equality. We will discuss this proposed egalitarian scripts in detail in section of this article - 3.2 "Egalitarian" script.

However, despite on some cultural changes toward more egalitarian view on sex, there are studies that demonstrate that more recent sexual scripts involve a higher level of sexual objectification and sexual aggression, particularly directed towards women. A study conducted by Herbenick et al. indicates that a significant proportion of women experience being choked (21.4% of women), having one's face ejaculated on (32.3% of women), and participating in aggressive fellatio (34.0% of women) (Herbenick et al., 2020). Another study by Herbenick et al. indicates that in the past month, 6.1% of all men were spanked, while 10.0% of women were (Herbenick et al., 2017). Additional studies show the prevalence of choking, with 26.5% of women and 6.6% of men reporting having been choked during their most recent sexual event (Anderson et al., 2021). Another study by Herbenick et al. states the "rough sex" among students is relatively prevalent (Herbenick et al., 2021).

For our article, it is crucial to address the existence of the "orgasm gap" between men and women. The orgasm gap is a well-studied phenomenon that indicates that women, compared to men, are less likely to reach orgasm during heterosexual encounters. Estimates suggest that women achieve orgasm at varying rates, ranging from 39% to 65%, while men consistently experience orgasm in over 90% of sexual encounters (Andrejek et al., 2020; Mahar et al., 2020). According to L. B. Mintz, a leading expert on women's sexuality and orgasms, this disparity could be attributed to cultural sexual scripts that prioritize penile-vaginal intercourse and normalizes lack of clitoral stimulation, among other gender-related factors (Mintz, 2023; Mahar et al., 2020; Dienberg et al., 2023).

In this introduction, we were trying to show the difference in sexual experience in traditional sexual scripts between men and women by analyzing different researches with various methodologies such as statistics, surveys, in-depth interviews, cultural analysis of mass culture. Now we would like to focus our attention on why these differences exist and what alternatives could be suggested.

2. Methods

For our analysis of sexual scripts, we will employ body-oriented analysis, gender analysis as methodological frameworks. Within body-oriented analysis of this article, the primary objective is to explore the embodied dimensions of sexual scripts, emphasizing the interconnectedness of cognitive aspects (ideas, thoughts, expectations, focus of attention) and physical experiences. Gender analysis in this article will guide our deconstruction of gender norms and expectations within sexual scripts. Both frameworks are applied to analyze existing literature and qualitative data from various studies, providing a nuanced understanding of the intricate interplay between mind, body, gender, and sexuality.

In the next sections we will describe connection between traditional sexual script (described in Introduction) and its connection with anatomy and gender roles. Then we will describe more "egalitarian" sexual script and its relationships with gender, anatomy.

3. Sexual scripts analysis

3.1 Traditional sexual script

One of the most easily noticeable and recognized distinctions between human males and females is in their genitalia. In cultural perceptions, a human female is often defined as someone with a vagina, while a human male is characterized as having a penis. Within existing cultural sexual scripts, the sexual act is frequently framed as the stimulation of the penis by inserting it into the vagina. A recent study by Harvey et al. indicates that biological sex and genitalia can significantly influence sexual behavior, often pushing partners into predetermined gender roles or expressions (masculinity, femininity), especially based on who is taking a penetrative role. The study highlights that, "Even when gender is deemed unimportant, biological sex or genitalia guide role assignment based on heteronormative scripts. These scripts center penetrative sex, trivialize cis-women's pleasure, and end with ejaculation" (Harvey et al., 2023, p. 1203).

Feminist analysis has a long history of analyzing the roots of our understanding of gender. Gender is based upon a large structure of pervasive primitive dichotomies that shape culture. Simone de Beauvoir, in "The Second Sex" describes this set of oppositions: ... Self and Other, Master and Slave, "...Sun and Moon, Day and Night, ... Good and Evil,... God and Lucifer". According to de Beauvoir: "No group ever defines itself as One without immediately setting up the Other opposite itself." (Beauvoir, 1949, p.26). A similar perspective is evident in the work of Shulamith Firestone, as seen in "The Dialectic of Sex." She notes, "This is painful: no matter how many levels of consciousness one reaches, the problem always goes deeper. It is everywhere. The division of yin and yang pervades all culture, history, economics, nature itself; modern Western versions of sex discrimination are only the most recent layer." (Firestone, 1971, p.2). Luce Irigaray provides an extensive analysis of sexuality and gender within the context of such gender opposition, pseudo-symmetry, and dichotomies in "Speculum of the Other Woman". While some of her ideas may not align with the present study, it is essential to acknowledge that she emphasized the cultural desire for symmetry ("Blind spot of the old dream of symmetry") between man and woman. Irigaray also highlighted that a woman is defined as not-a-man, and women's sexuality is framed as an opposition yet symmetry to man's sexuality. (Irigaray, 1985)

Basic quality of a mind is to distinguish, create an opposition: "A" and "not-A". This quality of mind creates a culture of dichotomies upon which lies idea of symmetry, complementarity, and essential opposition between man and woman. The man is seen as possessing something external, while the woman is associated with an inward space. The man is perceived as having something to insert, whereas the woman is considered the place to insert. This conceptualization depicts the man as the giver of seed, and the woman as the receiver, reflecting a heteronormative romanticism in the understanding of biology. Many animals engage in sex through the insertion of the penis into the vagina, and that is how procreation looks, that is why it is easy to see penis-vaginal intercourse is not a merely a basic form of sexual connection between males and females but as a core aspect of life itself. This perspective also recognizes penis-vaginal penetration as natural, accompanying cultural tendencies to engage in the naturalistic fallacy. Naturalistic fallacy is an idea that if something is natural it means that it is right or good. (Moore, 1922).

The foundation of traditional sexual scripts lies in the cultural conflation of reproductive organs with sexual organs. For a heterosexual male describing the world, this equating of sexual and reproductive dimensions becomes a first-hand, empirically experienced reality. From the male perspective, the understanding that reproduction and sexual experience are synonymous closely aligns with the sensory experiences of his own body. This alignment is further solidified through Pavlovian conditioning, associating the feeling of orgasm with the

stimulation of the penis inside the vagina. In this context, orgasm leads to the ejaculation of sperm within the female body, carrying the potential to create life. Consequently, creates a deeply ingrained association between sexual experience, pleasure, orgasm, and reproduction, projected onto a woman. Based on the male experience equating reproductive organs to sexual organs, he considers her reproductive organ (vagina) to be a sexual organ as well, thereby expecting vaginal penetration to be a symmetrically sexual and pleasurable act.

In terms of anatomy, the clitoris in women is supposed to be a sexual organ similar to the penis. However, this understanding poses a significant challenge to the foundational concepts of sex, gender, and culture. The conventional association of women with the vagina and men with the penis reinforces the perception of penis-vaginal intercourse as a stable and comforting fit – a connection between oppositions, much like puzzle pieces.

In our hypothesis, understanding sex as penetration of penis inside of vagina creates, or at the very least, intensifies gender norms and expectation.

- The phallocentric nature of sexuality is not incidental; rather, it is an inherent requirement when defining sex as a penile-vaginal intercourse.

In traditional sexual dynamics, where the script must include penetration and male orgasm, couples are compelled to center their attention and actions on facilitating and sustaining an erection as an important prerequisite for successful penetration. Without an erection, achieving penetration and male orgasm becomes improbable. Consequently, in the traditional sexual script, prioritizing fellatio over cunnilingus is deemed more rational. It is highly likely that, apart from fellatio, the sexual interactions of a couple would be more focused on direct and in-direct stimulation of penis. A woman with feminine traits (more pleasing, agreeable, and supportive mentality) would likely be more successful within her role in traditional sexual script.

- If an erection is a necessity, then the sexual objectification of women is largely expected.

Research indicates that “women report higher levels of both overall cognitive distractions and appearance-focused cognitive distractions during sexual activity than men” (Mahar et al., 2020). When a woman is compelled to prioritize arousing her partner to induce and maintain his erection, she needs to concentrate on her physical appearance. The more sexually appealing, seductive, and non-threatening she appears, the higher the likelihood of achieving and sustaining an erection and reaching male orgasm. Consequently, it is in her interest to engage in sexual self-objectification and participate in gender fetishism (“gender fetishism” is a concept from the work “Anticlimax” by Sheila Jeffreys, 1990). “Gender fetishism” for women involves using gender-specific attractiveness enhancers, such as makeup, manicure/pedicure, feminine hairstyling, nail polish, stockings, lingerie, high heels, and plastic surgery to enhance lips or breasts, etc. All of the above serves as gender signals of commitment to the role of a woman and enhances sexual attractiveness.

Traditional sexual practices intensify gender roles and provide reassurance for both parties after completing sex “correctly” and to completion. She feels desirable and attractive, while he feels enduring, strong, and active, having “achieved” sex from the woman. A woman, fulfilling her gender role by caring about her attractiveness and focusing on being sexually desirable, would perform better in the traditional sexual script.

- Women are more likely to imitate orgasm in traditional sexual script.

Women fake orgasm relatively often: research suggests that about 55% of women have faked orgasm at least once in their lifetime (Hevesi et al., 2021).

In the traditional sexual script, female clitoral erection and orgasm are not necessary for “sex” to occur, while male orgasm indicates that sex happened according to norms. The

traditional sexual script lacks clitoral stimulation and is not likely to bring a woman to orgasm. During sexual activity, a woman may be hesitant to express fatigue or boredom (as it would be recognized as the inadequacy of what's happening); therefore, she may resort to simulating orgasm to control the timing of the sexual encounter. She may endure the sexual act and simulate orgasm to signal the appropriate time of the conclusion for a man. She also aims to facilitate this familiar sexual script with her orgasm to avoid facing any problems with male self-esteem, questions, accusations of sexual inadequacy or frigidity (sometimes internalized), or problems with erection in the next sexual interactions (Mahar et al., 2020; Hevesi et al., 2021).

Faking orgasm is not innocent in terms of reinforcing gender norms. It perpetuates a significant deception and creates a disconnect between men and women, fostering a lack of transparency. Women may refrain from discussing the reality of their experiences with men, contributing to the notion of a “complex female orgasm” or a “complex female body”, suggesting special or unrealistic needs that are challenging to satisfy. Simultaneously, women may normalize undermining or doubting their own interests and physical experiences in favor of adhering to social norms. This behavior may lead women to prioritize conforming to social norms over their own physical interests and potentially prioritize men's feelings over their own interests. In the traditional sexual script, being altruistic, caring, empathetic, and dismissive of their own needs is necessary to be successful in the sexual role as a woman.

– In the traditional sexual script, men typically assume a more active and dominant role, while women adopt a more submissive and passive one.

Traditional sexual script is centered around penis-vaginal penetration leading to male orgasm. In this context, it is rational for women to allow men to take the lead in sexuality, adopting a more passive and submissive stance. Reason for this is that individual man, being more invested in his own arousal and erection, better understand how to achieve arousal, erection. The partner who leads the sexual encounter has greater opportunities to create situations of stimulation of his erogenous zones or genitalia, or dictate a pattern of this stimulation.

It is noteworthy that part of the passive/active roles, attributed to gender, can also indicate that women are less interested in sex. When woman expects minimal or no clitoral stimulation, reduced likelihood of orgasm (which is normal when it comes to traditional sexual script), she may become less interested in actively participating in the sexual encounter. Consequently, she tends to assume a more passive role during sex. On the other hand, a man anticipating sexual arousal, pleasure and orgasm is likely to be more dominant and initiating in his approach.

This division forces women into more passive and submissive interactions with men as a part of their gender role, while encouraging men to be more active and initiating.

– Loop of Traditional Sexual Script - Part 1: Women in cycles of sexual aggression and sexual exploitation.

It is a well-researched area that the traditional sexual gender script facilitates sexual coercion (Krahé & Berger, 2023). In addition to the mentioned reasons (expected token resistance and women's issues with assertive refusal), attention should be drawn to the "cycles" of violence that can be caused by the traditional sexual script. Within this script, women are expected to be more passive than their men partners, with the anticipation that the man will take a lead role, increasing the likelihood of sexual exploitation from man, ultimately resulting in less pleasure for the woman. In subsequent encounters, the woman approaches sexuality with more caution, nervousness, and fear, fostering increased passivity and a more reserved bodily response. To initiate sexual activity, the man has to take more

intense leading role, often resorting to more exploitative behaviors to facilitate his own arousal and engage in penetration. This interplay between genders can create cycles of sexual aggression and exploitation, particularly in casual encounters.

– Loop of Traditional Sexual Script - Part 2: Why would women welcome sexual aggression and sexual exploitation?

I assume that women in sex experience less sexual arousal than men. She is less likely to expect an orgasm, her clitoris is not stimulated as much as the penis, her focus of attention is on her body's attractiveness, she tends to be more submissive, and she may fear violence and social ostracism (slut-shaming), among other factors. Instead of prioritizing the stimulation of a woman's clitoris as much as a man prioritizes the stimulation of his penis, the man is more inclined to stimulate various parts of her body, such as the breasts, neck, lips, and buttocks—largely for his own sense of arousal and to facilitate his own erection.

As a result, women may attempt to intensify the traditional sexual script by requesting more intense pounding and roughness during penetration. They might request practices such as choking or slapping to compensate for the lack of stimulation and arousal but still adhere to traditional gender roles and the sexual script (as she cannot break away from the traditional sexual script due to the deeply ingrained idea of penis-vaginal contact as the only form of sex). The lack of physical arousal compels her to seek more intense, more aggressive practices with intensified power disparities.

Another strategy to work around the lack of physical arousal is to resort to fantasizing during sex to enhance psychologically induced arousal. However, even fantasizing is likely to follow a traditional sexual script of male dominance due to the absence of alternative scenarios in culture and for a more coherent experience between physical sensations during sex and the fantasizing process.

Thus, sexual script in itself could be responsible for creating masochistic tendencies in women's gender role or women's role in sex.

– Women are becoming more romantically attached by pleasing during sex.

In sexual relationships, the dynamic where women are more invested and expect romantic attachment while men are perceived as less romantically attached and more promiscuous can be understood through the psychological phenomenon of the "sunk cost fallacy." As previously discussed in this article, women invest significantly more during sex. For men, whole sexual experience will be "naturally" centered around his pleasure and likely will end up in orgasm. Men's investments involve courtship, such as paying for dates, providing attention, and engaging in romantic gestures, with the expectation of receiving submissive and self-objectifying behavior from the woman during sex. This, for him, is seen as a return on investment and a favorable outcome. The longer the courtship, the more eager he becomes to receive such rewards as a normal and natural sexual script. The more gendered the courtship, the more gendered the expectations from sex. On the other hand, for women, sex itself is an investment. Women invest time and attention in being sexually arousing, presenting their bodies for the stimulation of the man's penis, sexually pleasing men, while being dismissive to her needs.

3.2 "Egalitarian" script

Studies show that there is a cultural shift and behavioral changes towards more egalitarian scripts (Sakaluk, 2013). The new focus on understanding female anatomy, specifically emphasizing the clitoris over the vagina as a sexual organ, is pushing individuals and culture to reinvent sexual scripts. Some researchers advocate for this shift by promoting communication, education on female anatomy, supporting more sexual initiation from

women, and advocating against slut-shaming (Rossetto & Tollison, 2017). The orgasm gap is no longer attributed to nature or an unavoidable fate but is problematized, prompting a search for answers and solutions.

Several researchers have authored bestselling books that promote a new sexual script: engaging in penis-vaginal penetration only after cunnilingus resulting in the woman's orgasm. This strategy is discussed in "She Comes First" by Ian Kerner, "Come as You Are" by Emily Nagoski, and "Becoming Cliterate" by Dr. Laurie Mintz.

However, the position of this article is that an egalitarian script, focusing on "cunnilingus and only then penetration", does not fully address the problems of the traditional sexual script. Even if understood as egalitarian, sex may still gravitate toward male-centeredness.

Why egalitarian script will have a limitation on implementation?

1. The egalitarian script does not force a shift in women's attention from their own bodies, emphasizing attractiveness, to focusing on the men's body, considering his attractiveness, identifying appealing body parts, and strategizing how to utilize his body for her personal pleasure.
2. Due to prolonged socialization within the traditional sexual script, women may continue to be preoccupied with sensations related to the entrance of the vagina and general body sensations, even within an egalitarian script. To enhance the likelihood of achieving orgasm effectively, it is likely that shift is necessary toward an embodied focus on the clitoris, involving concentrated attention on how the clitoris is stimulated in every moment and actively providing sensations on the clitoris through bodily movements with a partner. There is abundance of studies that show that the ability to achieve orgasm is highly correlated with the focus of attention on body sensation and present moment (Pernilla et al., 2022; Komisaruk & Whipple, 2005; Althof & Needle, 2013). However, studies are needed to see the difference in orgasm capacities between women with a focus of attention on clitoral sensations and vaginal sensations (with or without clitoral stimulation).
3. Classical cunnilingus still leaves control over clitoral stimulation in the hands of the man, making the pressure, speed, and pattern of stimulation less predictable and less controllable. This situation increases the difficulty of reaching orgasm for a woman. Advocating a script where a woman should climax before penetration, when societal norms emphasize penetration as the real essence of sex, may lead women to resort to imitating orgasms from cunnilingus. To enhance the likelihood of achieving orgasm, women need to have full control over stimulation, aiming for an experience akin to their control during masturbation. The body should establish a reflex-level understanding of the association between stimulus, movement, and sensation, similar to the reflex men develop between stimulation, sensation, hip movement (thrusting), and eventual orgasm. An alternative, physically speaking, is for a woman to actively penetrate a man's mouth while he is sucking her clitoris, creating predictability and a cognitive connection between movement, sensation, and stimulation, eventually fostering orgasm through familiarity of repeated experience. Sensory predictability is important for achieving orgasm, although studies are inconsistent with understanding its role in orgasm (Safron, 2016). Yet the sex toy industry appears to utilize the principle of predictability in the design of their products. Sex toys are equipped with settings that allow for consistent and rhythmic stimulation, this suggests that the industry recognizes the role of predictability in achieving sexual pleasure and orgasm.
4. This egalitarian script does not adequately address the issue of power dynamics. For women to achieve orgasm, they are required to instruct men on how to please and sexually serve them. This approach challenges traditional sexual scenarios and the gender role of men, potentially undermining masculine identity. Moreover, the acts

that need to be taught may be perceived as emasculating: for example, practices such as “clitoris should be sucked” can invoke hidden fears related to heteronormativity and the association with homosexual practices like fellatio. Teaching men how to please creates a power dynamic where women take the lead, highlighting men's vulnerability, which deviates from societal gender norms. Culture does not encourage women to eroticize such power dynamics, while simultaneously instructing men to avoid situations where they are led, controlled, taught what to do, or asked to serve and please. Traditional sexual scripts suggests that the only acceptable way for women to exert control is by encouraging men to take more power and control in the sex (example: “harder!” or “slap me!”). Women are not socialized to demonstrate dominance and control over men's bodies. Despite the difficulty women may face in showcasing dominance, authentic expressions of submission from men, coupled with genuine acts of dominance from women, can establish predictability, provide safety for women, and facilitate the objectification of men's bodies for effective orgasms of women.

4. Conclusion

In this article, our objective was to demonstrate the interrelated nature of gender roles, anatomy, and sexuality. The article shows that by following traditional sexual scripts women embrace a nurturing, self-deprecating demeanor, emphasizing sexual allure, displaying submissive traits, manifesting masochistic inclinations, and prioritizing societal norms and pleasing others over their own experiences. Conversely, adherence to traditional sexual scripts in men fosters and normalizes dominance, aggressive inclinations, initiation, and leadership. Traditional sexual script forces phallocentricity. Traditional sexual scripts compel women to self-objectify sexually and may be linked to the perpetuation of power difference within sexual relationships between men and women. Furthermore, traditional sexual scripts itself could be a reason why women are often expected to approach sexuality from a more relational perspective, while men are expected to prioritize physical pleasure during sexual encounters. The article also contemplates how an egalitarian sexual script may still incline towards traditional sexual roles and gender dynamics unless gender limitations are specifically addressed. The challenges posed by egalitarian scripts stem from issues such as gender power dynamics, sexual self-objectification of women, objectification by men, lack of control and predictability of sensory stimulation of clitoris, and dismissiveness toward clitoral sensation from women's perspective.

Acknowledgment

I would like to express gratitude to Kotliar Polina, my scientific advisor, PhD in Philosophy, assistant professor at Department of General Philosophy, Kazan Federal University.

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