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Appropriated Racial Oppression as a Moderator of Sexual Satisfaction Among Black Women

Jillian Rochelle Watts
Walden University

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Walden University

College of Psychology and Community Services

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Jillian (Jay) Watts

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Review Committee

Dr. Gregory Hickman, Committee Chairperson, Human Services Faculty

Dr. Dorothy Seabrook, Committee Member, Human Services Faculty

Dr. Nicole Hamilton, University Reviewer, Human Services Faculty

Chief Academic Officer and Provost
Sue Subocz, Ph.D.

Walden University
2023

Abstract

Appropriated Racial Oppression as a Moderator of Sexual Satisfaction Among Black
Women

by

Jillian (Jay) Watts

M.Ed., Kent State University, 2020

MA, Eastern Kentucky University, 2012

BS, University of Louisville, 2010

Dissertation Submitted in Partial Fulfillment
of the Requirements for the Degree of
Doctor of Philosophy
Human Services: Mental Health

Walden University

August 2023

Abstract

Researchers have named pleasure as a form of justice: a reclamation of the body and striving for happiness. For Black women, cultural messaging and lived experiences have led to sexual shame that can impact how individuals experience sexual satisfaction. This quantitative cross-section correlational study was conducted to assess the relationship between sexual shame and sexual satisfaction, the relationship between appropriated racial oppression and sexual satisfaction, and whether appropriated racial oppression moderated the relationship between sexual shame and sexual satisfaction in Black women. Moderating regression analysis was used to examine and understand the relationships between sexual shame and sexual satisfaction and appropriated racial oppression and sexual satisfaction and the extent to which appropriated racial oppression moderated the relationship between sexual shame and sexual satisfaction. A sample of 104 participants executed the Qualtrics survey. After incomplete submissions were removed, 70 participants were left. One outlier was removed to make the final data set 69. The results showed that: a) a statistically significant negative relationship was discovered between sexual shame and sexual satisfaction; b) no statistically significant relationships were found for the relationships between appropriated racial oppression; c) and no statistically significant relationship for the relationship of sexual satisfaction and appropriated racial oppression as a moderator between sexual shame and sexual satisfaction. The results of this study support greater praxis and positive social change by contributing to literature, mitigating sexual shame, and increasing quality of life and pleasure for Black women.

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Dedication

This dissertation is dedicated to my ancestors who have paved the way for me to contribute to human flourishing in ways that once were deemed unfathomable. The Indigenous Peoples were the original inhabitants of the lands I occupied for my learning and dissertation. This dissertation is dedicated to my daughter, who accompanied me throughout my academic career, in great sacrifice and through great success. This dissertation is dedicated to my parents (Liza Brackney, Frandrico Williams and Gregory Brackney), who supported me and kept pushing me to show up as my best self. Finally, this dissertation is dedicated to those committed to effecting change and supporting passion, pleasure, and purpose. Thank you to the late Zeke and Betsy Watson, Carmelita Wright, Lisa Gasset, and Hon. Justice Dr. Rosolu Bankole Thompson for being with me in spirit through this process.

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Chapter 1: Introduction to the Study

Introduction

Sexuality research has historically positioned epistemically excluded communities within deficit models, which leaves a gap in understanding pleasure-centered work (Hargons et al., 2018). Specifically, Black women in sexology follow a sexual script that “continues to be reduced to stereotypes such as hypersexuality” and narratives fixated on piety and purity cultural expectations (Hargons et al. 2018, p. 104). The exacerbated and oppressive stereotypes are symptomatic of societal narratives that depict Black women in a range of problematic stereotypes, such as hypersexualized and asexualized mother figures (Anderson et al., 2018; Hargis, 2018; Neff, 2021). These views can be witnessed through an oppressive legacy that originated during the slave trade and persisted in ways that sexually dehumanize and rationalize violence against Black women (Berry & Harris, 2018; Leath et al., 2020). Understanding how these race-based sexual stereotypes may contribute to appropriated racial oppression and sexual shame can help address the paucity of research that decenters pleasure among Black women.

The cultural landscape of the United States and systemic racism has supported the oppressive codification and marginalization of Black women centered on sexualized stereotypes (Anderson et al., 2018). Systemic racism is the pervasive and invasive system of racial oppression that impacts how policies, practices, institutions, organizations, and cultural norms are developed and foundational in society to benefit White power structures (Bailey et al., 2011). Hypersexuality stereotypes such as the *Jezebel* were commercialized to typecast Black women as sexually promiscuous individuals (Lomax,

2018). In addition, these views exacerbated false ideas of Black women's complicity in their abuse during a time of racial terrorism where rape was weaponized (Katz et al., 2017). These stereotypes continue to exist, creating a juxtaposition of socializing Black women to prioritize piety and purity to prevent ideas of being responsible for furthering racial marginalization (Lomax, 2018a). Leath et al. (2020) suggested that these racialized sexualized stereotypes may cause Black girls to begin developing their own internalized self-concept based on how society portrays them.

Internalization of racial oppression psychologically impacts individuals (David et al., 2019). When sexualized stereotypes are internalized, it can create a consumption of ideals and beliefs by the dominant group that can impact feelings of self-worth, value, and lived experiences (Avery et al., 2021). When racialized oppression is combined with sexual stereotypes, it can create further oppressive experiences and adverse lived experiences (Anderson et al., 2018). Although other populations experience oppression in the United States, Black women are uniquely situated in social locations across ethnicity, sexuality, social class, and religious orientation that intersect racial, sexual, and gendered experiences (Leath et al., 2020). These aspects can be considered when examining how sexualized shame occurs among Black women due to appropriated racial oppression. Indeed, the risk-focused narrative underpinned by systemic racism prevents positive sexual developmental practices (Leath et al., 2020). Changing the paradigm to include sexual satisfaction in praxis for supporting this population is a critical link for sex-positive work that can promote mental health, relationship development, and overall life

experiences (Alexander, 2019; Avery, 2021; Books et al., 2017; Cruz et al., 2017; Day, 2018).

In this chapter, I include an overview of the study. The introduction, background, problem statement, purpose of study, and the research questions are provided. I describe the nature of the study, theoretical orientation, and the conceptual frameworks considered for the study. The chapter concludes with an explanation of assumptions, scope and delimitations, limitations, significance, and a summary.

Background

Racism is defined as a pervasive and invasive condition in society that implicitly and explicitly infiltrates emotional, social, institutional, organizational, and systemic spaces (David et al., 2019). Racism creates a landscape where individuals are phenotypically characterized and face an oppressive legitimization of unequal distribution of power and resources (Day, 2018). Experiences of oppression and reconciling one's placement in society requires Black people in America to consider their experiences from the vantage point of that subjugation while simultaneously considering how historically privileged communities see their positionality in the hierarchy of privilege (Meer, 2019). These unreconciled strivings can manifest in psychological experiences that negatively impact the well-being of Black people in America (Mendible et al., 2016). Many researchers have sought to understand the wellness component of racial oppression. Studies have concluded that racism can impact mental health, self-esteem, quality of life, and satisfaction (Chamberlin, 2019; David et al., 2019; Day, 2018; Jones et al., 2021; Versey et al., 2019). In this study, I sought to look at a manifestation of

racism—appropriated racial oppression—in the confines of sexual shame and sexual satisfaction among Black women.

When racism is co-opted and informs the esteem, beliefs, and motivations of racialized communities, researchers define this as *appropriated racial oppression* (Versey et al., 2019). Also known as *internalized racism*, this phenomenon has a direct psychological impact on individuals who have been historically excluded and racially marginalized in society (Roberson & Pieterse, 2021). Researchers have found appropriated racial oppression can impact quality of life and Black people's life experiences (Banks & Stephens, 2018; David et al., 2019; Paul, 2021; Pieterse, 2021; Roberson). Banks and Stephens (2018) noted that appropriated racial oppression impacts both the individual and the group by norming oppression and unconsciously accepting ideals, values, and stereotypes. Researchers have discovered that individuals with internalized racism often continue the cycle of oppression by replicating distressful behaviors toward people they recognize as the same racial classification as themselves (Banks & Stephens, 2018; Roberson & Pieterse, 2021). Appropriated racial oppression can manifest in implicit negative stereotypes and behaviors leading to self-destruction and non-iterative actions, implicit and explicit dismissive and devaluating views about Black and African cultures and histories, and changes in external appearances to fit Eurocentric views of beauty (Roberson & Pieterse, 2021). Though appropriated racial oppression has been studied, there has been little research that shows how sexual shame informs sexual satisfaction.

Within the scope of appropriated racial oppression, race-based sexual stereotypes can impact how others may perceive their lived experiences and quality of life satisfaction (Krys et al., 2021). To add womanhood to this experience of racial oppression allows for a depth of understanding of the penetrable impact race and Blackness has on society (Leath et al., 2020). More specifically, this relationship becomes even more complicated as the intersections of race, gender, and sexuality provide a landscape where oppression can be experienced differently as multiple historically excluded identities are interwoven (Bowleg et al., 2017). Black women have experienced a history of sexual codifications that socioculturally place them in social conditions susceptible to race-based sexual stereotyping and internalized racial oppression that can impact their lived experiences (Bailey et al., 2011). Black women have been portrayed as Jezebel (promiscuous, predatory), Sapphire (rude, loud, etc.), and/or Mammy, an asexual and self-sacrificing superwoman (Bond et al., 2021). These aspects inform stereotypes formulated from adversarial sexual scripts that society consumes as dogma for how individuals should operate and show up in society (Christensen, 2020). Bailey (2021) termed these anti-Black misogynistic experiences as *misogynoir* that represent an amalgamation of oppressive systems developed from gender and race-based societal implications. Sexual shame and sexual satisfaction have rarely been studied in the context of Black women's experiences.

Black women have been subjected to a legacy of sexual subjugation through the slave trade, disproportionalities in sexual violence, and other adverse experiences (Leath et al., 2020). The impact of appropriated racial oppression and race-based stereotyping on

young Black girls can result in feelings of shame and thoughts of betrayal to those in their families (Leath et al., 2020). This shame translates into how individuals see themselves in sexual shame and messaging that can promote internalized and community-driven victim blaming in narratives of sexual violence (Leath et al., 2020). Jerald et al. (2017) supported these findings and found that as Black girls approach young adulthood, exacerbated messaging of sexual stereotypes and experiences of shame and sexual shame can negatively impact their outlook on sexuality. These aspects are informed by messaging from music videos and movies about Black femininity that define Black women as being subordinates, sex objects, and Sapphires (Jerald et al., 2017). As a result, Black women are both hypervisible and invisible within the realm of sexuality; they are both sexualized and discounted (Bailey, 2021). Scholars have asserted that this intersectional consideration of being Black, being a woman, and the impact of navigating a world that codifies these identities into oppressed spaces impacts how Black women see themselves and their worth (Bailey & Trudy, 2018).

The World Health Organization (2022) identified sexual enjoyment and satisfaction as an essential health outcome. To enjoy or to be satisfied by a sexual experience is asserting the right for individuals to take part in an intimate act with their own personal needs in mind (Rausch & Rettenberger, 2021). Consent, safety, and a reciprocal exchange of boundaries is a priority in enjoyable sexual experiences (de Heer et al., 2021). Sexual scripts play a role in codifying women into producers of pleasure while neglecting their needs and desires to also receive pleasure (Klein et al., 2019). Therefore, cisgender women who have sex with men tend to report gaps in orgasm

attainment compared to their transgender counterparts (Jordan, 2019). In addition, women are disproportionately impacted by nonconsensual sexual acts throughout their lifespan (Katz et al., 2017).

Enjoying sex can be viewed as a form of pleasure activism that asserts ownership of one's body, happiness, and capacity to reclaim an experience that is considered a disruption of power (Brown, 2021). Researchers have found that sexual satisfaction is linked to greater life experience, marital satisfaction, and psychological well-being and fulfillment (Abdollahi et al., 2021; Abedi et al., 2020; Lentz & Zaikman, 2021; Marinchechova & Zahorcova, 2020). There is limited research on the role of racialized stereotypes and appropriated racial oppression on sexual shame and its influence on sexual satisfaction. This study will serve as a contribution to the literature and the discipline of human services and human sexuality by filling a research gap by centering Black women's experiences in sexual satisfaction.

Problem Statement

According to Leath et al. (2020), the appropriated racial oppression reinforced in society can cause internalization of oppressive ideas about Black women and sexuality. Sexuality research has traditionally focused on preventive and risk reduction work without centering healthy praxis of pleasure positive practice (Hargons et al. 2018). This gap implicitly furthers a divide in prioritizing the humanization and positive sexual development needed to ensure communities such as Black women are included in an affirmational paradigm shift. These societal scripts can have a link with mental health, relationships, and quality of life (Cruz et al., 2017).

Although research regarding the relationship between sexual shame, attitudes, and satisfaction has illuminated important findings on gender and marital issues (Marcinechova & Zahorcova, 2020), I have found no research examining Black women. Given such, further research is warranted to examine the relationship between the role of appropriated racial oppression in the association between sexual shame and sexual satisfaction to address the documented problem of racialized stereotypes among Black women (Avery et al., 2021; Leath et al. 2020). Based on this paucity of existing literature, I conducted the present study to examine the impact of appropriated racial oppression on the association between sexual shame and sexual satisfaction among Black women.

Purpose of the Study

The purpose of this cross-sectional quantitative study was to examine the extent to which appropriated racial oppression moderates the relationship between sexual shame and sexual satisfaction among Black women. I focused on examining sexual shame's (independent variable) relationship with sexual satisfaction (dependent/outcome variable) through the appropriated racial oppression (moderator) of Black women.

Research Questions and Hypotheses

This study seeks to examine the following research questions and hypotheses:

RQ1: What is the relationship between sexual shame and sexual satisfaction among Black women?

H_{01} : There is no statistically significant relationship between sexual shame and sexual satisfaction among Black women.

H_{a1}: There is a statistically significant relationship between sexual shame and sexual satisfaction.

RQ2: What is the relationship between appropriated racial oppression and sexual satisfaction?

H₀₂: There is no statistically significant relationship between appropriated racial oppression and sexual satisfaction among Black women.

H_{a2}: There is a statistically significant relationship between appropriated racial oppression and sexual satisfaction.

RQ3: Does appropriated racial oppression moderate the relationships of sexual shame and sexual satisfaction of Black women?

H₀₃: Appropriated racial oppression does not moderate the relationship between sexual shame and sexual satisfaction of Black women.

H_{a3}: Appropriated racial oppression does moderate the relationship between sexual shame and sexual satisfaction of Black women.

Theoretical Orientation & Conceptual Framework

Based on the extant research identifying how appropriated racial oppression can contribute to the internalization of oppressive ideas (Leath et al., 2020) and harmful social scripts in the areas of mental health, relationships, and quality of life (Cruz et al., 2017), the current study was conducted to examine the extent to which the relationship between sexual shame (independent variable) and sexual satisfaction (dependent/outcome variable) is moderated through appropriated racial oppression among Black women. More specifically, the theoretical orientation that grounds this study is shame resilience

theory (SRT; Brown, 2006). To address the documented problem of the lack of sexual satisfaction among Black women, I also examined whether appropriated racial oppression moderates the relationship between sexual shame and sexual satisfaction of Black women.

Brown (2006) posited that shame is a natural emotion to lived experiences and trauma, particularly those that remain unaddressed. According to Brown (2006), SRT addresses the complex and nuanced ways that societal frameworks and lived experiences uniquely combine to create shame-based constructs. Brown (2006) additionally posited that three foundational shame-based tenets exist—(a) how you should be, (b) who you should be, and (c) what you should be—that can impact a person’s ability to cope when stressful situations arise. Indeed, shame and SRT can serve as a foundation for understanding how society informs how individuals perceive themselves in a world that defines certain life experiences as unfavorable (Carpenter et al., 2019; Dolezal & Gibson, 2022; Straub et al., 2018). Shadbolt (2009) addressed how sexual shame informs individuals through the lifespan based on their lived experiences and messages from society. Researchers have established how the presence of appropriated racial oppression is a commonly experienced behavior but has a grave impact on self-esteem, sexuality, and life satisfaction (Silvestrini, 2019; Thai, 2020; Versey et al., 2019). Therefore, appropriated racial oppression has vast implications on the lived experiences, mental health outcomes, and overall well-being of individuals beyond their racial identity.

Due to the impact of racialized experiences on one’s intrinsic view of their personhood, the framework presented, and the nature of my study include SRT

theoretical orientation and conceptual frameworks to uncover racialized stereotypes of Black women related to aspects of sexuality, moderate sexual shame, and sexual satisfaction. In this study, I sought to further understand whether a significant relationship exists between sexual shame (independent variable) and sexual satisfaction (dependent/outcome variable) through the appropriated racial oppression (moderator) of Black women. Specifically, I examined the documented problem of sexual shame among Black women due to racialized stereotypes.

The key variables of shame, appropriated racial oppression, and sexual satisfaction serve as foundational conceptual frameworks. Both shame and appropriated racial oppression are pertinent in understanding the potential moderation through sexual shame and its indirect impact on sexual satisfaction related to race. The moderating variables of appropriated racial oppression and independent variable of sexual satisfaction theories grounded this work. Black women's sexual satisfaction is informed by society and messaging received that can elicit either pleasure or guilt (Anderson et al., 2018; Avery et al., 2021). Moreover, this informed the purpose of the quantitative method study by using these aspects of sexual shame and appropriated racial oppression as a theoretical underpinning to examine the extent to which discriminatory influence of appropriated racial oppression moderates the relationship between sexual shame and sexual satisfaction among Black women. This further supported the nature of the study by using Baron and Kenny's (1986) approach to examine the moderating role of appropriated racial oppression of the relationship between sexual shame and sexual satisfaction of Black women.

Nature of the Study

To address the research questions, I used a quantitative cross-sectional correlational method using primary data to conduct this study. Sexual shame was the independent variable, appropriated racial oppression was the moderating variable, and sexual satisfaction was the dependent variable. Sexual shame was assessed using the Kyle (2013) sexual shame inventory; appropriated racial oppression was assessed using the appropriated racial oppression scale (Campón & Carter, 2015b; Rangel, 2014); and sexual satisfaction was assessed using the new sexual satisfaction scale (Brouillard et al., 2020). In this study, I used convenience and snowball sampling that allowed me to solicit invitations for participants and use social media. Inclusion criteria were that participants must be at least 18, identify as Black, whose gender identity is a woman, located in the United States, and who have been sexually active at a point in their lifetime.

Definitions

Appropriated racial oppression: The process of an individual from a historically racialized community experiencing “direct and indirect negative stereotypical messages” with impacts on self-esteem, emotions, behaviors, etc. (Campón & Carter, 2015a; Rangel, 2014, p. 6).

Black: Individuals identified as part of the African diaspora (Burrell-Craft, 2020).

Women: individuals whose gender identity is woman, girl, femme, female, masculine of center, butch, nonbinary feminine, feminine, etc. (Lwamba et al., 2022)

Sex positivity: The practice of prioritizing consent and boundaries and honoring the choice for individuals to take part in or abstain from pleasure practices without the pressure from oppressive societal norms (Tambe, 2018).

Sexual satisfaction: The fulfillment of intimate and erotic experiences with oneself or others (Cruz, 2022).

Sexual shame: A feeling of disdain, disgust, dread, or resentment toward sexuality and intimacy (Clark, 2017).

Assumptions

The first assumption for this study was that experiences inform appropriated racial oppression of others (Banks & Stephens, 2018). The ontological assumption was that appropriated racial oppression is a commonly accepted reality of those who possess identities that have been historically marginalized (Versey et al., 2019). Theorists have posited that appropriated racial oppression and race-based sexual stereotypes are commonly experienced behavior but have a grave impact on self-esteem, sexuality, and life satisfaction (Silvestrini, 2019; Thai, 2020). The epistemological assumption, supported by Rangel (2014), was not only how knowledge of one's identity and sexuality is constructed, but also the relationship between those who know and what is learned, which would be appropriated by racial oppression (Al-Saadi, 2014). The theories and concepts of SRT and sexual shame require others to believe the world is informed by their experiences and have diverse ways of knowing the world through moments and conceptualizing realities (Brown, 2006; Shadbolt, 2009). For Black women, believing

that appropriated racial oppression creates a relationship with sexual shame is a reality that needs further research (Versey et al., 2019).

For both theories of SRT and sexual shame, the ontological assumption is that, depending on the context, the truth about reality is different from person to person (Burkholder et al., 2020). The shame web illustrates that various aspects inform the realities of individuals (Brown, 2006). Epistemological assumptions around knowledge for Brown (2006) and Shadbolt (2009) are situated around the importance of interaction in constructing meaning. The foundational understanding of SRT and sexual shame has affirmed that varied factors of society and interactions can influence one's belief about themselves, their placement in society, and how they see themselves operating within society (Brown, 2006; Shadbolt, 2009). Understanding one's worldview and its alignment with this theory would allow the research to show how the independent variable of sexual shame is moderated by appropriated racial oppression and mediated through sexual shame to a greater understanding of sexual satisfaction.

Scope and Delimitations

This study was limited to examining the extent appropriated racial oppression moderates the relationship between sexual shame and sexual satisfaction. Although these topics and identities often include aspects of gender discrimination and trauma, I did not assess these variables because of risk factors (Rangel, 2014). Ragin (2014) noted that researchers must carefully consider how the absence of certain variables can impact conclusions. I selected close-ended Likert scales to support this study in future regression analyses (Hayes, 2018). I also did not address specific biracial or multiracial aspects to

this study due to increased considerations of racial experiences that require more time and attention in research. In addition, I delimited this study to exclude individuals who have not engaged in sexual activity due to the sexual satisfaction aspect of this study. In addition, the scope of this study was limited to the experiences of Black women residing in the United States who were 18 or older at the time of data collection.

Limitations

This study design had limitations. These limitations included threats to internal validity of this study from participant self-selection bias and correlational design considerations. Respondents who have experienced pervasive experiences in sexual shame and bias may be less likely to complete this study (see Borjas & Edo, 2021). In addition, participants' self-selection to their exposure to the dependent variable of sexual satisfaction could limit the study's conclusion. The participants' lived experiences with sexual shame and racial biases can impact the conclusion of the study by either furthering their sexual shame rating or racial bias ratings on the required scales or potential testing bias (de Haan et al., 2015). In addition, the correlational nature of this study does not equate to causation, and due to this, results can be perceived as having a false result or rendering limited significant conclusions. Moreover, the use of convenience sampling can cause a generalizability, but the invitation aspect limited this concern (Wall Emerson, 2011). Due to these aspects, external validity and generalization can be impacted.

Significance

This study is significant because it contributes to the discipline of human services by shifting the paradigm on topics of sex and race from one centered on harm and risk to

self-discovery and pleasure. Human services have traditionally practiced sexuality in prevention and risk reduction, and it still has many taboos in practice and integration (Bywaters & Jones, 2007). By addressing the documented problem of sexual shame among Black women due to racialized stereotypes, this study will allow for greater praxis in exploring the relationships between appropriated racial oppression and sexual shame in relation to sexual satisfaction (Avery et al., 2021; Wyatt & Lyons-Rowe, 1990). More specifically, this study can guide potential best practices for clinicians and sexologists to support individuals on their therapeutic or sexual wellness through culturally competent considerations of racialized experiences. In addition, this study is significant in that it contributes to the field of sexology and sexuality research, creating opportunities for further data on pleasure research. Finally, this study is significant in supporting positive social change by providing restorative research that counters centuries of lack of representation of Black communities in sex research and by using the data to begin reframing a new narrative based on furthering understanding of affirmative experiences of Black pleasure and expanding praxis on intersectional bodies accessing greater joy from intimate experiences and increased mental health and wellness.

This research will also benefit agencies and organizations such as the American Association of Sexuality Educators, Counselors, and Therapists; the Society for the Scientific Study of Sexuality; the World Association for Sexual Health; the International Academy of Sex Research; Sexuality Information and Education Council of the United States; Society for Sex Therapy and Research; the Kinsey Institute; Institute for Advanced Study of Human Sexuality; Woodhull Sexual Freedom Alliance; the World

League for Sexual Reform; and the Association of Black Sexologists and Clinicians. This study's findings will benefit these organizations by adding to the literature in sexuality studies that centers racialized experiences and legitimizing the field of sexology for human services.

Sanford (2017) posited that positive social change is a deliberate process of holistically developing through social action-oriented structures that support and promote worth and dignity. Sex and pleasure have been considered taboo, and due to shame, fear, and systems of racism and patriarchy, sex has been policed regarding who ought to be able to access it consensually. This research will support data on how Black women see the linkages between appropriated racial oppression, sexual shame, and sexual satisfaction with the aim that this will support greater praxis for how clinicians, sexologists, doulas, and sex workers can promote worth and dignity and rid shame from accessing pleasure, happiness, and joy in personal and relational consensual experiences.

Summary

In this research study, I examined the role of appropriated racial oppression in moderating the strength of the association between sexual shame and sexual satisfaction among Black women. In this chapter, I introduced appropriated racial oppression and understanding of sexual shame and sexual satisfaction. A background was included for information on the critical variables of the study and its linkages. Three research questions were developed based on the independent variable of sexual shame, the moderator of appropriated racial oppression, and the outcome variable of sexual satisfaction. A brief explanation of SRT as the theoretical orientation and the conceptual

frameworks of sexual shame, appropriated racial oppression, and sexual satisfaction were also expounded upon. The study included the methodology of a quantitative moderated mediation conditional analysis. The key definitions for this study were defined for consistency in understanding and clarity for future chapters. In addition, the assumptions, scope and delimitations, and limitations within this research were also noted. Finally, the chapter closed with the significance of the study and its applicability to potential fields of study, bodies of literature, and the aim toward social change.

Chapter 2 includes a deeper analysis and examination of the search strategies for applicable literature, the theoretical and conceptual frameworks pertinent to this study, and the literature that allows the research to be rooted in an empirical basis. In Chapter 3, I explain the methodology of this study, the role of the researcher, research design, data collection implications, and data analysis. In Chapter 4, the data collection will be covered in more detail. Chapter 5 will include the findings of the research and future implications for praxis and bodies of literature.

Chapter 2: Literature Review

Introduction

The literature review was developed to support the examination of the role of appropriated racial oppression in moderating the strength of the association between sexual shame and sexual satisfaction among Black women. This research can support praxis for many fields and stakeholders, such as clinical sexologists, sex therapists, sex counselors, sex educators, somatic therapists, mental health and marriage and family therapists, pelvic floor physical therapists, psychologists, obstetrics/gynecologists, urologists, reproductive health professionals, intimate partner violence workers, sex workers, religious life counselors, sexual health and human sexuality researchers, public health agencies, and social workers. For this literature review, I examined existing research both quantitative and qualitative that address the key research variables in my study: sexual shame, appropriated racial oppression, and sexual satisfaction. This chapter consists of an analysis using a niche focus on Black women to give a greater scope of appropriated racial oppression's role in moderating the strength of the association between sexual shame and sexual satisfaction among Black women.

Literature Search Strategy

I conducted a comprehensive search using Walden University's library resources to access EBSCO Host, ProQuest, PsycArticles, Psychology Database, Google Scholars, Research Gate, and SAGE Journals to complete the literature review. The resources used allowed me to discover research relevant to this study and potential implications for gaps that need to be considered. In addition, the accumulation of resources helped me to find

key variables, theoretical orientation, conceptual framework, and key theorists pertinent to this research.

This literature review includes resources from scholarly articles focusing on appropriated racial oppression, sexual shame, and sexual satisfaction and the cross-reference of Black women for more narrowed scopes. In addition, the theoretical foundation of the research is SRT. I used academic articles to uncover further resources I could analyze in this review. I also located several texts and books that were pertinent to understanding shame and sexual satisfaction (as well as intersections of race and gender). I used the following keywords to broaden and increase the scope of this literature review: *sexual shame; shame; appropriated racial oppression; sexual satisfaction; pleasure; sexual shame of women; Black sexual shame; Black pleasure; women and pleasure; shame resilience theory (SRT); Black women and pleasure; Black shame and pleasure; women, shame, and pleasure; appropriated racial oppression and pleasure; appropriated racial oppression and pleasure and women; appropriated racial oppression and pleasure and Black women; sexual shame of Black women; Black shame and intimacy; Black women; Black appropriated racial oppression; Black women appropriated racial oppression; Black sexual satisfaction; Black women and sexual satisfaction; sexual satisfaction and shame; and Black women, sexual satisfaction, and shame; race-based sexual stereotypes; race-based sexual stereotype scales; ethnosexual stereotype; sexual racism; gendered racism; and internalized racism.*

Black, as an identifier for a race, was the primary search term for this literature review as it was necessary to consider individuals who were Black but a part of the

African diaspora. This research will include individuals who identify as Black, African American, Caribbean American, Latine/a/x, Indigenous/x, and additional ethnic backgrounds within the United States that represent racially as Black. I explored this aspect in my literature search to ensure the resources appropriately applied to the research.

This literature review included an overview of the key research variables of sexual shame, ethnosexual stereotypes, sexual shame, and sexual satisfaction. The literature review comprised peer-reviewed articles published within the last 4 years to ensure the review is informed by recent information. In addition, scholarly literature beyond that time frame is included in this review to provide comprehensive scope. As the literature review was developed, keywords and phrases were revised and developed throughout the search.

Theoretical Orientation for Study

SRT is the theoretical foundation for this study that explains why women experience shame and how it manifests and how shame impacts women in their lived experiences (Brown, 2006). SRT was developed by Brené Brown (2006) to support a data-informed body of knowledge with practical implications for clinicians, social workers, public health practitioners, and human services. SRT is underpinned by feminism, empowerment, critical pedagogy, and relational-cultural theory, which are essential in understanding sexuality and human experience (Brown, 2006). In this study, I used SRT as a theoretical orientation in the data relative to the variables of appropriated racial oppression, sexual shame, and sexual satisfaction for the Black women

participants. SRT serves as an integral link to root this study's critical areas of shame, oppression, and a concept of sexual satisfaction that is affirmational.

In only a few previous studies has SRT been applied in ways like this study—most of which were qualitative whereas this is a quantitative study. Andrieux (2019) used SRT as a basis for exploring motivational techniques to support shame resilience and behavior changes. This also included sexuality considerations in shame issues and use of motivational techniques to aid in shame alleviation. Although not as recent, Siemens (2015) published a phenomenological dissertation using shame resilience as a conceptual framework to understand the experiences of women and sexuality. This also included implicit and explicit connotations about sexuality, experiences of sexual shame, and embodied sexuality (Siemens, 2015). The use of SRT allowed the participants to begin to process their sexual shame.

In this study, I considered sexual satisfaction, which differs from the trauma-focused basis and outcome of many studies about sexuality using SRT (Alvarez, 2020; Flores & Aguilar, 2023; Moore, 2018). Warner (2024) completed a dissertation on the relationship between shame and female sexual dysfunction and the moderating effect of relationship satisfaction where SRT was a conceptual framework. Warner found that women who were in satisfying relationships that were healthy had greater sexual confidence, creating a greater experience of self-concept. SRT has also been a part of sexuality research centered around racialized individuals. Crooks et al. (2019) used SRT as a grounded theory approach to support interviewing 20 Black female participants, ages 19–62 to explore sociocultural conditions related to sexual development and risk for

sexually transmitted diseases and human immunodeficiency virus (HIV). This was used to develop three phases of "...girl...grown...and woman" (Crooks et al., 2019, p. 17). Schaefer et al. (2018) conducted research on self-objectification, body shame, and disordered eating where SRT supported the research of White, Black, and Hispanic women.

Shame, according to SRT, is a cultural, psychological, and interpersonal construct (Brown, 2006). The study's psychological consideration reflects participants' focus on their feelings, thoughts, and actions. The social aspect is concerned with how women experience shame regarding their relationships and sense of belonging. Culture emphasizes the link between guilt and actual or perceived failure to meet sociocultural norms. For Black women, this is imperative for orienting their experiences as it interweaves with the intersections of their experiences. Kimberle Crenshaw (2017) defined this phenomenon of intersectionality as a lens through which one can see where power comes and collides and where it interlocks and intersects. One form of oppression does not eradicate the importance of other types that may impede the lives of historically excluded communities (Crenshaw, 2017). Being not just a woman subjected to societal norms about femininity, womanhood, and expectations, but also being Black has intersections that impact the ability to thrive and have a human experience that promotes satisfaction (Crooks et al., 2020). Scholars have found that for women historically excluded by race and societal implications, sexual satisfaction can support esteem development and a form of pleasure activism that allows individuals to feel a reclamation

of their bodies, happiness, and a counter to oppressive structures (Brown, 2019; Devlin, 2021; Johnson & LeMaster, 2020).

Conceptual Framework for Research Study

Although this work's theoretical orientation is situated in the work of SRT, the conceptual framework for this research is based on the study's variables. This research was focused on examining sexual shame's (independent variable) relationship with sexual satisfaction (dependent/outcome variable) through the appropriated racial oppression (moderator) of Black women. The variables provide a grounding and an enhanced understanding of sexual wellness in the human experience.

Sexual Shame

Litam and Speciale (2021) define *sexual shame* as caused by a negative self-evaluation of one's sexualized identities like behaviors, attractions, thoughts, or feelings. Sexual shame can be informed by several factors, including social, family, religion, lack of sex education, and trauma that can impact quality of life (Ahrold et al., 2011; Harper, 2013; Litam & Speciale, 2021; Murray et al., 2007; Picone, 2016; Sellers, 2017). Sexual shame can be pervasive and invasive considering the systemic racism that has created a legacy of codified messaging and expectations of Black women and caricatures that both silence and hypersexualize them (Bailey, 2021, iii). Sexual shame impacts at a cultural level and can impede development of healthy body image, security in oneself, and relationships (Fletcher et al., 2015; French, 2013; Johnson, 2013; Kapungu et al., 2010; Leath et al., 2020).

Appropriated Racial Oppression

The legacy of racism for the Black community extends beyond slavery and de jure segregation (Versey et al., 2019). Racism's pervasive and invasive nature in society is so embedded in the United States that it can impact how historically excluded communities view themselves and their racialized group (Banks & Stephens, 2018). Appropriated racial oppression was once termed *internalized racism* but changed due to the desire for more survivor-centered, less victim-blaming language that details the impact that racialized oppression and systems subjugation has (Banks & Stephens, 2018; Campón & Carter, 2015b; Rangel, 2014). Appropriated racial oppression is linked to declined mental and physical health and stress that can prevent quality life experiences (Versey et al., 2019). There are five dimensions of appropriated racial oppression: (a) appropriation of negative stereotypes by racialized and historically excluded communities; (b) denial of discrimination and the impact; (c) implicit and/or explicit adaptation of White American standards and asserting their superiority; (d) active discrimination and alienation of their racialized and historically excluded community of which they are a member; and (e) shame, resentment, lower self-esteem (individually and collectively), and other negative affect leading to depressive symptoms (Campón & Carter, 2015b).

Sexual Satisfaction

Sexual satisfaction is considered a practical evaluation of a sexual experience and is a central component of sexual well-being (Gagné et al., 2021). Pleasure is a critical part of this consideration but often does not have a significant focus in research. The World

Health Organization (2022) named sexual satisfaction as a critical component toward equity for women in the quest for greater lived experiences and a safer society. For this to be practiced, sex positivity allows for a refocus on how sexuality is conditioned, socialized, and perpetuated in society, as well as how identity, intersectionality, power, and oppression play a role in who occupies spaces of pleasure (Hargons et al., 2018).

Review of the Literature

For this study, I conducted a review of the literature on the examination of the role appropriated racial oppression has on the moderation of the strength of the association between sexual shame and sexual satisfaction of Black women. Although researchers have uncovered links between sexual shame and sexual satisfaction (Marcinechova & Zahorcova, 2020), there is currently no research examining this within the confinements of understanding racialized stereotypes among Black women. Black women have a unique sociocultural placement in society that intersects with issues of racism, misogyny and misogynoir, and sexuality (Leath et al., 2020). This research aims to fill a critical need in sexuality research by also providing implications for praxis for human services professionals in this culturally relevant and responsive area (Dimen, 2005).

Shame

Shame, mostly around sexuality, is an element commonly connected with women. Additionally, women around the globe often navigate various messages surrounding sexuality. Sexual experience among women also further complicates one's self-esteem in society. Handley et al. (2019) advanced that shame is an unfortunate part of the sexual

experience seen throughout a lifespan. Society's teaching of sex in secrecy relates to the sacred nature of sex. Contradicting information from society and religious sectors has led to the attitudes about women's sexuality becoming an area of confusion shrouded with shame.

Shame is a state in which an individual experiences regret not for what they have done or what happened to them, but for who they are. Shame is considered a self-conscious emotion (Sanchez et al., 2019) and a discreet emotion (Higgs et al., 2020). Some consider shame the same as guilt (behavior-based), but the self-focused nature of shame makes it a universal emotion (Tangney et al., 1992). A major assumption of shame is that it is accompanied by a character flaw or misdirection in life's decisions. This can be seen in much of the recent research completed about shame that focused on the morality of special populations to prevent corruption, recovery, anger, and crime (Abraham, 2020; Fishkin, 2016; Jakupcak et al., 2005; Maftai & Merliei, 2021; Semb et al., 2011). Although shame does not require the presence of crimes or victimization, shame is a human experience that anyone can feel in an emotional and cognitive space where they feel deep resentment, disgust, or embarrassment in relationship to themselves (Fishkin, 2016).

Abdollahi et al. (2021) posits that individual internal dissonance can sometimes cause relationship distress like avoidance and anxiety. Moreover, those with a high degree of shame experience higher levels of self-criticism, which can be an overall disorganization experience interrupting thoughts and the social function of an individual. This makes shame proneness, or the proclivity for those to experience shame, critical in

understanding this common emotion that can take part in various parts of a lifespan (Akhtar, 2015; Tangney & Dearing, 2003; Tangney & Fischer, 1995).

Several factors are connected to shame proneness. Individuals who have a history of depressive episodes and lower self-esteem may be lower have been researched to have more proneness to shame (Porter et al., 2019). In addition, there are links to shame proneness when it comes to norm violations when it comes to childhood harassment, body image, and societal scripts on gender nonconformity (Watson & Dispenza, 2015). Studies have uncovered strong relationships between shame proneness and the experiences of childhood trauma and other adverse childhood experiences (Alix et al., 2020; Wetterlöv et al., 2021; Wojcik et al., 2019). Jóhannsdóttir et al. (2020) researched how shame proneness impacts the quality of life of young disabled people in ways that they may not explicitly be aware of but informs their thought processes on their self-concept and views on worth. Outside of adverse childhood experiences, adulthood can also pose a time for shame proneness. Experiences with not just trauma and violence but also issues around morality, culture, family, and roles can also be a factor connecting with shame proneness (Feiring & Taska, 2005; Stanescu, 2018; Thomason, 2015; Thompson, 2015; Talbot et al., 2004; Within dating, shame proneness also has a layer that surfaces due to experiences infidelity, experiences of racism, gender biases, body expectations, and LGBTQIA+ stigmas that can impede on the experiences (Kaplánová & Gregor, 2019; Mendible et al., 2016; Pouthier & Sondak, 2021). Shame also impacts individuals' abilities to forgive and move into deeper spaces of healing (Konstam et al., 2001).

The phenomenon of shame proneness has increasingly been of interest to researchers. Previously, many shame instruments were developed to understand addiction and recovery but have expanded in their use over time (Wright & Heppner, 1991, Kugler & Jones, 1992). The Harder personal feelings questionnaire (PFQ2) and the Hoblitzelle adapted shame and guilt scale (Harder & Zalma, 1990). The PFQ2 was adapted from an earlier version to assess embarrassment, varying levels of guilt, ridiculousness, concern about hurting others, self-consciousness, humiliation, feeling of disgust, and additional variables using a Likert scale (Harder & Zalma, 1990). Hoblitzelle's adapted shame and guilt scale assesses shame-associated areas, such as mortification, embarrassment, depression, shyness, etc., using a Likert scale (Harder & Zalma, 1990). During this time frame, Tangney (1990) developed the self-conscious affect and attribution inventory (SCAAI) initially to assess affective, cognitive, and behavioral responses to shame in young adults. Wright and Heppner (1991) developed the shame-proneness questionnaire, and subsequently, the shame-proneness scale (Kugler & Jones, 1992), to measure individuals' proneness to feel shame using a 6-point Likert scale. Cook (2001) developed the internalized shame scale to assess shame and self-esteem. To assess bodily shame, behavioral shame, and characterological shame, Andrews et al. (2002) developed the experience of shame scale using a 1 to 4 scale rating the intensity of the shame. More than a decade later, Greene and Britton (2015) developed the experience of shame scale-adapted to enhance the scale by understanding how partnered individuals experience shame vicariously through their partner: either embarrassed of their partners' actions, resentment, etc. Internalized shame scale is also an assessment that was developed but

instead of focusing on the maladaptive nature of shame, it also measures the adaptive dimension. (Scheel et al., 2020). GASP is a measure used to assess guilt and shame by averaging four items in each subscale: negative behavior evaluation (guilt), repair (guilt), negative self-evaluation (shame), and withdrawal (shame) (Cohen et al., 2011; Ruckstaetter et al., 2017; Schaumberg & Flynn, 2012).

Scholars posit several ways that individuals cope with shame. One way is that those who withdraw have gone through a shameful experience, raising self-consciousness and an urge to flee from adversity (Hequembourg & Dearing, 2013). Persons who use avoidance may feel the same while refuting the acknowledgment of shameful experiences, often employing destructive methods. Adriana and Alexander (2019) submit that these are social coping techniques for shame. Shame can lead to an experience of worthlessness (Bradshaw, 2005; Farrell, 2011). So, it is not surprising that it is connected to depression and anxiety. If an individual cannot accept, move through pain or past experiences of harm, or feel forgiveness from others that impacted their lives, shame can show up in their life (Brown, 2004; Carpenter et al., 2019; Wang, 2020). Shame can shape a person's motive and needs to be desirable to other people, rotating around themselves (Ferguson et al., 2000).

On the other hand, self-compassion is about providing care to oneself and is also a researched strategy to cope with shame (Matos & Steindl, 2020). Furthermore, research for individuals with serious health concerns that may have social stigma has shown that humor has aided in coping with shame (Yue, 2021). Shame resilience is another way that researchers to begin coping and lessening the impact of shame proneness through

intentional efforts to empower, liberate the experience, and develop affirmational approaches to seeing one's adversities (Alvarez, 2020; Brown, 2004; Ong et al., 2006; Ryan-deDominics, 2021). Scholars have also suggested that identity integration for Queer communities' aid in shame mitigation (Anderson & Koc, 2020). All the mentioned strivings are multi-modal tasks that need time and continuous self-assessment. In addition, it is noted that shame can be mitigated with groups that have been historically excluded by having a sense of community and solidarity (Hinshaw, 2007).

Shame Proneness and Womanhood

Researchers have investigated several ways that shame proneness can manifest within individuals. Internalized stigma can simultaneously occur around the issues that prompt shame proneness (Hasson-Ohayon et al., 2012). This is even more of a consideration for women as a society, implicitly and explicitly, confines womanhood and femme experiences in oppressive scripts rooted in misogyny and patriarchal structures that shape how others see themselves (Stephens & Phillips, 2003; Simon & Gagnon, 1986). Brown (2004) used her study to highlight the pervasive and invasive nature of shame for women. Although many research studies have examined mental health components to shame, SRT asserts that uncovering the root of shame allows for a greater transformative experience to find resolves that are congruent to healthy coping (Brown, 2004). Shame serves as a powerful mediator for health outcomes for women (Badour et al., 2020; Mantzoukas et al., 2021). Studies have also been conducted to show that with shame proneness presence, there can be increased unethical behavior, avoidant, withdrawal, rumination, and compulsive behaviors that can lead to sabotaging actions

and unhealthy coping mechanisms (Lin et al., 2022; Houazene et al., 2021; Kaplánová, 2021; Kaplánová & Gregor, 2019;).

Although shame research has focused on addiction and other maladaptive aspects, researchers have begun to study its connection to women. Scholar and researcher Brené Brown (2004, 2006, 2007) has focused her research on understanding the roles, factors, and coping strategies relative to shame for women. Women are uniquely situated in a society where they are not only considered mothers, wives, and sexualized individuals but they are expected to find a way to navigate in a way that is congruent with norms successfully. Traditional psychology has proposed that women are more shame prone due to a “genital deficiency” and informed by masculine, misogynistic views (Bouson, 2009, p. 5). Johnson et al. (2013) further splits up the concept of shame proneness for women by highlighting three essential spaces of shame derivation: bodies, families, and nation. Bouson (2009) claimed that shame transits to women from culture and parental structures. Research has indicated that there is a high prevalence of childhood sexual abuse among women, and this, it increases the likelihood of shame impacting these survivors (Alix et al., 2020; Badour et al., 2020; Bhuptani & Messman, 2021; Correia, 2013; Sharratt, 2016; Talbot et al., 2004).

Society’s expectations of women’s bodies, and appearances can cause shame, leading to self-objectification and motives to abuse alcohol (Baildon et al., 2021; Blythin et al., 2020; Crocker et al., 2014). When intersectional identities of class, race, gender, mental health, disability, and additional aspects, shame can be invasive, more exposing, and may increase self-consciousness (Bouson, 2009; Rüsçh et al., 2007). This can be

furthered when religious shame is added, which can exacerbate feelings of humiliation (Burrus, 2008). Studies have shown that self-awareness in women can also increase the presence of shame proneness (Arndt & Goldenberg, 2004). Kerr et al. (2021) studied 145 mothers to discover how shame is facilitated, and it was concluded that it took place within families, between families, and based on attachment styles. The more avoidant the attachment, the less shame was for parenting styles and co-parenting experiences (Kerr et al., 2021).

Shame Proneness and Blackness

Racial shame is within the fabric that is interwoven in the United States. This can be seen through the legacy of slavery, the history of racial subjugation rooted in white supremacy, and interpersonal, institutional, and systemic racism. Blackness has been codified as mischievous, ugly, hypersexual, criminal, uneducated, and visceral, so for those who occupy the identity, it can be a source of shame (Bouson, 2009). Brown (2006) mentioned that shame makes individuals feel trapped, isolated, embarrassed, and additional emotions that can evoke self-consciousness. Researchers have concluded that this can cause internalized racism and impact the quality of life and lived experiences of Black people (Carter, 2007). Racism is so pervasive and invasive that it even unconsciously informs the ideals, values, and stereotypes one believes in themselves (Bailey et al., 2006).

Shame Proneness and Black Womanhood

Adding womanhood to the experience of racial oppression shows how race, gender, and sexuality intertwine in complicated webs of power, privileges, and

oppression (Crenshaw, 1990). Due to the history of subjugation Black women have experienced, researchers have posited that this has resulted in the codifications and further sources of shame (Bailey, 2008). The misogynoir, or the anti-Black rooted misogyny, is informed by complicated racialized stereotypes with oppressive societal expectations of women (Bailey, 2008). Studies have shown that Black women are disproportionately survivors of sexual trauma and adverse experiences (Leath et al., 2020). With these statistics, considering shame proneness and Black womanhood offers an opportunity to see how lived experiences are impacted when power and exclusion intersects.

Black women have been subjected to a legacy of sexual subjugation through the slave trade, disproportionalities to sexual violence, and other adverse experiences (Leath et al., 2020). The impact of appropriated racial oppression and race-based stereotyping on young Black girls can result in feelings of shame and thoughts of betrayal to those in their families (Froyum, 2010; Leath et al., 2020). This shame translates to how individuals can see themselves in sexual shame and messaging that can promote internalized and community-driven victim-blaming in narratives of sexual violence (Leath et al., 2020). As Black girls come of age, this continues to exacerbate messaging and experiences of shame and sexual shame into adulthood due to ethnosexual stereotypes that hypersexualize while simultaneously vilifying Black sexuality (Leath et al., 2020). There is a hypervisibility and invisibility related to being a Black woman” (Bailey, 2021, iii): to be sexualized and discounted. This stems from this intersectional consideration of being Black and informed by race, being a woman and informed by misogyny, and considering

what all the identities combined are codified and historically excluded by society (Crenshaw, 1990; Bailey, 2021). This gendered racism, research suggests that “compounding forms of oppression” that impact women of color impact their ability to cope, exacerbate depression, a strong relationship to external shame, and can impact coping skills (Hill-Jarrett & Jones, 2022; Keum & Choi, 2021; Jones et al., 2021; Jones et al., 2022). This consistent quest to shed shame, straddle respectability politics, assert their humanity, and secure their space as citizens can engulf the Black femme experience (Harris-Perry, 2011). Scholars recognize that for many Black women, shame resilience and radical Black joy actualization through identity integration can serve as means of mitigating shame and rejecting oppressive ideals (Anderson & Koc, 2020; Burke & Brown, 2021; Sendaula, 2021).

Sexual Shame

Sex is a topic that, although it is a natural part of existence, can cause negative connotations, resentment, and disgust for many. As an early sex researcher, Freud (1905, 1915, 1930) highlighted an intrinsic link between sexuality and fantasy with that of the cultural normative society facilitates. This connection was posited to cause dissonance that can manifest in sexual shame: an imbalance of societal expectations and informs how individuals see themselves and their ability to actualize sexual satisfaction. The “Body Ego” has traditionally focused on understanding the sexual concept of sexual shame (Elise, 2008). Elise (2008) noted that this “Body Ego” explains the rooted experience that can arise from touch and bodily sensation (p. 74). It informs how individuals develop into

sexual beings, proclivity, and even sexual shame: whether it is genitalia-based or the act of intimacy and sex.

In the psychosexual development of humans, a powerful shift happens between the oral stage of infancy, anal stage of toddlerhood, and phallic stage of early childhood. A pivotal mark of the next stage of latency is sexual repression which often uncomfortably co-exists with shame. Elise (2008) detailed this by some of the languages used to keep children smaller, such as ““too big for your britches”” and other terms that disempower and could result in genital or intimate forms of sexual shame (p.81).

Traditional theorists such as Freud fixated on sexual shame on genitalia rather than also considering a socio-cultural consideration (Bouson, 2009). Although sexuality is a natural function of human experience, fear, taboo, and the uncomfortable situation with satisfaction and pleasure can create unhealthy conditions of sexual shame (Litam & Speciale, 2021).

Litam and Speciale (2021) note that several factors inform sexual shame. Some are religion, social, trauma, and lack of exposure to sex-positive education. Religion poses a powerful source of sexual shame for many individuals, and as researchers have found, this factor can impact individuals' views on intimacy, relationships, and quality of life (Ahrold et al., 2011; Harper, 2013; Murray et al., 2007; Picone, 2016; Sellers, 2017). Leath et al. (2020) mention that sexual socialization based on oppressive ideologies can also provoke shame and guilt about their bodies, intimacy, and even survivors of trauma. There are also layers of how shame about the body and genitalia can lead to sexual shame and sexual aggression: particularly when researched with men. (Mescher & Rudman,

2014a; Mescher & Rudman, 2014b). In addition, body dissatisfaction from shame can lead to non-iterative sexual wellness outcomes for women (Robbins & Reissing, 2018). Society perpetuates a narrative of normal sexuality, and thus, it can be limiting and shame-provoking for many as they navigate their desires (Clark, 2017). Marcinechova & Zahorcova (2020) studied sexual shame and religiosity and found direct connections. For men, there is a growing amount of research about cultural messaging that they often receive, including genitalia shame and focus, performance-based expectations, and perceptions of experience (Gordon, 2018).

There is a powerful dichotomy between shame within oneself and shame-based on those who influence one's sense of self (Elise, 2008). As human service professionals, it is critical to consider how sexual shame also manifests in how others not only see themselves but others. Dimen (2005) named it an "Eww! Factor": countertransference based on the clinician's sexual shame impacting the perception of experience, realities, and sometimes, even informed by racism (p. 2). Moreover, this shame is informed by the effectual nature of sex itself: performative, evokes emotions, exposes abjections, and can bring out past and current experiences of embarrassment and intense shame (Dimen, 2005). Clinicians can support more significant sexual shame mitigation by utilizing narrative interventions, somatic interventions, arts, and referrals to specialists (Litam & Speciale, 2021).

Several scales have been created to help assess sexual shame. The Kyle inventory of sexual shame (Kyle, 2013) was developed as a 20-item survey used to assess feelings among adults regarding their current or past sexual thoughts and behaviors. In addition,

the male sexual shame scale is a 30-item scale used to assess sexual shame in men with items related to sexual inexperience, pornographic/masturbation, libido disdain, body dissatisfaction, dystonic sexualization, and sexual performance insecurity (Gordon, 2018; Seebeck, 2021).

Sexual Shame and Womanhood

The experience many women have in their sexual life can reflect the conditions of society that exacerbate cycles of misogyny and ideals about subjugation (Clark, 2017). Allen and Allen (2021) claims that the isolation women face forces them to question their sexual beings and the disconnection between sexual beings and sexual emotions. The disconnection often results in experiencing the emotion of shame associated with women's sexual lives. This shame results from sexual ideals accepted by society's understanding of sex (Alvarez, 2020). For example, ideals that society perpetuates can create shame within women that also can impact how they view sexuality the way they situate themselves as producers and consumers of pleasure and making it hard to overcome (Lentz & Zaikman, 2021). When the emotions of shame are unwarranted in sexual scenarios, there is a drive to lean towards respectability politics and societal norms based on oppressive ideologies (Pitcan et al., 2018). Early sex researchers, informed by piety, purity, and misogyny, previously asserted that women are "automatically" rooted in shame due to its misalignment with modesty (Balsam, 2008; Bergler, 1959). A growing number of scholars are reclaiming sexology research in ways that expand the knowledge of how women experience intimacy and challenging views based in stereotypes (Ciszek et al., 2022; Herbenick et al., 2010; McGannon et al., 2019).

Sex is considered an integral part of procreation, but it is also a part of how humans connect (Peachey, 2021). Intertwining this notion of womanhood in a society that prioritizes both piety and purity— “the cult of true womanhood” -- while suggesting that femme bodies should be sexually agile can be complicated messaging (Goik, 2020). Alvarez (2020) asserts that the understanding of the internal self is partly pushed by the biological response, such as the sex organs and hormones. However, all this is constructed and based on ideologies that form the world view, such as culture, religion, and ethnicity (Goik, 2020). This connection between cultural expectations of sex roles relative to gender roles can be a complicated to navigate and results in performative expectations due to stereotypes and sexual shame (Winer, 2021). The research community is still at odds with labelling a high sexual activity as sex addiction, and varying definitions can lead to further sexual shame facilitated through diagnoses (Gilliland et al., 2011; Iwen, 2015).

The high prevalence of sexual abuse of women and femme appearing individuals furthers considerations of sexual shame and womanhood (van der Westhuizen et al., 2022). Researchers have historically examined the role of sexual shame and womanhood in the confines of trauma-centered experiences (Bigras et al., 2021; Finkelhor et al., 1989; Leonard & Follette, 2002; Pulverman & Meston, 2020; Rellini & Heston, 2011). Studies have shown negative association of intimacy due to sexual abuse and traumatic experiences for women (Bigras et al., 2021; Finkelhor et al., 1989; Nielsen et al., 2018; Rellini & Merton, 2011). Despite that have been facilitated across more than 30 years,

these studies have produced consistently similar about the root of shame sexual intimacy has for women who have undergone experiences of survivorship of sexual trauma.

Sexual identity is another factor researchers have studied as integral in understanding sexual shame within women. Society's expectation of women being purposed for men and heteronormative standards on love, connection, and intimacy can impact individual's ability to see their identity as valid and empowered (Campbell, 2022). The pressure to pass or live a double life for individuals that are outside of the sexual identity binaries of heterosexuality can further exacerbate already entrenched social conditions (Meyer et al., 2022). Terms like "downlow" are often used to describe cisgender men hiding their sexuality, but more research is needed to understand the role of sexual shame in identity for women who are also doing the same (Dean, 2008, p. 11).

Researchers have posited several recommendations for women to overcome shame and sexual shame. In addition to proposed interventions with psychotherapy, Brown (2006) developed SRT as praxis to support the healing of women and the intersections of other identities that have been historically excluded (. Shame resilience prioritizes an acknowledgment of the vulnerability, an awareness of the situations and events that influence that shame, the importance of empathetic relationships that are reciprocal, and "speaking shame" to disempower the experience and uplift the resilience (p. 48). In addition, Minniear and Smith (2020) uncovered through a study of 60 female participants that that yoga provided a successful intervention for sexual shame. Society has a role in uplifting women and stopping shaming them but instead appreciating and recognizing their roles and responsibilities (Lentz & Zaikman, 2021). Researchers note

that women are integral to be affirmed in their sexual experiences (McClintock, 2001).

Therefore, the act of women's sex and sexuality are integral in to finding ways to impact greater satisfaction, identity formation, and shame transcendence.

Sexual Shame and Blackness

There is a legacy of shame around sexuality in the Black community that stems from the slave trade. The commercialization of Black bodies and the use of sexual abuse to disrupt power and produce more enslaved people are just some of the historical considerations that have continued to inform sexual shame and Blackness (Leath et al., 2020). These portrayals operate in how Black children are sexually socialized into beliefs about their bodies, autonomy, sexuality, and of pleasure attainment (Leath et al., 2020; Toomey et al., 2018). In addition, the media promotes standards of beauty that contribute to how blackness is experienced and defined; hence, the image portrayed in the media creates stereotypes that aid in how the Black community is seen sexually and shame actualized (Bogle, 2015).

The critical research of shame focused on how race and racialized experiences impact. Many scholars assert that race is used in America to maintain systems of subservency. History matters when considering sexual shame and Blackness. With no consequence, society has been conditioned to demonize blackness for their sexuality. Society has created a barrier for Black women to exist as self-authored sexual beings that can develop their own identities. Bedi (2015) advances that having to deal with racism, measure up in the society, and meet the standards of blackness has been the most traumatizing experience for individuals of color. It increasingly becomes difficult as

Black people, particularly women, are often hypersexualized and given demeaning names to codify them as caricatures (Bedi, 2015). The understanding of shame is deeply inscribed in Black people's bodies, which indicates the social stigma of various discrimination identities. Despite the social advances in the world today, various cultures still castigate the Black community for their sexuality (Bhambhani et al., 2018). Black women are portrayed as using their sexuality to seduce and use them as a source of the power of manipulation (Townsend et al., 2010). The views made the ordinary people from seeing Black women as natural and healthy to desire and have sex. Pushing the idea that Black women are not more than women only makes them feel more alien from the rest of the women population. When it comes to untainted expressions of sex, Black women straddle a difficult space of trying sexism with elements of racism and other intersectional components (Collins, 2005; Crenshaw, 1990).

Studies have shown that stereotypes and bias can cause shame (Harris-Perry, 2011). These stereotypes can cause damaging psychological and quality of life impacts (Leath et al., 2020). Society socializes Black women at an early age about what their body and sexual wellness ought to be for, and it includes the mixed messages of being both 'adultified', hypersexualized, and being pure to not beg into stereotypes (Leath et al., 2020). Campos et al. (2016) argue that the attitudes drive black people to hide their sexuality because of the fear of facing scrutiny. In addition to family socialization, media and advertisement provide insight into the society and culture within which people reside to measure sexual correctness and stereotypes (Lomax, 2018b). This is also represented in hyperbolic caricatures of Black women as hyper-sexualized in music, movies, and

other forms of entertainment (Brown et al., 2013). The commercialization of sexual imaging of Black creates a normalization and implicit connection that can be perceived as demonizing Black women.

Although society continues to use a cycle of stereotypes and biases that impacts Black communities, these racist and oppressive views can be internalized and can be used to fuel further sexual shame (Campbell, 2022; Johnson, 2020; Leath et al., 2020). This can be seen in the role of the Black church in furthering oppressive narratives that can cause sexual shame (Quinn et al., 2016). In addition, Dagbovie-Mullins (2013) notes that pop culture and society's push to hypersexualize the community create a narrative that can impact how individuals see themselves in the veil of sex, gender, and race. In response, a culture of shame creates a didactic messaging that vilifies Black sex while also consuming it as profit or part of the culture.

Sexual Shame and Black Women

Black women's sexuality is precariously situated in the space of hyperawareness and a push to silence (Bailey, 2021, iii). Most instances of researching Black sexuality, particularly women, are in a deficit, preventive, or trauma lens (Bailey, 2021, iii). Many cultural and health issues surrounding Black women's sexuality have focused on sexual dangers around the globe. Handley et al. (2019) explained that Black women's sexuality has been historically centered around stigma and trauma in the U.S. The tenet at which black women were discriminated against was based on race, social class, and experience. The system of oppression resulted in a unique social location for black women, on the

periphery of the society, from which they learned the hard way about the world (Abedi et al., 2020).

Nagel (2000b) noted that power operates in regulating racial boundaries. These boundaries can be seen geographically, legislatively, legally, socially, and within performative domains of gender, interactions, etc. (Nagel, 2000b.). These rigid domains can be seen in how sexual shame operates within Black women. Sex and Black women's bodies have been defined based on 'European's gaze' (Zachery, 2017). This vantage point has shaped how society considers what is codified as normal or viewed as abnormal. Moreover, understanding Black women's sexuality with the norm that upholds white women as the model of self-control aided in strengthening Black women's position on the periphery of society (Lomax, 2018b). Maintaining the social construction of Black female sexuality depends on the strength of the persistent racist myth that Black women cannot be sexually innocent (Leath et al., 2020; Sidibe et al., 2018). Although the display of sexuality is an issue for all women, Black women experience a unique problem as a target for sexual stereotypes as gender identity.

Stereotypes provide the framework to examine the impact of the dominant narrative on Black women's sexuality. When an individual is faced with stereotypes about her group, stereotype theory argues that people act in specific ways to rebel against the notion of stereotype (Alix et al., 2020). For a stereotype to exist, the target must be aware of the stereotype. If anyone endorses a stereotype, it will hurt one's group. Contain the stereotype threat; an environment must make the stereotype salient. The blueprint created by White-Anglo society for what is deemed socially acceptable forms of intimacy

developed a constructive script that created an “otherization” of ethnosexual activities in attempt to preserve the dominance of white culture (Nagel, 2011; Stephens & Phillips, 2005). These views perpetuated by society not only create a false narrative about sexuality for Black women but can exacerbate sexual shame and perception of victim culpability (Gomez & Gobin, 2019; Katz et al., 2017; Miller, 2019). Black girls are socialized that sexuality and their experience within it is their responsibility, and this is reflected in familial sex communications that can perpetuate racialized gender stereotypes, queerphobia, rape blaming, and misogynoir (Fletcher et al., 2015; French, 2013; Johnson, 2013; Kapungu et al., 2010; Leath et al., 2020). Another area where black women have experienced shame is body surveillance. Sexuality may indirectly relate to Black women’s body shame. Constant body surveillance encourages less understanding of internal body conditions, like knowledge of condition (Akhtar, 2015).

Appropriated Racial Oppression

Racism’s pervasive and invasive nature in society is so entrenched in the fabric of the United States that it can inform the internal motivations, behaviors, and ideals of the oppressed group (Williams, 2021) . Previously, the term internalized racism was used to describe this phenomenon, but often, it can communicate a victim-blaming that someone of the oppressed group is racist versus a survivor, transformative framing that affirms that socio-cultural and political factors are causing the injury (Banks & Stephens, 2018; Campón & Carter, 2015b). Appropriated racial oppression is the redeveloped term to explain further how racial oppression can influence individuals (Campón & Carter, 2015b; Versey et al., 2019). This form of internalized racism has a drastic impact on

individuals and communities. Researchers have asserted that appropriated racial oppression can cause increased experiences of depression, anxiety, racial post-traumatic stress, negative physical health outcomes, and lower quality of life and satisfaction (Campón & Carter, 2015b; Roberson & Pieterse, 2021). In addition, this internalized racism can result in decreased body satisfaction (Paul, 2021). The root of these experiences can stem from dehumanization (Calabrese et al., 2015; Calabrese et al., 2017). Dehumanization is the intentional, systematic, explicit, and implicit means to devalue individuals, communities, or groups that result in large scale harm that can impact individual, health, interpersonal, societal, political, and geographical outcomes (Banks & Stephens, 2018; Calabrese et al., 2017). In whatever form it manifests, the dangers of depriving people of their humanity can be seen in internalized racism.

There are five dimensions of appropriated racial oppression that researchers utilize to evaluate the extent to which it impacts individuals and others (Campón & Carter, 2015b, p. 498):

- The appropriation of negative stereotypes by racialized and historically excluded communities.
- Denial of discrimination and the impact.
- Implicit and/or explicit adaptation of White American standards and asserting its superiority.
- Active discrimination and alienation of their racialized and historically excluded community of which they are members.

- Shame, resentment, lower self-esteem (individually and collectively), and other negative effects leading to depressive symptoms.

These factors prevent the thriving and quality of life of the individuals and communities that ascribe that are susceptible to appropriated racial oppression (Versey et al., 2019). Studies have shown that appropriated racial oppression can have insidious outcomes on health-related outcomes due to negative beliefs about individuals can become conditioned to believe about one's race due to stereotypes (Gale, et al., 2020). This also extends to mental health where studies have shown that negative views about Black mental health or the lack of need for services due to stereotypes can cause adaptive outcomes that do not support healing-centered strides (Versey et al., 2019). There is limited research utilizing these dimensions in relation to sexuality, which increases an imperative to understand the lived experiences of those historically marginalized to support greater praxis in life satisfaction.

Several measures have been developed to assess concepts associated with appropriated racial oppression. The natanolitization Scale (NAD) for Blacks was developed (Taylor & Grundy, 1972) to assess internalized negative and positive racialized stereotypes. In addition, the Cross racial identity scale (CRIS) (Vandiver et al., 2000) measures racial identity based on several criteria: miseducation, ethnic-racial salience within the group, self-hatred, ethnic-racial salience, and other aspects of ethnocentricity. The multigroup ethnic identity measure (MEIM) was developed for adolescents to measure ethnic identity search and belonging (Phinney, 1992). Africentric scale (AFRI) is a scale used to measure the Afrocentrism of individuals based on the

principles of Kwanzaa (Cokley, 2002; Grills & Longshore, 1996). The colonial mentality scale for Filipinos assesses racialized and colonialized ideals of Filipinos and perceptions of ethnic and cultural inferiority (David & Okazaki, 2006). The Mochihua Tephuani scale for Chicanos/Latinos measures ethnic and cultural ideals of inferiority (Hipolito-Delgado, 2010). Internalized racial oppression scale (IROS) for Blacks was developed to assess based on five factors: biased representation of history, devaluation of African worldviews, alteration of physical appearance, internalization of negative stereotypes, and hair change (Bailey et al., 2011). The AROS measures internalized racism using four factors: emotional responses, the American standard of beauty, devaluation of own group, and thinking patterns (Campón & Carter, 2015b; Rangel, 2014).

Sexual Satisfaction

The World Health Organization (2022) asserts that although access to sex education, prevention of sexually transmitted diseases and infections, and eradication of sexual violence are priorities, access to pleasurable sexual experiences is imperative. Sexual health and wellness are often researched in spaces of prevention of diseases and violence (Goldfarb & Lieberman, 2021). However, to begin prioritizing affirmative experiences, sexual satisfaction must be considered a research emphasis (Niccolini, 2013). Researchers define sexual satisfaction as the positive and negative affective evaluation of a sexual experience. Gagné et al. (2021) consider it as a vital component of sexual well-being. Sexual pleasure is a significant facet of sexual satisfaction as it considers the spectrum of fulfillment. Sex positivity allows for a refocus in studies and practices that change the paradigm in the messaging of sexuality to one that centers the

paradigm the messaging sexuality centered on empowerment and recognizing the role intersectional identity plays (Hargons et al., 2018). Sexual pleasure and satisfaction are studied in orgasm attainment and reproductive functioning (Hargons et al., 2018).

Several studies have gleaned at understanding sexual satisfaction. Early sex research focused on male sexual satisfaction, focusing on orgasm attainment (Hunt, 1974; Kinsey et al., 1948; Kinsey et al., 1953; Wyatt & Lyons-Rowe, 1990). Horvath et al. (2020) surmised a link between sexual satisfaction and positive body image. In addition, a role of partners supports pregnant women in increasing sexual satisfaction (Jaworski et al., 2021). In addition, sexual satisfaction for men is often studied through a deficit lens that focused on violence, hyper eroticism, or prevention-focused (Calabrese et al., 2015; Hargons et al., 2018). Research has illuminated a connection between depressive symptoms, health concerns (diseases, etc.), stress, and abuse to lower sexual satisfaction (Brock et al., 2021; Carter et al., 2018; Kamrava et al., 2021; Kelley et al., 2019; Kim et al., 2020; Træen, 2007). Sexual satisfaction is essential to relationship morale (Lawrance et al., 2010; Lazar, 2016). In older adults, sexual satisfaction is also an essential topic as it is reported to be positively associated with quality of life and health (Stentagg et al., 2021; Buczak-Stec et al., 2019). Sexual satisfaction that is positive has been associated with great mental health and well-being (Abdollahi et al., 2021; Abedi et al., 2020). Although there is an increase in sexual satisfaction and pleasure research centering Queer communities, there is still limited literature on women's sexual satisfaction and those within racialized communities (Hargons et al., 2018).

Sexual Satisfaction and Women

Society often places the role of women as the creator of sexual satisfaction without prioritizing their experience in those moments (Zimmer-Gembeck et al., 2015). This points to an imperative in research to consider women's experience in sexual health and wellness spaces. Brown (2021) asserts that pleasure is a form of justice that provides the space for historically excluded communities to transition from survival mode to prioritizing joy. For women who are disproportionately impacted by adverse experiences dealing with sexualized experiences, this is imperative to support intimate experiences without oppressive power dynamics (Cooper et al., 2020a; Cooper et al., 2020b; Stulhofer & Ajdukovic, 2013). The pressure to maintain purity and piety standards can impact how women see themselves as sexual beings and their receptivity to sexual satisfaction (Delgado-Infante & Ofreño, 2014). Body image is also a powerful consideration for understanding sexual satisfaction with women and prioritizing safe spaces for authenticity (Clapp & Syed, 2021).

Several studies have prioritized women in the striving to understand their sexual satisfaction. Kaida et al. (2015) researched women with HIV to uncover links between sexual inactivity and increased sexual satisfaction. Kelley et al. (2019) found links between sexual dissatisfaction among postmenopausal women with a history of interpersonal abuse. In addition, there are several research studies connecting disability, cancer, mental health, infertility, and stress to lower sexual satisfaction among women (Abdollahi et al., 2021; Brock et al., 2021; Çömez İkica et al., 2020; De Wilde, 2020; Kim et al., 2020; Oter-Villaverde et al., 2015; Silva Lara et al., 2012). Fahs and Swank

(2011) found that women considered more historically excluded with the social identities related to socioeconomic status, sexual identities, education, marital status, employment status, etc., with higher sexual activity were less satisfied than those of identities with more social status and low activity. The activity level component of the study is also confirmed by Ogallar-Blanco et al. (2017), that found a link between greater sexual satisfaction with partners and casual sexual encounters (Ogallar-Blanco et al., 2017; Wongsomboon et al., 2020). Sexual satisfaction was also higher for postmenopausal women who did not have sexual relationship problems (history of infidelity, shame, etc.) in their marriages (Riazi et al., 2019). There is also a link between religiosity and spirituality and a lack of sexual satisfaction for women (Lazar, 2016; Marcinechova & Zahorcova, 2020).

Research has shown that women who are more sexually assertive are more sexually satisfied with their experiences (Lentz & Zaikman, 2021). Perceived power dynamics also play a role in women's sexual satisfaction (Handley et al., 2019). Anxious attachment styles also prevent positive sexual satisfaction (Birnbaum, 2007). Internalized homophobia has a deficit outcome for sexual satisfaction in same-gender loving relationships (Calvillo et al., 2020). In addition, for professional practices using the sexual health model PLISSIT has been shown to improve sexual satisfaction of women in human service and counseling spaces (Nejati et al., 2020). Moreover, destigmatizing genitals and prioritizing sexuality education are recommended to increase sexual satisfaction for heterosexual women (Blunt-Vinti et al., 2018). Sexual motives are essential and essential to consider with sexual satisfaction. Women are often considered

sexual gatekeepers, and research suggests that there are greater sexual motives of love/commitment, self-esteem, expression, pleasure, resources, and experience seeking than that of men, who only were found to include love/commitment, self-esteem, and resources (Stephenson et al., 2011). Rosenkrantz and Mark (2018) completed qualitative research of 31 bisexual, lesbian, and heterosexual women and uncovered four themes on how their sexual desire was informed: 1) minority stress, 2) gender expectations, 3) religion, and 4) taboos. Davison et al. (2009) reported great levels of well-being for women who self-reported sexual satisfaction. Several measures assess sexual satisfaction that have been developed. The sexual satisfaction scale (Ashdown et al., 2011) measures the sexual satisfaction scale for women (Meston & Trapnell, 2005). The new sexual satisfaction scale (Brouillard et al., 2020); the sexual satisfaction questionnaire (Nomejko & Dolinska-Zygmunt, 2014), index of sexual satisfaction (Hudson et al., 1981), and the global measure of sexual satisfaction (Lawrance & Byers, 1995).

Sexual Satisfaction and Black Women

Black women are often researched in a lens that aids and abets racialized stereotypes and deficit-based: hypersexuality, trauma-focused, and prevention (Hargons et al., 2018). Understanding Black satisfaction is essential in the beginning to prioritize justice-centered and culturally relevant approaches to sexual health that center on joy attainment and pleasure (Brown, 2021; Morgan, 2015). Black women have historically been stereotyped as the ‘Mammy Sapphire, and Jezebel,’ that have a sexualized nature that has perpetuated how they see themselves as sexual persons (Leath et al., 2020). The commercialized nature of Black women’s sexuality is also noted in early oppressive

legacies of being ‘reproducers,’ tracing back to the slave trade (Stephens & Phillips, 2003). Further stereotypes such as ‘gold diggers’ also complicate Black women’s sexuality (Stephens & Phillips, 2005). Black women systematically adopted a strategic silence for protection from racial terrorism that used sexualized abuses to disrupt power (Nash, 2012). Understanding these essential models requires an incorporated examination of the numerous generalizations about Black women that impact self-esteem, lived experiences, and image self-consciousness (Avery et al., 2021). If these maladaptive factors lead to lower life satisfaction and increased depressive experiences, greater awareness is needed to see the extent to which it impacts pleasure since previous, less diverse research has correlated these factors to lower sexual satisfaction (Kim et al., 2020; Roberson & Pieterse, 2021).

Crooks et al. (2019) identified three critical dimensions of becoming a sexual Black woman: *girl, identity confusion; grown, puberty and the lack of sex education; and woman*. *Grown* is from 11 to 18 years of age when peer relations are informed sexuality and education. They also identified nonconsensual experiences as the height of this time and the sexualized experiences that shaped them; *woman* was when the participants were over 18 and marked by increased control over their sexuality and intimacy, but an increase in betrayal, introduction to STDs, and redefining their role as a Black woman.

Although there is limited research examining Black women’s sexual satisfaction, some pivotal studies have examined this phenomenon. Wyatt and Lyons-Rowe (1990) completed an early sex study to focus on sexual satisfaction during a peak HIV/AIDS outbreak. It was uncovered that sex was more satisfying with Black women in

monogamous relationships where they felt fulfilled (Wyatt & Lyons-Rowe, 1990). In addition, increased sexual satisfaction in relationships where safety was shown through open communication and in spaces where they could actively initiate sex (Wyatt & Lyons-Rowe, 1990). Leivo et al. (2022) found that sexual knowledge did not adequately equate to sexual satisfaction and that there were no significant connections between high-risk sexual activities and sexual satisfaction for young Black college students. Campos et al. (2016) found that Black women who had multiple sex partners often were motivated by sexual pleasure and opted in and out of sexual commitments. Empowerment and a culturally affirming environment are essential for creating spaces for Black women to take part in pleasure-centered, sexually satisfying experiences (Collins, 2002).

Several measures to assess sexual satisfaction have been developed. The sexual satisfaction scale (Ashdown et al., 2011) measures the Sexual Satisfaction Scale for Women (Meston & Trapnell, 2005). The new sexual satisfaction scale (Brouillard et al., 2020); the sexual satisfaction questionnaire (Nomejko & Dolinska-Zygmunt, 2014), index of sexual satisfaction (Hudson et al., 1981), and the global measure of sexual satisfaction (Lawrance & Byers, 1995).

Connecting Sexual Shame, Appropriated Racial Oppression, and Sexual Satisfaction

Research has shown that communities historically excluded and oppressed in various systems are more likely to be prone to shame (Bouson, 2009). This shame can be further understood in how it manifests into sexual shame from racialized stereotypes, sexual scripts that inform oppressive expectations, and familial socialization that impact how Black women see themselves as sexual persons (Brown et al., 2017; Leath et al.,

2020; Simon & Gagnon, 1986; Toomey et al., 2018). Society's pervasive and invasive nature of racism can inform internalized racism or appropriated racial oppression and create a sense of shame in one's culture and experiences (Campón & Carter, 2015b; Rangel, 2014). Appropriated racial oppression increases the likelihood for those to have depressive symptoms, anxiety, and maladaptive experiences that can prevent life satisfaction (Campón & Carter, 2015b; Rangel, 2014; Roberson & Pieterse, 2021). Sexual satisfaction that the World Health Organization (2022) has identified as a priority area of ensuring a flourishing human experience. Research has examined a link to lower sexual satisfaction for women who have historically marginalized social statuses. When sexual satisfaction is linked to increased well-being, there are greater praxis considerations for ensuring more research centers on Black sexuality and sexual satisfaction outcomes (Avery et al., 2021; Wyatt & Lyons-Rowe, 1990; Kim et al., 2020; Roberson & Pieterse, 2021).

Contributions to Literature

Black sexuality research has a strong prevalence in prevention and trauma-based literature. Although these are important in considering praxis to support the Black community in healing-centered ways, the lack of pleasure-focused, sexual satisfaction-driven research prevents practitioners' ability to develop ways to best support sexual development fully. Black women have a historical legacy of subjugation and codified into racist tropes that can impact the quality of care: especially if practitioners are operating from a space of their sexual shame (Dimen, 2005; Hargons et al., 2018). In addition, Black women are susceptible to minority stress due to their intersectional

placement in society and, thus, can have lower outcomes for sexual satisfaction (Rosenkrantz & Mark, 2018). This research will contribute to the literature by providing quantitative data that will support a greater understanding of role appropriated racial oppression has on the moderation of strength of the association between sexual shame and sexual satisfaction of Black women. The minimum amount of Black women-centered sexual satisfaction research is a gap that will be filled in this study. This will not only give validity to existing measures that help to assess the critical variables of sexual shame, appropriated racial oppression, and sexual satisfaction, but it will bring greater clarity to how to best serve in a culturally relevant and responsive way for human service practitioners, sexuality professionals, and clinicians.

Summary

Black women's sexuality is often informed by sexual scripts that society has formulated to exert power, patriarchal expectations, and perpetuate misogynoir. This is an essential understanding to best address the role appropriated racial oppression has on the moderation of strength of the association between sexual shame and sexual satisfaction of Black women. Due to racialized stereotypes, the Black community is prone to shame that can impact quality of life and mental health outcomes. In addition, pleasurable sexual satisfaction is an essential criterion for well-being, but research suggests that individuals of Black women can be impacted by minority stress in their quest to achieve pleasure (Rosenkrantz & Mark, 2018).

This literature review allowed for an in-depth consideration of the critical variables of this study related to Black women. The literature review highlighted key

researchers in sexual shame, sexual satisfaction, and appropriated racial oppression. It also revealed a critical gap in the literature on culturally relevant and responsive research that centers Black women in sexual satisfaction studies. All these aspects are essential in considering future considerations of studies that can include further intersectional identities and praxis for practitioners working with individuals on their sexual satisfaction and quality of life goals.

Chapter 3 provides the research methodology for this study and the justification for using a quantitative cross-sectional, correlational study using a moderating analysis to address the research questions (Baron & Kenny, 1986). This chapter will support the blueprint for the study in terms of the researcher's role in this study, sample, procedure, data collection, data analysis, research validity and reliability, and ethical considerations.

Chapter 3: Research Method

Introduction

In this quantitative cross-sectional correlational study, I examined the role of appropriated racial oppression in moderating the strength of the association between sexual shame and sexual satisfaction among Black women. The relationship between sexual shame and sexual satisfaction has been well documented and impacts the lived experiences and life satisfaction of women (Marcinechova & Zahorcova, 2020). Appropriated racial oppression negatively impacts the quality of life and well-being of Black individuals (Rangel, 2014; Versey et al., 2019). There are no current studies that have examined the role of appropriated racial oppression on the relationship between sexual shame and sexual satisfaction. Quantitative research serves as a valuable tool for using scales and measures to assess variables essential to a study. This chapter details the research design and rationale that created the foundation for the research questions and alignment to the study. In addition, I provide a detailed explanation of the methodology, threats to validity and trustworthiness, and ethical considerations. Chapter 3 concludes with a summary of the research methodology for the study.

Research Design and Rationale

I used a quantitative cross-sectional correlational research design to complete this study. More specifically, I used a moderating multiple regression analysis to assess whether appropriated racial oppression moderates the relationship between sexual shame and sexual satisfaction. Sexual shame is the independent variable (x), appropriated racial oppression (M) is the moderating variable, and the dependent variable is sexual

satisfaction. Surveys were administered electronically to participants and multiple regression analysis was used to analyze the data.

The use of surveys was intentionally selected to discover whether appropriated racial oppression moderates the relationship between sexual shame and sexual satisfaction—not the lived experiences, belief systems, or behavioral aspects. Bailes and Nandakumar (2020) noted that survey data allow for the ability to quantify participant perceptions and experiences. Due to this, a cross-sectional design also became the most advantageous to the study. In addition, surveys serve as an effective means to prevent test fatigue due to not needing to revisit, and they are cost and time effective and an inclusive form of research in not just ability level but a consideration during an era of COVID-19 outbreaks (Singh & Sagar, 2021).

Methodology

Population

The target population of this study were individuals who call the United States (and its territories) home, ages 18 and over, who racially identify as Black, identify as women, and have been sexually active at some point in their history. Participants were not considered vulnerable populations and would require informed consent to participate in the survey.

Sample and Sampling Procedures

I used convenience and snowball sampling for this research study. According to Zhao et al. (2020), in convenience sampling researchers collect data from respondents accessible to the researcher. Snowball sampling is when researchers use referrals received

from those participants who have received an invitation (Ungvarsky, 2020). This method can allow for multisite recruitment and is a cost-efficient way to use social media as a vehicle for solicitation (Leighton et al., 2021). Although this method benefits the research study, this form of sampling can limit generalizability, limit representative samples due to lack of access to social media and other digital multisite recruitment and those not known or included due to social considerations (Emerson, 2021; Leighton et al., 2021). Self-selection bias can also impact generalizability and, thus, can impact the validity of a study (Emerson, 2021; Heale & Twycross, 2015).

I used G*Power Version 3.1 (see Faul et al., 2007) using the calculations based on the power of .80, the effect size of .15, alpha of .05, and the three tested variables. The statistical test selected was linear multiple regression: fixed model, r^2 increase, and power analysis type as *priori*. G*Power recommended a sample size of 68 for this study. I monitored the sample size recruitment while the study progressed and provided criteria for participation in the study.

Procedures for Recruitment, Participant, and Data Collection

Using social media groups geared toward Black women in the United States on Facebook and LinkedIn, I submitted recruitment materials to gain participants for the study. I sent a post three times a week (Monday, Wednesday, and Friday) to prevent inundating potential participants. A request to disseminate research invitations (Appendix A) was sent to the administrators of all social media groups and online communities. In addition, the online consent form instructions for the survey further ensured that the study's inclusion criteria were met. Participants who read the flyer invitation to

participate (Appendix B) found multiple forms of access to the survey: a QR code and a link directly to the survey located on the flyer and in the alternative caption for the visually impaired. I did not know of individuals accessing the survey link. The survey answers were anonymous.

Upon approval from the Walden University Institutional Review Board (IRB), I began collecting responses for my web-based survey the day after approval. When prospective participants for the study accessed the Survey Monkey link using the provided recruitment materials, they were given information related to the study, acknowledgment of potential risks, an understanding of their willingness to proceed, inclusion criteria confirmation, and agreement through an online informed consent process (Appendix C). After this was completed, participants were able to take the survey. This survey sought information based on their demographics (Appendix D) and the culmination of questions from the following scales: the appropriated racial oppression scale (Campón & Carter, 2015a); Kyle's (2013) sexual shame inventory (Appendix G), and the new sexual satisfaction scale (Appendix I; Brouillard et al., 2020).

Participants who did not meet the inclusion criteria were routed to a thank-you screen explaining that they did not meet the required criteria to participate. Participants were required to complete the survey in one sitting and were not allowed to return. This was also explained in the survey instructions. In addition, a detailed explanation of how participants' information would be stored was provided. I aimed to collect responses until I met the G*Power recommended participant number, but I exceeded that number with a total number of 104 participants to plan for missing data or outliers.

Instrumentation and Operationalization of Study

I collected cross-sectional data from demographic information, a further consent question ensuring an explanation of risk due to consent questions in the Kyle (2013) sexual shame inventory assessment scale, and responses to the survey using three assessment scales via Qualtrics: the appropriated racial oppression scale (Campón & Carter, 2015a; Rangel, 2014, p. 6); Kyle's (2013) sexual shame inventory; and the new sexual satisfaction scale (Brouillard et al., 2020). For each of the respective scales, the originators were contacted for permission for dissemination prior to data collection (Appendices E, F, and H).

Demographic Form

Participants completed a seven-item demographic questionnaire (Appendix D). Gender and race are aspects of this research study, and participants were asked to voluntarily submit demographic data. The questions were relevant to age, gender identity, race, ethnicity/origin, sexual orientation, education, religion, and geographic area of residence. Prescreening questions whether participants were 18 or older, identify as Black, identify as a woman, and were located in the United States (territories) were used for the inclusion criteria.

Appropriated Racial Oppression Scale (AROS)

In this research study, the AROS (Campón & Carter, 2015b; Rangel, 2014) was used to measure the potential moderating variable of appropriated racial oppression. The scale is a 24-item measure using a 7-point Likert response ranging from 1 (*strongly disagree*) to 7 (*strongly agree*). The five dimensions of (a) appropriating negative

stereotypes, (b) patterns of thinking to maintain status quo, (c) adaptation of White American cultural standards, (d) devaluation of own group, and (e) emotional reactions were assessed (see Rangel, 2014). The higher the scoring of each dimension, the more of a factor appropriated racial oppression has on conformity, immersion, internalization, and dissonance. I estimated that this section of the survey would take 3 minutes to complete.

The population included 656 people of color. The reliability of Cronbach's alpha for the whole scale was .90. A criterion path analysis demonstrated significant results in validity in mental health outcomes (positive predictions in anxiety and depression due to internalized racism); racial discrimination (appropriated racial oppression did not positively predict racist acts); collective self-esteem (those with high levels of appropriated racial oppression reported low level of membership esteem, lower private membership self-esteem, and increased devaluation of one's group); color blindness (increased color blind attitudes and denial of racism); and racial identity (no significant results in impact on identification of racial identity). For this current study, Cronbach's alpha was .80.

Kyle Sexual Shame Inventory

To assess the independent variable of sexual shame, participants completed a comprehensive scale (Appendix G): the Kyle sexual shame inventory (Kyle, 2013). This inventory is a 20-item measure using a 6-item Likert scale from 0 (*strongly disagree*) to 5 (*strongly agree*). The higher the scoring, the larger the presence of sexual shame. Some examples of questions include, "I think people would look down on me if they knew about my sexual experiences," and "Overall, I feel satisfied with my current and past

sexual experiences” (Kyle, 2013; Seebeck, 2021). I estimated that this section of the survey would take 3 minutes to complete.

The population included individuals 18 years of age to 74 and is not limited to any gender, sexuality, or ethnicity. Strong internal validity was established ($\alpha = .94$, $N = 102$) by determining that the participants with reduced scoring (or higher sexual shame) had sexual shame prior to therapeutic intervention (see Kyle, 2013; Seebeck, 2021). Unfortunately, this initial publication did not note any reliability due to it being developed for a broader clinical study. Lim (2019) furthered examination of understanding the reliability and validity of the sexual shame inventory using two studies. A sample of 640 participants were used to examine sexual shame and screened to ensure the scale did not interfere with the study’s validity, which narrowed to 637. Study 2 used 431 participants and used the same screening to ensure validity but examined pornography use, sexual shame, and relationship with parents (Lim, 2019). The researcher edited the initial Kyle (2013) sexual shame inventory to remove cause-and-effect questions that limited the validity and consistency of the study. In this study, Cronbach’s alpha was .86. Further studies are needed to determine further reliability of this inventory.

New Sexual Satisfaction Scale

To assess the dependent variable of sexual satisfaction, respondents completed the new sexual satisfaction scale (Appendix, I; Brouillard et al., 2020; Štulhofer et al., 2011). The new sexual satisfaction scale comes in two options: the short form that is 12 items or the 20-item scale that uses Likert ranging from 1 (*not at all satisfied*) to 5 (*extremely*

satisfied; Brouillard et al., 2020; Štulhofer et al., 2011). The higher the scoring, the greater the sexual satisfaction. For this study, I used the short form due to the omission of monogamous or relationship items; participants were not required to be partnered (Brouillard et al., 2020). The new sexual satisfaction scale assesses thought by asking respondents to assess statements such as: “The intensity of my sexual arousal”; “The way I sexually react to my partner”; “The frequency of my orgasms” (Brouillard et al., 2020; Štulhofer et al., 2011). I estimated that the short form would take participants 5 minutes to complete.

The population were individuals 18–55 years of age; 2,000 participants were from Croatia and the United States (Brouillard et al., 2020). Internal consistency was established for bicultural student and community samples, sample of non-heterosexual men of Croatian backgrounds, and women were high for the full sale ($\alpha = .91-.93$ and $\alpha = .90-.94$, respectively), and the short version ($\alpha = .90-.93$). Test–retest reliability was measured at .81 on a group of Croatian participants. Convergent validity was determined to be significant in further studies by Štulhofer et al. (2010, 2011) in measure of positive life satisfaction. For this current study, Cronbach’s alpha was .91.

Data Analysis Plan

After collecting the data via survey, I received and ensured all data was anonymized to protect the participants’ confidentiality by ensuring that IP addresses are not collected and not collecting identifiable information. However, there were times when there is missing data in the surveys. When this occurred, missing data was deleted and omitted from the study. Missing data can impact a conditional process analysis by

impacting estimates and the effect size (Duffy, 2006). To prevent missing data, I created a survey logic in Qualtrics that required all fields and give the participants an error message if they missed anything further.

Data Cleaning and Assumption Testing

Utilizing the results of the Qualtrics survey responses, I downloaded responses into the Statistical Package for the Social Sciences (SPSS) software program, version 28, to analyze the data. Reviewing the data to locate missing data and errors was essential for results. Hayes (2021) notes that it is essential to also consider the z-scoring missing variable data. This will also include testing the assumptions by analyzing the scatterplots, descriptive statistics, Baron & Kenny (1986) suggests to complete analysis by centering X (sexual shame) and M (appropriated racial oppression). MacKinnon and Fairchild (2009) notes that this prevents multicollinearity. Creating an interaction variable of $X * M$ will also allow for a test of the moderation effect.

Research Question Data Analysis

To address the research questions and test hypotheses of this study, I conducted a multiple regression analysis with moderation to further examine appropriated racial oppression's moderated relationship between sexual shame and sexual satisfaction. Baron and Kenny (1986) noted that in a moderating analysis where M is appropriated racial oppression, X (sexual shame) will have an assumed relationship with Y (sexual satisfaction) at a significant level. More specifically, research has shown that people with a higher level of sexual shame have lower levels of sexual satisfaction (Marcinechova & Zahorcova, 2020). X and M were centered to prevent multicollinearity (MacKinnon &

Fairchild, 2009). Results of the data analysis examined if the correlation is too high (potential for limits of outcomes); if the relationship between X and Y will go to zero when M is entered; and an examination if appropriated racial oppression moderates the relationship between sexual shame and sexual racism (MacKinnon & Fairchild, 2009). To test the statistical significance, I used Hayes (2018) recommendations for moderating analysis and the research questions to support the regression analysis: 1) examine whether sexual shame is related to sexual satisfaction; 2) entering sexual same and appropriated racial oppression, and the multicentered X *M interaction variable into the linear regression analysis.

Research Questions and Hypotheses

The following are the research questions and hypotheses for this study:

RQ1: What is the relationship between sexual shame and sexual satisfaction among Black women?

*H*₀1: There is no statistically significant relationship between sexual shame and sexual satisfaction among Black women,

*H*_a1: There is a statistically significant relationship between sexual shame and sexual satisfaction.

RQ2: What is the relationship between appropriated racial oppression and sexual satisfaction?

*H*₀2: There is no statistically significant relationship between appropriated racial oppression and sexual satisfaction among Black women.

H_{a2}: There is a statistically significant relationship between appropriated racial oppression and sexual satisfaction.

RQ3: What is appropriated racial oppression's moderating effect on the relationships of sexual shame and sexual satisfaction of Black women?

H₀₃: Appropriated racial oppression does not moderate the relationship between sexual shame and sexual satisfaction of Black women.

H_{a3}: Appropriated racial oppression does moderate the relationship between sexual shame and sexual satisfaction of Black women.

Threats to Validity

External Validity

An external threat to this study's validity was the chosen sample methodology that is considered nonrandomized. Non-random sampling causes more significant risks in generalizing data and replication difficulties in other experimental studies (Campbell et al., 1963; Onwuegbuzie, 2000). In addition, convenience samples also pose a risk for generalization (Etikan et al., 2016). Finally, the inferential nature of this data use can lead to bias in interpreting data. External threats will be vetted during this doctoral process to ensure trustworthiness (Onwuegbuzie, 2000).

Internal Validity

In addition to external validity, internal validity posed a risk in this study. Campbell et al. (1963) mention that a threat to internal validity can often come from testing fatigue. The use of multiple scales and questionnaires can act as a barrier. I believe in preventing this will be essential to structure the survey where there are segment

page breaks and to incorporate progress bars. This research used existing measures to examine the critical variables of appropriated racial oppression, sexual shame, and sexual satisfaction. In addition, another internal validity threat to be considered is history that impacts what is going on at the time of the research: there is COVID, race relations issues, and economic exigencies (Campbell et al., 1963).

As for the potential limitations of the researcher, it is essential to consider that cultural and other types of bias may interfere with how data is perceived and interpreted. In addition to what is mentioned, conditional process analysis studies pose limitations to consider. It is essential to choose a representative sample and have a large enough sample size to generalize the data (Sim et al., 2022). Nonresponse or low response can impact the outcomes of this study and can promote recall bias, and conditional process analysis studies measure incidence rather than causation (Sim et al., 2022). These attributes will need to be considered in the analysis of this study and potential replicability. A moderating mediator analysis is an additional limitation and threat that will require oversight. Memon et al. (2018) mentioned that a moderating analysis has several limitations. Example of these are measurement error, unequal sample size, assumptions of a full range of values, power analysis often insufficient, artificially categorizing moderating effects reduces statistical power, presumed effects of correlation, and exclusion of product terms when considering the direct effect of X to Y (also known as lower-order effect) (Memon et al., 2018).

Ethical Procedures

Facilitating a research study is a commitment to responsible and ethical ways of engaging with data, participants, and discussing research. Walden University requires an extensive IRB process and will follow the necessary steps to begin doing research in an appropriate period. The materials utilized and messaging will convey a sense of belonging and respect for the infinite worth of all individuals. Connecting with the dissertation chair and additional contacts will be important to ensure the protection of the process, participants, and myself as a researcher. It will be important to assess any conflict of interests that may prevent this dissertation from being facilitated.

The population meeting the criteria is not considered a vulnerable community, and the information will be provided if anyone should have any questions. Consent is key with this dissertation (and all research), so participants will have the opportunity to opt in or out if needed. Each participant will also receive information about resources if racial stress is triggering for them or other connections to a painful experience. The consent form will be immediately provided to all participants accessing the survey. SurveyMonkey provides a secure way to complete surveys without de-identifying the user. This will be imperative for successful data collection that does not infringe on others' rights. Once participants have completed the survey, they will receive a closure message thanking them.

Survey data will be downloaded on a password-protected external drive saved in a personal lock box in the researcher's home for five years, as required by the Walden University IRB. After five years, the drive will be cleaned to dispose of any data. During

data collection, names, dates of birth, and other identifiable data from research participants will not be collected. The survey tool will not collect internet protocol addresses. Once information is downloaded, I will delete survey information. Moreover, participants for this study were given contact information for me (the researcher) and the institutional review board team.

Summary

To satisfy the needs of this study, I chose to implement quantitative cross-sectional, correlational research that was analyzed through a moderating regression analysis. This research will assess all integral variables of this study through existing scales that have been previously scholarly reviewed and empirically researched. These scales are the following: the appropriated racial oppression scale (Campón & Carter, 2015a); the Kyle sexual shame inventory (Kyle, 2013) and the new sexual satisfaction scale (Brouillard et al., 2020). Utilizing a Qualtrics survey, I completed data collection based on delimited criteria of Black women who reside in the United States and over 18 years of age. The data was analyzed using a multiple regression analysis. To ethically complete this study, it is essential to prioritize the awareness of internal and external threats to validity and ethical considerations for data collection and storage of information. The Institutional Review Board (IRB) and advisors are required spaces for any guidance and follow the rules, protocol, and steps. In Chapter 4, the study results are communicated in-depth, limitations, and recommendations to consider.

Chapter 4: Results

Introduction

The purpose of this cross-sectional quantitative study was to examine the extent to which appropriated racial oppression moderates the relationship between sexual shame and sexual satisfaction among Black women. In this research, I focused on examining sexual shame's (independent variable) relationship with sexual satisfaction (dependent/outcome variable) through the appropriated racial oppression (moderator) of Black women. This moderation analysis was conducted to assess whether the independent variable of sexual shame had a statistically significant relationship with the dependent variable of sexual satisfaction and whether appropriated racial oppression moderated the relationship between sexual shame and sexual satisfaction. In this chapter, I describe the study procedures and results and variations from the study plan. In addition, I include the results, the sample population, variable means, determinations of multicollinearity, and results of the regression analyses relative to the research questions. The study demonstrated results consistent with existing literature on sexual shame and sexual satisfaction.

Data Collection

Upon official IRB approval on April 21, 2023, I began contacting professional networks using only LinkedIn and LISTSERV emails received from snowballing that included diverse populations. I did not use my own employer or subordinates and did not use partnering organizations. I also shared the recruitment flyer (Appendix G) to social media groups, social media feeds, and the Walden University participant pool to recruit

participants. I targeted social media groups that were developed for Black women. To prevent participants from unintentionally disclosing their participation, I disabled the comment section of each Facebook post.

A total of 104 people started the survey. After reading the informed consent, one person declined to participate in the study, and three people did not meet the inclusion criteria. Ninety-eight respondents answered demographics and survey instruments. This exceeded the minimum recommended of 68 respondents for the sample size. Twenty-eight respondents had missing data within the survey instruments and were excluded from the final sample. Thus, the final sample size was 70 respondents who consented to participate, met the inclusion criteria of the study, and completed all data on the survey. G*Power recommended a 68-respondent sample size based on a .15 effect size, .05 alpha, .80 power, and the three tested variables. The statistical test selected is linear multiple regression: fixed model, r^2 increase, and power analysis type as *priori*. After the number of participants was met for this study, I calculated the statistical power again using the previous achieved parameters and the post hoc option to assess the achieved power. The sample's outcome statistical power was .941 using the previous parameters. With the only slight increase in sample size, there was no significant increased effect size or statistical power increase that risked the Type I error. With this protocol, I continued with analyzing prescreening criteria and the data.

Data Cleaning

For data cleaning, I prescreened the data to locate outliers and to assess the data reliability using SPSS Version 27. I transferred the data from Qualtrics into an SPSS file

and ported it to the statistical software to assess outliers, normality, skewness of data, and kurtosis as well as descriptive and frequency tables. In addition, I examined the internal consistency of the instruments using the scale reliability analysis as mentioned in the results section of this chapter.

From the 70 respondents, I was able to identify one outlier using Mahalanobis distance. Calculating the distance between each data point and the center of the data using the covariance matrix in SPSS provided a measure of how unusual certain data points were from the rest of the data (Dashdondov & Kim, 2021). Using the p-value of the Mahalanobis distance, any value less than .001 is considered an outlier (Leys et al., 2018). One respondent identified with a less than .001 and was removed from the data set, leaving an N value of 69.

Results

Descriptive Statistics

The final data set of this study included one outlier and excluded participants with missing information to describe the characteristics of this sample (Table 1). This group of research participants identified as African American/Black only (100%, $n = 100$), and identified as women with their gender identity (88.6%, $n = 62$). More than a quarter of the respondents had a master's degree (27.1%, $n = 19$). In addition, over 35% of the respondents were located in the East North Central region.

Table 1*Descriptive Statistics of Nominal Data*

Characteristic	<i>n</i>	Percent
Ethnicity/origin		
African American/Black	70	100
Mixed race/multiple ethnic backgrounds	11	15.7
Gender identity		
Woman	62	88.6
Femme	3	4.3
Queer woman/nonbinary woman/stud	4	5.7
Masculine of center	1	1.4
Highest degree or level of education		
High school graduate/GED	13	18.6
Bachelor's degree	21	30
Master's degree	19	27.1
PhD/doctoral level	11	15.7
Trade school	5	7.1
Prefer not to say	1	1.4
Location		
Middle Atlantic	8	11.4
East North Central	25	35.7
South Atlantic	12	17.1
East South Central	16	22.9
West South Central	5	7.1
Mountain	1	1.4
Pacific	2	2.9
Prefer not to say	1	1.4
Sexual orientation		
Bisexual	23	32.9
Demi/grey-ace	1	1.4
Gay/lesbian/same-gender loving	5	7.1
Heterosexual	28	40
Pansexual	9	12.9
Queer	4	5.7
Beliefs or spiritual practices		
None	2	2.9
Agnostic	1	1.4
Buddhist	1	1.4
Catholic	1	1.4
Christian (nondenominational, etc.)	10	14.3
Hoodoo/Vodun/Santeria	2	2.9
Jehovah's Witness	1	1.4
Muslim	8	11.4
Orthodox Christian	4	5.7
Protestant (Evangelical)	2	2.9
Spiritual	35	50
Universalist	1	1.4
Mixed practitioner	1	1.4
Prefer not to say	1	1.4

As noted in Table 2, the mean age of grouping of the participants was close to 35 to 44 (44.3%, $n = 31$).

Table 2

Range, Mean, Median, and Standard Deviations of Descriptive Nominal Statistics

	N	Range	Minimum	Maximum	Mean	Std. Deviation
Age	70	3	2	5	2.94	0.849

Note. Number codes: 1 = 18 to 24, 2 = 25 to 34, 3 = 35 to 44, 4 = 45 to 54, 5 = 55 to 64, and 6 = 65 and over.

To consider the impact of the outlier removed and present, I completed a data set comparison of means. From the comparison (Table 3), it can be observed that the means for each variable in both data sets (with and without outlier) are very close to each other. The differences in the means are minimal, indicating that the presence or absence of outliers does not significantly affect the overall mean values.

Table 3

Data Set Comparison of Means

	Sexual shame	Appropriated racial oppression	Sexual satisfaction
Respondents with complete survey data	2.9743	1.9333	3.4393
Complete data excluding outliers	2.9355	1.9233	3.4469

Instrument reliability is an integral component of analyzing the scales from the tested data. Tavakol and Dennick (2011) mentioned that reliability allows for an

assessment of the consistency of instruments used to measure data. Using the Cronbach's alpha, I was able to determine if each instrument was within the acceptable range of reliability (Table 4). All three instruments had relatively high Cronbach's alpha values, indicating good internal consistency (see DeVellis, 2003). These values indicate the items within each variable collectively measure the intended constructs effectively.

The alpha for new sexual satisfaction scale closely mirrored previous instrumentation use of sexual satisfaction (Brouillard et al., 2020; Mark et al., 2013; Strizzi et al., 2016). In addition, the appropriated racial oppression scale Cronbach's alpha was slightly lower than Dean's (2020) study on self-monitoring, appropriated racial oppression, and online dating for multiracial individuals. The Cronbach's alpha for the Kyle sexual shame inventory mirrored that of Pulverman and Meston's (2020) recent study on sexual shame of women with a history of childhood sexual abuse. However, the appropriated racial oppression scale and the Kyle sexual shame inventory Cronbach's alphas were slightly below the initial studies that developed these instruments (see Campón & Carter, 2015b; Kyle, 2013; Rangel, 2014). In addition, there was an instance of a recent study where the alpha was above current studies (Marcinechová & Záhorcová, 2020).

There are several reasons explaining the differences in Cronbach's alpha in these studies compared to this study. The characteristics of the study sample is an influential component of differences in Cronbach's alpha (Taber, 2018). If the sample is more homogeneous in terms of the construct being measured, it can lead to higher internal consistency reliability (Peterson, 1994; Taber, 2018). Moreover, a diverse or

heterogeneous sample may have lower alpha values due to greater variability in responses (Taber, 2018). In addition, cultural or contextual factors can influence the interpretation and response patterns of individuals, which can impact Cronbach's alpha. Diverse cultural groups may interpret and respond to items differently, which may lead to variations in internal consistency reliability across studies conducted in diverse cultural contexts (Ishak et al., 2012).

Table 4

Descriptive Statistics and Reliability Analysis of Kyle Sexual Shame Inventory, Appropriated Racial Oppression Scale, and New Sexual Satisfaction Scale

	Kyle sexual shame inventory	Appropriated racial oppression scale	New sexual satisfaction scale
Mean	2.97	1.93	3.44
Std. Error	.098	.069	.098
SD	.816	.578	.823
Minimum	1.60	1.04	1.17
Maximum	5.65	3.25	5.00
Skewness	.803	.299	-.330
Kurtosis	.840	-.830	-.215
Cronbach's alpha (α)	.86	.80	.91

Note. Cronbach's alpha values rounded to .00.

Assumption Testing

To assess if the data were sufficient to test the research hypotheses, I tested the assumptions for regression. This included the following: skewness, kurtosis, multicollinearity of the predictor variables, normality of distribution, and homogeneity. In addition, I examined whether the independent variable of sexual shame and the dependent variable of sexual satisfaction were related in a statistically significant way

(see Hayes, 2018). Due to this study being a moderation analysis, I also considered the relationship between the independent and dependent variables and how a moderating variable might impact that relationship (see Hayes, 2018). To examine the data from this study for normality, I considered the skewness and kurtosis values (Table 5). Skewness and kurtosis values close to zero indicate appropriate normality (Kim, 2013). For sexual satisfaction, the skewness value indicated a slight left skew that means the data may have a slightly longer left tail. The kurtosis value for sexual satisfaction indicates a slightly platykurtic distribution (Kim, 2013). This means the data have a slightly flatter peak than normal distribution. As for sexual shame (the independent variable), the skewness indicates moderate right skew, which suggests the data may have a longer right tail. The kurtosis value suggests a slightly leptokurtic distribution, which means the data have a slightly more peaked and heavier-tailed distribution compared to a normal distribution (Kim, 2013).

Table 5

Standard Deviation, Skewness, and Kurtosis of Variables, Outlier Included

	Min.	Max.	Standard deviation	Skewness		Kurtosis	
				Statistic	SE	Statistic	SE
Sexual satisfaction	1.17	5.00	0.823	-0.330	0.287	-0.215	0.566
Sexual shame	1.60	5.65	0.816	0.803	0.287	0.840	0.566

Note. Values rounded to .00.

Due to the slight platykurtic and leptokurtic distributions, I assessed both sexual satisfaction and sexual shame with the outliers removed (Table 6). With total participants

with the one outlier removed changing to 69, this brought sexual satisfaction's kurtosis to only a slight difference in value and the same slight platykurtic. In addition, this brought sexual shame's kurtosis to only a slight difference in value and the same slight leptokurtic distribution as before. The deviations are relatively small, and, as Kim (2013) noted, it will not pose an issue with analysis of data and does not suggest removing further data to reach an acceptable normality parameter. Moderate to substantial deviations should be evaluated further using visual histograms or plots to consider departures of normality (see Kim, 2013).

Table 6

Standard Deviation, Skewness, and Kurtosis of Variables, Outlier Excluded

	Min.	Max.	Std. deviation	Skewness		Kurtosis	
				Statistic	SE	Statistic	SE
Sexual satisfaction	1.17	5.00	0.827	-0.355	0.289	-0.210	0.570
Sexual shame	1.60	4.85	0.754	0.515	0.289	-0.053	0.570
Appropriated racial oppression	1.04	3.25	0.576	0.334	0.289	-0.774	0.570

Note. Values rounded to .00.

To assess the correlation between the independent variables of sexual shame (C_SHAME) and appropriated racial oppression (C_AROS) as well as the dependent variable of sexual satisfaction, I utilized Pearson's correlation (Pearson's r). The findings were noted in the hypothesis testing section of this chapter. The correlation analysis showed a significant negative correlation between sexual shame and sexual satisfaction. This means as sexual shame increases, sexual satisfaction decreases (Table 7). The p -

value is 0.002 (two-tailed) which indicates that it is unlikely that this occurred in happenstance (Tanha et al., 2017). The correlation is considered statistically significant at the 0.01 level (two tailed) which shows that there is a strong confidence in the relationship between sexual shame and sexual satisfaction (Tanha et al., 2017). The correlation coefficient is -0.368 which indicates a moderate strength of the correlation. The tolerance values are considered within acceptable ranges: tolerance was at 1 and the VIF at 1. This indicated that there was low multicollinearity for this analysis (Becker et al., 2014).

Table 7

Correlation for Sexual Shame and Sexual Satisfaction

		C_SHAME	Sexual satisfaction
C_SHAME	Pearson correlation	-	-.368
Sexual satisfaction	Pearson correlation	-0.368	-

Note. * $p < .002$

Prior to the hypothesis testing, I tested the assumptions of regression analysis. This testing included homoscedasticity and normality testing using a probability plot. This allowed for an examination of the normal distribution for the observed and predicted values (Stevens, 2009). The histogram has a normal distribution curve with an unexpected peak towards the lower end (Figure 1). Using a standardized residual plot, I also assessed the data for homoscedasticity to determine if the data followed a line of regression that was central (Figure 2). Based on this visual assessment, there was a trend

along the predicting line but with slight deviation. This demonstrated an acceptable distribution to meet the regression assumption of normality for this study.

Figure 1

Multiple Regression Normal Probability Plot (P-P)

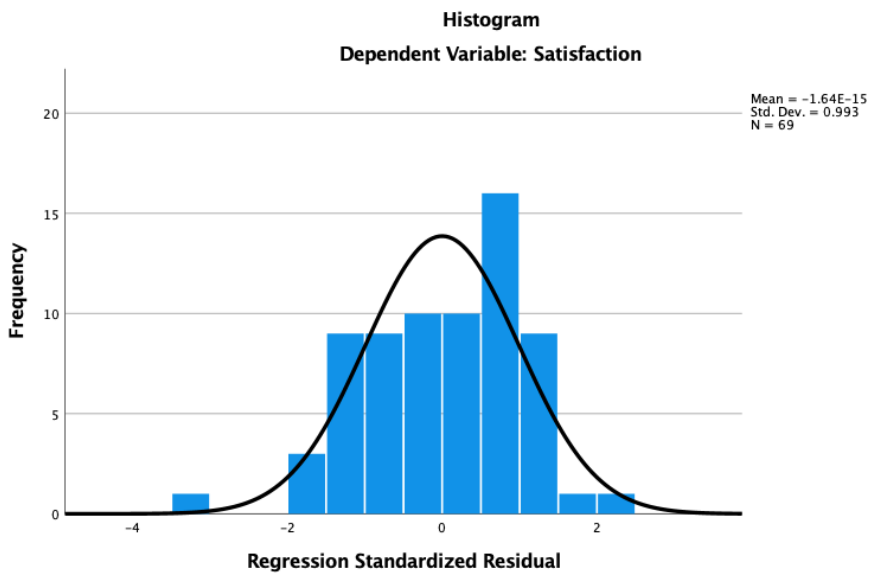
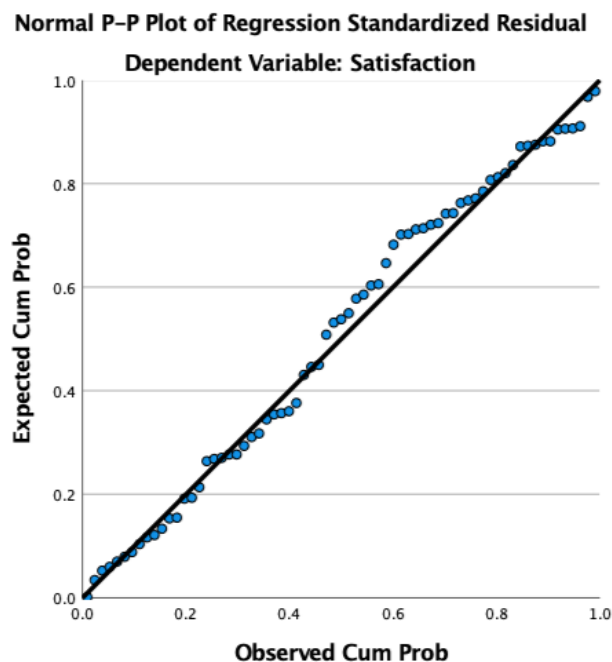


Figure 2

Normal P-P Plot of Regression: Standardized Residual



Hypothesis Testing

To test the research hypothesis, I conducted a multiple regression analysis using the center of mean of sexual shame and appropriated racial oppression. I also used the interaction variable and sexual satisfaction as the dependent variable. After this, I examined the relationship between each predictor variable and the dependent variable by observing r^2 or r^2 change and p from the regression model.

Research Question 1

The null hypothesis for RQ1 was, “There is no statistically significant relationship between sexual shame and sexual satisfaction among Black women”. To examine this question, I assessed the relationship and statistical significance between sexual shame as

the independent variable and sexual satisfaction as the dependent variable using a forward linear regression analysis in order to include the statistically significant in the model summary. I observed a statistically significant relationship ($r^2=.136$, sig. = .002, Table 8) between sexual shame and sexual satisfaction. Therefore, the null hypothesis is rejected, and the alternative is accepted for this research question. There is a statistically signification between sexual shame and sexual satisfaction among Black women.

Table 8

SPSS Output for Multiple Regression with Moderation Analysis

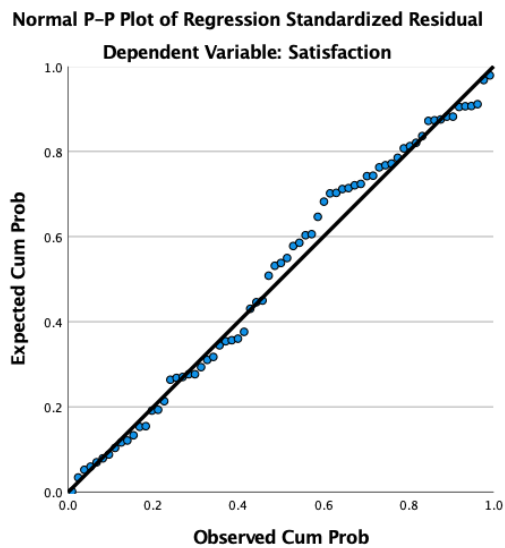
Model	R	R square	Adjusted R square	Std. error of the estimate	Change statistics			
					R square change	F change	df1	df2
1	.368a	0.136	0.123	0.775	0.136	10.524	1	67

Note. p = .002 a. Predictors: (Constant), C_SHAME b. Dependent variable: Sexual satisfaction

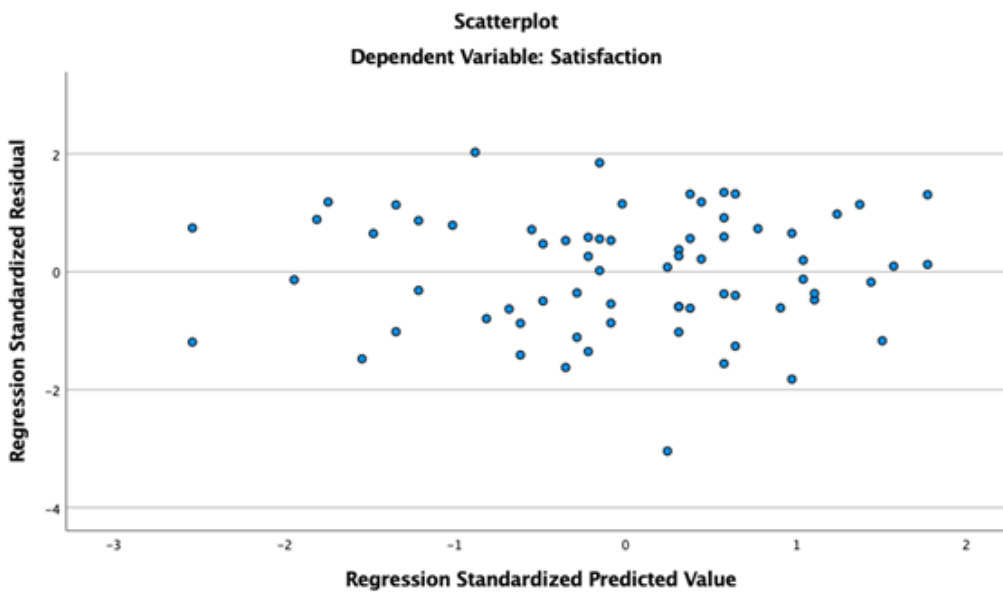
The residuals probability plot (Figure 3) and scatterplot (Figure 4) also demonstrated a normal distribution and within an acceptable variance determined by the predicted values.

Figure 3

Sexual Shame/Sexual Satisfaction Normal Probability Plot (P-P)

**Figure 4**

Sexual Shame/Sexual Satisfaction Residuals Scatterplot

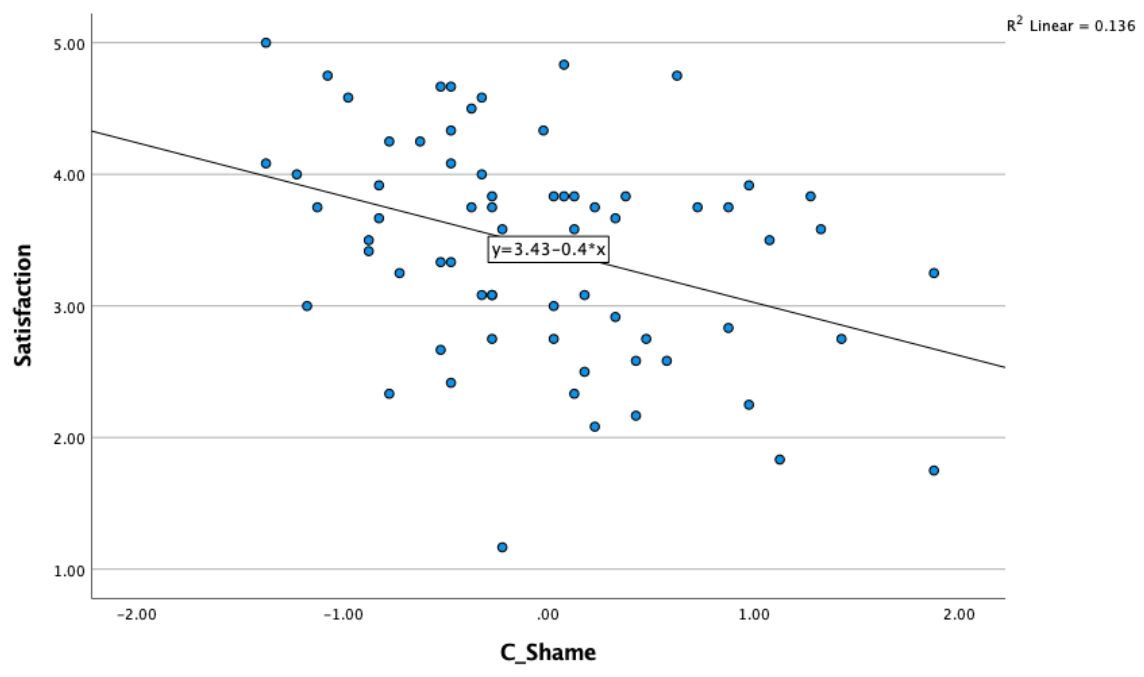


To determine directionality in the sexual shame and sexual satisfaction relationship, I visually assessed a scatterplot depicting the relationship. This observation

showed a constant variance and displays homoscedasticity (Tranmer & Elliot, 2008). In addition, I also observed a significant negative correlation between sexual shame and sexual satisfaction. This indicates that when sexual shame increases, sexual satisfaction tends to decrease. This was also confirmed by the negative distribution in Figure 5 that depicts the sexual shame and sexual satisfaction relationship. Furthermore, the statistical significance of this relationship also satisfied the assumption that the independent variables could be used to test the moderation variable (Hayes, 2018). With these assumptions, I continued assessing the moderation by using multiple regression analysis.

Figure 5

Sexual Shame/Sexual Satisfaction Scatterplot



Research Question 2

The null hypothesis for RQ2 was, “There is no statistically significant relationship between appropriated racial oppression and sexual satisfaction among Black women.”

Using multiple regression analysis, I examined the forward linear regression and found that appropriated racial oppression (C_AROS) was excluded due to not being statistically significant (Table 9). The beta coefficient was -0.209 and the t-value associated with this was -1.039. The p-value associated with this t-value was 0.303 which indicated that the relationship between appropriated racial oppression and the dependent variable of sexual satisfaction was not statistically significant at a conventional significance level of 0.05.

There was a partial correlation noted from the value of -0.209 which indicated a moderate negative relationship between appropriated racial oppression and sexual satisfaction (Shi & Conrad, 2009). This means as appropriated racial oppression increases values in sexual satisfaction moderately went down but with no statistical significance. I concluded that appropriated racial oppression did not relate to sexual satisfaction at a statistically significant level. Therefore, the alternative hypothesis was accepted that there would be no statistically significant relationship between appropriated racial oppression and sexual satisfaction among Black women.

Table 9*Excluded Variables Summary for Multiple Regression with Moderation Analysis*

Model	Beta In	t	Sig	Partial correlation	Collinearity statistics			
					Tolerance	VIF	Minimum tolerance	
1	C_AROS	-.209b	0.136	0.12 ₃	-0.209	0.136	10.52 ₄	.863
	INT_SHAME X AROS	.119b	1.039	0.30 ₃	0.127	0.986	1.014	0.986

Note. p = .002 a. Dependent variable: Sexual satisfaction b. Predictors in the model:

(Constant), C_SHAME

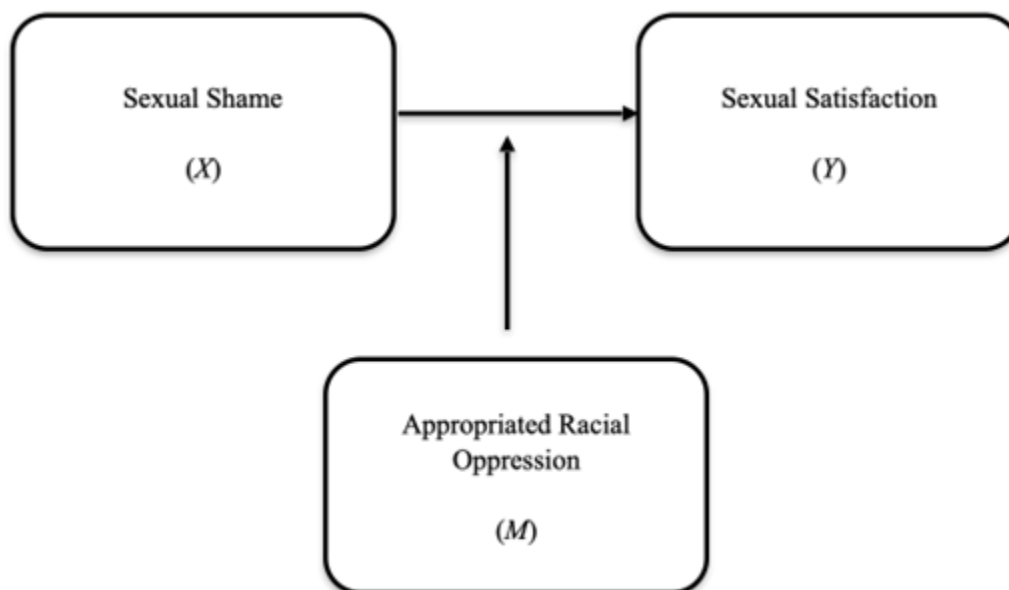
Research Question 3

The null hypothesis for RQ3 was, “Appropriated racial oppression does not moderate the relationship between sexual shame and sexual satisfaction of Black women.” The purpose of this moderation analysis was to examine to what extent appropriated racial oppression moderates the relationship between sexual shame and sexual satisfaction of Black women. Memon et al. (2019) mention that moderators can be tested as an antecedent to further inconclusive studies, or like in this study, for new theoretical implications and insights that further a discipline. This study allowed for an assessment of whether appropriated racial oppression moderated the relationship between sexual shame and sexual satisfaction (Figure 6). Previous hypothesis testing showed a strong statistically significant relationship between sexual shame and sexual satisfaction that had a negative correlation: as sexual shame increased, sexual satisfaction decreased. I

also discovered a weak relationship with only partial correlation that was not significant between appropriated racial oppression and sexual satisfaction. Both sexual shame and appropriated racial oppression were negatively related to sexual satisfaction and multicollinear was not an issue.

Figure 6

Hypothesized Moderating Relationship



To test the hypothesis to determine if appropriated racial oppression moderated the relationship between sexual shame and sexual satisfaction at a statically significant level, I calculated the mean center of sexual shame and appropriated racial oppression by subtracting the mean from the individual values (Hayes, 2018). I named these new calculated variables C_SHAME and C_AROS. After this was completed, I utilized the mean centers and the interaction variable (centered sexual shame*Centered appropriated racial oppression which was defined as INT_SHAMEXAROS). First, I entered

C_SHAME; C_AROS entered second; and INT_SHAMEXAROS was entered into the third step. Sexual Satisfaction was entered as the dependent variable. Table 10 shows the predicted residual values of these centered values.

Table 10

Predicted and Residual Values of Moderated Interaction

	Minimum	Maximum	Mean	Std. deviation
Predicted value	2.673	3.986	3.447	0.305
Residual	-2.355	1.572	0.000	0.769
Std. predicted value	-2.538	1.771	0.000	1.000
Std. residual	-3.041	2.029	0.000	0.993

Note. Rounded to .000

Table 11 shows the results of the ANOVA for the regression model.

Table 11

ANOVA Results for the Interaction Between Sexual Shame and Appropriated Racial Oppression on Sexual Satisfaction

	Sum of squares	df	Mean square	F
Regression	6.314	1	6.314	10.524
Residual	40.199	67	0.600	
Total	46.513	68	–	

* sig.=.002

The moderation analysis did not reflect a statistically significant finding for the interaction variable and sexual satisfaction. Thus, due to forward linear regression, it was excluded from the model summary due to lack of statistical significance. As noted in

Table 9, the beta coefficient was 0.119 and the t-value was 1.039. The p-value associated with this t-value was 0.303, indicating that the relationship between the interaction variable and the dependent variable of sexual satisfaction was not statistically significant. The partial correlation showed a weak positive relationship between the interaction variable and the dependent variable (sexual satisfaction). There was no significant multicollinearity. Table 8 and 12 show a full scope of the results of the multiple regression with moderation analysis demonstrating that the entire model was statistically significant ($p=.002$) but the interaction variable did not result in a statistically significant relationship.

Table 12

Moderated Regression Analysis with Centered Sexual Shame (C_SHAME) as IV, Appropriated Racial Oppression (C_AROS) as Moderator, and Sexual Satisfaction as the Outcome Variable

	Unstandardized coefficients		Standardized coefficients	t
	B	Std. error	Beta	
Constant	3.431	0.093	-	36.747
C_Shame	-0.404	0.125	-0.368	-3.244

* sig.=.002

As previously mentioned, sexual shame was statistically significant with a negative relationship on sexual satisfaction ($r^2=.136$, $p = .002$). Appropriated racial oppression had a partial correlation with a moderate negative correlation but was not statistically significant: the beta coefficient was -0.209 and the t-value associated with this was -1.039; the p-value associated with this t-value was 0.303. The interaction

variable using the center sexual shame and centered appropriated racial oppression was also determined to have a statistically significant relationship with sexual satisfaction. As noted in Table 9, the beta coefficient was 0.119 and the t-value was 1.039. The p-value associated with this t-value was 0.303 showing a weak positive relationship between the interaction variable and sexual satisfaction. Due to the lack of statistical significance, the alternative hypothesis was accepted. I completed all the data analyses at this point my research and concluded any further examination.

Summary

In this chapter, I detailed the collection, statistical process, and analysis of the research data according to the research plan. The survey sample of 104 exceeded G*Power specifications which allowed for the opportunity to remove respondents with missing survey data. This provided stronger statistical power for the research developed. The survey instruments used were found to have strong Cronbach's alphas for this data set, which showed they were consistent. Utilizing Mahalanobis Distance, I was able to discover one outlier. I screened for errors and found none, so I decided to remove this participant for the final data set. Thus, the final sample utilized equaled to 69 (which still exceeded G*Power specification).

Using multiple regression analysis with moderation, I tested the three hypotheses based on the study's variables. Sexual shame had a strong statistically significant relationship with sexual satisfaction, so I rejected the null hypothesis that sexual shame did not have a statistically significant relationship to sexual satisfaction. Appropriated racial oppression had a moderately negative partial correlation, but it was determined to

not be statistically significant. Due to this, the alternative hypothesis was accepted that appropriated racial oppression did not have statistically significant relationship with sexual satisfaction. I tested the moderation analysis to examine if the appropriated racial oppression moderated the relationship between sexual shame and sexual satisfaction. I utilized the interaction variable and sexual satisfaction and found that it was not statistically significant and had a weak positive relationship. Therefore, the alternative hypothesis was accepted that appropriated racial oppression did not statistically significantly moderate the relationship between sexual shame and sexual satisfaction. In Chapter 5, I will focus on interpreting the findings of these results, detail the data analysis using context from the conceptual and theoretical framework, and discuss praxis and social change implications.

Chapter 5: Discussion, Conclusions, and Recommendations

Introduction

The purpose of this cross-sectional quantitative study was to test whether sexual shame had a relationship to sexual satisfaction at a significant level (RQ1), whether appropriated racial oppression had a relationship to sexual satisfaction at a significant level (RQ2), and the extent to which appropriated racial oppression would moderate the relationship between sexual shame and sexual satisfaction at a statistically significant level. The relationship between sexual shame and sexual satisfaction was statistically significant with a negative correlation (RQ1). However, the alternative hypothesis was accepted for RQ2 after findings showed that appropriated racial oppression did not relate to sexual satisfaction at a significant level. There was a moderate negative partial correlation, but it was not statistically significant. In addition, the interaction variable did not have a statistically significant relationship with sexual satisfaction with a weak effect. Therefore, I accepted the null hypothesis for RQ3.

Appropriated racial oppression was included as a moderator to assess the extent to which it would influence sexual satisfaction. In this study, appropriated racial oppression only had a partial correlation that was moderately negative but not statistically significant. When sexual shame was added to the model, the findings were still weak in effect and were not statistically significant. The model still produced a statistically significant outcome through the relationship of sexual shame and sexual satisfaction.

Interpretation of the Findings

Sexual Shame and Sexual Satisfaction

For RQ1, the findings uncovered a statistically significant relationship between sexual shame and sexual satisfaction among Black women that allowed for the rejection of the null hypothesis. The relationship between sexual shame and sexual satisfaction had a negative relationship. This meant that as sexual shame increased, sexual satisfaction decreased among the Black women who participated in this study. This negative relationship between sexual shame and sexual satisfaction mirrored previous studies on this topic (Claudat & Warren, 2014; Davis et al., 2017, Marcinechová & Záhorcová, 2020). The study model shows a moderate correlation between the predictor variable of sexual shame and the dependent variable of sexual satisfaction, as indicated by the Pearson's correlation coefficient ($r = 0.368$). The coefficient of determination (R-square) of sexual shame's relationship to sexual satisfaction suggests that approximately 13.6% of the variance in satisfaction can be explained by the variable of shame. The unstandardized coefficient (B) for sexual shame is -0.404 , indicating that for a one-unit increase in C_Shame, there is an expected decrease of 0.404 units in satisfaction. The standardized coefficient (Beta) for sexual shame is -0.368 , suggesting the strength and direction of the relationship after standardizing the variables. The t-value assesses the significance of the coefficient, and in this case, sexual shame is statistically significant ($t = -3.244, p = 0.002$).

The study closest to the model of this research is that of Marcinechová and Záhorcová (2020), in which they directly measured sexual shame and sexual satisfaction

as variables in relation to religiosity. Based on data provided by Marcinechová and Záhorcová (2020), there is a negative correlation between sexual shame (C_SHAME) and sexual satisfaction (satisfaction). This mirrored the findings of my research. The correlation coefficient (r) between sexual shame and sexual satisfaction was 0.08, indicating a weak negative relationship in Marcinechová and Záhorcová's (2020) study. This suggests that as levels of sexual shame increase, sexual satisfaction tends to decrease, although the correlation in their study was not very strong. Additionally, the regression analysis in this study shows that sexual shame (C_SHAME) had a significant negative effect on sexual satisfaction. The beta coefficient (β) for sexual shame was -0.45, indicating that a one-unit increase in sexual shame was associated with a decrease of 0.45 units in sexual satisfaction. The statistical significance of the relationship was supported by the t-values and p-values. The t-values for sexual shame, intrinsic religiosity, and shame proneness are -9.382, 2.397, and 2.955, respectively. The corresponding p-values were all below 0.05, indicating that these variables are significantly associated with sexual satisfaction of Black women.

Appropriated Racial Oppression and Sexual Satisfaction

For RQ2, I examined whether appropriated racial oppression had a statistically significant relationship with sexual satisfaction of Black women. The results indicated that appropriated racial oppression had a negative coefficient (-0.209) in the regression model, suggesting a potential negative association with sexual satisfaction. However, the coefficient is not statistically significant at the conventional significance level ($p = 0.087$), indicating the relationship may not be as robust. The collinearity statistics

provided information about the multicollinearity between the predictor variables in the model. The tolerance value for appropriated racial oppression was 0.863, which suggests it is not highly correlated with other predictors. Similarly, the variance inflation factor (VIF) was 1.159, which was below the threshold of 5, which indicates no substantial multicollinearity issues. Overall, based on the data, it can be concluded that there was a suggestion of a positive negative association between appropriated racial oppression and sexual satisfaction, but the relationship is not statistically significant. Due to this, appropriated racial oppression was excluded as not being statistically significant in the model.

I chose appropriated racial oppression (Campón & Carter, 2015b; Rangel, 2014) for this research due to limited research on how racialized experiences may impact sexual satisfaction. This was the first research study conducted using appropriated racial oppression as a buffer to sexual related variables. Appropriated racial oppression was not statistically significant as a variable measured in relationship to sexual satisfaction and as a moderator. There was a partial correlation of the relationship between appropriated racial oppression and sexual satisfaction that was moderately negative, although not significant, that should be noted and potentially related to previous studies that have used appropriated racial oppression as a variable (Allen, 2018; Dean, 2020).

Allen (2018) researched how private and public regard mediate the direction of the relationship between critical consciousness and appropriated racial oppression. The research indicated a significant negative correlation between the private regard and appropriated racial oppression of Black youth who were surveyed: $r(69) = -.72, p < .001$

(Allen, 2018). Private regard was defined as the internal beliefs about one's identity (Allen, 2018). Dean (2020) used appropriated racial oppression as a mediator to examine the direction of the relationship on online dating; self-monitoring was also a second mediator in this model. Dean found that appropriated racial oppression had a significant negative relationship with how ethnic identity was presented in online dating (ethnic-specific) platforms. The results showed that the higher the levels of appropriated racial oppression, the lower the levels of presentation of ethnic identity (Dean, 2020).

In my research, I examined the internal views of individuals' beliefs and feelings about their human experience as Black women who have encountered racialized stereotypes and situations that could inform their outlook. Although the partial correlation was not statistically significant, there was a moderately negative relationship that showed that as appropriated racial oppression increases there is still some decrease in units in sexual satisfaction. More research will be needed to further understand this relationship.

Moderation of Appropriated Racial Oppression on the Relationship Between Sexual Shame and Sexual Satisfaction

For RQ3, I examined whether appropriated racial oppression moderated the relationship between sexual shame and sexual satisfaction. Using multiple regression with a moderation analysis, I was able to evaluate the research questions. Based on the findings, I was not able to observe a statistically significant relationship between appropriated racial oppression and sexual satisfaction and the interaction variable and sexual satisfaction. The regression model was only statistically significant in the relationships between sexual shame and sexual satisfaction. Due to this, the alternative

hypothesis was accepted and formulated a conclusion that appropriated racial oppression did not moderate the relationship between sexual shame and sexual satisfaction of Black women at a statistically significant level. With each of the regression models, the interaction variable was also not statistically significant. Appropriated racial oppression has never been tested in relationship to sexually specific variables. This new introduction to the use of this concept furthers the need to increase research that may allow for a deeper assessment on whether appropriated racial oppression would have a moderating effect on the relationship between sexual shame and sexual satisfaction among additional Black populations and other historically excluded communities.

Theoretical Foundation

For this research, I used SRT to orient studying a way that explains why women experience shame, how it manifests, and how shame impacts women in their lived experiences (Brown, 2006). Developed by Brown (2006), SRT supports a data-informed body of knowledge with practical implications for clinicians, social workers, public health practitioners, and human services to understand and address the negative impact of shame on individuals' well-being. SRT proposes that shame is a powerful emotion that can deeply affect how people think, feel, and behave. SRT suggests that developing resilience to shame can help individuals navigate and overcome its detrimental effects.

According to SRT (Brown, 2006), shame arises from the belief that one is fundamentally flawed, inadequate, or unworthy of love and belonging. It often stems from societal expectations, cultural norms, and personal experiences of failure, rejection, or criticism (Brown, 2006). Shame can lead to a range of destructive behaviors, such as

hiding, withdrawing, or engaging in self-destructive patterns (Brown, 2006; Crooks et al., 2019; Harder & Zalma, 1990). SRT is centered on feminism, empowerment, critical pedagogy, and relational-cultural theory, which are essential in understanding sexuality and human experience (Brown, 2006). Due to the impetus in sexuality and identity, I selected sexual and appropriated racial oppression as independent variables that would be relevant to this theoretical foundation with the mission to understand the relationship to sexual satisfaction.

This cross-sectional quantitative research study showed that Black women with higher levels of sexual shame had lower levels of sexual satisfaction which was observed at a strongly statistically significant level. Sexual shame is a specific form of shame that relates to one's sexuality and sexual experiences (Litam & Speciale, 2021). It encompasses feelings of guilt, embarrassment, and judgment associated with one's sexual thoughts, desires, behaviors, or identities (Ahrold et al., 2011; Harper, 2013; Murray et al., 2007; Picone, 2016). SRT can provide insights into understanding and addressing sexual shame. According to SRT (Brown, 2006), recognizing shame is a step in resolving its impact: it involves identifying the specific triggers, thoughts, and emotions associated with sexual shame. Shame can manifest in different forms, but the impact can create cycles of challenges in individuals' decision making and how they are able to move through their healing processes and life satisfaction (Crooks et al., 2019; Harder & Zalma, 1990).

Limitations of the Study

This study design had limitations. Almost 80% of the respondents had some form of education beyond a high school diploma. Brown (2006) notes that individuals can experience shame based on their lived experiences. Although education has been studied to have diminishing return for Black individuals when it comes to health and continued income gaps (Assari, 2018; Holmes & Zajacova, 2014), greater research is needed to see if access to education impacts shame for Black women. The overrepresentation of this population of education can create a lack of representation in data and a missing experience for Black women who have not completed education beyond high school.

In addition, there are lower numbers of represented territories for Mountain, Pacific, Middle Atlantic, and individuals from territories such as Puerto Rico and the America Samoa. This also limits the ability to have a representative sample of Black women in this study. Furthermore, the new sexual satisfaction scale (Brouillard et al., 2020) is a scale that was constructed to make the terminology more inclusive by not being partner focused, but there were still two questions that included partnered language that could have been confusing for those not currently partnered or within the a-sexual or a-romantic identities. Kyle (2013) sexual shame inventory did not factor in a-sexual, demi-grey, or a-romantic identities in its questioning, and this is essential because not all respondents may have seen sex and intimacy the same (Bogaert, 2015). There were also missing representation of Trans*women and women who represented 18-25 and over the age of 65.

I utilized convenience sampling which can limit the generalizability of the findings and is indicated to be less likely to culminate a representative sample (Wall Emerson, 2021). I also used a correlational design that allowed for a quantification of the results, but it cannot be used to assert causal relationships (Russo, 2011; Taylor, 1990).

My research focused on Black women, and due to this, I utilized Facebook groups and LinkedIn networks that were geared towards that population. For recruitment, a limitation that could have increased a more representative pool would have been to also recruit in non-racialized groups on social media and LinkedIn. There are several research studies that have concluded that virtual social networking within groups that represent historically excluded communities increase a healthy sense of racial pride (Byrne, 2008; Perry & Scrivens, 2016; Ramasubramanian et al., 2017). Further research is needed to see if appropriated racial oppression would have a more statistically significant relationship between sexual shame and sexual satisfaction if recruitment was also increased in groups non-racialized.

Recommendations

Future researchers may want to compare sexual shame and sexual satisfaction with other populations other than Black women and within disaggregated identities within Black women's representation: Black Queer Women, Black Bisexual Women, etc. I studied Black women to contribute further data for sexuality research and support new research that integrate factors of race and ethnicity. Future research is needed to consider how individuals who identify as multiple races or live in different regions or locations in

the United States (and territories) may experience sexual shame differently due to possible cultural messaging.

Although Marcinechová and Záhorcová (2020) utilize religiosity as their moderator to assess sexual shame and sexual satisfaction with use of factors such as age, gender, and sexual orientation, since their research was based internationally, their concept of race was not nominally identified. Further research that increases opportunities to expand sexuality research that includes historically excluded communities within race, ethnicity, disability, gender identities, sexuality, location, and within the intersections (Hargons et al., 2018). This could create greater understanding of the extent of sexual shame and sexual satisfaction within certain groups.

Given the surprising lack of statistically significance findings related to appropriated racial oppression in relationship to sexual satisfaction and the interaction variable in relationship to sexual satisfaction, I propose that future researchers replicate this study and increase the respondent numbers to further representative sampling. This could allow for greater recruitment opportunities that will capture a more representative sample. More specifically, this could be an opportunity for further research on how the impact of social networking groups dedicated to historically excluded communities may or may not impact the levels of appropriated racial oppression (Byrne, 2008; Perry & Scrivens, 2016; Ramasubramanian et al., 2017).

I also propose the further exploration of appropriated racial oppression in relationship to sexual shame and sexual satisfaction by including Black men, individuals with disabilities, individuals with a history of sex work, indigenous communities. I

attempted to utilize appropriated racial oppression as novel variable for moderation, but it was not statistically significant. However, there was a partial correlation that was moderately negative in relationship that could have further implications of racialized stereotypes on those feelings of sexual satisfaction if a more robust sample and greater recruitment was performed. In addition, I propose a comparative analysis between different populations regarding race to understand to what extent differing experiences are informing sexual shame and sexual satisfaction (Marcinechová & Záhorcová, 2020; Silvestrini, 2019; Thai, 2020; Versey et al., 2019).

Brown (2006) created SRT to identify the root of shame and how to address it to create greater human flourishing. Since there was a statistically significant negative relationship between sexual shame and sexual satisfaction, I propose further research in how sexual shame can be mitigated through SRT. It would allow researchers to create greater mixed method approaches using SRT's core component of recognizing shame; understanding shame triggers; practicing critical awareness; reaching out and connecting; speaking sexual shame; and cultivating shame-resilient practices (Brown, 2004, Brown, 2006).

Implications

This study, consistent with the previous sexual shame and sexual satisfaction research (Marcinechová & Záhorcová, 2020), concluded that there is a statistically significant negative relationship between sexual shame and sexual satisfaction. This means as sexual shame increases, sexual satisfaction decreases. There was a strong negative relationship that can pose a risk in the ability for individuals' views on intimacy,

relationships, and quality of life (Ahrold et al., 2011; Harper, 2013; Murray et al., 2007; Picone, 2016; Sellers, 2017).

I attempted to utilize appropriated racial oppression as novel variable for moderation, but it was not statistically significant. Due to there being a partial correlation that was moderately negative, it is important to note that there were still experiences of increased appropriated racial oppression that decreased sexual satisfaction. The World Health Organization (2022) has identified sexual satisfaction as a priority area of ensuring a thriving human experience. Research has examined a link to lower sexual satisfaction for women who have historically marginalized social statuses (Avery et al., 2021; Wyatt & Lyons-Rowe). When sexual satisfaction is linked to increased well-being, there are greater praxis considerations for ensuring more research centers on Black sexuality and sexual satisfaction outcomes (Avery et al., 2021; Wyatt & Lyons-Rowe, 1990; Kim et al., 2020; Roberson & Pieterse, 2021).

This research has significant implications in promoting positive social change by addressing the historical lack of representation of Black communities in sex research and by reframing the narrative around affirmative experiences of Black pleasure (Hargons et al., 2018). The findings contribute to understanding how intersectional bodies can access greater joy and improved mental health through intimate experiences (Abdollahi et al., 2021; Abedi et al., 2020). Previous research has highlighted the connection between depressive symptoms, health concerns, stress, and abuse with lower sexual satisfaction (Brock et al., 2021; Carter et al., 2018; Kamrava et al., 2021; Kelley et al., 2019; Kim et al., 2020). Sexual satisfaction is crucial for relationship morale and quality of life

(Lawrance et al., 2010; Lazar, 2016). Positive sexual satisfaction has also been associated with better mental health and well-being (Abdollahi et al., 2021; Abedi et al., 2020; Stentagg et al., 2021; Buczak-Stec et al., 2019). However, there is a limited literature focusing on women's sexual satisfaction and racialized communities, highlighting the need for this research (Hargons et al., 2018). Creating more research in this area could enhance possibilities for greater praxis to limit sexual shame which would increase sexual satisfaction, and in turn, support a greater quality of life (Lawrance et al., 2010; Lazar, 2016).

The research will also benefit various agencies and organizations involved in sexuality education, counseling, and research, such as Association of Sexuality Educators, Counselors, and Therapists, World Association for Sexual Health, International Academy of Sex Research, Sexuality Information and Education Council of the United States, and the Association of Black Sexologists and Clinicians. By centering racialized experiences in sexuality studies, this research will contribute to a more comprehensive literature and help legitimize the field of sexology in the realm of Human Services. Positive social change, as proposed by Sanford (2017), involves actively developing social structures that support worth and dignity. Sexuality and pleasure have often been considered taboo and policed based on factors like shame, fear, racism, and patriarchy, limiting access to consensual experiences. This research aims to provide insights into the connections between appropriated racial oppression, sexual shame, and sexual satisfaction among Black women, with the goal of informing clinicians, sexologists, doulas, and sex workers on how to promote worth, dignity, and remove

shame from accessing pleasurable and joyful experiences (Sanford, 2017). This could have the potential implications to create stronger praxis for professionals in mental health, human services, social work, psychology, sexologists (sex educators, sex coaches, sex counselors, sex therapists, sex doulas, somatic sexologists, reiki healers, sex workers, etc.), and clinicians to mitigate the impact of sexual shame on daily living.

Conclusion

The purpose of this cross-sectional quantitative methods study was to examine to what extent appropriated racial oppression moderates the relationship between sexual shame and sexual satisfaction of Black women. This research focused on examining sexual shame (independent variable) relationship with sexual satisfaction (dependent/outcome variable) through the appropriated racial oppression (moderator) of Black women. I rejected the null hypothesis that sexual shame would not have a statistically significant relationship with sexual satisfaction of Black women. The alternative hypothesis was accepted that appropriated racial oppression would have a statistically significant relationship with sexual satisfaction of Black women. I failed to also reject the null hypothesis that appropriated racial oppression would moderate the relationship between sexual shame and sexual satisfaction of Black women at a statistically significant level. I observed a statistically significant, strong negative relationship between sexual shame and sexual satisfaction of Black women which was consistent with previous research. Appropriated racial oppression was not statistically significant in relationship to sexual satisfaction, but I observed a moderately negative partial correlation. Furthermore, appropriated racial oppression was not statistically

significant as a moderator between sexual shame and sexual satisfaction with a weak partial correlation that was a positive relationship. I proposed that sexual shame and sexual satisfaction strongly negative relationship could inform efforts to support clinical and professional practices to mitigate sexual shame to support quality of life and mental. I also noted the need for further research that focused on other historically excluded communities, gender, identities, and larger sample sizes with differing recruitment approaches. In addition, I also recommended further research using the core components of SRT to aid in shame mitigation. I conclude that as sexual shame increases for Black women, sexual satisfaction is observed to decrease. Although appropriated racial oppression did not have statistically significant values, the partial correlation of the relationship appropriated racial oppression to sexual satisfaction observed as a moderately negative relationship could serve as an opportunity for further sexual shame research that centers racialized experiences.

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Appendix A: Request to Disseminate Research Invitation to Facebook Groups/LinkedIn
Group Admins and/or Moderators

Dear [Insert Title],

My name is Jay Watts. I am a doctoral candidate with Walden University earning a Ph.D. in Human and Social Services with Mental Health specialization. I am also a clinical sexologist.

My dissertation is titled, “Appropriated Racial Oppression as a Moderator of Sexual Satisfaction Among Black Women.” I am conducting a cross-sectional quantitative methods study examining to what extent appropriated racial oppression moderates the relationship between sexual shame and sexual satisfaction of Black women with your approval, I would like to begin sharing my recruitment flyer to your social media group. I will be gathering responses from individuals who identify as Black, identify as women, over the age of 18, call the United States home, and have a history of sexual activity. I am aiming to reach 68 participants or higher.

Survey responses will be completely anonymous. Respondents will not be asked to share any personal identification information, like their name or date of birth, though they will be asked to define their job role, gender, and years of experience. Participants can choose to stop the study at any time. I will share a results summary to all social media groups I share and on my personal social media pages.

To ensure the ethics of this research study, Walden’s Institutional Review Board (IRB) will review my application to conduct the study. If you have any questions about this

process, please contact [\[IRB Email\]](#). The approval number is also located on the recruitment flyer.

If you have any questions, please contact me at [\[Student Email\]](#). To confirm your permission to disseminate, please feel free to send back a message stating “Approved” and parameters for dissemination. Thank you for your consideration!

Sincerely,

Jillian (Jay) Watts
Walden University Doctoral Candidate

Appendix B: Recruitment Flyers to Participate

Black Sexuality Research




SEEKING

BLACK WOMEN PARTICIPANTS FOR AN ANONYMOUS RESEARCH STUDY

- Are you 18+?
- Identify as Black?
- Identify as a Woman?
- Call the US (including territories) home?
- Have a history of sexual activity?

I invite you to take a **20-minute survey** that will contribute to understanding if racialized experiences impact sexual shame and sexual satisfaction.

SCAN THE QR CODE OR VISIT THE LINK TO PARTICIPATE.

<https://bit.ly/blackwomensexualitystudy>

IRB #: 04-21-23-1054023
 For Information or Questions, Contact Jay Watts (she/they) at jillian.watts@waldenu.edu



Black Sexuality Research




SEEKING

BLACK WOMEN PARTICIPANTS FOR AN ANONYMOUS RESEARCH STUDY

- Are you 18+?
- Identify as Black?
- Identify as a Woman?
- Call the US (including territories) home?
- Have a history of sexual activity?

I invite you to take a **20-minute survey** that will contribute to understanding if racialized attitudes and beliefs impact sexual shame and sexual satisfaction.

SCAN THE QR CODE OR VISIT THE LINK TO PARTICIPATE.

<https://bit.ly/blackwomensexualitystudy>

IRB #: 04-21-23-1054023
 For Information or Questions, Contact Jay Watts (she/they) at jillian.watts@waldenu.edu



Appendix C: Prescreening & Demographics Form

Pre-Screening Questions

- I. Are you 18 or older?
 - A. Yes
 - B. No
- II. Do you identify as Black for your race?
 - A. Yes
 - B. No
- III. Do you identify as a woman for your gender?
 - A. Yes
 - B. No
- IV. Are you located in the United States (including territories)?
 - A. Yes
 - B. No

Demographic Questions

- V. What is the ethnicity/origin that best describes you (Check all that apply)
 - A. White (Eg: German, Irish, English, Italian, Polish, French, etc)
 - B. Hispanic, Latino or Spanish origin (Eg: Mexican or Mexican American, Puerto Rican, Cuban, Salvadoran, Dominican, Colombian, etc)
 - C. African American (Eg: African American, Jamaican, Haitian, Nigerian, Ethiopian, Somalian, etc)
 - D. Asian (Eg: Chinese, Filipino, Asian Indian, Vietnamese, Korean, Japanese, etc)
 - E. American Indian or Alaska Native(Eg: Navajo nation, Blackfeet tribe, Mayan, Aztec, Native Village or Barrow Inupiat Traditional Government, Nome Eskimo Community, etc)
 - F. Middle Eastern or North African (Eg: Lebanese, Iranian, Egyptian, Syrian, Moroccan, Algerian, etc)
 - G. Native Hawaiian or Other Pacific Islander (Eg: Native Hawaiian, Samoan, Chamorro, Tongan, Fijian, etc)
 - H. Other ethnicity/origin not listed (please list)
- VI. What is your gender identity (within womanhood)?
 - A. Woman
 - B. Femme
 - C. Queer Woman/Non-Binary Woman/Stud
 - D. Masculine of Center
 - E. Trans* Woman/Trans*Feminine
 - F. A Gender Identity Not Listed (please list)
 - G. Prefer Not to Say
- VII. Age Range
 - A. 18 to 24
 - B. 25 to 34
 - C. 35 to 44
 - D. 45 to 54
 - E. 55 to 64
 - F. 65 or Over
- VIII. What is the Highest Degree or Level of Education?
 - A. Some High School
 - B. High School Graduate/GED
 - C. Bachelor's Degree
 - D. Master's Degree
 - E. Ph.D./Doctoral Level
 - F. Trade School (Plumbing, Beautician, etc.)
 - G. Prefer Not to Say

- IX. Where do you call home?
- A. New England (CT, ME, MA, New NH, RI, and VT)
 - B. Middle Atlantic (NJ, NJ, PA)
 - C. East North Central (IL, IN, MI, OH, WI)
 - D. West North Central (IA, KS, MN, MO, NE, ND, SD)
 - E. South Atlantic (DE, DC, FL, GA, MD, NC, SC, VA, WV)
 - F. East South Central (AL, KY, MS, TN)
 - G. West South Central (AR, LA, OK, TX)
 - H. Mountain (AZ, CO, ID, MT, NV, NM, UT, WY)
 - I. Pacific (AK, CA, HI, OR, WA)
 - J. Puerto Rico
 - K. American Samoa
 - L. Northern Mariana Islands
 - M. Virgin Islands
 - N. Guam
 - O. Prefer Not to Say
- X. Sexual Orientation
- A. Asexual
 - B. Bisexual
 - C. Demi/Grey-Ace
 - D. Gay/Lesbian/Same Gender Loving
 - E. Heterosexual (i.e. straight)
 - F. Pansexual
 - G. Queer
 - H. Questioning/Unsure
 - I. Orientation Not Listed (please list)
 - J. Prefer Not to Say
- XI. Beliefs or Spiritual Practice
- A. None
 - B. Atheist
 - C. Agnostic
 - D. Buddhist
 - E. Catholic
 - F. Hindu
 - G. Hoodoo/Vodun/Santeria
 - H. Jehovah's Witness
 - I. Jewish
 - J. Mormon
 - K. Muslim
 - L. Orthodox Christian
 - M. Protestant (evangelical)
 - N. Protestant (not evangelical)
 - O. Spiritual
 - P. Universality
 - Q. Other Not List (please list)
 - R. Prefer Not to Say

Appendix D: Permission for Use of the Appropriated Racial Oppression Scale

Re: Permission to Use & Include in Appendix AROS (Rangel, 2014) for Dissertation Research

Rebecca C. @gmail.com>

Mon 3/27/2023 10:59 PM

To: Jillian Watts

1 attachments (38 KB)

Appropriated Racial Oppression (AROS) Order Form 2023.pdf;

Dear Jay Watts,

I look forward to reading your dissertation! Please read, fill out and sign the attached document. Once I receive it, I can send you the scale to utilize in your dissertation. Moreover, since you are a student and using it for your dissertation, there is no charge to use the scale.

After reading the document please let me know if you have any questions.

Sincerely,

Dr. Campón

Appendix E: Permission for Use of the Kyle Inventory of Sexual Shame

Re: Permission to Use & Include in Appendix KISS: Kyle, 2013 for Dissertation Research

Dr. Sarah Kyle ·

Sat 3/25/2023 8:00 AM

To: Jillian Watts · @waldenu.edu>

Hi Jay,

Thanks for reaching out. You have my permission to use the KISS, and I would love to see your research when you're done!

Take care,
SK

Sent from my iPhone

6. I feel like I am never quite good enough when it comes to sexuality.

Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

7. I sometimes try to conceal the kind of person I am with regard to sexuality.

Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

8. I feel ashamed of my sexual abilities.

Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

9. I feel ashamed about having sexual or kinky fantasies.

Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

10. I feel ashamed of something about my body when I am in a sexual situation.

Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

11. I sometimes avoid certain people because of my past sexual choices or experiences.

Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

12. I feel good about myself with regard to my sexual choices and experiences.

Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

13. I replay painful events from my sexual past over and over in my mind.

20. I feel empty and unfulfilled when I think of my current or past sexual experiences.

Strongly
Disagree

Disagree

Somewhat
Disagree

Somewhat
Agree

Agree

Strongly
Agree

Appendix G: Permission for Use of the New Sexual Satisfaction Scale

Re: Permission to Use & Include in Appendix The New Sexual Satisfaction Scale for Dissertation Research

Aleksandar Stulhofer < >

Mon 3/27/2023 4:51 AM

To: Jillian Watts < @waldenu.edu>

By all means, dear Jay. Let me know if you need anything else from my side. Best of luck with your research. Alex

Appendix H: New Sexual Satisfaction Scale

TABLE 1
Exploratory Principal Axis Factoring Analysis of the Spanish Version of the NSSS-S with a Promax Rotation

Item		Communality	Individual Lens	Interpersonal Lens
Adapted Spanish Version	Original English Version			
1. La calidad de mis orgasmos	The quality of my orgasms	.51	.69	
2. Mi desinhibición y entrega al placer sexual durante mis relaciones sexuales	My "letting go" and surrender to sexual pleasure during sex	.63	.78	
3. La manera en la que reacciono sexualmente ante mi pareja	The way I sexually react to my partner	.63	.77	
4. El funcionamiento sexual de mi cuerpo	My body's sexual functioning	.48	.82	
5. Mi estado de humor después de la actividad sexual	My mood after sexual activity	.49	.72	
6. El placer que proporciono a mi pareja	The pleasure I provide to my partner	.48	.65	
7. El equilibrio entre lo que doy y lo que recibo en el sexo.	The balance between what I give and receive in sex	.48	.45	.31
8. La apertura emocional de mi pareja durante la relación sexual.	My partner's emotional opening up during sex	.50		.47
9. La habilidad de mi pareja para llegar al orgasmo	My partner's ability to orgasm	.52	.48	.26
10. La creatividad sexual de mi pareja	My partner's sexual creativity	.66		.98
11. La variedad de mis actividades sexuales	The variety of my sexual activities	.70		.89
12. La frecuencia de mi actividad sexual	The frequency of my sexual activity	.46		.49
Eigenvalues			6.48	1.12
% of variance			54.02	9.35

Note. NSSS-S = New Sexual Satisfaction Scale-Short Form.