



Lesbians & Bisexual Women

Experiences, activities and attitudes towards Pride in 2023

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About the authors

The authors are lesbian researchers based in Spain, with support from other researchers in the United Kingdom and the United States. The primary author has a doctorate in communications and is a data analyst, focused on quantitative analysis and mixed methods approaches to understanding differences in population characteristics.

Declarations

As the author, I declare there has been no funding for this research, no financial connections related to the submission of this article and that I have no non-financial interests related to the topics in this paper.

I confirm that all participants were informed about the purpose of this survey and the intention to publish the results online. Confirmation can be found in the survey, with respondents requiring to consent say yes, they agree to participate in the survey for these purposes. The survey can be found at <https://forms.gle/BaqZXY1FJE1HfBEd7> in English and <https://forms.gle/xUp8vSKwChB2Y6tD6> in Spanish.

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Executive summary

This study is based on a survey that examines LGTB Pride from a lesbian and bisexual women's perspective. It asked women about attendance, participation in Pride and counter Pride activities, spending including merchandise and donations, activism, social media usage and willingness to learn more about the history of Pride, and lesbian and bisexual women.

As market forces have changed the shape of Pride, lesbians have become marginalized because lesbian spending patterns are different than other members of the LGTB community; existing research says lesbians are more likely to spend time and money on family whereas gay men are more like to engage in specific LGTB travel. This type of travel often consists of finding local LGTB communities in different towns and seeking sexual partners in those locations.

This study was written for an audience that represent the diversity of lesbian views, including feminist, queer and apolitical perspectives. It intentionally used terminology that could be accessible to all lesbian and bisexual women audiences, even if they disagreed with other terminology being included. Ultimately, 313 women and one other person answered the survey. They lived in twenty-nine different countries. 251 respondents were lesbians, 59 were bisexuals, two were pansexuals and two were people "exclusively attracted to cis and trans women."

Most women, 76.2%, did not attend a Pride march or parade. The percentage not attending Pride was higher among lesbians, 77.7%, than bisexual women, 69.5%. Lesbians being absent from Pride was very high at like Australia, India, Mexico, Spain and the United Kingdom at 100%, 80%, 83.3%, 81.3% and 80% respectively despite in some cases the very important historical role lesbians played as organizers of Pride events. More women, 8%, traveled to avoid Pride related events than attend Pride, 5.5%. Twice as many women bought Pride merchandise as attended Pride, with many women saying they already had enough Pride items. Few were spending much money to attend Pride, with an average across all groups on average at around 12€ / USD\$13 / £10 and a media of zero. Some women, 35.3%, were using Pride month as opportunity to donate, with most focusing on charities and political parties supporting women, lesbians and the LGB community more generally. They did not feel a need to learn about lesbian and bisexual issues or Pride history as they either knew this history or learned it all year round. Despite reservations and fears about attending Pride events, only 22.3% said they were not discussing Pride on social media. Many who did took advantage of anonymity to correct historically inaccurate narratives and discuss lesbian issues.

The results are a call to action for LGTB and lesbian researchers to investigate and potentially change their theoretical approaches to understanding lesbians. The tourist sector, female owned businesses and political parties are also offered a change to market to a specific underserved audience with niche interests in supporting other women, traveling to places with friends and family and where they do not need to see male sexuality centered.

Key takeaways

- 77.7% of lesbians did not attend Pride in 2023, increasing to 93.5% among rural lesbians. 8.0% said they would travel to avoid Pride while only 5.5% said they would travel to attend Pride.
- 76.4% of women said they were spending nothing on Pride, Pride tourism, Pride merchandise or counter Pride activities. 64.7% said they did not plan to donate to charities or political parties because of Pride month. Among those who spent money, around average it was 12€ / USD\$13 / £10.
- 44.3% of women said they would not engage in any form of activism during Pride. Many specifically cited fears of violence and loss of their job as a reason not to be involved with activist activities during Pride month.
- 65.3% of lesbians used social media during Pride month to discuss how lesbians were not welcome or correct misinformation on lesbian participation in Pride while only 21.9% did not mention Pride on social media.
- Misogyny, open and promiscuous male sexuality coupled, being forced to support males who identified as females were often mentioned as part of why women did not feel comfortable at Pride and wanted their own events or to not be associated with LGBTQIA+.
- 91.2% of lesbians and 96.6% of bisexual women did not have a gender identity. Only 7.2% of lesbians and 3.4% of bisexual women identified as “cis women”. 0.6% listed their sex as AFAB while 99.4% listed their sex as female.

Introduction

Lesbian & Bisexual Women: Experiences, activities, and attitudes towards Pride in 2023 is a study that examines global views about LGTB Pride from a lesbian and bisexual women's perspective. It asks women about Pride attendance, participation in Pride and counter Pride activities, spending including merchandise and donations, activism, social media usage and willingness to learn more about the history of Pride, and lesbian and bisexual women.

Pride, and specifically lesbian and bisexual women's intersection with Pride month, is an important topic to understand. Lesbians, and to a lesser extent bisexual women, are often front and center in current cultural wars around women and LGTB rights. Lesbians, because of the existence sits at the intersection of sex and sexual orientation, are caught in the middle, and are used by both sides to justify certain positions. Very little research has been done and is currently being done to understand lesbians, what they think as a group, the differences inside lesbian communities, lesbian fears, concerns and how these compare to other members of the LGTB community. Through a global survey with 314 participants, this paper seeks to address these issues for the benefit of the lesbian community itself, LGBTQIA+ activists serving lesbian communities, decision makers in governments and NGOs involved with managing Pride events, and marketers targeting women and members of the LGBTQIA+ community.

The survey was intended to be answered by lesbian and bisexual women from a broad spectrum of feminist, queer and apolitical perspectives. To do this, terminology that could be accessible to all lesbian and bisexual women audiences was used in the survey itself, even if they disagreed with other terminology being included. Ultimately, 313 women and one other person answered the survey. They lived in twenty-nine different countries. 251 respondents were lesbians, 59 were bisexuals, two were pansexuals and two were people "exclusively attracted to cis and trans women."

Before exploring their responses, the paper first defines terms used in it. This is important because the usage of many terms is not standardized or is in contention between competing groups. The paper then briefly looks at the history of Pride in five different countries around the world. In some of these countries, lesbians and bisexual women played critical roles in organizing early Pride events in them.

A short section is provided with some demographic data about lesbians. Not much is available because lesbians often get included with other populations and are not separated into their own group where internal group demographic characteristics are analyzed. This lack of reliable data exists in most countries. This available demographic data is followed by a review of literature into market differentiation for lesbians and bisexual women as part of Pride, and more generally as marketers seek to appeal to LGTB consumers and female consumers. This generally means portraying lesbians in such a way that does not offend heterosexuals. Because lesbians and bisexual women are less likely to do LGTB specific travel as they are more interested in traveling with partners and family instead of looking for potential sexual partners, they are often not the focus of marketing aimed at the broader LGTB community; instead, marketers look to attract lesbians and bisexual women as part of overall marketing plans aimed at women. This is followed by a section explaining the methodology used for the study.

Most women surveyed did not plan to or had not attended a Pride march or Parade. The percentage not attending Pride was higher among lesbians than bisexual women. Lesbians being absent from Pride was very high at like Australia, India, Mexico, Spain and the United Kingdom despite in some cases the very important historical role lesbians played as organizers of Pride events. While race is a topic that often comes up in the context of Pride, it rarely appears to be discussed in the context of participation at Pride marches. It plays a predictive role in which LB women attend with Latina | Hispanic women lead likely to attend while mixed race women are most likely to attend.

Only a small percentage of women, 5.5 percent, planned to travel or had traveled to attend Pride in 2023. Around three percent more, 8.0 percent total, said they would travel to avoid Pride related activities. This pattern is particularly true among lesbians, black women, older women and women in rural areas and small towns.

19.7 percent of women said they planned to acquire Pride merchandise in 2023 while 80.3 percent said no if maybes are excluded. In the context of buying merchandise versus attending Pride, there was less hesitancy to buy. A few lesbians said they were buying to support radical feminists or other lesbians. Some bisexual women said they bought

merchandise because they liked the aesthetics of it Both lesbians and bisexuals said they had already had such merchandise and did not need any more.

76.43 percent of women had spent or planned to spend nothing on Pride month in 2023. Among those spending, based on sexual orientation, the group most likely to spend the most because of Pride related tourism, activities and counter activities were pansexuals and women attracted to both "cis" women and "trans women". Based on gender identity, the group most likely to spend the most were women who identified as non-binary or gender queer. On average, the country where women spent or planned to spend the most money was in England. The numbers for spending on average were low across all groups on average at around 12€ | USD\$13 | £10.

While Pride may be a major fundraising moment for some organizations, women surveyed did not plan to donate during Pride month, with 64.7 percent saying they were not donating. If women were donating because of Pride month, they were donating to a limited number of types of charities and political organizations 25.6 percent said they were donating to charities helping women, 17.3 percent to LGB organizations and 14.4 percent to political parties supporting homosexual and bisexual rights. The economy, the local situation, country of residence, sexual orientation, gender identity and race all played major roles in determining who donated and did not

Pride month could and in some cases did encourage women to engage in activism though 44.3 percent said they did not plan to engage in any form of activism during the month. Some women said they feared the consequences of being involved with activism, including violence and losing their jobs. Of those who were involved in activism in Pride month, 38.2 percent were involved with female sex-based rights activism, 29.3 percent said gender critical activism, 27.1 said radical feminist activism and 25.0 percent were involved with LGB activism during Pride month. The gradients of feminist activist categories indicated that a significant proportion of LB women do not view female sex-based rights activism, gender critical activism and radical feminist activism as the same.

Most women discussed Pride on social media during Pride month. Only 22.3 percent said they were not. 63.5 percent said they would use social media to discuss how lesbians and I or bisexual women are not welcome at Pride, while 9.7 percent indicated they would use social media to discuss Pride in general, 0.3 percent to discuss including trans people in Pride and 4.2 percent to discuss something not mentioned.

While there are implications for LGTB organizations that should be explored by others, the findings present some immediate areas of potential investigation for lesbian researchers and marketers. For researchers focusing on lesbian issues, the paper raises questions about how race and country of residence impact the lesbian experience. Other issues include understanding both lesbian and bisexual women's understanding of terms like LGTB or LGBTQIA+ and the implications for where both are situated on the axes of sex and sexual orientation. For marketers, lesbian and bisexual women's demonstrated issues with Pride reinforce the idea these groups are best approached as women first. It offers an opportunity to create high impact, low policing required events and experiences based around socializing with women, family and friends.

Definitions

The contested nature of lesbian spaces in both an English and Spanish speaking context necessitates the defining of terms as they are used in this paper. The definition of woman used is the one based on the Real Academia Española (2022a), "mujer. 1. f. Persona del sexo femenino." which translates to, "Woman. Person of the feminine sex." This definition is supported by multiple English language medical dictionaries including Stedman (1936) Stanfield, Hui, & Cross (2007), Zinkg (2011), Walker, Wood, & Nicol (2020), (Nath, 2023) and Gylys & Wedding (2023) that define woman as female and sex based around chromosomes and theoretical reproductive capacity, regardless of the stage of the potential ability to get pregnant. This definition is used as the one for the underlying definition of woman in this paper and in survey questions.

Lesbian and bisexual women refers to women with an attraction to members of the same sex, with lesbians being homosexuals who are exclusively attracted to women and bisexual women being attracted to both men and women. This attraction generally includes an identity component, of accepting the application of the label in relation to themselves. These definitions are used by this paper because they have clearly defined boundaries that are observable, not subjective and are consistent with a large body of research about homosexuality. Also see Caprio (1954), Rosen (1974), Berger (1983), Blackwood (1986), Miller (2000), Ellis, Ficek, Burke, & Das (2008), Halperin (2009), Real Academia Española (2022) for definitions of lesbian, bisexual and examples of that research.

"LB women" is a shorthand used to describe lesbian and bisexual women. This phrase is used in English and in translation in Spanish as "mujeres LB", but the term is not a standardly used one inside the broader LGTB community. It is used in this paper to avoid the use of the repetitive phrase "lesbian and bisexual women".

Gender identity and trans are used interchangeably in this white paper, using an understanding put forward by Jiménez Cortés (2002) that suggests gender identity is a dialectic product between subjects and cultural worlds, that gender identity is the idea of being able to identify with a different sex group through personal ties; Jiménez Cortés (2002) asserts that gender identities are based around social and cultural definitions of masculinity and femininity which are adapted to fit within a broader collective identity that people can identify into.

Cis as a term is highly contentious, with some people viewing the term as a slur that makes biological women a subcategory of a class that they are the only people who can belong to. For others, cis is a gender identity that means their gender identity matches with their sex. For others, particularly trans people, cis is a term that means not trans or non-binary (Florio, 2023). The origins of the term are in dispute, but the leading theories on its usage are that it was first used by German sexologist Ernst Burchard in 1914, with German sexologist Volkmar Sigusch popularizing the term through his use of the term cissexual in a two-part article he wrote in 1991 (Sigusch, 1998; Bey, 2022; Florio, 2023). Cisgender was then allegedly further popularized by then PhD student and now retired physician educator Dana Defosse in 1994 on Usenet (Florio, 2023). The term is used in this paper in survey questions and in reporting on results to refer to people who say they have a gender identity, and that gender identity matches that of their biological sex. It is put in quotes to denote the gender identity aspect of these women. Unless stated otherwise in this paper, the term woman is used in this paper to describe biological females, regardless of gender identity. In a few instances, the word women is used despite the fact that the people being described includes one respondent who is male; writing "Every female survey participant and one male/AMAB" instead of "women" becomes clunky. Care has been taken to indicate when that occurs by stating who is or is not included in the survey results. This editorial decision was made because, in part, using a gender-neutral term delegitimizes the voice of the women as women who responded to the survey.

Internationally, there are a variety of acronyms used to describe the broader community that combines shared identity and activism around sexual orientation and gender identity. LGTBI is used as it one the most frequently used ones in Spain and a number of hispanoblante countries. See for Ramírez Quesada (2020), Lizardo (2022), Montero Duque (2022) and Choquehuanca Calcina, Ochatoma Paravicino, Humpiri Núñez, & Mamani Condori (2023) for usage examples.

The term queer is occasionally used. The use of the word is loaded, especially in an international context as it is absent its historical and cultural context (Epps, 2008). It is used to refer to people who self-identify as "queer", often

without a clear definition as to what definition they are using, or in the context of queer theory as popularized by Judith Butler (Halperin, 2003).

The term detransitioners is used in a question. This term was not defined for survey participants but the usage means people who once identified as transgender who have are the process of or have stopped their gender transition. The term trans widow was also used. This term refers to women who married men who came out as transgender during their relationship, a process that in many cases resulted in the end of their marriage. Both concepts have specific activists supporting people facing these issues.

Gitana is used as a racial classification. In the context of self-identification based on race, this includes women who said they were gypsies, travelers or gitana. The Real Academia Española (2023) in their dictionary defines gitana as, "People originally native to town in India, spread over various countries, which largely maintains a nomadism and has preserved its own physical and cultural features". It also defines it as people from Egypt and Romani people. Many of these terms also have negative meaning but it is used officially in Spain and appears to carry a less pejorative meaning than some of the similar terms used in English. Gitanos may not be a separate racial group in that they are more likely classified as a specific ethnic group inside other racial groups. Women in this group also identify it as the racial category to which they belong, and it is used officially and unofficial as a racial classification by some governments around the world for programming aimed at marginalized populations.

In a situation similar to gitanas, for the purposes of this paper, Jews are treated as a racial group in the context of this paper even though Jews are not a racial group or an ethnic group. They are treated this way because three respondents indicated in the race question that their race was Jewish. Judaism is a religion, which allows conversion to that faith. Jews can be multicultural, multiethnic and are found all over the world. There are black Jews, white Jews, Hispanic Jews and Asian Jews. Governments like the United States have ruled that Jews are not a racial group but that Jews can be targeted for racism (Berlatsky, 2018; Volokh, 2022). The inclusion of Jewish as a racial group is because of labeling by respondents, and not an endorsement of the author of the concept of Jews as a separate race.

History of Pride

Pride historically, in many places around the world, been a unifying force and a place where friction within the LGTB community has been expressed, back to the event that Pride is in remembrance of, the Stonewall riots that took place in the early hours of 28 June 1969 in New York City, triggered after black butch lesbian Stormé DeLarverie was hit on the head and hand cuffed by police, who then shouted at the mostly gay and lesbian crowd around the Stonewall in, "Why don't you do something?!". What followed was six days of riots and clashes with the police (Robertson, Remembering Stormé – The Black Butch Lesbian Who Started The Stonewall Revolution, 2017; Metcalf, 2020; Álvarez, 2020)

The first march in remembrance of the Stonewall riots, called Christopher Street Liberation Day, occurred on 28 June 1970 in New York City on the first anniversary of the Stonewall uprising as a way to "...commemorate the Christopher Street Uprisings of last summer in which thousands of homosexuals went to the streets to demonstrate against centuries of abuse...from government hostility to employment and housing discrimination, Mafia control of Gay bars, and anti-Homosexual laws" (E.R.C.H.O., 1970). This march was primarily organized by NYU Student Homophile League lesbian activist Ellen Brody and Homophile Youth Movement's Craig Rodwell, who put together a proposal together with E.R.C.H.O. in November 1969 at their conference. E.R.C.H.O. already had experience organizing marches in support of homosexual rights, having held annual marches, called Reminder Day Pickets, on 4 July 1965 to 1969 (LGBTCenterNYC, 2018; E.R.C.H.O., 1970; Metcalf, 2020; Robertson, 2020). Other countries soon created their own Christopher Street Liberation Days, soon dubbed Gay and Lesbian Liberation Day and Gay Pride.

While there had been a series of events around the United States that triggered riots, including ones by transsexuals and prostitutes, the national and international attention that homophile activists managed to draw to those particular riots, coupled with the mobilization of largely white middle class assimilationist activists meant the subsequent march the following year was given additional importance as the socio-demographic characteristics of those homophile activists gave the LGTB community credibility they otherwise lacked (Ghaziani, 2008; Grube, 1991). These demographic characteristics too helped play a role in making it easier to hold similar marches in other countries.

Brazil

While the LGTB rights movement began to develop in Brazil during the civil-military dictatorship that lasted from 1964 to 1985, the first Pride march did not take place until 1997 in São Paulo when it was organized by Associação da Parada do Orgulho GLBT de São Paulo. Around 2000 people attended the inaugural march, which had a motto of, "We are many, we are in all professions" (Folha de São Paulo, 2000; Parada do Orgulho LGBT+ de São Paulo, 2023; Alonso, 2019).

France

The first Pride march in France took place in 1977 in Paris. It was organized by Mouvement de libération des femmes (MLF) and Groupe de libération homosexuelle (GLH), with around four hundred people attending. The initiative to plan a march was led by lesbians inside MLF, with women making up the majority of those marching in the protest. The march did not take place in 1978, reappearing again in March and June 1979 (Hexagone Gay, 2021).

Portugal

While the first homosexual rights activists, Movimento de Ação dos Homossexuais em Portugal (MAHR), in Portugal had emerged on 13 May 1974 to publish a manifesto, LGTB activists would not take to the streets in the country to march until June 2000 in Lisbon. Proto Pride type events had been taking place for a while. Grupo de Trabalho Homossexual (GTH) was founded in 1991 by homosexual rights militants, and held their first closed, invitation only Pride events at a nightclub in 1995. The first public precursor of Pride took place on 1 December 1997 around AIDS activism, with many homosexual men at the forefront of organizing these marches even if they were open to anyone in Portuguese society concerned about the fight against HIV / AIDS. This first Pride march in Lisbon was called "Marcha do Orgulho de Lisboa". It was part of an initiative called, "Semana do Orgulho Gay, Lésbico, Bisexual e Transgender". (Cascais, 2020; Comunidade Cultura e Arte, 2019; Guerra, 2021).

Spain

In Spain, groups of fifty to eighty lesbians held unpermitted marches down Calle de Preciados in Madrid in honor of Christopher Street Liberation Days during the last days of the dictatorship, with permitted mixed marches not occurring until after Franco's death in 1977 (Batlle Cardona, 2020; Carretero, 2014; Medialdea, 2018).

United Kingdom

The first Pride march in the United Kingdom took place in London on 1 July 1972, with the date selected because it was the closest Saturday to 28 June. It was organized by gay men Aubrey Walter and Bob Mellor, who were both involved with the Gay Liberation Front and both who had traveled to New York City to participate in the march in 1970 (Collyer Merritt, 2023).

Existing demographic profiles of lesbian and bisexual women

There is a limited body of existing research that seeks to define some of the demographic characteristics around lesbian and bisexual women, and none from a global perspective that breaks down specific national demographic characteristics. This section reviews some of those characteristics using a very limited geographical perspective, and is a repeat of the literature review done in the author's initial survey of such characteristics for the research paper, "Experiences of Spanish speaking lesbians and bisexual women with the Cotton Ceiling" written in 2022.

Limited statistics are available to give a demographic profile of Spanish speaking lesbian and bisexual women. Those that are available often have methodology issues or rely on suspect data (Josu, 2005). Survey data often has limitations when it comes to understanding sexual orientation prevalence, especially around how questions are framed, and often leads to convenience sampling being depicted as representative sampling (Bauer & Brennan, 2013; Black, Gates, Sanders, & Taylor, *Demographics of the Gay and Lesbian Population in the United States: Evidence from Available Systematic Data Sources*, 1999). This makes it challenging to understand population characteristics and to know if survey populations are representative.

Prevalence surveys suggest some variation by country. According to a 2021 Ipsos survey, 6% of Spaniards claimed to be bisexual, while 5% claimed to be homosexual, and 1% claimed to be pansexual or omnisexual (Ipsos, 2021). The survey included several other Spanish speaking countries and did not segregate responses by sex. It found that the percentage of people claiming to be same sex attracted varied by country. A 2015 survey by Servimedia of Spanish women said that 2.7% of women had same-sex sexual experiences (MiraLes, 2015). A prevalence study by the United Kingdom's Office for National statistics (2023) in 2021 found 1.54% of the population of England and Wales was gay or lesbian, 1.28% were bisexual, 0.23% were pansexual, 0.06% were asexual and 0.03% were queer. This varied by location, with London having 2.2% of the population identifying as gay or lesbian, the highest percentage in both England and Wales. The lowest percentage was in the West Midlands and East of England, with 1.21% of the population being gay or lesbian.

A 2019 survey of 3651 members the LGTB community in Mexico City found that 38% were gay men, 12.7% were lesbian, 13.3% considered themselves homosexual, 15.2% considered themselves heterosexual, 14.9% considered themselves bisexual, 4.2% queer and 1.2% asexual. It also found said that 31.1% of respondents were assigned female at birth. According to the authors, this aligned with a 2008 survey by Mexico City Pride organizers (Lozano Verduzco & Salinas-Quiroz, 2019). Of those seeking help from the Comunidad de Madrid's program for LGTBI people in 2021, 41% were gay men, 17% were bisexual which was an increase of 10% from 2020, 17% were heterosexual and 12% were lesbians. There were other identities including pansexual and asexual, with the number of pansexuals having increased from the year before (Comunidad de Madrid, 2022). The sexual orientation data used gender identity instead of sex when defining sexual attraction. A survey by Acción Ciudadana Contra el Sida (2008) of the LGTBI community in Caracas, Mérida and Maracaibo in Venezuela found that 63% were gay men, 14% bisexual, 14% lesbian and 9% transgender. A report by Tovar Núñez (2013) claims the proliferation of gay men running LGBT organizations in Venezuela has meant that the specific needs of lesbians have been put aside, decreasing their visibility, while those organizations continue to be misogynistic and authoritarian. As a result, lesbian spaces have decreased and lesbians have become less open about their sexual orientation.

The most reliable demographic data related to same-sex female couples is marriage data, which is aggregated on a national and regional level in Spain and contains general demographic data about women in these relationships. The data reliability is a result of the fact that it is not a survey, but population data around all female/female couples who married within a specific time period (Cortina, 2016; Josu, 2005). The first year that same-sex weddings in Spain were equal between male/male couples and female/female couples was 2014. Prior to that, male/male couples were more likely to get married than female/female couples in Spain (MiraLes, 2015).

A survey by Transexualia (2019) of 204 lesbians in Madrid found that 2% were under the age of 25, 66% were between the age of 26 and 45, 29% were between the age of 46 and 65, and 3% were aged 65 and above. 56.16% were single, while 15.27% were married and 8.37% were separated or divorced. It found that 55.9% were born in the region, while 35.3% were born in other regions and 8.8% were born in other countries. 4.79% identified as immigrants and 0.53% identified as asylum seekers. 78.35% lived in a city with a population of more than 250.000, while 3% lived in towns with a population of 20.000 people or less.

A survey by Lozano Verduzco & Salinas-Quiroz (2019) of over 3.000 members of the Mexico City LGTB population found 9.4% of lesbians were aged 18 or younger, 60.9% were aged 19 to 29, 20.2% were aged 30-39, 6.5% were aged 40-49, 1.6% were aged 50-59 and 1.3% were aged 60 plus. The study did not separate bisexual men and women but found 22.4% of bisexuals were aged 18 and younger, 55.8% were aged 19-29, 14.6% were aged 30-39, 3.9% were aged 40-49, 1.8% were aged 50-59 and 1.4% were aged 60 plus.

A study by Fernández-Rouco, Cantero Garlito, & Carcedo González (2013) of rural lesbians in Extremadura, Spain found around 50% lived with their "parents or grandparents.

Lesbians in the United States have tended to be located in cities instead of rural and suburban areas because of migration patterns among this population (Aldrich, 2004). Minneapolis-St. Paul, Minnesota and Portland, Oregon have historically had some of the largest lesbian populations in the United States, where their homosexual male peers have historically congregated in San Francisco (Black, Gates, Sanders, & Taylor, 2002).

Market differentiation between LB women & others at Pride

Capitalism and other financial factors played a critical role in forging a shared collective identity first around sexual orientation, initially uniting gays and lesbians, and later between sexual orientation and gender identity, uniting gays, lesbians, bisexuals, transsexuals, and transgender and non-binary people (Lin, 2021; Enguix Grau, 2017; Enguix Grau, 2019).

Starting in the mid-1990s, and accelerating into the 2010s, many aspects of Pride have become commercial, with no barrier between protest aspects and commercial ones (Enguix Grau, 2019). In some cases, commercialization efforts around Pride increased the rift in the broader lesbian community, pitting more queer and LGTB aligned lesbians who supported such efforts against radical and abolitionist feminist lesbians who opposed the commercial aspects (Villena Espinosa, 2020; Enguix Grau, "Nos defilamos, nos manifestamos": Activismis y manifestaciones LGTB en España, 2017).

Despite the grouping of disparate groups and identities at Pride events, Pride actually represents a number of distinct market segments with differences in purchasing power and spending habits, many of which are magnified based on underlying cultural and economic issues related to differences in economic earnings based on sex, differences around having children versus being childless, racial composition, and individual group history in a national context.

Issues around marketing to lesbians are worth understanding in the broader context of what is occurring within Pride and the implications related to this.

Lesbians

Despite much of the market research labeled as being about the gay and lesbian market, this research often excludes lesbians because they are not considered DINKS (Double Income, No Kids) with women in most countries globally having less consumer power than men (Gudelunas, Consumer myths and the gay men and women who believe them: a qualitative look at movements and markets, 2011). This has at times made lesbians as a less desirable group to market directly towards.

Research starting in the early 2010s has suggested the lesbians, bisexual women and other members of the LGTB community have become more cynical in regard to LGTB friendly advertising (Gudelunas, Consumer myths and the gay men and women who believe them: a qualitative look at movements and markets, 2011).

Gay men in Europe are often worse off economically than men in general and have greater difficulty getting employment because of discrimination based on their sexual orientation. In contrast, lesbians generally do not have a pay gap compared to their heterosexual peers; instead, both groups of women suffer a pay gap based on their sex, with sexual orientation not being a defining characteristic in employment discrimination (Patacchini, Ragusa, & Zenou, 2015). This is not always the case though. A 2013 study in Austria found that heterosexual females received 123% more responses from employers than lesbian applicants (Weichselbaumer, 2014).

Heterosexual consumer perspective on lesbian marketing imagery

Heterosexuals have different sex-based responses to advertisement featuring lesbian imagery. Heterosexual males in one study in the United States in 2004 preferred lesbian imagery while heterosexual females did not have a preference for either overt gay or lesbian imagery in marketing campaigns (Oakenfull & Greenlee, 2004). Both heterosexual groups expressed equally negative responses to gay male intimacy. In this sense, marketing using lesbian imagery aimed at a more general audience of consumers has a further reach than similar imagery of gay men (Oakenfull

& Greenlee, 2004). This potentially represents an advantage when trying to appeal to a broader segment of the population (Melton & MacCharles, 2021).

When lesbians have been featured in traditional marketing campaigns aimed at broader audiences, they tend to comply with more heterosexual norms, featuring hyper-feminine women, femme or lipstick lesbians, instead of butch or more masculine presenting lesbians (Tsai, 2012). Only in the past few years has the second group begun to appear more frequently, and these butch or more masculine appearing lesbians are often represented by transmen instead (Coffin, Eichert, & Noelke, 2019).

Sports marketing

Sports marketing has for many years sought to increase their market presence among women. This at times has been a fraught endeavor because sports is often viewed through a male, heterosexual gaze and female participation and support of sport has left women's sexuality being open to questioning by outsiders. This pattern dates back over one hundred years (Gimeno, 2009; Melton & MacCharles, 2021; Griffin, 2012).

Lesbians perceive watching sporting events differently than their white married heterosexual counterparts, particularly because lesbians found it enjoyable to watch women compete at an elite level. Lesbians are also less burdened with structural constraints that make consuming sports more difficult for other women like being in charge of maintaining most multi-person household functions such as cleaning and childcare (Dolance S. , 2005; Whiteside & Hardin, 2011).

Lesbian and bisexual women who are fans of the WNBA have clear identities as such, and they build on those identities when participating in WNBA fandom; games present LB women with the opportunity to socialize with other LB women outside intentionally created lesbian spaces. This stands in contrast to heterosexual fans and other members of the LGTB community who view such games as an opportunity to socialize, to network and to feel part of the geographically local community (Dolance, 2010; Melton & MacCharles, 2021; Meân, 2012; Tarver, 2017).

Tourism

A 2019 survey of 5347 members of the LGTB community in the United States found that the biggest sources of stress for American LB women were "Political and social issues in my country or other countries" at 58 percent, ten percent higher than for gay men and three percent lower than for transgender and non-binary people. This contrasts with GB men who said their biggest sources of stress was work at 53 percent, with 48 percent of LB women saying it was a source of stress and 45 percent of transgender and non-binary people saying the same. Low levels of stressors for American LB women, at fifteen or less percent, included "LGBTQ-related discrimination" at fifteen percent, "My relationships with my family" at thirteen percent, "Discrimination due to race, ethnicity, age, or other non-LGBTQ reason" and "My relationship with a spouse or partner " both at eleven percent, "My studies or school" at ten percent, and "My friends" at three percent. Seven percent said they were not stressed. This is important as stress is a major reason people take trips as travel often helps people to destress (Community Marketing & Insights CMI, 2019).

American lesbians and bisexual women are much less likely than gay men to pay for specific tourist experiences. This is in part because American lesbians and bisexual women are less likely to go on holiday where they go out to restaurants, concerts, lesbian bars and clubs their male counterparts. Lesbians are also much more likely to stay with friends than pay for a night at a hotel. When American lesbians do go to hotels, they tend to go for a lower class of hotel than gay men. (Community Marketing & Insights CMI, 2019).

Because of the financial requirements for lesbians to have children in the United States, for processes such as IUI and IVF, lesbian parents often have more disposable income than heterosexual families. This in turn means lesbian couples with children are more able to engage in travel related activities than their opposite sex peers (Stacey, 2006; Smith, 2020). Their choices in travel destinations are largely based on the needs of the children (Lucena, Jarvis, & Weeden, 2015)

One of the primary reasons that American lesbians and bisexual women travel is it offers them a chance to reconnect with their partners or their children. American LB women are also much more likely to go on holidays with their partners than other members of the LGTB community (Community Marketing & Insights CMI, 2019).

While twenty percent of American GB men and eight percent of transgender and nonbinary Americans reported traveling to sexually connect with locals at their travel destination, only one percent of American LB women reported doing so (Community Marketing & Insights CMI, 2019). This result is supported by other research that finds lesbians do not travel to destinations seek casual sex with locals. There are some causes for this including lesbians not wanting to be in male dominated spaces, more likely to travel with their partners and children, and have less disposable cash to travel specifically to look for casual hookups (Therkelsen, Blichfeldt, Chor, & Ballegaard, 2013).

American LB women are more likely to engage in outdoor activities than their GB male peers. This is especially true for younger LB women (Community Marketing & Insights CMI, 2019).

A 2011 study found 57% of lesbians from the United States have a passport compared to 29% of the American general population (Southall & Fallon, 2011).

The top travel destinations for LB women in the United States in 2019 were New York City, Chicago, Las Vegas, Los Angeles, San Francisco and Washington DC. They were followed closely behind by Boston, Denver, Orlando, Philadelphia, Portland (Oregon), San Diego and Seattle (Community Marketing & Insights CMI, 2019).

Two thirds of the LGBTQ visitors to the United States state of Vermont in the late 2010s were women, many of whom were older, looking to celebrate a life event. This target demographic was specifically marketed to by generally marketing to older women (Smith, 2020).

Many spaces for lesbian tourism in Paris are ones designed to be shared with gay men, and include imagery, symbols and other iconography that make clear these spaces are shared by men and women. This includes bookstores, restaurants and coffee shops (Adihartono, 2021).

Lesbians are more cautious than other LGTB community members when it comes to choosing travel destinations. They specifically consider issues related to their safety as women, more so than their safety as homosexuals, when making travel decisions (Blichfeldt, Chor, & Ballegaard Milan, 2011).

A 2019 survey of the American LGTB travel community found 75 percent of LB women said it was very important that a destination is safe / has low crime rates. This compared to 74 percent for GB men and 67 percent for transgender and non-binary travelers. 81 percent of LB women also wanted destinations they thought were LGBTQ friendly, one percent higher than GB men and two percent higher than transgender and non-binary travelers (Community Marketing & Insights CMI, 2019).

Indonesia is not on the list of LGTB friendly tourism destinations because of human rights abuses in the country because of people's sexual orientation and gender identity (Adihartono, 2021; International Gay and Lesbian Human Rights Commission, 2007).

A 2017 study in Dublin, Ireland found lesbians and straight couples were less likely to be turned down for Airbnb accommodation than gay couples (Ahuja & Lyons., 2017).

A 2019 study of American LGTB travelers found 82 percent of transgender and non-binary people felt "Significantly more positive about the hotel/restaurant" when seeing an "all-gender restroom" sign compared to seventy percent of LB women and 51 percent of GB men. For LB women, 18 percent said such signs made them feel "Somewhat more positive about the hotel/restaurant", ten percent said such signs made no difference to their attitudes, two percent said it made them feel more negative about hotel/restaurant and one percent declined to answer (Community Marketing & Insights CMI, 2019).

Methodology

A review of existing literature was first conducted to examine how other researchers and media organizations studied Pride from a participant perspective. This was combined with an examination of some of the issues being brought up in lesbian spaces online to understand what current political, cultural and social events they had awareness of and discussed as being relevant to their current life experiences in a lesbian context.

A total of 23 questions, ten with multiple parts, were included in the survey, which was available in Spanish and English. The first set of questions were demographic information. The second set of questions were about sexual orientation and gender identity. The third set were about Pride. All of the questions specifically related to Pride were multiple choice with the exception of the last one, with a follow-up allowing explanations of answers or to provide supplementary and contextual information. Only one multiple choice question contained an “other” option for people to write in their own answers. The final question allowed for a long form answer. Questions being asked had one of three purposes as they relate to the study. The Pride related questions were:

- 1. During Pride in 2023, have you or are you planning to attend a Pride parade/march?
- 2. Do you plan to or have you bought LGBT Pride related merchandise? For example, flags, t-shirts, logos, offers from stores or restaurants with rainbow or Pride Progress flag on them.
- 3. Do you plan to or have you already used social media (Twitter, Facebook, Instagram, etc.) to discuss Pride?
- 4. Do you plan to or have you donated money to organizations during Pride?
- 5. Because of Pride 2023, do you plan to or have you started to learn more about the history of lesbians and/or bisexual women in your city/region/country?
- 6. Because of Pride 2023, do you plan to or have you started to learn more about the history of LGBT Pride in your city/region/country?
- 7. Do you plan to do activism work related to LGBT issues during Pride? For example, talk to your employer about their inclusion policies or contact your local government to ask for changes in policy.
- 8. Do you plan to travel or have you traveled to participate in Pride related activities in 2023?
- 9. Do you plan to travel or have you traveled to avoid Pride related activities in 2023?
- 10. How much money have you spent or do you plan to spend related to Pride activities or counter Pride activities in 2023? This includes travel costs like fuel or public transportation to events, entrance fees, merchandise, personal costs for organizing activities. Please specify currency like British pounds, Euros, USD, Australian dollars, Mexican pesos.

Questions being asked had one of three purposes as they relate to the study. They included:

- Allowing filtering for different categorizations, such as by region, age, sexuality, gender identity, type of location, native language and existing attitudes towards transpeople.
- Getting responses to indicate planned activities and lesbian and bisexual women’s relationship with Pride in 2023 from a qualitative and quantitative perspective.
- Check questions to try to weed out potential responses from people who seek to damage the credibility of the survey and to look for internal consistency of responses.

Survey testing was not done, and as a result three questions had issues in that they did not allow multiple responses or short answers. These errors were not consistent between Spanish and English. This was discovered about twelve hours after the survey went live. To the extent that testing was done on questions, it was through the re-use of questions from the Cotton Ceiling study. The Pride specific questions shown to four different women, who were asked about the completeness of the question set as it related to activities lesbians and bisexual women could participate in around Pride.

A Facebook page and Twitter profile created for the Cotton Ceiling survey were initially to promote the survey. On 8 July 2023, messages were posted to these profiles in Spanish and English with links to the survey. Then people who had been contacted during the survey design phase, alongside activist acquaintances and other researchers operating in

LB women spaces, were contacted and asked to retweet and share the survey on social media. The goal was to get women to participate who were already involved in social media spaces that explicitly included or targeted LB women. The survey was closed in English and Spanish on 18 July 2023.

Survey targeting towards women in Spain faced three hurdles, despite the author having relatively decent connections within that community that enabled distribution and higher response rates among this population for the Cotton Ceiling study. These were the fact that the authors continue to be anonymous which means it is hard to trust someone they do not know, one of the survey questions included three options for sex including AFAB and AMAB which upset some radical feminist Spanish LB women, and a group of people with far right connections having anonymously masqueraded as feminists to use a survey to seek information from radical and abolitionist feminists in which to black mail them.

The results include responses from 314 people, though not all people answered all questions either by choice or because in the case of the first eight respondents did have the ability to do so as a result of an error in three survey questions. Answers were checked for irregularities that would indicate false responses to change the survey outcomes. None were found, leaving the final total at 314 people.

Lesbian and bisexual women's activities and attitudes towards Pride in 2023

The results of the survey are discussed in several parts. The first part examines the sex and sexual orientation of survey participants. The second part looks at general demographic characteristics of participants. The last sections, the majority of the sections, provide a detailed answer to each specific survey question related to Pride and how LB women interact with Pride on several different axes.

Sex and sexual orientation of participants

There were five questions related to sexual orientation. Two related to sex and gender identity. These questions were, "What is your biological sex?" and "What is your gender identity?". There were three questions related to sexual orientation. These questions were, "What is your sexual orientation?", "Who would you consider as potential sexual partners?" based on sex, and "Who would you consider as potential sexual partners?" based on gender identity. In regards to the final question, the options included, "Women, or women and men / People who are not trans / Cis people.", "Transsexuals, transgender people, non-binary people and gender queer people.", "Both groups" and "Neither group". The last option was included by the authors as a possible means to include people who identified as asexuals but otherwise did not have an option in the survey to express this. It appears that based on the total number of responses that this was misunderstood. It seems likely that, after consulting with three women about the potential cause of over representation of this group, there was term confusion; the intent of the neither option was to cater to women who represent a broad spectrum of views about gender identity but, having failed to test the survey, it appears that those opposed to the use of the word "cis" may have selected the neither option to express a lack of support for the use of this word. How this was handled in response to specific is discussed in more depth in the results related to that question.

The results of the sex and gender identity questions can be found in Table 1. Of the 314 participants, 308 said they were of the female sex, while five said they were Assigned Female at Birth (AFAB) and one said they were Assigned Male at Birth (AMAB). Those who were listed themselves as being AFAB came from a variety of different countries, with two from the United States, and one each one from the United Kingdom, Portugal and Mexico. The AMAB respondent was from the United States.

With 131 total respondents from the United States, the AFAB respondents represented 0.15 percent of all USA resident respondents while the AMAB respondent represented 0.7 percent of all USA resident responses. The respondent AFAB respondent from the United Kingdom was one of thirty-nine women living in England to respond, representing 2.56 percent of all respondents from England. Mexico had ten women participating in the survey, with only one, ten percent of the total, listing their sex as AFAB while the other nine listed their sex as female. Of the seven participants completing the survey in Portugal, six listed their sex as female while only one, or sixteen percent, listed their sex as AFAB.

TABLE 1 SEX AND GENDER IDENTITY OF SURVEY PARTICIPANTS

Question	Response	Count	What is your biological sex?				
			Woman / I do not have a gender identity.	Cis woman.	I do not understand what the term.	Non-binary / gendequeer.	Trans
What is your biological sex?	Female	308	285	19	2	1	0
	Assigned female at birth (AFAB)	5	2	1	0	2	0
	Assigned male at birth (AMAB)	1	0	0	0	0	1
	Woman / I do not have a gender identity / I do not believe the concept of gender identity exists.	287					
What is your gender identity?	Cis woman.	20					
	I do not understand what the term "gender identity" means.	2					
	Non-binary / gendequeer.	3					
	Trans woman / Transgender woman / Transsexual woman.	1					

There are some basic demographic differences between groups participating based on sex and gender identity when it comes to type of location, see Table 2, and age. These differences feel a bit more pronounced as it relates to age, which can be found in Table 3. Females had lower average and median age compared to "Assigned female at birth" with participant norms at 38.7 and 33.5 respectively for the first group and 46.8 and 50.0 for the second. These differences tracked across to gender identity. Women who did not understand the term or left their gender identity blank had the highest average and median ages. Those who did not have a gender identity had an average age of 51 and median age of 50. Women who did not have a gender identity had the next highest average and median age at 39.2 and 35.0. Women who identified as cis women were slightly younger, with an average age of 33.0 and median age of 30.0. Non-binary / gendequeer was the youngest group, with an average age of 24.7 and median age of 24.0.

TABLE 2 SURVEY PARTICIPANT LOCATION BASED ON SEX AND GENDER

Sex / Location	Female	AFAB	AMAB	Female	AFAB	AMAB
City / Urban	147	3	0	48%	60%	0%
Rural	37	0	0	12%	0%	0%
Small town	61	1	1	20%	20%	100%
Suburban	63	1	0	20%	20%	0%
Gender / Location	No gender ID	Cis woman	NB / genderqueer	No gender ID	Cis woman	NB / genderqueer
City / Urban	138	10	2	48%	50%	67%
Rural	34	3	0	12%	15%	0%
Small town	57	3	0	20%	15%	0%
Suburban	58	4	1	20%	20%	33%

TABLE 3 AGE DIFFERENCES OF SURVEY PARTICIPANTS BASED ON SEX AND GENDER IDENTITY

Sex	Average age	Median age	Mode (age)
<i>Female</i>	38.7	33.5	21.0
<i>Assigned female at birth (AFAB)</i>	46.8	50.0	n/a
<i>Assigned male at birth (AMAB)</i>	27.0	27.0	n/a

Gender	Average age	Median age	Mode (age)
<i>Woman / I do not have a gender identity / I do not believe the concept of gender identity exists.</i>	39.2	35.0	23.0
<i>Cis woman.</i>	33.0	30.0	20.0
<i>I do not understand what the term "gender identity" means.</i>	51.0	50.0	n/a
<i>Non-binary / gendequeer.</i>	24.7	24.0	n/a
<i>Trans woman / Transgender woman / Transsexual woman.</i>	27.0	27.0	n/a
<i>Blank</i>	52.0	52.0	n/a

Because of issues explained in the methodology, the results for the question, "Who would you consider as potential sexual partners?" are not included with only the results for, "What is your sexual orientation?" presented. There were five options. They were, "Homosexual / Lesbian / I am exclusively attracted to people of the same sex.", "Bisexual / I am attracted to both sexes.", "I am exclusively attracted to cis and trans women." and "Pansexual / I am attracted to men and women." 79.9 percent of the survey respondents identified as homosexual, 18.8 percent as bisexual, and 0.6 percent each for the last two options. One hundred percent of the participants from Colombia, Georgia, Iran and Northern Ireland said their sexual orientation was bisexuality. Detailed by country statistics can be found in Table 4.

TABLE 4 SURVEY PARTICIPATION COUNT BY SEXUAL ORIENTATION AND COUNTRY

<i>Country / Orientation</i>	Homosexual / Lesbian / I am exclusively attracted to people of the same sex.	Bisexual / I am attracted to both sexes.	Pansexual / I am attracted to men and women.	I am exclusively attracted to cis and trans women.	Homosexual / Lesbian / I am exclusively attracted to people of the same sex.	Bisexual / I am attracted to both sexes.	Pansexual / I am attracted to men and women.	I am exclusively attracted to cis and trans women.
<i>Argentina</i>	3	0	0	0	100.0%	0.0%	0.0%	0.0%
<i>Australia</i>	13	2	0	0	86.7%	13.3%	0.0%	0.0%
<i>Brazil</i>	19	2	0	0	90.5%	9.5%	0.0%	0.0%
<i>Canada</i>	6	3	0	0	66.7%	33.3%	0.0%	0.0%
<i>Colombia</i>	0	1	0	0	0.0%	100.0%	0.0%	0.0%
<i>France</i>	4	2	0	0	66.7%	33.3%	0.0%	0.0%
<i>Georgia</i>	0	1	0	0	0.0%	100.0%	0.0%	0.0%
<i>Germany</i>	6	3	0	0	66.7%	33.3%	0.0%	0.0%
<i>Hungary</i>	1	0	0	0	100.0%	0.0%	0.0%	0.0%
<i>India</i>	5	0	0	0	100.0%	0.0%	0.0%	0.0%
<i>Iran</i>	0	1	0	0	0.0%	100.0%	0.0%	0.0%
<i>Ireland</i>	1	1	0	0	50.0%	50.0%	0.0%	0.0%
<i>Italy</i>	3	1	0	0	75.0%	25.0%	0.0%	0.0%
<i>Mexico</i>	9	1	0	0	90.0%	10.0%	0.0%	0.0%
<i>Morocco</i>	1	0	0	0	100.0%	0.0%	0.0%	0.0%
<i>New Zealand</i>	2	2	0	0	50.0%	50.0%	0.0%	0.0%
<i>Perú</i>	2	0	0	0	100.0%	0.0%	0.0%	0.0%
<i>Poland</i>	1	0	0	0	100.0%	0.0%	0.0%	0.0%
<i>Portugal</i>	6	0	1	0	85.7%	0.0%	14.3%	0.0%
<i>Russia</i>	2	0	0	0	100.0%	0.0%	0.0%	0.0%
<i>Slovakia</i>	1	0	0	0	100.0%	0.0%	0.0%	0.0%
<i>Spain</i>	13	5	0	0	72.2%	27.8%	0.0%	0.0%
<i>Sweden</i>	1	0	0	0	100.0%	0.0%	0.0%	0.0%
<i>United Kingdom / England</i>	36	3	0	0	92.3%	7.7%	0.0%	0.0%
<i>United Kingdom / Northern Ireland</i>	0	1	0	0	0.0%	100.0%	0.0%	0.0%
<i>United Kingdom / Scotland</i>	4	0	0	0	100.0%	0.0%	0.0%	0.0%
<i>United Kingdom / Wales</i>	3	1	0	0	75.0%	25.0%	0.0%	0.0%
<i>United States</i>	99	29	1	2	75.6%	22.1%	0.8%	1.5%
<i>Uruguay</i>	1	0	0	0	100.0%	0.0%	0.0%	0.0%

For both lesbians and bisexual women, the majority had a gender identity of not having a gender identity, with rates of 91.2 percent and 96.6 percent respectively. The rates of identification of cis for these groups was 7.2 percent and 3.4 percent respectively. The count for those who said they were attracted to women, both females and transwomen, was two; there was one respondent each for does not have a gender identity and one for transwoman. For pansexuals, one

also said they did not have a gender identity, and the other identified as non-binary/gender queer. The totals can be found in Table 5.

TABLE 5 SURVEY PARTICIPANT COUNT AND PERCENTAGE BY SEXUAL ORIENTATION AND GENDER IDENTITY

Gender identity / Sexual orientation	Homosexual / Lesbian / I am exclusively attracted to people of the same sex.	Bisexual / I am attracted to both sexes.	I am exclusively attracted to cis and trans women.	Pansexual / I am attracted to men and women.	Homosexual / Lesbian / I am exclusively attracted to people of the same sex.	Bisexual / I am attracted to both sexes.	I am exclusively attracted to cis and trans women.	Pansexual / I am attracted to men and women.
<i>Woman / I do not have a gender identity / I do not believe the concept of gender identity exists.</i>	228	57	1	1	91.2%	96.6%	50.0%	50.0%
<i>Cis woman.</i>	18	2	0	0	7.2%	3.4%	0.0%	0.0%
<i>I do not understand what the term "gender identity" means.</i>	2	0	0	0	0.8%	0.0%	0.0%	0.0%
<i>Non-binary / gendequeer.</i>	2	0	0	1	0.8%	0.0%	0.0%	50.0%
<i>Trans woman / Transgender woman / Transsexual woman.</i>	0	0	1	0	0.0%	0.0%	50.0%	0.0%

Almost all existing research related to lesbian populations either assumes bisexual and lesbian women have a gender identity that defines their sexual orientation, or that lesbians are female homosexuals. Examining female homosexuals and bisexuals, looking at the differences in approaches based on lack of gender identity without using queer theory terminology and instead using radical feminist frameworks while also including queer theory terms means differences inside the wider lesbian and bisexual women population can be analyzed. This practice is almost never done because it is difficult for most researchers to provide a framework for research that acknowledges both views as impacting the lived experiences of women. This makes it difficult to know how representative the sample is. The limited research out of Spain about lesbian populations, where type of feminism ascribed to can be used as a proxy for this, and the Cotton

Ceiling study suggest the relative proportion of “cis” identifying women to women without a gender identity is likely representative in general.

Demographic characteristics

The survey included seven demographic questions. They were "What is your race?", "Are you an immigrant or expat? If yes, what countries have you lived in?", "What country do you live in now?", "What region/providence/state do you live in?", "What type of area do you live in?", "How many years old are you?", and, "In the next elections in your city/region/country, if you are planning to what, what political parties are you thinking about voting for?"

Participants were asked to write in their own answer to which racial category these belonged to in English. Because of survey participation issues related to this in the Cotton Study ceiling in Spanish which resulted in many answers like "race does not exist" or "human" which impacted the value of this category, Spanish language responses were given a list of options to choose from. These were then normalized based on the quantity of responses and standard racial groups used in the United States, Australia, the United Kingdom and Spain. For those that left the answer blank, a response was put in as unknown, and their totals and percentages are not referenced when analyzing race though they are included in many tables for reference. While these are not exact, the intention was to be able to understand if race played a role in the context lesbian and bisexual women's experiences related to Pride as race and racial composition of participants is a frequent topic of discussion in social media and spaces discussing the history of Pride.

From this data, ten separate racial groups were identified as having participated. These include Black, Hispanic / Latina, Jewish, Mixed, Native American, North African, Persian, Gitana, White and White Hispanic. The largest racial group was white at 79.4 percent, 69.4 percent when unknown is included, follow by mixed at 7.2 percent, Hispanic / Latina at 6.9 percent, white Hispanic at 3.4 percent, south Asian at 2.4 percent, black and Romani at 1.4 percent each with the remaining groups having less than one percent of all respondents. See Table 6 for this data where unknown race is included in determining percentage of survey respondents.

TABLE 6 RACE AND SEXUAL ORIENTATION OF SURVEY RESPONDENTS

Race	Count	Percentage	Homosexual / Lesbian / I am exclusively attracted to people of the same sex.	Bisexual / I am attracted to both sexes.	I am exclusively attracted to cis and trans women.	Homosexual / Lesbian / I am exclusively attracted to people of the same sex.	Bisexual / I am attracted to both sexes.	I am exclusively attracted to cis and trans women.
<i>Black</i>	4	1.3%	2	2	0	50.0%	50.0%	0.0%
<i>Hispanic / Latina</i>	20	6.4%	16	3	0	84.2%	15.8%	0.0%
<i>Jewish</i>	3	1.0%	3	0	0	100.0%	0.0%	0.0%
<i>Mixed</i>	21	6.7%	16	4	1	76.2%	19.0%	4.8%
<i>Native American</i>	2	0.6%	2	0	0	100.0%	0.0%	0.0%
<i>North African</i>	1	0.3%	1	0	0	100.0%	0.0%	0.0%
<i>Persian</i>	1	0.3%	0	1	0	0.0%	100.0%	0.0%
<i>Gitana</i>	4	1.3%	3	1	0	75.0%	25.0%	0.0%
<i>South Asian</i>	7	2.2%	6	1	0	85.7%	14.3%	0.0%
<i>Unknown</i>	23	7.3%	17	6	0	73.9%	26.1%	0.0%
<i>White</i>	218	69.4%	177	39	1	81.6%	18.0%	0.5%
<i>White Hispanic</i>	10	3.2%	8	2	0	80.0%	20.0%	0.0%

Among American respondents, the racial composition was 74.4 percent white, 9.9 percent mixed, 5.8 percent Hispanic / Latina, 4.1 percent white Hispanic, 3.3 percent black, 1.7 percent native American and 0.8 percent Jewish.

These percentages do not closely align with the totals for the United States population as a whole, where only 59.3 percent of people are non-white Hispanics and where 12.6 percent of the population is black. The sexual orientation of participants from the United States by race generally falls into a range of between twenty and thirty percent bisexual, with the exceptions of Jewish participants with only one representative who is a lesbian, Native American representatives who are also both lesbians, and black women where the fifty percent are lesbians and fifty percent are bisexuals.

The racial representation for all participants from the United Kingdom more closely aligns with the country's racial composition, with 82.9 percent of respondents who listed race being white while the country as a whole has a white population of around 87.2 percent. The other racial groups from the United Kingdom participating in the survey included 7.3 who said they were white Hispanics, 4.9 percent who said they were Jewish, 2.4 percent who said they were mixed and 2.4 percent who said they were Gitana.

87.9 percent of respondents said they were not immigrants. 12.1 percent indicated they were. Among those who were immigrants, countries they lived in included the United States, United Kingdom, Ireland, Brazil, Peru, Spain, Belgium, Portugal, Norway, Greece, Italy, Germany, France, Canada, Trinidad and Tobago, New Zealand, Denmark, Romania, South Africa, Russia, Venezuela, India, and Argentina.

There were four options for the type of location people lived. They were Rural, Small town, Suburban and City / Urban. 47.8 percent indicated they lived in a city, with 20.4 percent living in the suburbs, 20.1 percent in small towns and 11.8 percent in rural areas. Among lesbians, 47.0 percent lived in a city, 21.5 percent in small towns, 19.1 in the suburbs and 12.4 percent in rural areas. Among bisexuals, 52.5 percent said they lived in a city, 25.4 percent said they lived in the suburbs, 13.6 said they lived in small towns and 8.5 percent said they lived in rural areas. It is difficult to know if these patterns are representative of the broader society, or indicate the population may not be representative as the general assumption is lesbians tend to move to the a city because it affords them greater protection against homophobic and lesbophobic abuse.

Age was recorded for 303 survey participants. The average age was 38.7 years. The mean age was 34. The most common age, the mode, was 21. The age distribution of participants can be seen in Figure 1.

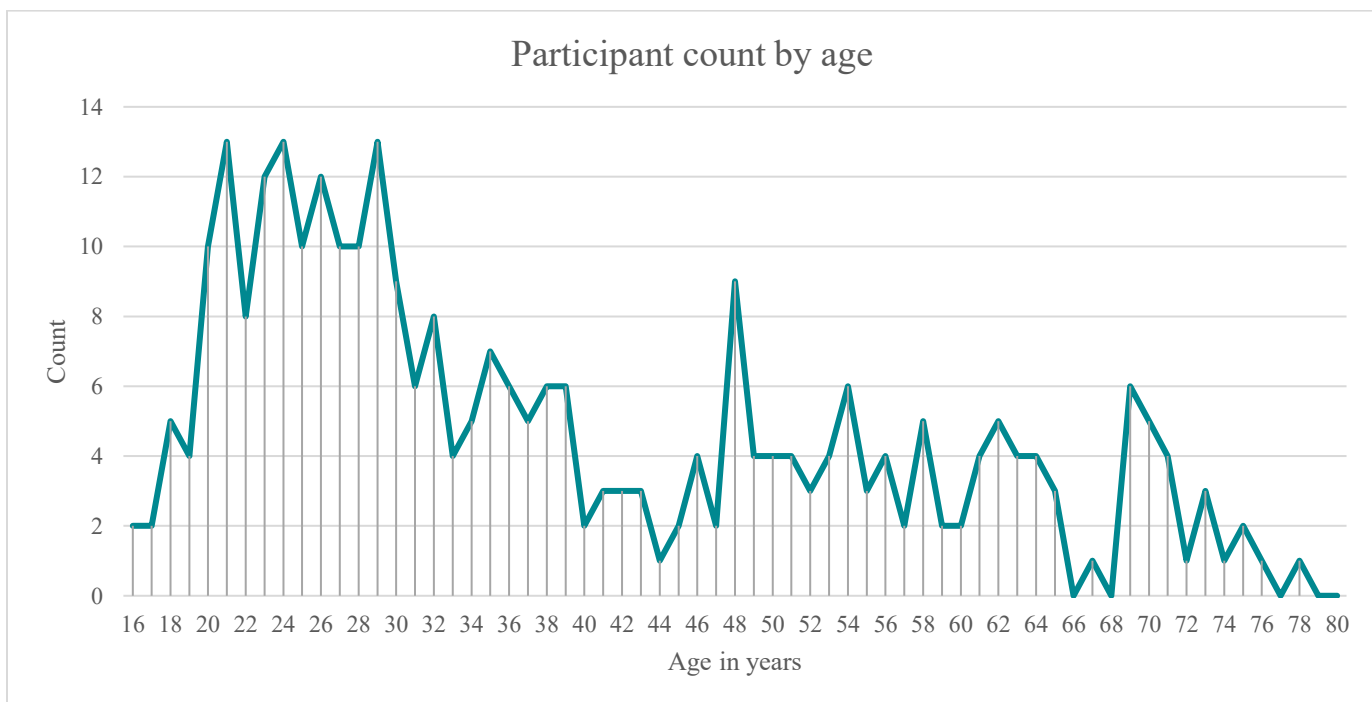


FIGURE 1 PARTICIPANT COUNT BY AGE

The last demographic question asked which political party people will consider voting for in the next elections in their area. The results of this question will be addressed relevant sections related to Pride, and in relevant country sections. 226 of the 314 respondents answered this question.

Given the lack of a broader body of research on the global characteristics of lesbian and bisexual women's demographic characteristics with national comparisons, it is difficult to know how representative the population of survey participants actually is. Limited data related to Spain suggests that the population answering the survey generally aligns with other survey work in the field.

Pride

Each section is generally broken down by overall response to the question, country of residence, sexual orientation, gender identity, race, locality type, age and immigration status. The sections are not in the order asked in the survey but in a way to aid in the flow by better connecting like concepts. It starts by looking at Pride attendance, goes into travel and tourism and followed by merchandising. It then looks at Pride related spending, to try to give a number to these activities. With the exception of donations, many of these issues connect to a larger body of existing research that exams Pride from a marketing and tourism perspective. The next questions relate to activism, both in person and potentially online and using Pride as a reason to learn more about history. This topic is less explored from an explicitly lesbian or bisexual women's perspective in research. They also connect less explicitly to research around Pride from a marketing perspective, and function more as vehicles for understanding lesbian lives in general and lesbian identities, including how and where lesbians situate themselves within a broader society. Much of the current research on this topic is written from a queer perspective or from the perspective of transwomen or reactionary to queer feminism. For example, see Worthen (2022). Research that does focus on lesbians and intergroup conflicts between lesbians often focuses on the past or was written ten, twenty or thirty years ago. For example, see Taylor & Rupp (1993) and Chenier (2004). The last question was open ended and shares the views and thoughts lesbians and bisexual women had about Pride in 2023.

Pride parade/march attendance

The first question the study sought to address was whether LB women intended to attend or had attended Pride events in 2023 by asking, "During Pride in 2023, have you or are you planning to attend a Pride parade/march?" There were four options: Yes, No, Maybe and Undecided. The latter two were merged into Maybe.

Overall, only 10.6 percent of LB women indicated they intended to attend Pride events, with 76.2 percent saying they were not planning to a Parade march or parade.

By country

Among countries with five or more respondents, 100 percent of the women in Australia said they were not going to a Pride march in 2023, the highest of any country. Spain was the next highest, with 83.3 percent saying they would not attend. They were followed closely behind by the United Kingdom & Northern Ireland at 81.3 percent, and Mexico and India both at eighty percent. Among the countries with the highest percentage of participants saying they had attended Pride or intended to attend a march was Portugal at 50.0 percent, followed by Germany at 33.3 percent and Canada at 22.3 percent. 22.2 percent of LB women in Canada were undecided about attending. 18.6 percent of LB women surveyed in the United States were uncertain if they would attend Pride in 2023. They were followed by 16.7 percent of survey participants in Portugal being undecided about attending. This data can be found in Table 7.

Among the Australians saying they would not attend Pride, one explained her reason saying, "I was at the first demonstration in 1978 where the march was born in my country. I am a lesbian. They no longer support me or the original values of the 78ers[.]" Another lesbian said, "Pride no longer represents my interests as a woman only attracted to other biological women." A third lesbian from Australia said, "There is nothing to be proud of with men naked, dildos waving, kink and fetish on display and children included[.]" This was a theme among Australian lesbians. Two bisexual Australian women also said they were not attending, with one echoing those thoughts while the other said no because they had recently given birth. The latter response was not typical of the reasons by other lesbians. While Australia is not scheduled to have national elections before 2025, lesbian issues may play a role among this cohort not attending Pride. Of the fourteen who indicated who they would vote for in the next elections, only three indicated they would vote for Labor, a traditionally of LGBT people in Australia. The remaining eleven indicated they would likely vote for independents who would represent lesbian rights or oppose gender ideology. One indicated they would do this despite having traditionally voted for the Greens or Labor.

Among the Mexican women saying they were not attending Pride, six provided reasons. One lesbian explained why, saying, "I do not feel safe/I do not agree with the political stance of LGBT groups[.]" Another lesbian indicated they also did not feel safe attending because they were a lesbian. The other responses indicated these women did not feel like Pride was for them, and instead was for gay men and transwomen, and for both lesbians and bisexual women, that their

groups were not represented at Pride. The political dimensions of this choice are hard to understand as none of them women indicated they were going to vote in the upcoming national elections in June 2024.

For lesbians from the United Kingdom who said they did not plan to attend Pride, common themes were that LGB people were not welcome, that lesbians were not welcome, and that there was violence and threats aimed at women attending Pride. Six women specifically cited trans activists having taken over local events as part of their reasoning for not attending. Three cited the events as being overly commercial as reasons for not attending. The theme of lack of lesbian representation and the safety risks for lesbians ran through most answers, even the two by bisexual women and women identifying as cis women. A lesbian from Wales explained her reasoning for not attending, saying, "I have never been and I would like to for my own healing from my homophobic childhood/teen years. However I know I would not be welcome if it was known I was an exclusively same sex attracted woman[.]" A lesbian from England said, "Pride is no longer about LGB. Same sex attracted ppl who think sex is relevant to attraction are not welcome at Pride events which are all about belief in gender identity and it's supremacy over sex as the central causal factor in human sexual attraction. Also, Pride is now a freak show celebration of sexual fetish and paraphilia, and about normalising that to children - I'm no prude (what other consenting adults do in privacy is no concern to me) but I don't see what celebrating other ppl's perversions has to do with being LGB and I cannot in good conscience support it." A lesbian from Scotland said, "It is unwelcoming for lesbians and also is more of a anyone or anything celebration. Not same sex attracted."

Spanish LB women saying they were not attending cited a variety of reasons, with most saying Pride did not represent them. Other cited the events as having become homophobic, there being a risk of violence, and the open displays of sexual fetishes not being something they wanted to be represented by. A lesbian from Spain said, "No me siento identificada en relación al rumbo que ha tomado la marcha del Orgullo. Ya no se trata de una reivindicación por el derecho a amar y sentir atracción a personas del mismo sexo, sino de una fiesta por y para hombres, dedicada al fetichismo, las parafilias y la sexualización." which loosely translates to, "I do not feel like I identify with [Pride] in relation to the direction Pride march has taken. It is no longer a claim for the right to love and be attracted to people of the same sex, but a party for and by men, dedicated to fetishism, paraphilias and sexualization." The only bisexual woman to explain herself said her reason for not attending was, "Porque no me representan[.]" meaning, "Because they do not represent me[.]" With elections scheduled for 27 July 2023, this group of LB women do not have a unified political view like some of the other countries looked at. Two said feminist parties. One said Sumar. One said Podemos. Another a null vote. The last indicated they did not intend to vote.

Two lesbians from Portugal explained their reasons for attending Pride. One said, "I always participate in [P]ride[.]" The other said, "Community." Both indicated that in the next elections, with national ones required before October 2026, that they would vote for left wing political parties.

Three women living in Germany explained why they were attending Pride. A lesbian said she was attending because of her wife. Another lesbian said she was attending to "Celebrate queer life" and a bisexual woman said, "I like the atmosphere". Among these women attending Pride in Germany, two were ineligible to vote in upcoming elections and the remaining one indicated she would likely vote for the Green Party; the next national elections are not scheduled to take on or before 26 October 2025.

Two women in Canada explained why they were attending. The lesbian said because she was a, "Dyke". The bisexual woman said, "I thought it would be a fun thing to do with my girlfriend".

One of the undecided attendees living in Portugal was a cis identifying lesbian. She explained her reasoning as, "I don't feel represented as a lesbian woman and same-sex attracted when there's "girl dick" discourse and insane homophobia".

Twenty-four women in the United States offered reasons why they were undecided about attending Pride, with no unified theme across their answers. One white lesbian cited health reasons. A Hispanic / Latina lesbian said, "I haven't gone to pride in years since it's so performative and pro-kink and pro-trans. but some of my lesbian sisters are considering going together which i think could be ok." Another white lesbian said she wanted to be around like-minded individuals since there were so few in her small town. A bisexual Hispanic / Latina woman said, "if there's one nearby, I'll go to it". Among the twenty-four women undecided about attending Pride, twenty-three provided information about the

political parties they intended to vote for, with fourteen indicating they would likely vote for the Democrats, three saying they did not know and one saying they did not vote.

TABLE 7 PRIDE MARCH/PARADE ATTENDANCE BY COUNTRY

<i>During Pride in 2023, have you or are you planning to attend a Pride parade/march?</i>						
Country	Yes	No	Maybe	Yes	No	Maybe
<i>Australia</i>	0	15	0	0.0%	100.0%	0.0%
<i>Brazil</i>	5	14	2	23.8%	66.7%	9.5%
<i>Canada</i>	2	5	2	22.2%	55.6%	22.2%
<i>France</i>	1	5	0	16.7%	83.3%	0.0%
<i>Germany</i>	3	5	1	33.3%	55.6%	11.1%
<i>India</i>	1	4	0	20.0%	80.0%	0.0%
<i>Mexico</i>	1	8	1	10.0%	80.0%	10.0%
<i>Portugal</i>	3	2	1	50.0%	33.3%	16.7%
<i>Spain</i>	2	15	1	11.1%	83.3%	5.6%
<i>United Kingdom</i>	3	39	6	6.3%	81.3%	12.5%
<i>United States</i>	12	93	24	9.3%	72.1%	18.6%

Sexual orientation appears to play a role in whether LB women planned to attend or attended Pride in 2023. While 18.6 percent of bisexual women said they planned to attend Pride and 69.5 percent of bisexual women said they would not, the percentage for lesbians attending Pride as much lower at 8.8 percent while 77.7 percent of lesbians saying they would not attend Both groups were relatively even at being undecided about attending Pride, with lesbians saying maybe at a rate of 13.5 percent compared to 11.9 percent for bisexual women. See Table 8.

A lesbian from Brazil explained her reason for attending, saying, "A friend invited me over and to catch up with her, I'm going. But I don't usually go because I fear violence[.]" A lesbian from the United States said, "Despite all the homophobia on both sides of the political spectrum, I still have pride as an exclusively same-sex attracted woman."

A bisexual woman from Spain said her reason for attending was, "Es importante reivindicar las orientaciones sexuales y no dejar que gane la ideología queer está fiesta que en su principio era para luchar por una causa racional y justa (aunque ahora haya tomado una deriva dogmática e impositiva)" which translates to, "It is important to vindicate sexual orientations and not let the queer ideology win this party that in its beginning was to fight for a rational and just cause (although now it has taken a dogmatic and imposing drift)." A bisexual from England said she went because her "Best mate wanted company there".

By sexual orientation

While there were some national themes, sexual orientation did not present a unifying reason why among either lesbians about they did not attend Pride, those disagreements with ideology, lack of visibility, and feeling unsafe were topics mentioned. A lesbian living in India said she would not attend because, "Too many males." A lesbian from France explained her reason, saying, "I have never been to Pride, came out at 24 and actually wanted to go someday but now it no longer represents me. I don't feel safe or like I am part of a community when lesbians are being gaslighted into dating men by the so called "community" or else we get accused of transphobia and risk being physically attacked." A lesbian in Brazil said, ""This year, my company decided to support Pride for the very first time. Coincidentally, they are also trying to improve their ESG score (to make more money, obviously). Pride is no longer a celebration organized by an oppressed community, it is an obligation for some of the worst corporations on the planet. I would like to distance myself from it as much as possible." A lesbian in New Zealand explained her reasoning, saying, "It's not about pride anymore. I don't believe it's even about gay and lesbian anymore". A lesbian from Uruguay said, "i don't feel comfortable in that space and i don't share the queer ideology".

Bisexual women frequently mentioned the lack of representation for lesbians and bisexual women, but a number also mentioned the temperature and that it was too hot as reasons not to attend Pride. This was particularly common among bisexuals from the United States and Mexico. Others mentioned the distance. A bisexual woman from the United

States said she would not attend because, "I feel I would be unwelcome because of my views. There is a lot of hostility towards feminists who recognize biological sex exists and/or don't fully agree with the gender ideology. I am also uncomfortable with the misinformation spread at such events (I.e. that trans women rather than Storme delarverie initiated Stonewall)". A bisexual woman in Mexico said she would not attend because, "Because Bisexual women and Lesbians are underrepresented in Pride activities". A bisexual woman from New Zealand said, "The last pride parade I went to was very explicit, people having simulated sex, or pleasuring each other openly."

There were some themes among twenty-three lesbians who explained why they were undecided about attending. One was if they had time to attend, if they could go with friends or partners or other lesbians, if the weather was okay and other variables unassociated with the march or parade itself. 30.4 percent cited external factors for potential participation or lack of participation. Another theme was lesbians wanting to experience Pride as they had not done so before, with 13.6 percent mentioning this. A lesbian from Hungary said of her indecision, "I might go if I will have a partner (who wants to go)". A lesbian from Brazil said, "I enjoy it when i'm with friends, it's like carnival. Though i believe the original meaning is lost, it's still fun." A lesbian from Portugal said, "I don't feel represented as a lesbian woman and same-sex attracted when there's "girl dick" discourse and insane homophobia[.]" The latter represented a number of responses, expressing distaste over homophobia and potential fear related to accusations of transphobia.

Only three bisexuals who were undecided about attending explained their reasoning, all from the United States. There was no unifying theme. One said it doesn't represent them anymore. Another said they would attend if one was near them. The last said, "I'm currently in a relationship with a male, and don't want to take up a space not meant for me. In addition, I'm very busy with work."

TABLE 8 PRIDE MARCH/PARADE ATTENDANCE BY SEXUAL ORIENTATION

During Pride in 2023, have you or are you planning to attend a Pride parade/march?

<i>Sexual orientation</i>	Yes	No	Maybe	Yes	No	Maybe
<i>Homosexual / Lesbian / I am exclusively attracted to people of the same sex.</i>	22	195	34	8.8%	77.7%	13.5%
<i>Bisexual / I am attracted to both sexes.</i>	11	41	7	18.6%	69.5%	11.9%
<i>I am exclusively attracted to cis and trans women.</i>	0	1	0	0.0%	100.0%	0.0%

By race

Race of LB women may play a role in whether or not they decide to attend Pride, though a larger and more racially diverse group of women is needed to better understand this on a wider scale. For racial groups with four or more people in them, the group indicating they were going to or had already attended Pride was black women at 25.0 percent. They were followed by mixed race women at 20.0 percent. It was then South Asian women at 14.3 percent, white LB women at 10.6 percent, white Hispanic women at 10.0 percent with Hispanic / Latina women last at 5.3 percent. South Asian women were the group with the highest percentage saying they would not go at 85.7 percent. Hispanic / Latina women were the group who said no, they were not going to Pride the least among groups with four or more people at 68.3 percent. This data can be found in Table 9, including the racial categories with fewer than four respondents.

While women had an opportunity to explain their reasoning for attending Pride, not attending Pride or uncertainty over Pride, across all racial groups, concepts and issues related to race were not addressed in any of their responses.

TABLE 9 LB WOMEN ATTENDING PRIDE BY RACIAL CATEGORY OF SURVEY RESPONDENTS

During Pride in 2023, have you or are you planning to attend a Pride parade/march?

Race	Yes	No	Maybe	Yes	No	Maybe
<i>Black</i>	1	3	0	25.0%	75.0%	0.0%
<i>Hispanic / Latina</i>	1	13	5	5.3%	68.4%	26.3%
<i>Jewish</i>	0	1	2	0.0%	33.3%	66.7%
<i>Mixed</i>	4	13	3	20.0%	65.0%	15.0%
<i>Native American</i>	1	1	0	50.0%	50.0%	0.0%
<i>North African</i>	0	1	0	0.0%	100.0%	0.0%
<i>Persian</i>	0	1	0	0.0%	100.0%	0.0%
<i>Gitana</i>	0	4	0	0.0%	100.0%	0.0%
<i>South Asian</i>	1	6	0	14.3%	85.7%	0.0%
<i>Unknown</i>	1	18	4	4.3%	78.3%	17.4%
<i>White</i>	23	169	25	10.6%	77.9%	11.5%
<i>White Hispanic</i>	1	7	2	10.0%	70.0%	20.0%

By locality type

One of the best predictors of if an LB woman was planning to or had attended Pride in 2023 is the type of locality she lived in. Women in cities, particularly lesbians and cis identifying women, were more likely to attend Pride, than women in rural areas. Location played less of a determining factor for bisexual women, with the 22.6 percent of bisexual women living in cities saying they planned to attend pride while 20.0 percent of bisexual women in rural areas said the same thing. For lesbians, only 15.3 percent living in cities said they planned to attend Pride while 0.0 percent living in rural areas indicated they intended to do so. See Table 10 for exact counts and percentages.

TABLE 10 TOTAL AND PERCENTAGE OF WOMEN BY LOCATION, SEXUAL ORIENTATION AND GENDER IDENTITY AND PLANS AROUND ATTENDING PRIDE

<i>During Pride in 2023, have you or are you planning to attend a Pride parade/march?</i>						
Location	Yes	No	Maybe	Yes	No	Maybe
<i>City / Urban</i>	25	107	17	16.8%	71.8%	11.4%
<i>Rural</i>	1	33	3	2.7%	89.2%	8.1%
<i>Small town</i>	2	51	9	3.2%	82.3%	14.5%
<i>Suburban</i>	5	46	12	7.9%	73.0%	19.0%
<i>Homosexual / Lesbian / I am exclusively attracted to people of the same sex.</i>						
<i>City / Urban</i>	18	87	13	15.3%	73.7%	11.0%
<i>Rural</i>	0	29	2	0.0%	93.5%	6.5%
<i>Small town</i>	1	44	9	1.9%	81.5%	16.7%
<i>Suburban</i>	3	35	10	6.3%	72.9%	20.8%
<i>Bisexual / I am attracted to both sexes.</i>						
<i>City / Urban</i>	7	20	4	22.6%	64.5%	12.9%
<i>Rural</i>	1	3	1	20.0%	60.0%	20.0%
<i>Small town</i>	1	7	0	12.5%	87.5%	0.0%
<i>Suburban</i>	2	11	2	13.3%	73.3%	13.3%
<i>Woman / I do not have a gender identity / I do not believe the concept of gender identity exists.</i>						
<i>City / Urban</i>	17	103	17	12.4%	75.2%	12.4%
<i>Rural</i>	1	30	3	2.9%	88.2%	8.8%
<i>Small town</i>	2	46	9	3.5%	80.7%	15.8%
<i>Suburban</i>	4	44	10	6.9%	75.9%	17.2%
<i>Cis woman.</i>						
<i>City / Urban</i>	6	4	0	60.0%	40.0%	0.0%
<i>Rural</i>	0	3	0	0.0%	100.0%	0.0%
<i>Small town</i>	0	3	0	0.0%	100.0%	0.0%
<i>Suburban</i>	1	1	2	25.0%	25.0%	50.0%

Age also appears to play an important role in if LB women planned to attend Pride. With only a few exceptions, the group that planned to attend pride had an average younger age than the group that did not plan to attend Pride. The exceptions included all women in small towns, with an average age of 41.0 attending compared to an average age of 40.01 who were not attending, lesbians in small towns with an average age of 64.0 for those attending and an average age of 40.8 for those not attending, suburban lesbians with an average age of 40.0 for those attending and 37.7 for those not attending, women without a gender identity in small towns attending with an average age of 41.0 years compared to 39.8 for those not attending, and cis identifying women living in cities with those attending having an average age of 41.2 compared to 26.3 to those not attending. See Table 11 for table containing this data.

TABLE 11 MEAN AGE RELATED TO PRIDE BASED ON LOCATION, SEXUAL ORIENTATION AND GENDER IDENTITY

Mean age

During Pride in 2023, have you or are you planning to attend a Pride parade/march?

<i>Location</i>	Yes	No	Maybe
<i>City / Urban</i>	31.1	39.0	38.4
<i>Rural</i>	22.0	47.5	38.0
<i>Small town</i>	41.0	40.1	48.4
<i>Suburban</i>	33.2	36.7	32.4
<i>Homosexual / Lesbian / I am exclusively attracted to people of the same sex.</i>			
<i>City / Urban</i>	33.1	39.5	42.2
<i>Rural</i>	n / a	47.7	40.0
<i>Small town</i>	64.0	40.8	48.4
<i>Suburban</i>	40.0	37.7	32.5
<i>Bisexual / I am attracted to both sexes.</i>			
<i>City / Urban</i>	25.9	36.8	26.0
<i>Rural</i>	22.0	45.7	34.0
<i>Small town</i>	18.0	35.2	n / a
<i>Suburban</i>	23.0	33.3	32.0
<i>Woman / I do not have a gender identity / I do not believe the concept of gender identity exists.</i>			
<i>City / Urban</i>	28.5	39.5	38.4
<i>Rural</i>	22.0	49.3	38.0
<i>Small town</i>	41.0	39.8	48.4
<i>Suburban</i>	36.0	36.3	33.3
<i>Cis woman.</i>			
<i>City / Urban</i>	41.2	26.3	n / a
<i>Rural</i>	n / a	31.0	n / a
<i>Small town</i>	n / a	20.0	n / a
<i>Suburban</i>	22.0	64.0	28.0

By immigrants and expats

Immigrant and expat lesbians were more likely to attend Pride in 2023 than non-immigrant and non-expat women in general, with 20.0 percent of the first group saying they had attended or planned to attend Pride while 7.2 percent of non-immigrant lesbians said they planned to attend Pride. Among bisexual women, the opposite was true though the rate of difference was smaller, with 16.7 percent of immigrant bisexual women saying they would attend Pride and 18.9 percent of non-immigrant bisexual women saying they would attend Pride. Cis identifying immigrant and expat women were also much more likely to attend Pride in 2023 than non-immigrant cis identifying women, with 83.3 percent of expat cis identifying women saying they planned to attend compared to 14.2 percent of cis identifying non-expat women. For women without a gender identity, the rates were relatively close, with 6.5 percent of immigrant women saying they planned to attend Pride while 8.6 percent of non-immigrant women without a gender identity said they would. See Table 12. Like some other groups, being an immigrant or expat was not an issue brought up by women in explaining their decision to attend or not attend Pride.

TABLE 12 IMMIGRANTS AND NON-IMMIGRANTS AND PLANS TO ATTEND PRIDE

During Pride in 2023, have you or are you planning to attend a Pride parade/march?

<i>Immigrant / Expat</i>	Yes	No	Maybe	Yes	No	Maybe
<i>Yes, immigrant or expat</i>	7	26	4	18.9%	70.3%	10.8%
<i>No, not immigrant or expat</i>	26	211	37	9.5%	77.0%	13.5%
<i>Homosexual / Lesbian / I am exclusively attracted to people of the same sex.</i>						
<i>Yes, immigrant or expat</i>	6	21	3	20.0%	70.0%	10.0%
<i>No, not immigrant or expat</i>	16	174	31	7.2%	78.7%	14.0%
<i>Bisexual / I am attracted to both sexes.</i>						
<i>Yes, immigrant or expat</i>	1	4	1	16.7%	66.7%	16.7%
<i>No</i>	10	37	6	18.9%	69.8%	11.3%
<i>Woman / I do not have a gender identity / I do not believe the concept of gender identity exists.</i>						
<i>Yes, immigrant or expat</i>	2	25	4	6.5%	80.6%	12.9%
<i>No, not immigrant or expat</i>	22	198	35	8.6%	77.6%	13.7%
<i>Cis woman.</i>						
<i>Yes, immigrant or expat</i>	5	1	0	83.3%	16.7%	0.0%
<i>No, not immigrant or expat</i>	2	10	2	14.3%	71.4%	14.3%

Overall

Overall, the majority of LB women participating in survey did not plan to or had not attend Pride in 2023, with 76.2 percent saying they did not plan to attend. If maybe and undecided answers are excluded, 87.8 percent did not plan to attend or had not attended Pride in 2023. This is a large percentage of a particular segment of the LGTB community deciding not to attend. It was a particularly acute problem for lesbians, with 77.7 percent, 89.7 percent when undecided responses were removed, not attending Pride. LB women were especially absent countries like Australia, India, Mexico, Spain and the United Kingdom. There were also racial differences in attendance, though this was not an issue addressed in written responses to the question, with Hispanic / Latina women less likely to attend Pride than any other large racial group included in the survey, while mixed race LB women were the most likely to attend Pride. While locality type was not a hugely important variable for bisexual women attending Pride, it was a major predictor for lesbian Pride attendance with lesbians in urban areas more likely to attend and lesbians in rural areas not attending. In general, immigrant and expat LB women were more likely to attend Pride than non-immigrant and non-expat LB women. This difference was the greatest among the subpopulation of lesbian expat versus non-expat women. Among those not attending, common themes were often fear of violence against women or alleged transphobes at Pride, feeling excluded and not represented as lesbians and bisexual women, and the overtly sexualized nature of Pride, particularly of overtly male sexualized behavior. There were other reasons for not attending that included large crowds and hot weather. Pride organizers, especially those focused on more activist type Pride marches, if trying to include the whole LGTB community, should consider these issues in how they can attract a wider and more diverse cross section of the rainbow community.

Pride tourism travel and travel avoidance

One of the ways that Pride has been able to attract lots of support on a local level around the world is because of the potential tourism aspect. This tourism and marketing aspect is critical, with a substantial body of academic research and a number of academic papers and marketing reports, with some major cities claiming that tourism in cities for major Pride celebrations has generated millions of dollars/Euros in local revenue,

There were two questions related to travel and tourism around Pride. The first was, "Do you plan to travel or have you traveled to participate in Pride related activities in 2023?" while the second was, "Do you plan to travel or have you traveled to avoid Pride related activities in 2023?" The purpose of these questions was to understand both the potential

impact of Pride related tourism by lesbian and bisexual women. It is also to understand if LB women are taking active steps to avoid Pride or be associated with Pride through proximity to these events, and the implications of avoiding Pride for participation and representation of LB women at major Pride events. The totals are not included in the tables as they can be inferred from previous questions, as the only people excluded from the counts are two pansexuals and the single AMAB individual.

The vast majority of LB women surveyed did not plan to travel to attend Pride, with 5.5 percent saying they would, 88.7 percent saying they would not and 5.8 percent saying they might. More LB women surveyed actually indicated they planned to travel to avoid Pride related activities than those who planned to travel to attend such events, with 8.0 percent indicating travel plans to avoid Pride, 6.4 percent indicating they may travel to avoid Pride and 85.5 percent said they would not travel to avoid Pride related activities.

By country

LB women in four countries with five or more respondents indicated they would not be traveling for Pride related activities. These include women in Canada, France, Germany and Portugal. The country with the highest percentage of women traveling for Pride related activities was India at 20 percent, followed by Brazil at 14.3 percent, Mexico at 10.0 percent, Australia at 6.7 percent, the United Kingdom at 6.3 percent, Spain at 5.6 percent and the United States last among countries where LB women planned to travel for Pride at 5.4 percent.

Only two countries had LB women that planned to neither travel for Pride related activities nor actively travel to avoid Pride related activities. These were France and Germany. Women in Mexico and Portugal also were not traveling to avoid Pride. This was despite the fact that 100 percent of the women in Mexico and India, 88.9 percent in Germany and 66.7 percent of LB women in France lived in cities or suburbs where Pride activities may have been harder to avoid because cities are more likely to host such events.

TABLE 13 TRAVELS PLANS AROUND PRIDE BY COUNTRY OF RESIDENCE

<i>Do you plan to travel or have you traveled to participate in Pride related activities in 2023?</i>				<i>Do you plan to travel or have you traveled to avoid Pride related activities in 2023?</i>			
<i>Country</i>	<i>Yes</i>	<i>No</i>	<i>Maybe</i>	<i>Country</i>	<i>Yes</i>	<i>No</i>	<i>Maybe</i>
<i>Australia</i>	6.7%	86.7%	6.7%	<i>Australia</i>	13.3%	80.0%	6.7%
<i>Brazil</i>	14.3%	85.7%	0.0%	<i>Brazil</i>	4.8%	95.2%	0.0%
<i>Canada</i>	0.0%	100.0%	0.0%	<i>Canada</i>	11.1%	77.8%	11.1%
<i>France</i>	0.0%	100.0%	0.0%	<i>France</i>	0.0%	100.0%	0.0%
<i>Germany</i>	0.0%	100.0%	0.0%	<i>Germany</i>	0.0%	100.0%	0.0%
<i>India</i>	20.0%	80.0%	0.0%	<i>India</i>	0.0%	100.0%	0.0%
<i>Mexico</i>	10.0%	90.0%	0.0%	<i>Mexico</i>	0.0%	100.0%	0.0%
<i>Portugal</i>	0.0%	83.3%	16.7%	<i>Portugal</i>	16.7%	83.3%	0.0%
<i>Spain</i>	5.6%	83.3%	11.1%	<i>Spain</i>	0.0%	94.4%	5.6%
<i>United Kingdom</i>	6.3%	85.4%	8.3%	<i>United Kingdom</i>	8.3%	79.2%	12.5%
<i>United States</i>	5.4%	87.6%	7.0%	<i>United States</i>	10.9%	82.2%	7.0%

By sexual orientation

Sexual orientation appeared to play a small but significant role in travel decisions around Pride activities. See Table 14. Bisexual women were slightly more likely at 6.8 percent to travel for Pride activities than lesbians at 5.8 percent but were less likely at 5.1 percent to travel to avoid Pride related activities than lesbians at 8.8 percent.

For most bisexual women who explained travel decisions, they did not need to intentionally avoid Pride activities as they were too far away to be an issue and they were unwilling to travel because of issues like costs or children to attend. For the one where it might have been an issue because of proximity, the biggest concern was not fear of violence but wanting to avoid traffic related to Pride.

For lesbian related travel decisions, one from India said, "I would like to travel to events which prioritise female homosexuals, however this is numerically not as strong as gay/bi men so there is no such event." One lesbian from the United States who said they planned to travel for Pride said, "The visible presence of lesbians is necessary so I traveled to our local Pride parade/Pridefest to be sure we were". A lesbian from Brazil said of her decision to travel to Pride, "I went to a nearby town to participate in pride last year, want to go again this year." A lesbian in Russia said that it was hard to travel to Pride if she wanted to because of the travel restrictions placed on Russians. Most lesbians who indicated they did not plan to travel to avoid Pride said there was no need to avoid it because they could just stay home that day or the location of Pride events near them did not impact their ability to go out. A few who said they were not traveling indicated lack of representation at Pride making it not worth it, fear of violence against lesbians if they did travel to attend such events and the lack of money to travel to attend Pride events.

TABLE 14 TRAVELS PLANS AROUND PRIDE BY SEXUAL ORIENTATION

<i>Do you plan to travel or have you traveled to participate in Pride related activities in 2023?</i>				<i>Do you plan to travel or have you traveled to avoid Pride related activities in 2023?</i>			
Sexual orientation	Yes	No	Maybe	Sexual orientation	Yes	No	Maybe
<i>Homosexual / Lesbian / I am exclusively attracted to people of the same sex.</i>	5.2%	88.4%	6.4%	<i>Homosexual / Lesbian / I am exclusively attracted to people of the same sex.</i>	8.8%	84.9%	6.4%
<i>Bisexual / I am attracted to both sexes.</i>	6.8%	89.8%	3.4%	<i>Bisexual / I am attracted to both sexes.</i>	5.1%	88.1%	6.8%
<i>I am exclusively attracted to cis and trans women.</i>	0.0%	100.0%	0.0%	<i>I am exclusively attracted to cis and trans women.</i>	0.0%	100.0%	0.0%

By race

Among the racial groups with four or more members, only black women as a group indicated they did not plan to travel for Pride. See Table 15. The next least likely group to travel internationally to attend Pride events was white women at 5.1 percent, followed by Hispanic / Latina women at 5.3 percent, mixed at 10.0 percent, South Asian women at 14.3 percent and white Hispanic women at 20.0 percent. The racial group most likely to travel to avoid Pride was black women at 25.0 percent, white Hispanic women at 10.0 percent, white women at 7.8 percent, Hispanic / Latina women at 5.3 percent, mixed race women at 5.0 percent and South Asian women at 0.0 percent.

The biggest differences in between travel to attend and travel to avoid was among black women with a 25.0 percent difference with more avoiding, followed by South Asian women at 14.3 percent with more traveling to attend than to avoid, white Hispanic women with 10.0 percent more traveling to attend than to avoid, mixed race women with a 5.0 percent different in favor of attending Pride, and white women with 2.8 percent more traveling to avoid Pride than attend pride. There were no differences percentage wise among other racial groups. Despite differences in behavior based on race, this was not an issue brought up in explanations around travel decisions.

TABLE 15 TRAVELS PLANS AROUND PRIDE BY RACE

<i>Do you plan to travel or have you traveled to participate in Pride related activities in 2023?</i>				<i>Do you plan to travel or have you traveled to avoid Pride related activities in 2023?</i>			
Race	Yes	No	Maybe	Race	Yes	No	Maybe
<i>Black</i>	0.0%	75.0%	25.0%	<i>Black</i>	25.0%	75.0%	0.0%
<i>Hispanic / Latina</i>	5.3%	94.7%	0.0%	<i>Hispanic / Latina</i>	5.3%	94.7%	0.0%
<i>Jewish</i>	0.0%	33.3%	66.7%	<i>Jewish</i>	0.0%	66.7%	33.3%
<i>Mixed</i>	10.0%	80.0%	10.0%	<i>Mixed</i>	5.0%	85.0%	10.0%
<i>Native American</i>	0.0%	100.0%	0.0%	<i>Native American</i>	0.0%	100.0%	0.0%
<i>North African</i>	0.0%	100.0%	0.0%	<i>North African</i>	0.0%	100.0%	0.0%
<i>Persian</i>	0.0%	100.0%	0.0%	<i>Persian</i>	0.0%	100.0%	0.0%
<i>Gitana</i>	0.0%	100.0%	0.0%	<i>Gitana</i>	0.0%	100.0%	0.0%
<i>South Asian</i>	14.3%	85.7%	0.0%	<i>South Asian</i>	0.0%	85.7%	14.3%
<i>Unknown</i>	0.0%	87.0%	13.0%	<i>Unknown</i>	17.4%	73.9%	8.7%

White	5.1%	90.3%	4.6%	White	7.8%	86.2%	6.0%
White Hispanic	20.0%	80.0%	0.0%	White Hispanic	10.0%	80.0%	10.0%

By locality type

Based on location, LB women in rural areas are the most likely to travel to Pride events at 8.1 percent, followed by LB women in the suburbs at 6.3 percent. LB women in urban areas and small towns are least likely to specifically travel to Pride events at 4.7 and 4.8 percent respectively. See Table 16. Rural women and women in small towns are most likely to intentionally travel to avoid Pride at 13.5 and 12.9 percent respectively. Suburban women are the least likely to travel to intentionally avoid Pride activities at 3.2 percent. They are followed by women in cities at 6.7 percent.

Based on sexual orientation and location, rural bisexuals are most likely to travel to attend Pride at 20.0 percent, followed by bisexuals in small towns at 12.5 percent, lesbians in the suburbs at 8.3 percent, lesbians in rural areas and bisexuals in a city at 6.5 percent. Bisexuals in the suburbs at the least likely to specifically travel to Pride events at 0.0 percent, followed by lesbians in small towns at 3.7 percent and lesbians in urban areas at 4.2 percent.

Location wise, rural LB women are the group most likely to travel to intentionally avoid Pride activities at 13.5 percent followed by women in small towns at 12.9 percent, women in cities at 6.7 percent and women in the suburbs at 3.2 percent. While lesbians and bisexuals in small towns are similarly likely to travel to avoid Pride events, rural bisexuals are much more likely than rural lesbians to travel to avoid Pride activities. Lesbians in cities and the suburbs are also more likely than bisexual women to travel to avoid Pride activities.

Women who identify as “cis” are more likely to travel to attend Pride events in rural areas and the suburbs than women without a gender identity while the inverse is true for women in cities and small towns. Location was generally not mentioned by people providing specific reasons they were traveling to attend or to avoid Pride.

TABLE 16 TRAVELS PLANS AROUND PRIDE BY LOCATION

<i>Do you plan to travel or have you traveled to participate in Pride related activities in 2023?</i>				<i>Do you plan to travel or have you traveled to avoid Pride related activities in 2023?</i>			
Location	Yes	No	Maybe	Location	Yes	No	Maybe
<i>City / Urban</i>	4.7%	89.9%	5.4%	<i>City / Urban</i>	6.7%	86.6%	6.7%
<i>Rural</i>	8.1%	81.1%	10.8%	<i>Rural</i>	13.5%	78.4%	8.1%
<i>Small town</i>	4.8%	90.3%	4.8%	<i>Small town</i>	12.9%	82.3%	4.8%
<i>Suburban</i>	6.3%	88.9%	4.8%	<i>Suburban</i>	3.2%	90.5%	6.3%
<i>Homosexual / Lesbian / I am exclusively attracted to people of the same sex.</i>				<i>Homosexual / Lesbian / I am exclusively attracted to people of the same sex.</i>			
<i>City / Urban</i>	4.2%	89.0%	6.8%	<i>City / Urban</i>	7.6%	84.7%	7.6%
<i>Rural</i>	6.5%	83.9%	9.7%	<i>Rural</i>	12.9%	77.4%	9.7%
<i>Small town</i>	3.7%	90.7%	5.6%	<i>Small town</i>	13.0%	81.5%	5.6%
<i>Suburban</i>	8.3%	87.5%	4.2%	<i>Suburban</i>	4.2%	93.8%	2.1%
<i>Bisexual / I am attracted to both sexes.</i>				<i>Bisexual / I am attracted to both sexes.</i>			
<i>City / Urban</i>	6.5%	93.5%	0.0%	<i>City / Urban</i>	3.2%	93.5%	3.2%
<i>Rural</i>	20.0%	60.0%	20.0%	<i>Rural</i>	20.0%	80.0%	0.0%
<i>Small town</i>	12.5%	87.5%	0.0%	<i>Small town</i>	12.5%	87.5%	0.0%
<i>Suburban</i>	0.0%	93.3%	6.7%	<i>Suburban</i>	0.0%	80.0%	20.0%
<i>Woman / I do not have a gender identity / I do not believe the concept of gender identity exists.</i>				<i>Woman / I do not have a gender identity / I do not believe the concept of gender identity exists.</i>			
<i>City / Urban</i>	4.4%	90.5%	5.1%	<i>City / Urban</i>	7.3%	86.1%	6.6%
<i>Rural</i>	5.9%	82.4%	11.8%	<i>Rural</i>	14.7%	76.5%	8.8%
<i>Small town</i>	5.3%	89.5%	5.3%	<i>Small town</i>	12.3%	82.5%	5.3%
<i>Suburban</i>	5.2%	89.7%	5.2%	<i>Suburban</i>	3.4%	89.7%	6.9%
<i>Cis woman.</i>				<i>Cis woman.</i>			

<i>City / Urban</i>	0.0%	90.0%	10.0%	<i>City / Urban</i>	0.0%	90.0%	10.0%
<i>Rural</i>	33.3%	66.7%	0.0%	<i>Rural</i>	0.0%	100.0%	0.0%
<i>Small town</i>	0.0%	100.0%	0.0%	<i>Small town</i>	0.0%	100.0%	0.0%
<i>Suburban</i>	25.0%	75.0%	0.0%	<i>Suburban</i>	0.0%	100.0%	0.0%

On average, women who planned to travel to attend Pride activities tended to be younger than their peers who were not traveling to attend Pride, with a few exceptions including women in the suburbs, lesbians in the suburbs, bisexuals in the city, and women without a gender identity in the suburbs. See Table 17. This pattern largely held true the opposite way. Women who traveled to avoid Pride related activities tend to be older than their peers who were not traveling to avoid Pride. The exceptions were rural and suburban women, rural and suburban lesbians, rural and small town bisexuals, and rural and suburban women without a gender identity.

TABLE 17 TRAVELS PLANS AROUND PRIDE BY MEAN AGE

<i>Mean age</i> <i>Do you plan to travel or have you traveled to participate in Pride related activities in 2023?</i>				<i>Mean age</i> <i>Do you plan to travel or have you traveled to avoid Pride related activities in 2023?</i>			
<i>Location</i>	<i>Yes</i>	<i>No</i>	<i>Maybe</i>	<i>Location</i>	<i>Yes</i>	<i>No</i>	<i>Maybe</i>
<i>City</i>	25.1	37.7	45.8	<i>City</i>	43.8	36.5	44.3
<i>Rural</i>	27.7	48.7	38.0	<i>Rural</i>	32.2	48.4	47.3
<i>Small town</i>	34.3	42.1	36.3	<i>Small town</i>	51.8	39.8	39.3
<i>Suburban</i>	41.3	35.8	23.3	<i>Suburban</i>	30.0	35.3	41.8
<i>Homosexual / Lesbian / I am exclusively attracted to people of the same sex.</i>				<i>Homosexual / Lesbian / I am exclusively attracted to people of the same sex.</i>			
<i>City</i>	22.0	39.1	45.8	<i>City</i>	43.7	37.7	45.4
<i>Rural</i>	30.5	49.1	40.0	<i>Rural</i>	33.0	49.7	47.3
<i>Small town</i>	42.5	42.9	36.3	<i>Small town</i>	56.6	40.4	39.3
<i>Suburban</i>	41.3	37.1	20.5	<i>Suburban</i>	30.0	36.6	58.0
<i>Bisexual / I am attracted to both sexes.</i>				<i>Bisexual / I am attracted to both sexes.</i>			
<i>City</i>	33.0	32.8	n / a	<i>City</i>	45.0	32.3	34.0
<i>Rural</i>	22.0	45.7	34.0	<i>Rural</i>	29.0	41.0	n / a
<i>Small town</i>	18.0	35.2	n / a	<i>Small town</i>	18.0	35.2	n / a
<i>Suburban</i>	n / a	31.9	29.0	<i>Suburban</i>	n / a	30.6	36.3
<i>Woman / I do not have a gender identity / I do not believe the concept of gender identity exists.</i>				<i>Woman / I do not have a gender identity / I do not believe the concept of gender identity exists.</i>			
<i>City</i>	25.3	38.3	43.4	<i>City</i>	43.8	37.0	43.4
<i>Rural</i>	26.0	50.1	38.0	<i>Rural</i>	32.2	50.7	47.3
<i>Small town</i>	34.3	42.0	36.3	<i>Small town</i>	48.0	40.4	39.3
<i>Suburban</i>	47.7	35.8	23.3	<i>Suburban</i>	30.0	35.5	41.8
<i>Cis woman.</i>				<i>Cis woman.</i>			
<i>City</i>	n / a	32.2	62.0	<i>City</i>	n / a	33.3	52.0
<i>Rural</i>	31.0	31.0	n / a	<i>Rural</i>	n / a	31.0	n / a
<i>Small town</i>	n / a	20.0	n / a	<i>Small town</i>	n / a	20.0	n / a
<i>Suburban</i>	22.0	40.0	n / a	<i>Suburban</i>	n / a	35.5	n / a

By immigrants and expats

Immigration status played a role in decisions to travel to Pride. Across all categories, immigrant and expat women were unwilling to travel to attend Pride. See Table 18. Non-immigrant and non-expat women were more willing than the

overall percentage of 5.5 to travel to attend Pride at 6.2 percent overall, 5.9 percent among lesbians, 7.5 percent among non-immigrant bisexuals, 5.5 percent among non-immigrant women without a gender identity and 14.3 percent among "cis" women.

Immigrant women are also less likely to travel to avoid Pride than their non-immigrant counterparts, with only immigrant lesbian women without a gender identity traveling to avoid Pride activities. Their rate of doing so is 3.2 / 3.3 percent, and it is still 6.3 less than their non-immigrant counterparts.

Like other categories outside location and sexual orientation, this was one not mentioned by respondents in explaining their travel decisions around Pride events.

TABLE 18 TRAVELS PLANS AROUND PRIDE BY IMMIGRATION STATUS

<i>Do you plan to travel or have you traveled to participate in Pride related activities in 2023?</i>				<i>Do you plan to travel or have you traveled to avoid Pride related activities in 2023?</i>			
Immigrant / Expat	Yes	No	Maybe	Immigrant / Expat	Yes	No	Maybe
<i>Yes, immigrant/expat</i>	0.0%	94.6%	5.4%	<i>Yes, immigrant/expat</i>	2.7%	89.2%	8.1%
<i>Not immigrant/expat</i>	6.2%	88.0%	5.8%	<i>Not immigrant/expat</i>	8.8%	85.0%	6.2%
<i>Homosexual / Lesbian / I am exclusively attracted to people of the same sex.</i>				<i>Homosexual / Lesbian / I am exclusively attracted to people of the same sex.</i>			
<i>Yes, immigrant/expat</i>	0.0%	93.3%	6.7%	<i>Yes, immigrant/expat</i>	3.3%	86.7%	10.0%
<i>Not immigrant/expat</i>	5.9%	87.8%	6.3%	<i>Not immigrant/expat</i>	9.5%	84.6%	5.9%
<i>Bisexual / I am attracted to both sexes.</i>				<i>Bisexual / I am attracted to both sexes.</i>			
<i>Yes, immigrant/expat</i>	0.0%	100.0%	0.0%	<i>Yes, immigrant/expat</i>	0.0%	100.0%	0.0%
<i>Not immigrant/expat</i>	7.5%	88.7%	3.8%	<i>Not immigrant/expat</i>	5.7%	86.8%	7.5%
<i>Woman / I do not have a gender identity / I do not believe the concept of gender identity exists.</i>				<i>Woman / I do not have a gender identity / I do not believe the concept of gender identity exists.</i>			
Yes, immigrant/expat	0.0%	96.8%	3.2%	<i>Yes, immigrant/expat</i>	3.2%	90.3%	6.5%
Not immigrant/expat	5.5%	88.2%	6.3%	<i>Not immigrant/expat</i>	9.0%	84.3%	6.7%
<i>Cis woman.</i>				<i>Cis woman.</i>			
<i>Yes, immigrant/expat</i>	0.0%	83.3%	16.7%	<i>Yes, immigrant/expat</i>	0.0%	83.3%	16.7%
<i>Not immigrant/expat</i>	14.3%	85.7%	0.0%	<i>Not immigrant/expat</i>	0.0%	100.0%	0.0%

Overall

Overall, only a small percentage of women planned to travel or had traveled to attend Pride in 2023. Around three percent more women actually indicated they would travel to avoid Pride related activities. This pattern is particularly true among lesbians, black women, older women and women in rural areas and small towns. It is hard to conclude that Pride is an event that attracts LB women tourism related travel with the inverse being much more likely to be true.

There is a large enough percentage of women who are traveling to avoid Pride because of fears of violence or not wanting to be exposed to certain elements prevalent at Pride that this may offer an opportunity for some places to offer counter programming or holiday type travel packages for these women, especially if they can do so while tying in a community type aspect; despite a desire to not be part of the community represented by Pride, a number of respondents indicated in this and the question about Pride in general the desire to feel part of a community but not the broad LGTB community.

LGBT Pride related merchandise

Pride in many places around the world, and especially in many of the countries where survey respondents are from, is highly commercialized with lots of merchandise being sold related to it. This includes rainbow themed merchandise of all types from a standard flag to a beach towel to keyrings to underwear to condoms. Worldwide, the potential value of Pride related merchandise or "pink market" is speculated at over USD\$915 billion/€835 billion/£718 billion annually in the United States alone (Cerullo, 2019).

The second question the study sought to address was whether LB women intended buy Pride related merchandise in 2023 by asking, "Do you plan to or have you bought LGBT Pride related merchandise? For example, flags, t-shirts, logos, offers from stores or restaurants with rainbow or Pride Progress flag on them." There were four options: Yes, No, Maybe and Undecided. The latter two were merged into Maybe.

Overall, 17.7 percent of LB women surveyed said they planned to buy Pride merchandise in 2023, with 72.0 percent saying no and 10.3 percent saying maybe. If the maybes are excluded, 19.7 percent said they planned to acquire Pride merchandise in 2023 while 80.3 percent said no. The number of LB women reporting they will or have bought Pride merchandise is 7.1 percent higher than the percent reporting they will attend Pride.

Thirty women who said they were not attending Pride said they would buy Pride merchandise in 2023. Of those providing answers, a few said they had merchandise from the past. Others indicated that they liked to have the symbols. A lesbian from rural Australia who said she didn't feel safe at Pride said of buying merchandise, "I got a new rainbow bumper sticker for my van (and I'm going to slap an 'adult human female' sticker next to it ahahah)".

In contrast, twelve women who said they were attending Pride in 2023 said they were not buying merchandise. Of the nine who explained why, a lesbian from the United States said it was because she was closeted and the merchandise was tacky. A lesbian from Germany said, "I don't tend to buy unnecessary things. It's too capitalistic". Four other answers reflected this, either having enough already, Pride not being about money or not needing more stuff.

By country

Among countries with at least five respondents, India and France were the only countries where one hundred percent of the respondents said they did not plan to buy merchandise. The United Kingdom was the next lowest at 89.6 percent, followed by Germany at 88.9 percent. Portugal had the highest percentage of LB women saying they would buy merchandise at 50.0 percent, followed by Spain at 27.8 percent and the United States at 23.3 percent. See Table 19 for additional numbers.

Only one Indian woman, a lesbian, explained why she was not buying merchandise, saying, "Don't see the point. Doesn't concern anyone but me." LB women from the United Kingdom offered a number of reasons why they were not buying merchandise, with the majority saying these symbols did not represent them or they did not need merchandise to express their identity, or they did not want to support trans issues by buying LGTB related symbols. A lesbian from England said, "I get [o]n with my life without rainbows." A bisexual woman from Wales said, "It's performative virtue signalling for straights". A young lesbian from small town England offered another reason, saying she had homophobic parents. A German lesbian said of her decision not to buy merchandise, "Because I don't want to be associated with the madness".

A Portuguese lesbian said of her decision to buy, it was "because i like pride merch". A bisexual woman in Spain said of her decision, "He comprado bandera, pulseras, chapas bisexuales y alguna bolsa arcoiris. Me parecen bonitas y representativas" which means, "I have bought a flag, bracelets, bisexual badges and a rainbow bag. I find them pretty and representative". Among the LB women in the United States who have bought or intended to buy Pride merchandise in 2023, their reasons included liking the colors, still feeling affinity towards and represented by the rainbow, not progress, flag. A bisexual woman from the United States explained herself saying, "I'm proud to be lesbian, queer, bisexual and most of all, a feminist woman." A lesbian from the United States said, "I think it's important to be visible + I want to show that I'm proud of who I am".

TABLE 19 PRIDE MERCHANDISE BUYING BY COUNTRY

Do you plan to or have you bought LGBT Pride related merchandise?

<i>Country</i>	Yes	No	Maybe	Yes	No	Maybe
<i>Australia</i>	3	10	2	20.0%	66.7%	13.3%
<i>Brazil</i>	4	12	5	19.0%	57.1%	23.8%
<i>Canada</i>	1	6	2	11.1%	66.7%	22.2%
<i>France</i>	0	6	0	0.0%	100.0%	0.0%
<i>Germany</i>	1	8	0	11.1%	88.9%	0.0%

India	0	5	0	0.0%	100.0%	0.0%
Mexico	2	7	1	20.0%	70.0%	10.0%
Portugal	3	1	2	50.0%	16.7%	33.3%
Spain	5	10	3	27.8%	55.6%	16.7%
United Kingdom	5	43	0	10.4%	89.6%	0.0%
United States	30	87	12	23.3%	67.4%	9.3%

By sexual orientation

Like Pride march/parade attendance, there is a difference in behavior based on sexual orientation. While 16.3 percent of lesbians said they planned to buy Pride merchandise, 22.0 percent of bisexual women said they planned to do so in 2023. See Table 20.

A common theme among bisexual women buying Pride merchandise in 2023 was they like pretty things or they like the colors. In contrast, the reasons lesbians bought merchandise were more complicated, and they indicated they were buying a different type of Pride merchandise. One lesbian from the United States said, "I bought a rainbow bracelet to increase my chances of finding a girlfriend." Another lesbian from the United States explained, saying, "I bought a tshirt that my friend designed that says "cultivate lesbian joy" on it, which I will wear and is because I wanted to support her art and liked the design." A lesbian from Portugal said had bought the lesbian labrys flag.

TABLE 20 PRIDE MERCHANDISING BUYING IN 2023 BY SEXUAL ORIENTATION

Do you plan to or have you bought LGBT Pride related merchandise?

<i>Sexual orientation</i>	Yes	No	Maybe	Yes	No	Maybe
<i>Homosexual / Lesbian / I am exclusively attracted to people of the same sex.</i>	22	195	34	8.8%	77.7%	13.5%
<i>Bisexual / I am attracted to both sexes.</i>	11	41	7	18.6%	69.5%	11.9%
<i>I am exclusively attracted to cis and trans women.</i>	0	1	0	0.0%	100.0%	0.0%

By race

The racial group, with five or more women from it participating in the survey, with the highest percentage indicating they would buy Pride merchandise was Mixed at 25.0 percent. This group was also the racial group with five or more members that were most likely to attend Pride. See Table 21 for full data. The racial group with five or more members least likely to have bought Pride merchandise in 2023 was White Hispanics at 60.0 percent. The next least likely group was Mixed at 65.0 percent.

TABLE 21 LB WOMEN BUYING PRIDE MERCHANDISE BY RACIAL CATEGORY OF SURVEY RESPONDENTS

Do you plan to or have you bought LGBT Pride related merchandise?

Race	Yes	No	Maybe	Yes	No	Maybe
<i>Black</i>	1	3	0	25.0%	75.0%	0.0%
<i>Hispanic / Latina</i>	2	14	3	10.5%	73.7%	15.8%
<i>Jewish</i>	1	1	1	33.3%	33.3%	33.3%
<i>Mixed</i>	5	13	2	25.0%	65.0%	10.0%
<i>Native American</i>	1	1	0	50.0%	50.0%	0.0%
<i>North African</i>	0	0	1	0.0%	0.0%	100.0%
<i>Persian</i>	0	1	0	0.0%	100.0%	0.0%
<i>Gitana</i>	0	4	0	0.0%	100.0%	0.0%
<i>South Asian</i>	0	6	1	0.0%	85.7%	14.3%
<i>Unknown</i>	3	18	2	13.0%	78.3%	8.7%

<i>White</i>	40	157	20	18.4%	72.4%	9.2%
<i>White Hispanic</i>	2	6	2	20.0%	60.0%	20.0%

Race may be connected to other variables and is an area where further study is likely warranted. These include race and whether a woman goes to Pride and buys Pride merchandise. Among all racial groups, including those with fewer than five members, there is a 0.73 correlation of percentage attending Pride and percentage buying Pride merchandise. In comparison, the correlation based on country for percentage of women attending Pride marches and buying Pride merchandise is significantly lower at 0.4. When country and race are combined, the correlation between going to Pride marches with buying Pride merchandise is even more random at 0.123. This combined data is found in Table 22.

TABLE 22 RACE AND NATIONALITY AND ITS RELATIONSHIP TO BUYING PRIDE MERCHANDISE AND ATTENDING PRIDE MARCHES

Country & Race	Do you plan to or have you bought LGBT Pride related merchandise?						During Pride in 2023, have you or are you planning to attend a Pride parade/march?					
	Yes	No	Maybe	Yes	No	Maybe	Yes	No	Maybe	Yes	No	Maybe
<i>United States - White</i>	21	61	7	24%	69%	8%	8	67	14	9.0%	75.3%	15.7%
<i>United Kingdom - White</i>	3	31	0	9%	91%	0%	2	29	3	5.9%	85.3%	8.8%
<i>Spain - White</i>	4	9	3	25%	56%	19%	2	13	1	12.5%	81.3%	6.3%
<i>Brazil - White</i>	3	9	3	20%	60%	20%	3	10	2	20.0%	66.7%	13.3%
<i>Australia - White</i>	3	8	1	25%	67%	8%	0	12	0	0.0%	100.0%	0.0%
<i>United States - Mixed</i>	4	7	0	36%	64%	0%	2	7	2	18.2%	63.6%	18.2%
<i>Canada - White</i>	1	6	2	11%	67%	22%	2	5	2	22.2%	55.6%	22.2%
<i>Scotland - White</i>	0	9	0	0%	100%	0%	0	8	1	0.0%	88.9%	11.1%
<i>United States - Unknown</i>	1	7	1	11%	78%	11%	0	7	2	0.0%	77.8%	22.2%
<i>Mexico - Hispanic / Latina</i>	1	5	1	14%	71%	14%	1	5	1	14.3%	71.4%	14.3%
<i>United States - Hispanic / Latina</i>	0	5	2	0%	71%	29%	0	3	4	0.0%	42.9%	57.1%
<i>United Kingdom - Unknown</i>	1	5	0	17%	83%	0%	1	4	1	16.7%	66.7%	16.7%
<i>Germany - White</i>	1	5	0	17%	83%	0%	3	3	0	50.0%	50.0%	0.0%
<i>France - White</i>	0	5	0	0%	100%	0%	1	4	0	20.0%	80.0%	0.0%
<i>Portugal - White</i>	3	1	1	60%	20%	20%	2	2	1	40.0%	40.0%	20.0%
<i>United States - White Hispanic</i>	2	3	0	40%	60%	0%	0	4	1	0.0%	80.0%	20.0%
<i>India - South Asian</i>	0	4	0	0%	100%	0%	1	3	0	25.0%	75.0%	0.0%
<i>United States - Black</i>	1	3	0	25%	75%	0%	1	3	0	25.0%	75.0%	0.0%
<i>Brazil - Mixed</i>	1	1	1	33%	33%	33%	1	2	0	33.3%	66.7%	0.0%
<i>United Kingdom - White Hispanic</i>	0	3	0	0%	100%	0%	0	3	0	0.0%	100.0%	0.0%
<i>Russia - White</i>	0	2	0	0%	100%	0%	0	2	0	0.0%	100.0%	0.0%
<i>Italy - White</i>	1	0	1	50%	0%	50%	0	2	0	0.0%	100.0%	0.0%
<i>New Zealand - Unknown</i>	0	2	0	0%	100%	0%	0	2	0	0.0%	100.0%	0.0%
<i>Argentina - White</i>	0	2	0	0%	100%	0%	0	2	0	0.0%	100.0%	0.0%
<i>New Zealand - White</i>	0	2	0	0%	100%	0%	0	2	0	0.0%	100.0%	0.0%
<i>United Kingdom - Jewish</i>	1	1	0	50%	50%	0%	0	1	1	0.0%	50.0%	50.0%
<i>United States - Native American</i>	1	1	0	50%	50%	0%	1	1	0	50.0%	50.0%	0.0%
<i>Germany - Unknown</i>	0	2	0	0%	100%	0%	0	1	1	0.0%	50.0%	50.0%

By locality type

Locality type does not appear to have been a major variable for LB women when it comes to buying Pride merchandise, particularly among lesbians and women without a gender identity. See Table 23. Rural LB women were the least likely to buy Price Merchandise at 78.4 percent, followed by LB women in small towns at 77.4 percent, LB women in cities at 70.5 percent and suburban LB women at 66.7 percent. This pattern was also followed for lesbian women and most for women without a gender identity, but was not followed for bisexual women or "cis" women. For bisexual women, 80.0 percent of rural women said they would not buy Pride merchandise while 0.0 percent said they would. 66.7 percent of bisexual suburban women said they would not buy Pride merchandise in 2023 while 12.3 percent said they would. 62.5 percent of small-town bisexual women said they would buy Pride merchandise, while 25.0 said they would. 54.8 percent of urban bisexual women said they would not buy while 29.0 percent said they would.

TABLE 23 PLANS TO BUY PRIDE MERCHANDISE IN 2023 BASED ON LOCALITY TYPE

<i>Do you plan to or have you bought LGBT Pride related merchandise?</i>						
Location	Yes	No	Maybe	Yes	No	Maybe
<i>City / Urban</i>	27	105	17	18.1%	70.5%	11.4%
<i>Rural</i>	5	29	3	13.5%	78.4%	8.1%
<i>Small town</i>	10	48	4	16.1%	77.4%	6.5%
<i>Suburban</i>	13	42	8	20.6%	66.7%	12.7%
<i>Homosexual / Lesbian / I am exclusively attracted to people of the same sex.</i>						
<i>City / Urban</i>	18	88	12	15.3%	74.6%	10.2%
<i>Rural</i>	4	25	2	12.9%	80.6%	6.5%
<i>Small town</i>	8	43	3	14.8%	79.6%	5.6%
<i>Suburban</i>	11	32	5	22.9%	66.7%	10.4%
<i>Bisexual / I am attracted to both sexes.</i>						
<i>City / Urban</i>	9	17	5	29.0%	54.8%	16.1%
<i>Rural</i>	0	4	1	0.0%	80.0%	20.0%
<i>Small town</i>	2	5	1	25.0%	62.5%	12.5%
<i>Suburban</i>	2	10	3	13.3%	66.7%	20.0%
<i>Woman / I do not have a gender identity / I do not believe the concept of gender identity exists.</i>						
<i>City / Urban</i>	21	101	15	15.3%	73.7%	10.9%
<i>Rural</i>	4	27	3	11.8%	79.4%	8.8%
<i>Small town</i>	10	43	4	17.5%	75.4%	7.0%
<i>Suburban</i>	12	39	7	20.7%	67.2%	12.1%
<i>Cis woman.</i>						
<i>City / Urban</i>	5	3	2	50.0%	30.0%	20.0%
<i>Rural</i>	1	2	0	33.3%	66.7%	0.0%
<i>Small town</i>	0	3	0	0.0%	100.0%	0.0%
<i>Suburban</i>	1	2	1	25.0%	50.0%	25.0%

Unlike Pride attendance, age does not appear to be a controlling variable for location as it relates to buying Pride merchandise. Across all categories of location, and location with sexual orientation and gender identity, only bisexual women and "cis" living in cities who reported buying or were planning to buy Pride merchandise were older than those who were not, with an average age of 34.1 for buying merchandise compare to 33.6 for those not buying merchandise. For "cis" women in cities, the difference was an average of 31.8 years for those buying merchandise compared to 27.0 years on average for those not. For rural "cis" women, the average age was the same for those buying and not buying merchandise at 31.0 years.

By immigrants and expats

There were some differences between immigrant and non-immigrant women buying Pride merchandise in 2023. Immigrant LB women in general, regardless of their sexual orientation or gender identity, are less likely to buy or have bought Pride merchandise in 2023 than their non-immigrant and non-expat peers. See Table 24. The range of difference between immigrant women and non-immigrant for those buying Pride merchandise was 7.8 percent all LB women surveyed, 11.0 percent difference between lesbians, 6.0 difference between bisexuals, 11.2 percent difference between those who do not have a gender identity and a 2.4 percent difference between "cis" women. None of the written explanations indicate why there is a difference between these two groups, and is an area that likely warrants further study to understand structural and ideological differences that result in expat and immigrant women being less likely to buy Pride merchandise.

TABLE 24 PRIDE MERCHANDISE BUYING BASED ON IMMIGRANT / EXPAT STATUS

Do you plan to or have you bought LGBT Pride related merchandise?

Immigrant / Expat	Yes	No	Maybe	Yes	No	Maybe
<i>Yes, immigrant or expat</i>						
<i>Yes, immigrant or expat</i>	4	28	5	10.8%	75.7%	13.5%
<i>No, not immigrant or expat</i>	51	196	27	18.6%	71.5%	9.9%
<i>Homosexual / Lesbian / I am exclusively attracted to people of the same sex.</i>						
<i>Yes, immigrant or expat</i>	2	25	3	6.7%	83.3%	10.0%
<i>No, not immigrant or expat</i>	39	163	19	17.6%	73.8%	8.6%
<i>Bisexual / I am attracted to both sexes.</i>						
<i>Yes, immigrant or expat</i>	1	3	2	16.7%	50.0%	33.3%
<i>No, not immigrant or expat</i>	12	33	8	22.6%	62.3%	15.1%
<i>Woman / I do not have a gender identity / I do not believe the concept of gender identity exists.</i>						
<i>Yes, immigrant or expat</i>	2	26	3	6.5%	83.9%	9.7%
<i>No, not immigrant or expat</i>	45	184	26	17.6%	72.2%	10.2%
<i>Cis woman.</i>						
<i>Yes, immigrant or expat</i>	2	2	2	33.3%	33.3%	33.3%
<i>No, not immigrant or expat</i>	5	8	1	35.7%	57.1%	7.1%

Overall

Overall, some categories of LB women are more likely to buy Pride merchandise than others. This includes "cis" women, bisexual women in general, bisexual women and "cis" women in cities, potentially some minority racial groups like black women, mixed race women and Jewish women, and women in Portugal. The women who do buy Pride merchandise tend to be younger. Lesbian and bisexual women tend to offer different reasons for buying Pride merchandise. For bisexual women, aesthetics appears to play a major role. Lesbians appear to shun this reasoning, and instead buy a broader range of merchandise when they do buy it, and buy it for reasons like identity, trying to find a partner, to support artists they like, etc. From a purely market viewpoint, it would likely make sense to ignore lesbians as a demographic because they do not purchase as much and targeted marketing requires being able to tap into more complex buying rational. At the same time, by virtue of such a relatively small percentage of lesbians buying Pride merchandise, this demographic offers large potential growth for those able to successfully tap into that demographic segment.

Pride related spending

One of the major Pride related spending stories to first emerge in Spanish media after Pride festivities concluded in Madrid was that the city earned only €148 million, half of what was expected to be earned be made by Madrid's hospitality sector that expected around two million visitors to the city of which 35 percent were expected to be foreigners and one million were expected to spend a night at the hotel. Instead, the average amount spent by foreigners was €80

and €40 by Spanish residents (Gaceta Madrid, 2023). Madrid's organizers, MADO, did not speculate why in their early statements on how much the city took in.

Some of the responses were variable, such as, "as little as I can" or, "only on lesbian only activities" and not actual numbers. These were translated to actual numbers based on reading the person's answers to previous questions and researching events in their area to get an idea of what the available programming and potential costs were. Estimates were then made in the local currency. If a range of numbers was provided, the number in the middle of the range was used. There are a few outliers, such as someone who spent a lot of funds because they organized a large event. These totals include all reported spending in response to Pride, which in some cases was in opposition to Pride, in support of female artists, female only events, radical feminists events and radical feminists books. This was in addition to spending around transport to Pride events, drinks at Pride, Pride related merchandise. Currency rates were then converted to Euros, American dollars and British pounds using the exchange rates on 4 July 2023.

By sexual orientation

Overall, based on sexual orientation, the group most likely to spend the most because of Pride related tourism, activities and counter activities were pansexuals and women attracted to both "cis" women and "trans women". See Table 25. These groups had one and two members respectively. Between lesbians and bisexuals, there was very little difference in actual spending, with a mean difference of around one euro / US dollar / British pound. Neither group are spending large amounts of money on Pride, and some of the outliers on the spending side were not high enough to pull the average up substantially even if the vast majority did not spend any money related to Pride in 2023.

TABLE 25 SPENDING BECAUSE OF PRIDE IN 2023 BY SEXUAL ORIENTATION

<i>Currency</i>	<i>EUR</i>			<i>USD</i>			<i>GDP</i>		
<i>Sexual orientation</i>	Mean	Median	Mode	Mean	Median	Mode	Mean	Median	Mode
<i>Homosexual / Lesbian / I am exclusively attracted to people of the same sex.</i>	24 €	0 €	0 €	\$26	\$0	\$0	£21	£0	£0
<i>Bisexual / I am attracted to both sexes.</i>	23 €	0 €	0 €	\$25	\$0	\$0	£20	£0	£0
<i>I am exclusively attracted to cis and trans women.</i>	30 €	30 €	n / a	\$33	\$33	n / a	£26	£26	n / a
<i>Pansexual / I am attracted to men and women.</i>	46 €	46 €	n / a	\$50	\$50	n / a	£39	£39	n / a

Among the five potential gender identity options, the group most likely to spend the most were the two women who identified as non-binary or gender queer. While the next biggest spenders on average are women who do not have a gender identity, there is an outlier of a British woman who spent £2500 to organize an event. This substantially pulled up the average for that group. If this outlier was removed, the median and mode stay the same but the average drops to 15 euros, putting the group only one euro / United States dollar. The next highest spending group was transwomen, represented by one individual. They were followed by "cis" women who had spent or planned to spend on average of eight euros each. Across women without a gender identity, "cis" women, and women who did not understand what "gender identity" meant, the median and mode for planned Pride related spending was nothing.

TABLE 26 SPENDING BECAUSE OF PRIDE IN 2023 BY GENDER IDENTITY

<i>Currency</i>	<i>EUR</i>			<i>USD</i>			<i>GDP</i>		
<i>Gender identity</i>	Mean	Median	Mode	Mean	Median	Mode	Mean	Median	Mode
<i>Cis woman.</i>	8 €	0 €	0 €	\$9	\$0	\$0	£7	£0	£0
<i>I do not understand what the term "gender identity" means.</i>	0 €	0 €	0 €	\$0	\$0	\$0	£0	£0	£0
<i>Non-binary / gendequeer.</i>	43 €	27 €	n / a	\$46	\$29	n / a	£37	£23	n / a
<i>Trans woman / Transgender woman / Transsexual woman.</i>	14 €	14 €	n / a	\$15	\$15	n / a	£12	£12	n / a

<i>Woman / I do not have a gender identity / I do not believe the concept of gender identity exists.</i>	25 €	0 €	0 €	\$28	\$0	\$0	£22	£0	£0
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By country

One of the major issues at looking at the categories above is it includes women from twenty-nine different countries using eighteen different currencies. Each country has its own unique economic conditions and ceilings for what is considered expensive because of differences in cost-of-living expenses and local salaries. Examining the by country situation for spending likely gives a more accurate picture than sexual orientation and gender identity as separate variables.

On average, the country where women spent or planned to spend the most money was in England. See Table 27. This was in part because of one woman spending £2500 bringing the average up. They were followed by Portugal, Germany, Hungary, Northern Ireland, Canada, the United States, Mexico, Wales, Colombia, and Australia. All these countries had averages at or above ten euros / eleven United States dollars. Three of these countries, Hungary, Northern Ireland and Colombia, only had one woman each representing those countries. When those were excluded, the median and mode spending for the remaining eight countries was zero. Fifteen countries had mean, median and mode spending of zero. Some of these countries were more affluent than others, where women economic considerations alone would not account for zero spending.

TABLE 27 SPENDING BY COUNTRY BECAUSE OF PRIDE IN 2023

<i>Everyone</i> Country	<i>Local currency</i>			<i>EUR</i>			<i>USD</i>		
	Mean	Median	Mode	Mean	Median	Mode	Mean	Median	Mode
<i>Argentina</i>	-	-	-	0 €	0 €	0 €	\$0	\$0	\$0
<i>Australia</i>	17	-	-	10 €	0 €	0 €	\$11	\$0	\$0
<i>Brazil</i>	9	-	-	2 €	0 €	0 €	\$2	\$0	\$0
<i>Canada</i>	28	-	-	20 €	0 €	0 €	\$21	\$0	\$0
<i>Colombia</i>	50.000	50.000	n / a	11 €	11 €	n / a	\$12	\$12	n / a
<i>France</i>	-	-	-	0 €	0 €	0 €	\$0	\$0	\$0
<i>Georgia</i>	-	-	n / a	0 €	0 €	n / a	\$0	\$0	n / a
<i>Germany</i>	59	-	-	59 €	0 €	0 €	\$64	\$0	\$0
<i>Hungary</i>	18.774	18.774	n / a	50 €	50 €	n / a	\$55	\$55	n / a
<i>India</i>	-	-	-	0 €	0 €	0 €	\$0	\$0	\$0
<i>Iran</i>	-	-	n / a	0 €	0 €	n / a	\$0	\$0	n / a
<i>Ireland</i>	-	-	-	0 €	0 €	0 €	\$0	\$0	\$0
<i>Italy</i>	-	-	-	0 €	0 €	0 €	\$0	\$0	\$0
<i>Mexico</i>	300	-	-	15 €	0 €	0 €	\$17	\$0	\$0
<i>Morocco</i>	-	-	n / a	0 €	0 €	n / a	\$0	\$0	n / a
<i>New Zealand</i>	-	-	-	0 €	0 €	0 €	\$0	\$0	\$0
<i>Perú</i>	-	-	-	0 €	0 €	0 €	\$0	\$0	\$0
<i>Poland</i>	-	-	n / a	0 €	0 €	n / a	\$0	\$0	n / a
<i>Portugal</i>	79	-	-	79 €	0 €	0 €	\$86	\$0	\$0
<i>Russia</i>	-	-	-	0 €	0 €	0 €	\$0	\$0	\$0
<i>Slovakia</i>	-	-	n / a	0 €	0 €	n / a	\$0	\$0	n / a
<i>Spain</i>	1	-	-	1 €	0 €	0 €	\$1	\$0	\$0
<i>Sweden</i>	-	-	n / a	0 €	0 €	n / a	\$0	\$0	n / a
<i>United Kingdom / England</i>	73	-	-	85 €	0 €	0 €	\$93	\$0	\$0
<i>United Kingdom / Northern Ireland</i>	20	20	n / a	23 €	23 €	n / a	\$25	\$25	n / a
<i>United Kingdom / Scotland</i>	5	-	-	5 €	0 €	0 €	\$6	\$0	\$0
<i>United Kingdom / Wales</i>	10	-	-	12 €	0 €	0 €	\$13	\$0	\$0
<i>United States</i>	20	-	-	19 €	0 €	0 €	\$20	\$0	\$0

<i>Uruguay</i>	-	-	n/a	0 €	0 €	n/a	\$0	\$0	n/a
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Table 28 and

Table 29 look at the differences in spending by country for lesbians and bisexual women respectively. In comparing the two populations for countries with both bisexual and lesbian respondents, there was no difference in average spending by women living in Argentina, France, Ireland, Italy and New Zealand. Both lesbians and bisexuals in these countries were not spending money. For Germany, the United States and Spain, bisexuals on average outspent their lesbian counterparts by 172.00€, 12.72€ and 2.00€ on average respectively. The reverse was true in England, Canada, Mexico, Wales, Australia and Brazil, with lesbians on average outspending bisexuals by 90.45€, 27.49€, 16.85€, 15.54€, 11.78€ and 1.87€ respectively. Canada was also unique because it was the only country with a difference in median between the two populations, with lesbians on the median outspending bisexual women in Canada by 17.33€.

TABLE 28 LESBIAN SPENDING BY COUNTRY BECAUSE OF PRIDE IN 2023

<i>Lesbians</i>	<i>Local currency</i>			<i>EUR</i>		
	Mean	Median	Mode	Mean	Median	Mode
<i>Argentina</i>	-	-	-	0 €	0 €	0 €
<i>Australia</i>	19	-	-	12 €	0 €	0 €
<i>Brazil</i>	10	-	-	2 €	0 €	0 €
<i>Canada</i>	42	25	-	29 €	17 €	0 €
<i>France</i>	-	-	-	0 €	0 €	0 €
<i>Germany</i>	1	-	-	1 €	0 €	0 €
<i>Hungary</i>	18.774	18.774	n / a	50 €	50 €	n / a
<i>India</i>	-	-	-	0 €	0 €	0 €
<i>Ireland</i>	-	-	n / a	0 €	0 €	n / a
<i>Italy</i>	-	-	-	0 €	0 €	0 €
<i>Mexico</i>	333	-	-	17 €	0 €	0 €
<i>Morocco</i>	-	-	n / a	0 €	0 €	n / a
<i>New Zealand</i>	-	-	-	0 €	0 €	0 €
<i>Perú</i>	-	-	-	0 €	0 €	0 €
<i>Poland</i>	-	-	n / a	0 €	0 €	n / a
<i>Portugal</i>	92	25	-	92 €	25 €	0 €
<i>Russia</i>	-	-	-	0 €	0 €	0 €
<i>Slovakia</i>	-	-	n / a	0 €	0 €	n / a
<i>Spain</i>	-	-	-	0 €	0 €	0 €
<i>Sweden</i>	-	-	\$0.00	0 €	0 €	n / a
<i>United Kingdom / England</i>	79	-	-	92 €	0 €	0 €
<i>United Kingdom / Scotland</i>	5	-	-	6 €	0 €	0 €
<i>United Kingdom / Wales</i>	13	-	-	16 €	0 €	0 €
<i>United States</i>	16	-	-	15 €	0 €	0 €
<i>Uruguay</i>	-	-	n / a	0 €	0 €	n / a

TABLE 29 BISEXUAL SPENDING BY COUNTRY BECAUSE OF PRIDE IN 2023

<i>Bisexuals</i>	<i>Local currency</i>		<i>EUR</i>		<i>USD</i>		<i>GDP</i>	
	Mean	Median	Mean	Median	Mean	Median	Mean	Median
<i>Australia</i>	-	-	0 €	0 €	\$0	\$0	£0	£0
<i>Brazil</i>	-	-	0 €	0 €	\$0	\$0	£0	£0
<i>Canada</i>	2	-	1 €	0 €	\$2	\$0	£1	£0
<i>Colombia</i>	50.000	-	11 €	0 €	\$12	\$0	£9	£0
<i>France</i>	-	-	0 €	0 €	\$0	\$0	£0	£0
<i>Georgia</i>	-	-	0 €	0 €	\$0	\$0	£0	£0
<i>Germany</i>	173	-	173 €	0 €	\$189	\$0	£148	£0
<i>Iran</i>	-	-	0 €	0 €	\$0	\$0	£0	£0
<i>Ireland</i>	-	-	0 €	0 €	\$0	\$0	£0	£0
<i>Italy</i>	-	-	0 €	0 €	\$0	\$0	£0	£0
<i>Mexico</i>	-	-	0 €	0 €	\$0	\$0	£0	£0
<i>New Zealand</i>	-	-	0 €	0 €	\$0	\$0	£0	£0
<i>Spain</i>	2	-	2 €	0 €	\$2	\$0	£2	£0
<i>United Kingdom / England</i>	1	-	2 €	0 €	\$2	\$0	£1	£0
<i>United Kingdom / Northern Ireland</i>	20	-	23 €	0 €	\$25	\$0	£20	£0
<i>United Kingdom / Wales</i>	-	-	0 €	0 €	\$0	\$0	£0	£0
<i>United States</i>	30	-	28 €	0 €	\$30	\$0	£24	£0

By locality type

Location may have played a role in spending, with women in the suburbs likely to spend more money than women in other location types. See Table 30. Most of the outliers for other groups appeared to be concentrated in this section. Overall though, the median and mode for all four types of locality was still zero suggesting that the majority were not spending much.

Location wise, 31.3 percent of women in the suburbs reported spending money because of Pride in 2023, the highest percentage of any group. They were followed by rural women at 24.3 percent, women in cities at 23.3 percent and women in small towns at 15.9 percent. The high percentage of spending by women in the suburbs coupled with their high average suggests the possibility that more affluent LB women may be located in these areas, and not in urban cores. Further analysis regarding socioeconomic class and type of jobs is an area for potential research to better understand wider lesbian economic issues.

TABLE 30 SPENDING BECAUSE OF PRIDE IN 2023 BY LOCATION TYPE

<i>Currency</i>	<i>EUR</i>			<i>USD</i>			<i>GDP</i>		
Location	Mean	Median	Mode	Mean	Median	Mode	Mean	Median	Mode
<i>City / Urban</i>	13 €	0 €	0 €	\$14	\$0	\$0	£11	£0	£0
<i>Rural</i>	12 €	0 €	0 €	\$13	\$0	\$0	£10	£0	£0
<i>Small town</i>	10 €	0 €	0 €	\$10	\$0	\$0	£8	£0	£0
<i>Suburban</i>	71 €	0 €	0 €	\$77	\$0	\$0	£61	£0	£0

By race

Race may play a role in spending patterns around Pride in 2023, with most of the outliers being in the mixed race group of women, 21 total, who on average spent or planned to spend on average 152 euros. See Table 31. The next closest group were Hispanic / Latina women, 20 total, who averaged 31 euros in spending. Jewish women, three in total, were third with an average spend of 31 euros. Beneath these groups were women who belonged to racial groups

spending between 10 and 25 euros including 218 white women spending on average 14 euros, ten white Hispanic women spending 12 euros on average, and four black women spending 11 euros on average. The groups together were two Native American women averaging 5 euros and seven South Asian women spending on average 4 euros. North African, Persian and Gitana women all averaged zero spent on Pride in 2023. Like location, there is a possibility that social cultural status, age and job may be dependent variables when it comes to the amount of money being spent, which manifests itself in race and location since they survey did not ask about those variables.

TABLE 31 SPENDING BECAUSE OF PRIDE IN 2023 BY RACE

<i>Currency</i>	<i>EUR</i>			<i>USD</i>			<i>GDP</i>		
<i>Race</i>	Mean	Median	Mode	Mean	Median	Mode	Mean	Median	Mode
<i>Black</i>	11 €	0 €	0 €	\$13	\$0	\$0	£10	£0	£0
<i>Hispanic / Latina</i>	35 €	0 €	0 €	\$38	\$0	\$0	£30	£0	£0
<i>Jewish</i>	31 €	46 €	n / a	\$34	\$50	n / a	£26	£39	n / a
<i>Mixed</i>	152 €	0 €	0 €	\$166	\$0	\$0	£131	£0	£0
<i>Native American</i>	5 €	5 €	n / a	\$5	\$5	n / a	£4	£4	n / a
<i>North African</i>	0 €	0 €	n / a	\$0	\$0	n / a	£0	£0	n / a
<i>Persian</i>	0 €	0 €	n / a	\$0	\$0	n / a	£0	£0	n / a
<i>Gitana</i>	0 €	0 €	0 €	\$0	\$0	\$0	£0	£0	£0
<i>South Asian</i>	4 €	0 €	0 €	\$4	\$0	\$0	£3	£0	£0
<i>Unknown</i>	13 €	0 €	0 €	\$14	\$0	\$0	£11	£0	£0
<i>White</i>	14 €	0 €	0 €	\$15	\$0	\$0	£12	£0	£0
<i>White Hispanic</i>	12 €	0 €	0 €	\$13	\$0	\$0	£10	£0	£0

Overall

Overall, women were not planning or had not spent money on Pride or counter Pride activities, travel or merchandise. A few women reported buying things at this time that they might not have otherwise, like books about radical feminism or feminist authors or female artists. Those who said they bought these types of items but were not inspired by Pride to intentionally purchase them reported spending zero on Pride across multiple countries, location types, for both bisexuals and lesbians.

240 of the 314 people participating in the surveyed, or 76.43 percent total, reported they planned to spend nothing on Pride or counter Pride activities or tourism or travel or merchandise. Those that were spending money were buying low ticket items, like books, drinks or cheap event tickets or paying for transport to events.

Donations and Pride

A lot of LGTB organizations and their corporate sponsors use Pride as a time to solicit funding for projects they do during the rest of the year because of the increased visibility they get during this period. In 2023, this included Virgin Group on behalf of Stonewall, Rainbow Railroad, SF LGBT Center, Bungie Foundation, GLAAD, Newport Pride, Oxfam, the Human Rights Campaign, T-Mobile on behalf of the Human Rights Campaign, Pride Surrey, Augusta Pride, OUT Maine, Pride Toronto, Sainsbury's on behalf of AKT and Sparkle, Astrea Foundation, Pride Foundation Australia, Macy's on behalf of The Trevor Project, and Small Wine Shop on behalf of The Trevor Project to name a few.

Several annual reports of these organizations were checked for information related to the percentage of fundraising done during Pride month, but this information was not broken down in that manner to fully understand the impact of Pride on donation volume. The sheer volume and visibility of specific donation campaigns around Pride though suggest that these institutions place value on specific, targeted fundraising during this period, enough to make it worthwhile for them to allocate resources towards such fund raising.

The fourth question in the survey addressed issues around donations, asking, "Do you plan to or have you donated money to organizations during Pride?" Unlike earlier questions, survey respondents were allowed to chose more than one answer. This means that percentages will not add up to 100 as they are based on percentage of respondents.

The choices were, "Yes, to LGBT organizations.", "Yes, to LGB organizations.", "Yes, to charities that help women, such as women's shelters or organizations that protect women's reproductive rights.", "Yes, to transgender related organizations like Mermaids in the United Kingdom or Chrysalis in Spain.", "Yes, to political parties that support the defense of homosexual/lesbian and bisexual women, from a perspective that sex exists.", "Yes, to political parties that support transgender rights and will fight TERFs.", and "No, I have not or do not plan to donate money because it is Pride month." The two pansexual respondents were also included in the results for this question.

Most women surveyed did not plan to donate or had not already donated to an organization or political party as a result of Pride month, with 64.7 percent saying they were not donating. Among everyone, the largest recipient of donors was charities that help women, with 25.6 percent of respondents saying they would donate to that type of charity. They were followed by LGB orgs at 17.3, and political parties supporting homosexual and bisexual rights at 14.4. Only 2.2 percent of respondents said they would donate to LGTB organizations while 0.3 percent, one person, said they would donate to trans organizations and political parties supporting transgender rights.

By country

The willingness to donate to organizations during Pride depended a lot on country of residency. Among those countries with five or more respondents, 100 percent of women in France and India indicated they would not be donating to charities or political parties because of Pride. Women in Canada were the ones most likely to donate at 66.6 percent indicating they would donate during Pride while 33.3 percent said they would not. See

Table 32 and Table 33.

The reasons offered by women in India and France for not donating were mixed. A student from India had little money to donate, and would prefer to give it to women's related charities instead if she was doing so. A lesbian in France did not trust money to support LGTB related projects to support lesbians, citing a 2015/2016 study that found that only around 3% of funds by such groups went to support lesbians. A bisexual in France said she donates during other times of the year. Another lesbian in France said, "i don't feel represented by mainstream lgbt orgs and i know of no specifically lgb organization in my country". On the other side, a Canadian lesbian who said she donated because of Pride said she donated to "Women's equality and the violence against women real."

Women from France, India, Portugal and Spain did not plan to donate or had not donated to LGB organizations because of Pride. The largest percentage of women by country saying they would donate to LGB groups was Canada at 44.4 percent, followed by the United Kingdom at 28.6 percent and Brazil at 23.8 percent. No other country was above 20 percent.

A lesbian from the United Kingdom said of her decision to donate, "I support LGB organisations and lesbian organisations. I choose to share my money with them. I want nothing to do with LGBT and it's lesbian hating, sexist, homophobic agenda. I do not want any association with a movement that tells children there's something wrong with them and encourages surgery and drug treatments for perfectly healthy children." Another lesbian from the United Kingdom said, "LGB Alliance work for LGB same sex attracted people so I support them." A lesbian from Brazil said, "Para combater essa seita Queer, q não passa de uma nova "cura gay" disfarçada." which translates to, "To combat this Queer cult, which is nothing more than a new "gay cure" in disguise." Other responses echoed these. The decision to donate to LGB organizations was about prioritizing women's rights, supporting LGB organizations and opposing transgender activists.

Women from only three countries said they were donating to LGTB organizations. These were Australia at 6.7 percent, Brazil at 9.5 percent and the United States at 2.3 percent. Only three women explained their reasoning for donating to LGTB organizations, two from the United States and one from Brazil. The American bisexual said, "I think we all need support". An American lesbian said, "I donated to ACLU but never again". A Brazilian lesbian said they don't have many of these types of organizations, but if she sees them asking for money and has it available, she would probably donate.

TABLE 32 COUNT BY COUNTRY OF RESPONDENTS SAYING THEY WOULD DONATE TO SPECIFIC TYPES OF ORGANIZATIONS DURING PRIDE MONTH

Do you plan to or have you donated money to organizations during Pride?

<i>Country</i>	Not donating	LGB orgs	LGTB orgs	Charities that help women	Trans orgs	Political parties supporting LGB	Political parties supporting trans rights
<i>Australia</i>	9	2	1	5	0	2	0
<i>Brazil</i>	15	5	2	4	0	3	0
<i>Canada</i>	3	4	0	5	0	3	0
<i>France</i>	6	0	0	0	0	0	0
<i>Germany</i>	6	1	0	3	0	2	0
<i>India</i>	5	0	0	0	0	0	0
<i>Mexico</i>	7	1	0	2	0	1	0
<i>Portugal</i>	5	0	0	2	0	2	0
<i>Spain</i>	16	0	0	2	0	0	0
<i>United Kingdom</i>	27	0	0	12	0	8	0
<i>United States</i>	78	23	3	39	1	20	1

Using Pride Month as a time to donate to charities that help women was the category of donations with the largest number of countries having percentages of women saying they would support. In Australia and Germany, 33.3 percent of respondents said they would or had donated to such charities because of Pride. The number was higher in Canada at 55.6 percent. In the United States, it was slightly lower at 30.0 percent. Portugal had 28.6 percent of respondents saying they would donate to such charities, while the United Kingdom had 24.5 percent of women saying the same. Among those countries with respondents saying they would donate to such charities, only Brazil at 19.0 percent and Spain at 11.1 percent were below twenty percent.

A number of women explained their reasoning, with common themes being supporting women, these charities losing funding, as a way of supporting lesbians, to support same-sex rights, to support women generally and to fight the trans agenda by helping those on the ground. A lesbian from the United States explained her decision as, "I do my best to donate to female-specific organizations year-round." Another lesbian in the United States said, "The climate towards biological women and homosexuals is very hostile these days. I would love to donate to an organization who works to protects these groups and help educate the public." A lesbian from Australia said, "I do not support any org that erases lesbians and villifies women who speak out for women. While world pride supp[o]rts trans rights i will not [s]upports world pride." A lesbian from Portugal said, "I feel unsafe without women's sex based rights and spaces. Transgender women have been proven to retain a male pattern of criminality and the victims have been always women". A lesbian from Brazil said, "I want to help other women, I've been trough a lot being homosexual and I feel the need to help others". A lesbian from Germany said, "Women-only organisations are rapidly losing funding while we, women and lesbians especially, are losing our rights to gather without the presence of men or even speak about women-related topics without being attacked and threatened."

Among all 313 women surveyed, only one indicated she would support transgender organizations and transgender political parties. This woman was in the United States.

Donating to political parties that support homosexual and bisexual rights was the last donation category asked about. This question might have some variance not picked up easily by the question itself because of laws around financial donations to parties and local cultures that discourage such donations. For example, donations are largely prohibited in France, with foreign entities, legal entities, entities with public contracts and state-controlled entities all banned from donating to political parties. The maximum amount a person or entity can donate anonymously is less than €150. The same is true in Spain, except no anonymous donations are allowed. In Germany, foreign entities can donate less than €1000 euros, state-controlled entities are prohibited from donating and the maximum anonymous donation is €500 (Reed, y otros, 2021).

With this in mind, Spain, France and India were the only three countries where women did not intend to or had not already donated to political parties supporting homosexual and bisexual rights. Among those planning to donate, the highest percentage of countries with five or more respondents was Canada is the highest at 33.3 percent, followed by Portugal at 28.6 percent and Germany at 22.2 percent. No other country had higher than twenty percent. The United Kingdom was at 16.3 percent, the United States at 15.4 percent, Brazil at 14.3 percent, Australia at 13.3 percent and Mexico at 10.0 percent.

The Spanish situation is complicated. Spain has two political parties that are explicitly radical or abolitionist feminist, Partido Feminista de España and Partido Feministas Al Congreso. Even with elections occurring on 23 July, neither party has used Pride to try to generate donations. Partido Feminista de España only has a generic donation button on their website. In contrast, Podemos, the left wing and queer feminist political party who has a leader that states lesbians can have penises, have a specific Pride donation campaign.

Of the women indicating they would donate to political parties that support LGB rights, none specifically mentioned political parties in their answers. They only talked about supporting such organizations and women's organizations in a more general sense.

TABLE 33 PERCENTAGE BY COUNTRY WITH FIVE OR MORE RESPONDENTS SAYING THEY WOULD DONATE TO SPECIFIC TYPES OF ORGANIZATIONS DURING PRIDE MONTH

Do you plan to or have you donated money to organizations during Pride?

<i>Country</i>	Not donating	LGB orgs	LGTB orgs	Charities that help women	Trans orgs	Political parties supporting LGB	Political parties supporting trans rights
<i>Australia</i>	60.0%	13.3%	6.7%	33.3%	0.0%	13.3%	0.0%
<i>Brazil</i>	71.4%	23.8%	9.5%	19.0%	0.0%	14.3%	0.0%
<i>Canada</i>	33.3%	44.4%	0.0%	55.6%	0.0%	33.3%	0.0%
<i>France</i>	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
<i>Germany</i>	66.7%	11.1%	0.0%	33.3%	0.0%	22.2%	0.0%
<i>India</i>	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
<i>Mexico</i>	70.0%	10.0%	0.0%	20.0%	0.0%	10.0%	0.0%
<i>Portugal</i>	71.4%	0.0%	0.0%	28.6%	0.0%	28.6%	0.0%
<i>Spain</i>	88.9%	0.0%	0.0%	11.1%	0.0%	0.0%	0.0%
<i>United Kingdom</i>	56.3%	28.6%	0.0%	24.5%	0.0%	16.3%	0.0%
<i>United States</i>	60.9%	17.7%	2.3%	30.0%	0.8%	15.4%	0.8%

By sexual orientation

The two pansexual and one woman who said, "I am exclusively attracted to cis and trans women." all indicated they were not donating to organizations or political parties as a result of Pride month. The majority of lesbians and bisexuals indicated they were not donating, with rates of 66.9 percent and 53.4 percent respectively. The highest donation category for lesbians was charities that help women at 23.5 percent of respondents saying they planned to donate to such organizations, followed by LGB organizations at 17.5 percent, political parties supporting LGB at 13.9 percent and LGTB organizations at 1.2 percent. Donation patterns for bisexual women largely mirrored this but at highest percent rates with the exception of LGB orgs, where they were 0.6 percent lower and because bisexual women donated to trans supporting organizations and political parties. See

Table 34 and

Table 35.

TABLE 34 COUNT BY SEXUAL ORIENTATION OF RESPONDENTS SAYING THEY WOULD DONATE TO SPECIFIC TYPES OF ORGANIZATIONS DURING PRIDE MONTH

Do you plan to or have you donated money to organizations during Pride?

<i>Sexual Orientation</i>	Not donating	LGB orgs	LGTB orgs	Charities that help women	Trans orgs	Political parties supporting LGB	Political parties supporting trans rights
<i>Homosexual / Lesbian / I am exclusively attracted to people of the same sex.</i>	166	44	3	59	0	35	0
<i>Bisexual / I am attracted to both sexes.</i>	31	10	4	21	1	10	1
<i>Pansexual / I am attracted to men and women.</i>	2	0	0	0	0	0	0
<i>I am exclusively attracted to cis and trans women.</i>	1	0	0	0	0	0	0

The bisexual donating to transgender organizations and political parties did not provide any explanation to understand their decision-making process. A bisexual from the United States who donated to LGB organizations and women's organizations said, "I donate to these organizations both during and outside of pride. Particularly local DV shelters, bipartisan groups, and to an LGBT+ gun ownership group. I've made these financial decisions largely because I want to encourage those working in activism beyond what I can accomplish as a single individual." Another bisexual from the United States with similar donation patterns said, "It is clear that the fight for sexual equality is far from over. I am tired of explaining that women are different from men, that sex matters, and that "gender identity" is just another way to say "personality" while codifying gendered expectations." Only lesbians mentioned the LGB Alliance in their responses as to donation choices, despite lesbians being less likely to donate overall. A lesbian from the United Kingdom said, "LGB Alliance work for LGB same sex attracted people so I support them." Another lesbian from the United States said, "LGBT organization s are primarily homophobic and ant-women groups that promote transgender issues. LGB groups such as the LGB Alliance in the UK and US are doing the essential work of trying to represent the interests of LGB people and resist the regressive attitudes, homophobia and misogyny of the TQ + people."

Many lesbians explained why they were not donating. Among lesbians from Spain who said they were not donating, one explained, "If I donate it is not because of Pride." A lesbian from Russia said of her decision not to donate, "I have no money and I do not know any good organizations in my country". A lesbian in Argentina said, "i'm a third worlder, i'm not donating money". A lesbian from Italy said, "if had the money I certainly would do, but not just because it's Pride month". The issue of lack of money, lack of trust in organizations and donating during different time periods were common themes among lesbians for not donating during Pride.

Bisexual women's reasons for not donating largely mirrored those of lesbians. One bisexual from Spain said, "No suelo donar dinero a organizaciones. Pero me gusta aportar mi colaboración en lo que pueda ayudar. Por ejemplo, hace unos años organizamos una batucada LGTB en mi pueblo para el 28J y yo dirigí los ensayos y la batucada ese día." which translates to, "I don't usually donate money to organizations. But I like to contribute my collaboration in what can help. For example, a few years ago we organized an LGBT batucada in my town for 28J and I directed the rehearsals and the batucada that day."

TABLE 35 PERCENTAGE BY SEXUAL ORIENTATION OF RESPONDENTS SAYING THEY WOULD DONATE TO SPECIFIC TYPES OF ORGANIZATIONS DURING PRIDE MONTH

Do you plan to or have you donated money to organizations during Pride?

<i>Sexual Orientation</i>	Not donating	LGB orgs	LGTB orgs	Charities that help women	Trans orgs	Political parties supporting LGB	Political parties supporting trans rights
<i>Homosexual / Lesbian</i>	66.9%	17.5%	1.2%	23.5%	0.0%	13.9%	0.0%
<i>Bisexual / I am attracted to both sexes.</i>	53.4%	16.9%	6.8%	35.6%	1.7%	16.9%	1.7%
<i>Pansexual / I am attracted to men and women.</i>	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
<i>I am exclusively attracted to cis and trans women.</i>	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%

By race

Race was unlikely to be a contributing factor to decisions to donate as a result of Pride month in some categories while more important in others. Among racial groups with four or more members, they all fell within a range of 50.0 to 71.4 percent not donating with black women at the lower end of not donating and South Asian women at the higher end of not donating.

For LGB groups, black women were the biggest supporters with 50 percent saying they had or planned to donate to those organizations. While there were only three Jewish women in the sample, 66.6 percent of them also indicated they would donate to such groups. White women, South Asian and Hispanic / Latina women were the least likely to donate to LGB organizations at 14.7, 14.3 and 10.0 percent respectively.

Black women were the most likely to donate to LGTB organizations, followed by white Hispanic women at 25.0 and 20.0 percent respectively. The only other racial group with plans to donate in this category was white women at 1.4 percent.

TABLE 36 COUNT BY RACE OF RESPONDENTS SAYING THEY WOULD DONATE TO SPECIFIC TYPES OF ORGANIZATIONS DURING PRIDE MONTH

Do you plan to or have you donated money to organizations during Pride?

<i>Race</i>	Not donating	LGB orgs	LGTB orgs	Charities that help women	Trans orgs	Political parties supporting LGB	Political parties supporting trans rights
<i>Black</i>	2	2	1	2	1	1	1
<i>Hispanic / Latina</i>	15	2	0	4	0	2	0
<i>Jewish</i>	0	2	0	1	0	2	0
<i>Mixed</i>	10	4	0	7	0	7	0
<i>Native American</i>	1	0	0	1	0	0	0
<i>North African</i>	1	0	0	0	0	0	0
<i>Persian</i>	1	0	0	0	0	0	0
<i>Gitana</i>	2	0	0	1	0	1	0
<i>South Asian</i>	5	1	0	2	0	1	0
<i>Unknown</i>	9	8	1	10	0	5	0
<i>White</i>	148	32	3	52	0	26	0
<i>White Hispanic</i>	6	3	2	0	0	0	0

For charities that help women with four or more respondents, only white Hispanic women said they did not plan to donate in this category. Every other racial was between 23.9 percent and 50.0 percent, with white women at the low end

of that percentage range and black women at the high end. The difference here between black women's behavior and white Hispanic women's behavior is one worth exploring, especially to determine if other dependent or independent variables, such as class, religion, educational level or relationship status, are causing the discrepancy in percentages. This issue deserves greater understanding because despite a relatively racially diverse group of respondents, none of them mentioned race, racism or their specific racial groups as reasons impacting their decision making when it comes to making donations to charities and political parties during and as a result of Pride month. This is especially true because if only women in the United States are counted based on racial group, 0.0 of white Hispanic women donated to charities that helped women, white women were the next group to donate least percentage wise at 27.8 percent followed closely by Hispanic / Latina women at 28.6, mixed race women at 36.4 percent, and Black and Native American women at 50.0 percent. This departs from a large amount of research related to charitable giving by race in the United States (Ottoni-Wilhelm & Steinberg, 2004; Bryant, Jeon-Slaughter, Kang, & Tax, 2003; Mesch, Rooney, Steinberg, & Denton, 2006).

The participation sizes by racial category for the United Kingdom are too small outside white women to get a really good idea as to racial patterns in that country. 20.0 percent of white women, 35 total, said they would donate to charities during Pride month that helped women, while 0.0 percent, three total, white Hispanic women said they would donate to those charities, and 50.0 percent of Jewish women, two total, said they would donate to such charities. One mixed race woman and one South Asian woman also said they would donate while the only Gitana woman said she would not donate to a charity helping women because of Pride month.

The single person indicating she was donating to transgender specific charities and political parties supportive of transgender issues was a black woman.

In terms of donating money to political parties that advocate for homosexuals and bisexuals, white Hispanic women again had percentage donating at 0.0 percent, which is not dependent on Spain, with a specific set of political conditions disfavoring donations, alone as five of the nine women in that racial category live in the United States. Hispanic / Latina women were the next lowest donators to LGB supporting political parties at 10.0 percent, followed by white women at 11.9 percent, and South Asian women at 14.3 percent. The top percentage of donators to LGB political parties were mixed women at 35.0 percent, followed by black women at 25.0 percent.

TABLE 37 PERCENTAGE BY RACE OF RESPONDENTS SAYING THEY WOULD DONATE TO SPECIFIC TYPES OF ORGANIZATIONS DURING PRIDE MONTH

Do you plan to or have you donated money to organizations during Pride?

<i>Race</i>	Not donating	LGB orgs	LGTB orgs	Charities that help women	Trans orgs	Political parties supporting LGB	Political parties supporting trans rights
<i>Black</i>	50.0%	50.0%	25.0%	50.0%	25.0%	25.0%	25.0%
<i>Hispanic / Latina</i>	75.0%	10.0%	0.0%	20.0%	0.0%	10.0%	0.0%
<i>Jewish</i>	0.0%	66.7%	0.0%	33.3%	0.0%	66.7%	0.0%
<i>Mixed</i>	52.6%	20.0%	0.0%	35.0%	0.0%	35.0%	0.0%
<i>Native American</i>	50.0%	0.0%	0.0%	50.0%	0.0%	0.0%	0.0%
<i>North African</i>	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
<i>Persian</i>	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
<i>Gitana</i>	50.0%	0.0%	0.0%	25.0%	0.0%	25.0%	0.0%
<i>South Asian</i>	71.4%	14.3%	0.0%	28.6%	0.0%	14.3%	0.0%
<i>Unknown</i>	39.1%	34.8%	4.3%	43.5%	0.0%	21.7%	0.0%
<i>White</i>	68.5%	14.7%	1.4%	23.9%	0.0%	11.9%	0.0%
<i>White Hispanic</i>	66.7%	30.0%	20.0%	0.0%	0.0%	0.0%	0.0%

By locality type

The location variable appears to be an insignificant for lesbians and bisexuals, and only appears to be very dependent when it comes to gender identity, specifically among "cis" women in terms of who is donating and who is not donating. See Table 38 and Table 39.

TABLE 38 COUNT BY LOCATION OF RESPONDENTS SAYING THEY WOULD DONATE TO SPECIFIC TYPES OF ORGANIZATIONS DURING PRIDE MONTH

<i>Do you plan to or have you donated money to organizations during Pride?</i>							
<i>Location</i>	Not donating	LGB orgs	LGTB orgs	Charities that help women	Trans orgs	Political parties supporting LGB	Political parties supporting trans rights
<i>City / Urban</i>	93	27	6	42	1	23	1
<i>Rural</i>	25	7	1	7	0	5	0
<i>Small town</i>	40	10	0	13	0	4	0
<i>Suburban</i>	42	10	0	18	0	13	0
<i>Homosexual / Lesbian / I am exclusively attracted to people of the same sex.</i>							
<i>City / Urban</i>	76	21	3	30	0	17	0
<i>Rural</i>	21	5	0	6	0	4	0
<i>Small town</i>	36	10	0	11	0	3	0
<i>Suburban</i>	33	8	0	12	0	11	0
<i>Bisexual / I am attracted to both sexes.</i>							
<i>City / Urban</i>	16	6	3	12	1	6	1
<i>Rural</i>	3	2	1	1	0	1	0
<i>Small town</i>	4	0	0	2	0	1	0
<i>Suburban</i>	8	2	0	6	0	2	0
<i>Woman / I do not have a gender identity</i>							
<i>City / Urban</i>	82	27	6	41	1	23	1
<i>Rural</i>	23	6	1	7	0	5	0
<i>Small town</i>	37	10	0	12	0	4	0
<i>Suburban</i>	38	10	0	17	0	12	0
<i>Cis woman.</i>							
<i>City / Urban</i>	9	0	0	1	0	0	0
<i>Rural</i>	2	1	0	0	0	0	0
<i>Small town</i>	1	0	0	1	0	0	0
<i>Suburban</i>	2	0	0	1	0	1	0

The locality not being an important variable for predicting who will donate to specific types of organizations also appears to be true, with almost all categories falling within a ten percent range, with the only major outliers appearing to be small towns lesbians for supporting political parties that support homosexual rights. Bisexual women and "cis" in general also had more variance from locality type to locality type likely as a result of a smaller sample size. For example, while the range for all women donating to charities that support women was between 18.9 percent in rural locations to 21.1 percent in suburban locations, it was 0.0 percent for "cis" women in rural locations and 33.3 percent for "cis" women in small towns.

TABLE 39 PERCENTAGE BY LOCATION OF RESPONDENTS SAYING THEY WOULD DONATE TO SPECIFIC TYPES OF ORGANIZATIONS DURING PRIDE MONTH

Do you plan to or have you donated money to organizations during Pride?

<i>Location</i>	Not donating	LGB orgs	LGTB orgs	Charities that help women	Trans orgs	Political parties supporting LGB	Political parties supporting trans rights
<i>City / Urban</i>	62.0%	18.0%	4.0%	28.0%	0.7%	15.3%	0.7%
<i>Rural</i>	69.4%	18.9%	2.7%	18.9%	0.0%	13.5%	0.0%
<i>Small town</i>	66.7%	16.1%	0.0%	21.0%	0.0%	6.5%	0.0%
<i>Suburban</i>	66.7%	15.6%	0.0%	28.1%	0.0%	20.3%	0.0%
<i>Homosexual / Lesbian / I am exclusively attracted to people of the same sex.</i>							
<i>City / Urban</i>	64.4%	17.8%	2.5%	25.4%	0.0%	14.4%	0.0%
<i>Rural</i>	70.0%	16.1%	0.0%	19.4%	0.0%	12.9%	0.0%
<i>Small town</i>	67.9%	18.5%	0.0%	20.4%	0.0%	5.6%	0.0%
<i>Suburban</i>	70.2%	16.7%	0.0%	25.0%	0.0%	22.9%	0.0%
<i>Bisexual / I am attracted to both sexes.</i>							
<i>City / Urban</i>	51.6%	19.4%	9.7%	38.7%	3.2%	19.4%	3.2%
<i>Rural</i>	60.0%	40.0%	20.0%	20.0%	0.0%	20.0%	0.0%
<i>Small town</i>	57.1%	0.0%	0.0%	25.0%	0.0%	12.5%	0.0%
<i>Suburban</i>	53.3%	13.3%	0.0%	40.0%	0.0%	13.3%	0.0%
<i>Woman / I do not have a gender identity</i>							
<i>City / Urban</i>	59.4%	19.6%	4.3%	29.7%	0.7%	16.7%	0.7%
<i>Rural</i>	69.7%	17.6%	2.9%	20.6%	0.0%	14.7%	0.0%
<i>Small town</i>	66.1%	17.5%	0.0%	21.1%	0.0%	7.0%	0.0%
<i>Suburban</i>	65.5%	17.2%	0.0%	29.3%	0.0%	20.7%	0.0%
<i>Cis woman.</i>							
<i>City / Urban</i>	90.0%	0.0%	0.0%	10.0%	0.0%	0.0%	0.0%
<i>Rural</i>	66.7%	33.3%	0.0%	0.0%	0.0%	0.0%	0.0%
<i>Small town</i>	50.0%	0.0%	0.0%	33.3%	0.0%	0.0%	0.0%
<i>Suburban</i>	66.7%	0.0%	0.0%	25.0%	0.0%	25.0%	0.0%

Age is controlled for using location type, sexual orientation and gender identity. For most categories, women average a younger than other women in their cohort. See

Table 40. The exceptions are rural women and suburban women who are older than those donating, suburban lesbians and suburban women without a gender identity. Women donating to transgender organizations and political parties supporting transgender issues are among the youngest of all respondents. Women donating to LGB organizations and political parties supporting homosexual and bisexual rights tend to be older than those not donating.

TABLE 40 MEAN AGE BY LOCATION OF RESPONDENTS SAYING THEY WOULD DONATE TO SPECIFIC TYPES OF ORGANIZATIONS DURING PRIDE MONTH

<i>Mean age</i>							
<i>Do you plan to or have you donated money to organizations during Pride?</i>							
<i>Immigrant / Expat</i>	<i>Not donating</i>	<i>LGB orgs</i>	<i>LGTB orgs</i>	<i>Charities that help women</i>	<i>Trans orgs</i>	<i>Political parties supporting LGB</i>	<i>Political parties supporting trans rights</i>
<i>City / Urban</i>	36.6	38.4	27.8	36.6	21.0	42.5	21.0
<i>Rural</i>	46.8	43.1	69.0	41.0	n / a	34.6	n / a
<i>Small town</i>	40.2	42.9	n / a	44.7	n / a	32.8	n / a
<i>Suburban</i>	36.5	31.5	n / a	32.3	n / a	33.2	n / a
<i>Homosexual / Lesbian / I am exclusively attracted to people of the same sex.</i>							
<i>City / Urban</i>	38.0	40.2	29.0	36.5	24.0	44.3	n / a
<i>Rural</i>	48.7	n / a	n / a	n / a	n / a	n / a	n / a
<i>Small town</i>	40.6	42.9	n / a	46.0	n / a	34.7	n / a
<i>Suburban</i>	38.9	31.9	n / a	31.8	n / a	31.3	n / a
<i>Bisexual / I am attracted to both sexes.</i>							
<i>City / Urban</i>	30.1	31.2	26.7	36.8	24.0	36.2	21.0
<i>Rural</i>	34.0	45.5	69.0	22.0	n / a	22.0	n / a
<i>Small town</i>	37.0	n / a	n / a	32.0	n / a	27.0	n / a
<i>Suburban</i>	27.6	30.0	n / a	33.2	n / a	43.5	n / a
<i>Woman / I do not have a gender identity</i>							
<i>City / Urban</i>	37.0	38.4	27.8	37.0	24.0	42.5	21.0
<i>Rural</i>	48.8	43.5	69.0	41.0	n / a	34.6	n / a
<i>Small town</i>	39.5	42.9	n / a	44.7	n / a	32.8	n / a
<i>Suburban</i>	36.6	31.5	n / a	32.4	n / a	33.4	n / a
<i>Cis woman.</i>							
<i>City / Urban</i>	36.7	n / a	n / a	22.0	24.0	n / a	n / a
<i>Rural</i>	26.0	n / a	n / a	n / a	n / a	n / a	n / a
<i>Small town</i>	18.0	n / a	n / a	n / a	n / a	n / a	n / a
<i>Suburban</i>	45.0	n / a	n / a	30.0	n / a	30.0	n / a

By immigrants and expats

Immigration status appears to play a minor role in women's deciding whether or not to donate because it was Pride month, with immigrant women donating around 5% more than non-immigrant women with some exceptions. Non-immigrant bisexual women were more likely to donate because it was Pride month than immigrant bisexual women were. See

Table 41 and

Table 42.

TABLE 41 COUNT BY IMMIGRATION STATUS OF RESPONDENTS SAYING THEY WOULD DONATE TO SPECIFIC TYPES OF ORGANIZATIONS DURING PRIDE MONTH

Do you plan to or have you donated money to organizations during Pride?

<i>Immigrant / Expat</i>	Not donating	LGB orgs	LGTB orgs	Charities that help women	Trans orgs	Political parties supporting LGB	Political parties supporting trans rights
<i>Yes, immigrant or expat</i>	23	8	2	12	0	7	0
<i>No, not immigrant or expat</i>	177	46	5	68	1	38	1
<i>Homosexual / Lesbian / I am exclusively attracted to people of the same sex.</i>							
<i>Yes, immigrant or expat</i>	17	7	1	10	0	7	0
<i>No, not immigrant or expat</i>	149	37	2	49	0	28	0
<i>Bisexual / I am attracted to both sexes.</i>							
<i>Yes, immigrant or expat</i>	4	1	1	2	0	0	0
<i>No, not immigrant or expat</i>	27	9	3	19	1	10	1
<i>Woman / I do not have a gender identity</i>							
<i>Yes, immigrant or expat</i>	17	8	2	12	0	7	0
<i>No, not immigrant or expat</i>	163	45	5	65	1	37	1
<i>Cis woman.</i>							
<i>Yes, immigrant or expat</i>	6	0	0	0	0	0	0
<i>No, not immigrant or expat</i>	8	1	0	3	0	1	0

Immigrant women in general were most likely to donate to charities that help women at 31.6 percent. This was consistent for lesbians, bisexuals and women without a gender identity with the percentage ranging in the thirties. The only exception was “cis” immigrant women who had 0.0 percent donating to this type of group. This is in large part because “cis” immigrant women were not donating to anyone because of Pride month.

TABLE 42 PERCENTAGE BY IMMIGRATION STATUS OF RESPONDENTS SAYING THEY WOULD DONATE TO SPECIFIC TYPES OF ORGANIZATIONS DURING PRIDE MONTH

Do you plan to or have you donated money to organizations during Pride?

<i>Immigrant / Expat</i>	Not donating	LGB orgs	LGTB orgs	Charities that help women	Trans orgs	Political parties supporting LGB	Political parties supporting trans rights
<i>Yes, immigrant or expat</i>	60.5%	21.1%	5.3%	31.6%	0.0%	18.4%	0.0%
<i>No, not immigrant or expat</i>	65.3%	16.7%	1.8%	24.7%	0.4%	13.8%	0.4%
<i>Homosexual / Lesbian / I am exclusively attracted to people of the same sex.</i>							
<i>Yes, immigrant or expat</i>	56.7%	23.3%	3.3%	33.3%	0.0%	23.3%	0.0%
<i>No, not immigrant or expat</i>	68.3%	16.7%	0.9%	22.2%	0.0%	12.7%	0.0%
<i>Bisexual / I am attracted to both sexes.</i>							
<i>Yes, immigrant or expat</i>	66.7%	16.7%	16.7%	33.3%	0.0%	0.0%	0.0%
<i>No, not immigrant or expat</i>	51.9%	17.0%	5.7%	35.8%	1.9%	18.9%	1.9%
<i>Woman / I do not have a gender identity</i>							
<i>Yes, immigrant or expat</i>	53.1%	25.0%	6.3%	37.5%	0.0%	21.9%	0.0%
<i>No, not immigrant or expat</i>	64.4%	17.6%	2.0%	25.5%	0.4%	14.5%	0.4%
<i>Cis woman.</i>							
<i>Yes, immigrant or expat</i>	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
<i>No, not immigrant or expat</i>	66.7%	7.1%	0.0%	21.4%	0.0%	7.1%	0.0%

Overall

When it comes to donations because of Pride month, there were four major variables in terms of predicting if a woman donated and to whom. These were country of residence, sexual orientation, gender identity and race. While most women indicated they were not donating to charities or political parties just because it was Pride month, those who did donate were most likely to donate to charities that specifically helped women, followed by organizations that specifically helped LGB people. Political parties that supported homosexual and bisexual rights organizations also were likely to be donor recipients, though this was often dependent on specific variables like location and sexual orientation. LGTB organizations, trans organizations and political parties supporting trans rights were the least likely to receive donations from the LB women surveyed.

This data suggests charities and political parties that specifically help women, and work towards supporting homosexual and bisexual rights on a cultural and political level might be able to take advantage of Pride month or similar periods of increased attention around LGTB issues in general to counter fundraise in support of the groups they support.

LGBT activism during Pride

Christopher Street Liberation Day, and the event people now call Pride that came out of that, was created by homosexual rights activists. For many years, there has been a phrase, "Pride is Protest." For this reason, women were asked about activism related activities they planned to do during and in response to Pride 2023. The specific question they were asked was. "7. Do you plan to do activism work related to LGBT issues during Pride? For example, talk to your employer about their inclusion policies or contact your local government to ask for changes in policy."

Women were provided with a list of options to choose from, and the ability to select multiple options. They were also offered the ability to write in their own answers. The pre-written options included, "Yes, LGBTQIA+ related activism.", "Yes, LGB related activism.", "Yes, transgender / genderqueer / non-binary related activism.", "Yes, female sex based rights related activism.", "Yes, gender critical related activism.", "Yes, radical feminist or abolitionist feminist related activism.", "Yes, detransitioner related activism.", "Yes, lesbian related activism.", "Yes, trans window related activism." and "No." These were chosen as options as they covered some of the most commonly discussed issues in LGTB related spaces on Twitter, lesbian related spaces on Facebook, and in LGTB, feminist and mainstream media publications including *Pink News*, *4W*, *Contra El Borrado de las Mujeres*, *Tribuna Femista*, *Reduxx*, *The New York Times* and *The*

Daily Mail. Because women were allowed to select more than one answer, the percentage totals do not up to 100 percent. Instead, percent means percent of women in the whole group who said they were or were not involved with that specific type of activism.

Across all survey participants, 44.3 percent said they did not plan to engage in any form of activism as a result of Pride. See Table 43. Only 1.3 percent indicated they planned to engage in LGBTQIA+ activism during Pride month. The same percentage existed for “transgender / genderqueer / non-binary related activism” as the people who all said yes to participating in this type of activism were the exact same people who said yes to participating in LGBTQIA+ activism during Pride month. 25.0 percent of respondents indicated they would engage in some form of LGB activism during Pride month. There was no crossover between the groups that engaged in LGBTQIA+ / transgender activism and those doing LGB activism.

There were two other categories specifically related to transpeople. One involved detransitioner activism and the other involved trans widow activism. Activism around trans widows was the lowest of all the specifically mentioned types of activism with 0.6 percent involved in this type of activism. The other was detransitioner activism, which had a participation rate of 14.6 percent. It ranked fourth from the bottom out of ten possible options including no activism.

TABLE 43 PLANNED ACTIVISM IN RESPONSE TO PRIDE MONTH IN 2023

<i>Activism category</i>	Yes, activism	No activism
<i>No activism</i>		44.3%
<i>LGBTQIA+</i>	1.3%	98.7%
<i>LGB</i>	25.5%	74.5%
<i>Trans</i>	1.3%	98.7%
<i>Female</i>	38.2%	61.8%
<i>GC</i>	29.3%	70.7%
<i>RadFem</i>	27.1%	72.9%
<i>Detrans</i>	14.6%	85.4%
<i>Lesbian</i>	37.9%	62.1%
<i>Trans widow</i>	0.6%	99.4%

Three activism categories were offered related to a sex-based approach to lesbian and bisexual concerns. These were, "female sex-based rights related activism", "gender critical related activism" and "radical feminist or abolitionist feminist related activism." It is worth noting that there was not one hundred percent conflation with these three categories like there were with LGBTQIA+ and transgender activism. Overall, 38.2 percent of women said they would be involved with female sex-based activism because of Pride month, while 29.3 percent said they would be involved with gender critical activism and 27.1 percent said they would be involved with radical / abolitionist feminist activism because of Pride month. 16.2 percent of all respondents said they would be involved with all three types of activism during Pride month, while 54.8 percent said they would not be active in any of those three types of activism. 8.3 percent said they would be involved with female sex-based activism and gender critical activism during Pride, while 2.2 percent said they would be involved with neither but would be involved with radical and abolitionist feminist activism. 6.4 percent said they would be involved with female sex-based rights activism and radical or abolitionist feminist activism, while 2.5 percent said they would only be involved with gender critical activism. 2.2 percent said they would be involved with gender critical and radical feminist or abolitionist feminist activism while 6.4 percent said they would only be involved with female sex-based rights activism.

Another category looked at was lesbian activism. After female sex-based activism, this one had the highest overall percentage of planned activism during Pride month in 2023, with 37.9 percent of respondents indicating the planned to participate in it.

Women were also invited to fill in their own categories of activism that they planned to be involved with during Pride month. Nine women did of which five provided specific types. One said activism related to drawing attention to autogynephilia (AGP) as it impacts trans widows, another on Pride education in a group not connected to these issues if

the topic came up, a third on education related to the differences between sex and gender dysphoria, the fourth with "[domestic violence] survivors activism, women in trades activism, LB women in trades activism." and the last activism related to the "Gay propaganda" law in Russia but with care because that Russian law pretty much made it impossible to do any sort of activist work.

By country

Some countries appeared to have more women looking at Pride as an opportunity to engage in activism than others. 80 percent of Australians said they planned to engage in some form of activism because of Pride, while only 23.8 percent of Brazilian women said they would engage in some form of activism. In between, 60.0 percent of Indian women said they would engage in activism during Pride, 57.9 percent of women in the United Kingdom, 57.3 percent in the United States, 57.1 percent in Portugal, 55.6 percent in Germany, 50.0 percent in France, Mexico and Spain all said they would engage in some form of activism during Pride. Besides Brazil, only Canada had a majority of respondents who said they would not engage in activism with 55.6 percent saying no activism and 44.4 percent listing some form of activism they would participate in.

A lesbian from Australia said she was not going to be involved with activism because "Feels unsafe to do so". A lesbian in Canada echoed this, saying, "I don't feel safe doing activism promoting LGB as a lesbian or saying that I don't believe a man with a penis is a woman. It's become too violent and I could lose my job for stating the truth". A lesbian in France also echoed this sentiment, "I'm the only woman in a male department and they already make homophobic and sexist jokes, I can't take that risk." Three of the Brazilian who said they were not involved in any activism suggested they had fear of being involved, while a fourth one said she was not much of an activist. The two German lesbians not involved with activism were either busy or did not consider themselves activists. A lesbian from India said she did "not discuss personal business with my employer." A bisexual from Spain said she did not see the need to be involved in activism related to these issues. A Spanish lesbian said, "Me limito a existir como mujer homosexual. Creo que normalizo al colectivo con mi forma de actuar y comportarme en la sociedad. Mis derechos, aunque entiendo que siempre pueden peligrar por cambios políticos, me brindan una buena vida en sociedad. Creo que los LGB tienen plena igualdad en ese aspecto. Y sin embargo si algún tipo de discriminación sufro en mi vida diaria es por ser mujer. Así que no voy a hacer activismo LGBT++++ porque considero que deberían de disolverse casi todas las asociaciones, al haber conseguido sus objetivos hace tiempo. Sólo hay enchufados cobrando. Y mi activismo feminista se verá en las urnas." which roughly translates to, "I limit myself to existing as a homosexual woman. I think I normalize the group with my way of acting and behaving in society. My rights, although I understand that they can always be jeopardized by political changes, give me a good life in society. I think LGBs have full equality in that regard. And yet, if I suffer any kind of discrimination in my daily life, it is because I am a woman. So I'm not going to do LGBT++++ activism because I think that almost all associations should be dissolved, having achieved their goals a long time ago. There are only plugged in charging. And my feminist activism will be seen at the polls." Another lesbian in Spain said she was already involved in feminist activism and LB women related activism. A lesbian in the United Kingdom said of her decision not to be involved in activism, "I don't like Pride month and have no need to discuss my sexuality". A second lesbian in the United Kingdom cited lack of time and health issues. Another said, "Being openly gender critical is still a risk and I can't afford to risk my job". The last lesbian in the United Kingdom to explain why they were not involved in activism during Pride month said she did not wait for Pride month to be an activist on these issues. A bisexual living in a rural part of the United States said, "I do not feel safe sharing my gender critical opinions or just women's rights activism because I'm worried I will get cancelled and/or fired for it." A lesbian in a city in the United States said of her not being involved in activism during Pride, "I did this work as a kid in the 90's.. I don't have it in me anymore.. I'm tired.. but seriously though gay people have everything they need here in the states... what else is there to put up a fight for?" Other lesbians living in the United States also cited issues like lack of time, lack of money, their job and other commitments as to why they were not involved in activism during Pride.

TABLE 44 PLANNED ACTIVISM DURING PRIDE MONTH IN 2023 BY COUNTRY

Do you plan to do activism work related to LGBT issues during Pride?

Country	No	LGBTQIA+	LGB	Trans	Female	GC	RadFem	Detrans	Lesbian	Trans widow
<i>Australia</i>	20.0%	0.0%	53.3%	0.0%	66.7%	53.3%	33.3%	26.7%	53.3%	0.0%
<i>Brazil</i>	76.2%	0.0%	14.3%	0.0%	9.5%	9.5%	9.5%	0.0%	19.0%	0.0%
<i>Canada</i>	55.6%	0.0%	22.2%	0.0%	44.4%	44.4%	22.2%	33.3%	44.4%	11.1%
<i>France</i>	50.0%	0.0%	33.3%	0.0%	50.0%	33.3%	33.3%	0.0%	16.7%	0.0%
<i>Germany</i>	44.4%	0.0%	33.3%	0.0%	33.3%	22.2%	33.3%	0.0%	11.1%	0.0%
<i>India</i>	40.0%	0.0%	40.0%	0.0%	20.0%	0.0%	20.0%	20.0%	60.0%	0.0%
<i>Mexico</i>	50.0%	10.0%	20.0%	10.0%	50.0%	20.0%	30.0%	10.0%	40.0%	0.0%
<i>Portugal</i>	42.9%	14.3%	14.3%	14.3%	28.6%	28.6%	42.9%	14.3%	28.6%	0.0%
<i>Spain</i>	50.0%	0.0%	11.1%	0.0%	27.8%	44.4%	44.4%	5.6%	33.3%	0.0%
<i>United Kingdom</i>	42.1%	0.0%	28.1%	0.0%	33.3%	28.1%	19.3%	10.5%	42.1%	0.0%
<i>United States</i>	42.7%	1.5%	26.7%	1.5%	42.0%	28.2%	26.0%	18.3%	39.7%	0.8%

Only three countries of the eleven total with five or more women responding had women indicate they intended to engage in LGBTQIA+ activism during Pride month. These were Portugal at 14.3 percent, Mexico at 10.0 percent and the United States at 1.5 percent. The numbers were exactly the same for the activism category “transgender / genderqueer / non-binary related activism”. This was true across all categories, including sexual orientation, gender identity, location, age, and immigration status.

Two categories of activism dealt with trans related issues that were about supporting those impacted negatively by transgender issues. These included detransitioners and trans widows. Only Canada and the United States had women who indicated they planned to be involved with this type of activism during Pride month in 2023. Detrans activism was not planned in Brazil, France or Germany. The highest rate of detrans activism was planned for Canada at 33.3 percent, followed by Australia at 26.7 percent, India at 20.0 percent, the United States at 18.3 percent, Portugal at 14.3 percent, the United Kingdom at 10.5 percent, Mexico at 10.0 percent and Spain at 5.6 percent.

Every country with five or more participants had respondents who indicated they planned to engage in some form of LGB activism during Pride month. Survey respondents in Australia were the most likely to engage in this type of activism at 53.3 percent, the only country to cross the 50.0 percent threshold. Brazil, Portugal and Spain had the lowest levels of women planning to engage in LGB activism during Pride at 14.3, 14.3 and 11.1 percent respectively.

The grouping of female-sex based rights activism with gender critical activism and radical / abolitionist feminism differed some by country of the seven countries looked at. See Table 45. The greatest rate of conflation of the three by having women involved with all three or none was Brazil at 90.5 percent. This contrasts starkly with Portugal, the other primarily Portuguese speaking country, who were on the low end at 57.1 percent. The rest of the countries fell into a range of 67.2 percent for the United States and 77.8 percent for Canada.

The country where highest percentage women said they were either involved with female sex-based rights and gender critical activism but were not involved with radical / abolitionist feminist activism and the inverse participation of this was Canada at 22.2 percent, followed by Australia at 20. percent. Portugal was third at 14.3. Spain was next at 10.7 percent. It was then the United States at 10.7 percent, the United Kingdom at 10.5 percent with Brazil last at 4.8 percent. The percentage of women by country who said they would be female sex-based rights activists and radical / abolitionist feminist activists but not gender critical activists or the inverse participation wise was Australia at 13.3 percent, followed by Spain at 11.1 percent, the United Kingdom at 10.5 percent, the United States at 9.2 percent with Brazil, Portugal and Canada all having zero percent for this category.

TABLE 45 INVOLVEMENT IN DIFFERENT TYPES OF FEMALE RELATED ACTIVISM BECAUSE OF PRIDE IN 2023 BY COUNTRY

<i>Female/ Gender Critical / Radical feminism</i>	All	Spain	United States	United Kingdom	Australia	Brazil	Portugal	Canada
<i>No/No/No</i>	54.8%	50.0%	51.9%	59.6%	26.7%	85.7%	42.9%	55.6%
<i>Yes/Yes/Yes</i>	16.2%	22.2%	15.3%	12.3%	26.7%	4.8%	14.3%	22.2%
<i>Yes/Yes/No</i>	8.3%	0.0%	9.2%	10.5%	20.0%	0.0%	0.0%	22.2%
<i>Yes/No/No</i>	7.3%	0.0%	10.7%	5.3%	13.3%	4.8%	14.3%	0.0%
<i>Yes/No/Yes</i>	6.4%	5.6%	6.9%	5.3%	6.7%	0.0%	0.0%	0.0%
<i>No/Yes/No</i>	2.5%	5.6%	2.3%	5.3%	6.7%	0.0%	0.0%	0.0%
<i>No/Yes/Yes</i>	2.2%	16.7%	1.5%	0.0%	0.0%	4.8%	14.3%	0.0%
<i>No/No/Yes</i>	2.2%	0.0%	2.3%	1.8%	0.0%	0.0%	14.3%	0.0%
<i>All three the same</i>	71.0%	72.2%	67.2%	71.9%	53.3%	90.5%	57.1%	77.8%
<i>Female / Gender critical the same</i>	10.5%	0.0%	11.5%	12.3%	20.0%	0.0%	14.3%	22.2%
<i>Female / Radical & abolitionist feminist the same</i>	8.9%	11.1%	9.2%	10.5%	13.3%	0.0%	0.0%	0.0%
<i>Gender critical / Radical & abolitionist feminist the same</i>	9.6%	16.7%	12.2%	5.3%	13.3%	9.5%	28.6%	0.0%

The last category included was lesbian related activism. For Australia, Brazil, India, Spain and the United Kingdom, the category was the one with the highest rates of participation at 53.3 percent, 19.0 percent, 60.0 percent, 33.3 percent and 42.1 percent respectively. For Canada, the rate of lesbian activism tied with female sex-based rights activism and gender critical activism with all having a participation rate of 44.0 percent.

For France, the lesbian category had the lowest rate of participation among all those that were not 0.0 percent. It had a participation rate of 16.7 percent. The situation was the same for women in Germany.

For Mexico, the lesbian activism category ranked second with 40.0 percent behind female sex-based rights activism at 50.0 percent. The lesbian activism category also tied for second among women in Portugal at 28.6 percent, tied with female sex-based rights activism and gender critical activism and behind radical / abolitionist feminist activism at 42.9 percent. The United States was the third country where lesbian activism ranked second at 39.7 percent, behind only female sex-based rights activism.

By sexual orientation

There was little difference in the percentage of women planning to engage in activism during Pride in 2023 based on sexual orientation. 43.4 percent of lesbians said they would not engage in activism, 45.8 percent of bisexual women said they would not engage in activism. Among pansexuals, of which only two participated in the survey, both said they would not engage in activism because of Pride and among the people who said they were attracted to both transwomen and cis women, one said they would engage in activism and the other said no. See Table 46.

The group by sexual orientation most likely to engage in LGBTQIA+ was the group who said they were "exclusively attracted to cis and trans women" at 50.0 percent or one respondent. No other group came close, with bisexual women at 1.7 percent, homosexual women at 0.8 percent and pansexuals at 0.0 percent.

There were differences in Bisexuals were more likely to be involved in detransitionary activism than bisexuals at a rate of 18.6 percent to 13.9 percent. Lesbians were slightly more likely the be involved with trans widows than bisexuals at 0.6 percent to 0.0 percent. A lesbian from Canada explained her decision to be involved in destransitioner activism saying, "I think it's important to fight for detransitioned women to be heard".

Sexual orientation was not a big predictor of LGB activism during Pride, with both bisexual and lesbian participation rates in this type of activism being very similar at 27.1 and 25.5 percent respectively. The sexual orientations based on gender instead of sex did not engage in this type of activism.

Lesbians offered a variety of reasons for why they were involved with LGB and lesbian activism during Pride. A black lesbian from the United States said, "TQ+ activism has more than enough support." A mixed race lesbian from Australia explained, "Gender ideology has erased women's words , words we need to fight for our rights. A woman is not a man in a dress who feels like a woman. He's still a man , a man with a fetish . Men have no right to be in women's spaces, sports, hospital wards, domestic violence shelters, rape crisis centre's, stealing our scholarships and awards." A white lesbian from the United States said, "LGB, women's rights, and lesbian rights go hand in hand to me even if there is not a perfect overlap. I care about all women, but I also believe in combating homophobic policies that affect both women and men. Even simply bringing awareness to these issues is a way to help combat them." Bisexual women involved with lesbian or LGB activism during Pride month explained that they did so because they were focused on helping women.

TABLE 46 PLANNED ACTIVISM DURING PRIDE MONTH IN 2023 BY SEXUAL ORIENTATION

Sexual orientation	Lesbian	Bisexual	Pansexual	Cis and trans women
<i>No activism</i>	43.4%	45.8%	1.0%	50.0%
<i>LGBTQIA+</i>	0.8%	1.7%	0.0%	50.0%
<i>LGB</i>	25.5%	27.1%	0.0%	0.0%
<i>Trans</i>	1.2%	0.0%	0.0%	50.0%
<i>Female</i>	37.8%	42.4%	0.0%	0.0%
<i>GC</i>	29.1%	32.2%	0.0%	0.0%
<i>RadFem</i>	26.3%	32.2%	0.0%	0.0%
<i>Detrans</i>	13.9%	18.6%	0.0%	0.0%
<i>Lesbian</i>	45.0%	10.2%	0.0%	0.0%
<i>Trans widow</i>	0.8%	0.0%	0.0%	0.0%

The grouping of female-sex based rights activism with gender critical activism and radical / abolitionist feminism had small differentiation between lesbians and bisexual women as a whole. See Table 47. Bisexual women were more likely to conflate all three, more than can be accounted for alone based on the 2.3 percentage difference with lesbians over being involved in no activism period with around five percent more bisexuals saying they were involved in none or all three of those types of activism. Bisexuals were less likely to conflate female sex-based activism and radical / abolitionist feminism activism than lesbians at a rate of 5.1 percent compared to 10.0 percent.

TABLE 47 INVOLVEMENT IN DIFFERENT TYPES OF FEMALE RELATED ACTIVISM BECAUSE OF PRIDE IN 2023 BY SEXUAL ORIENTATION

Female/ Gender Critical / Radical feminism	All	Lesbian	Bisexual
<i>No/No/No</i>	54.8%	54.6%	52.5%
<i>Yes/Yes/Yes</i>	16.2%	15.1%	22.0%
<i>Yes/Yes/No</i>	8.3%	8.8%	6.8%
<i>Yes/No/No</i>	7.3%	7.2%	8.5%
<i>Yes/No/Yes</i>	6.4%	6.8%	5.1%
<i>No/Yes/No</i>	2.5%	3.2%	0.0%
<i>No/Yes/Yes</i>	2.2%	2.0%	3.4%
<i>No/No/Yes</i>	2.2%	2.4%	1.7%
<i>All three the same</i>	71.0%	69.7%	74.6%
<i>Female / Gender critical the same</i>	10.5%	10.8%	10.2%
<i>Female / Radical & abolitionist feminist the same</i>	8.9%	10.0%	5.1%
<i>Gender critical / Radical & abolitionist feminist the same</i>	9.6%	9.2%	11.9%

Among lesbians planning activism during Pride month, lesbian activism was the most popular at 45.0 percent. 10.2 percent of bisexual women said they planned to engage in this type of activism where it was no 0.0 percent, the lowest category of planned activism among bisexuals except for LGBTQIA+ activism.

Gender identity did not appear to be an important variable for predicting if a woman would participate in activism during Pride. 44.3 percent of women without a gender identity said they would not engage in activism during Pride while 55.7 percent said they would. Cis women were evenly divided, with 50.0 percent, or ten women each, saying they would engage in activism during Pride month while 50.0 percent said they would not. 33.3 percent, or one respondent, in the non-binary group said they would not participate in activism during Pride while 66.7 percent said they would. See Table 48.

TABLE 48 PLANNED ACTIVISM DURING PRIDE MONTH IN 2023 BY GENDER IDENTITY

Gender identity	<i>Woman / I do not have a gender</i>	<i>Cis woman.</i>	<i>I do not understand what the term means.</i>	<i>Non-binary / gendequeer.</i>	<i>Trans woman / Transgender woman / Transsexual woman.</i>
No activism	44.3%	50.0%	50.0%	33.3%	0.0%
LGBTQIA+	0.3%	5.0%	0.0%	33.3%	100.0%
LGB	27.5%	5.0%	0.0%	0.0%	0.0%
Trans	0.0%	5.0%	0.0%	66.7%	100.0%
Female	38.7%	35.0%	0.0%	33.3%	0.0%
GC	31.4%	5.0%	0.0%	33.3%	0.0%
RadFem	26.8%	35.0%	0.0%	33.3%	0.0%
Detrans	15.0%	5.0%	0.0%	33.3%	0.0%
Lesbian	38.0%	30.0%	50.0%	66.7%	0.0%
Trans widow	0.7%	0.0%	0.0%	0.0%	0.0%

Women without a gender identity were the group least likely to engage in LGBTQIA+ activism during Pride month at 0.3 percent. This compared to "cis" women, with 5.0 percent saying they intended to engage in this type of activism and 33.3 percent of non-binary women saying they would engage in LGBTQIA+ activism.

There were big differences based on gender identity in if women were likely to engage in LGB activism during Pride. 27.5 percent of those without a gender identity said they would engage in LGB activism while 5.0 percent of "cis" women said they would engage in LGB activism during Pride month. Lesbian activism was the second most popular type of planned activism during Pride month for women without a gender identity and "cis" women with rates of 38.0 and 30.0 percent respectively. It was the most popular category for women who did not understand the term gender identity, and tied for first among non-binary/gender queer women alongside trans related activism.

The grouping of female-sex based rights activism with gender critical activism and radical / abolitionist feminism by women without a gender identity and "cis" women can be found in Table 49. Around half, 55.0 percent, of "cis" women grouped said they would be involved with all three types of female related activism, compared to 72.5 percent of women without a gender identity. Any conflation among "cis" women was spread equally among the remaining possible pairings. The same situation of spread evenly was also true for women without a gender identity but at around nine percent compared to 15.0 percent for "cis" women.

TABLE 49 INVOLVEMENT IN DIFFERENT TYPES OF FEMALE RELATED ACTIVISM BECAUSE OF PRIDE IN 2023 BY GENDER IDENTITY

<i>Female/ Gender Critical / Radical feminism</i>	All	Woman	Cis woman
<i>No/No/No</i>	54.8%	55.1%	50.0%
<i>Yes/Yes/Yes</i>	16.2%	17.4%	5.0%
<i>Yes/Yes/No</i>	8.3%	8.7%	0.0%
<i>Yes/No/No</i>	7.3%	6.6%	15.0%
<i>Yes/No/Yes</i>	6.4%	5.9%	15.0%
<i>No/Yes/No</i>	2.5%	2.8%	0.0%
<i>No/Yes/Yes</i>	2.2%	2.4%	0.0%
<i>No/No/Yes</i>	2.2%	1.0%	15.0%
<i>All three the same</i>	71.0%	72.5%	55.0%
<i>Female / Gender critical the same</i>	10.5%	9.8%	15.0%
<i>Female / Radical & abolitionist feminist the same</i>	8.9%	8.7%	15.0%
<i>Gender critical / Radical & abolitionist feminist the same</i>	9.6%	9.1%	15.0%

By race

Among racial groups with four or more members, the group least likely to engage in Pride activism was black women, with 75.0 percent saying they were not going to engage in activism during Pride. See Table 50. They were followed by South Asian women at 57.1 percent. Among the remaining racial groups, the majority said they planned to engage in some form of activism during Pride month in 2023. This included 90.0 percent of white Hispanic women, 75.0 percent of Gitana women, 65.0 percent of Hispanic / Latina women, 61.9 percent of mixed-race women and 51.5 percent of white women.

Only three racial groups had any women who planned to engage in LGBTQIA+ activism during Pride. This included 5.0 percent of Hispanic / Latina women, 4.8 percent of mixed-race women and 0.9 percent of white women.

In trans adjacent activism areas of detrans and trans widows, there were differences by race. Only two racial groups were involved with trans widows. These were Hispanic / Latin women and white women. On the detrans topics, South Asians were the largest group not to be involved in this type of activism. The largest racial group percentage wise with four or more respondents to be involved with detrans activism were Gitana women and black women at 25.0 percent. The only other racial group to be at or above twenty percent were white Hispanic women at 20.0 percent.

Almost every racial group with four or more respondents was involved with LGB activism with a participation rate of around fifty percent. The major except was white Hispanic women with a rate of 50.0 percent. Lesbian activism was one of the more popular activism types. The average participation rate among all racial groups with four or more members was 41.3 percent, second only to female sex-based rights activism at 46.4 percent. It was the more popular activism category or tied for the most popular category among black women, Native American women, North African women, South Asian women and white Hispanic women.

In the three feminist activism related categories, Gitana, white Hispanic and Hispanic / Latina women were all above the fifty percent participation rate. The participation rates for gender critical activism all dropped compared to female sex-based rights activism except for black women who had no change. The biggest percentage drop was by South Asian women at 28.6 percent, followed by Hispanic / Latina women and Gitana women at 25.0 percent. The drop off for radical feminism from female sex based rights activism was zero for black women, Gitana and South Asian women. For mixed race women, there was an increase of fifty percent more women doing radical feminist activism than female sex-based rights activism. The rest saw a drop in participation rate, with the largest being Hispanic / Latina women and white Hispanic women at 30.0 percent fewer.

TABLE 50 PLANNED ACTIVISM DURING PRIDE MONTH IN 2023 BY RACE

Do you plan to do activism work related to LGBT issues during Pride?

<i>Race</i>	No activism	LGBTQIA+	LGB	Trans	Female	GC	RadFem	Detrans	Lesbian	Trans widow
<i>Black</i>	75.0%	0.0%	25.0%	0.0%	25.0%	25.0%	25.0%	25.0%	25.0%	0.0%
<i>Hispanic / Latina</i>	35.0%	5.0%	25.0%	5.0%	55.0%	30.0%	25.0%	15.0%	45.0%	5.0%
<i>Jewish</i>	0.0%	0.0%	66.7%	0.0%	100.0%	100.0%	66.7%	33.3%	66.7%	0.0%
<i>Mixed</i>	38.1%	4.8%	23.8%	4.8%	47.6%	38.1%	28.6%	9.5%	38.1%	0.0%
<i>Native American</i>	50.0%	0.0%	0.0%	50.0%	0.0%	0.0%	50.0%	50.0%	50.0%	0.0%
<i>North African</i>	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%
<i>Persian</i>	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
<i>Gitana</i>	25.0%	0.0%	25.0%	0.0%	75.0%	50.0%	75.0%	25.0%	25.0%	0.0%
<i>South Asian</i>	57.1%	0.0%	28.6%	0.0%	28.6%	0.0%	28.6%	0.0%	42.9%	0.0%
<i>Unknown</i>	34.8%	0.0%	21.7%	0.0%	43.5%	13.0%	30.4%	17.4%	52.2%	0.0%
<i>White</i>	48.6%	0.9%	24.8%	0.5%	33.9%	29.8%	25.2%	14.2%	33.5%	0.5%
<i>White Hispanic</i>	10.0%	0.0%	50.0%	0.0%	60.0%	40.0%	30.0%	20.0%	80.0%	0.0%

By locality type

Location is another variable that does not seem to be an important one when it comes to being able to predict if LB women would be involved in activism around Pride month in 2023. The range between all four location types was 54.7 percent for women in cities and urban areas to 59.5 percent for women in rural areas. Differences were more visible when broken down by location type and sexual orientation, with 64.5 percent of lesbians in rural areas planning activism related to Pride month in 2023 while only 40.0 percent of bisexual women in rural areas planned to be involved with activism. Bisexuals in urban areas were much more likely to be involved with activism around Pride month than bisexuals in other locations. Lesbians in urban areas were the least likely lesbians by location to be involved with activism because of Pride month. There are also differences between rural women who do not have a gender identity and those who identify as "cis", with 61.8 percent of the first group saying they will be involved with activism generally and 33.3 percent of "cis" women saying the same. See Table 51.

TABLE 51 PLANNED ACTIVISM DURING PRIDE MONTH IN 2023 BY LOCATION

<i>Location</i>	No activism	LGBTQIA+	LGB	Trans	Female	GC	RadFem	Detrans	Lesbian	Trans widow
<i>City / Urban</i>	45.3%	1.3%	26.7%	2.0%	32.7%	27.3%	24.0%	12.0%	36.0%	0.7%
<i>Rural</i>	40.5%	2.7%	27.0%	0.0%	40.5%	27.0%	27.0%	27.0%	48.6%	0.0%
<i>Small town</i>	44.4%	1.6%	25.4%	1.6%	44.4%	30.2%	28.6%	11.1%	36.5%	0.0%
<i>Suburban</i>	43.8%	0.0%	21.9%	0.0%	43.8%	34.4%	32.8%	17.2%	37.5%	1.6%
<i>Homosexual / Lesbian / I am exclusively attracted to people of the same sex.</i>										
<i>City / Urban</i>	45.8%	1.7%	24.6%	2.5%	31.4%	25.4%	21.2%	10.2%	41.5%	0.8%
<i>Rural</i>	35.5%	0.0%	29.0%	0.0%	41.9%	25.8%	25.8%	25.8%	58.1%	0.0%
<i>Small town</i>	44.4%	0.0%	25.9%	0.0%	46.3%	33.3%	29.6%	11.1%	42.6%	0.0%
<i>Suburban</i>	41.7%	0.0%	25.0%	0.0%	41.7%	35.4%	35.4%	18.8%	47.9%	2.1%
<i>Bisexual / I am attracted to both sexes.</i>										
<i>City / Urban</i>	41.9%	0.0%	35.5%	0.0%	38.7%	35.5%	35.5%	19.4%	16.1%	0.0%
<i>Rural</i>	60.0%	20.0%	20.0%	0.0%	40.0%	40.0%	40.0%	40.0%	0.0%	0.0%
<i>Small town</i>	50.0%	0.0%	25.0%	0.0%	37.5%	12.5%	25.0%	12.5%	0.0%	0.0%
<i>Suburban</i>	46.7%	0.0%	13.3%	0.0%	53.3%	33.3%	26.7%	13.3%	6.7%	0.0%
<i>Woman / I do not have a gender identity / I do not believe the concept of gender identity exists.</i>										
<i>City / Urban</i>	45.7%	0.0%	29.0%	0.0%	33.3%	29.0%	22.5%	12.3%	35.5%	0.7%
<i>Rural</i>	38.2%	2.9%	26.5%	0.0%	41.2%	26.5%	26.5%	26.5%	50.0%	0.0%
<i>Small town</i>	47.4%	0.0%	28.1%	0.0%	43.9%	33.3%	29.8%	10.5%	35.1%	0.0%
<i>Suburban</i>	41.4%	0.0%	24.1%	0.0%	44.8%	37.9%	34.5%	19.0%	39.7%	1.7%
<i>Cis woman.</i>										
<i>City / Urban</i>	50.0%	10.0%	0.0%	10.0%	20.0%	0.0%	40.0%	0.0%	30.0%	0.0%
<i>Rural</i>	66.7%	0.0%	33.3%	0.0%	33.3%	33.3%	33.3%	33.3%	33.3%	0.0%
<i>Small town</i>	33.3%	0.0%	0.0%	0.0%	66.7%	0.0%	33.3%	0.0%	33.3%	0.0%
<i>Suburban</i>	50.0%	0.0%	0.0%	0.0%	50.0%	0.0%	25.0%	0.0%	25.0%	0.0%

No location type was particularly high percentage wise for percent of women involved with LGBTQIA+ activism during Pride month in 2023, with rural lesbians leading at 2.7 percent while suburban women were the lowest with 0.0 percent involved with LGBTQIA+ activism. Among lesbians, only lesbians in city and urban areas were involved with LGBTQIA+ activism at a rate of 1.7 percent. Only rural bisexuals were involved with LGBTQIA+ at a rate of 20.0 percent. For women without a gender identity, only rural women were involved with LGBTQIA+ activism. For "cis" women, 10.0% from cities were involved with LGBTQIA+ activism during Pride month.

Location type appeared to play a role in determining the most popular type of activism, particularly among lesbians and women without gender identities. For women in general, lesbians and women without gender identities, lesbian activism had the highest percentage rate among all types of activism in cities and rural areas. This was also true for "cis" women in rural areas, though that tied with five other categories. It was also top suburban lesbians. With the exception of "cis" women in the suburbs whose most popular form of activism was radical feminism activism, the remaining had the most popular type of activism being female sex-based rights activism.

LGB activism was a category of activism where location did not appear to matter much, with a low involvement rate of 21.9 percent in the suburbs and a high of 27.0 percent in rural areas. The range for LGB activism was even smaller among lesbians by location, with 24.6 percent of lesbians in cities involved in LGB activism on the low side and 29.0 percent among rural lesbians on the high side. There was more variance among bisexuals, with 13.3 percent of suburban bisexuals involved in LGB activism, 20.0 percent in rural areas, 25.0 percent in small towns and 35.5 percent in cities. Among "cis" women, only "cis" women in rural areas were involved in LGB activism because of Pride.

When it comes to types of activism around sex-based rights, location appeared to play the biggest role among women in cities as they were the least likely to include all three or exclude all three at the same time. See Table 52. Women in the suburbs and small towns appear to be reasonably similar to each other. Women in cities are more likely to

conflate female sex-based activism, at around 13.3 percent, compared to women in other localities who range between 7.8 percent for suburban women and 8.3 percent for rural women. Gender critical and radical / abolitionist feminist are also more likely to be conflated by women in urban areas and rural areas at 13.3 percent and 16.7 percent respectively compared to suburban and small-town women at 7.8 and 7.9 percent respectively. Rural women were an outlier at conflating female sex-based rights activism and radical feminism activism with a low of 2.8 percent compared to 9.4 percent for women in the suburbs, 9.5 percent for women in small towns and 10.0 percent for women in cities.

TABLE 52 INVOLVEMENT IN DIFFERENT TYPES OF FEMALE RELATED ACTIVISM BECAUSE OF PRIDE IN 2023 BY LOCATION

<i>Female/ Gender Critical / Radical feminism</i>	All	City	Suburb	Small town	Rural
<i>No/No/No</i>	54.8%	57.3%	50.0%	54.0%	55.6%
<i>Yes/Yes/Yes</i>	16.2%	10.7%	23.4%	20.6%	19.4%
<i>Yes/Yes/No</i>	8.3%	10.0%	6.3%	7.9%	5.6%
<i>Yes/No/No</i>	7.3%	5.3%	7.8%	7.9%	13.9%
<i>Yes/No/Yes</i>	6.4%	6.7%	6.3%	7.9%	2.8%
<i>No/Yes/No</i>	2.5%	3.3%	3.1%	1.6%	0.0%
<i>No/Yes/Yes</i>	2.2%	3.3%	1.6%	0.0%	2.8%
<i>No/No/Yes</i>	2.2%	3.3%	1.6%	0.0%	2.8%
<i>All three the same</i>	71.0%	68.0%	73.4%	74.6%	75.0%
<i>Female / Gender critical the same</i>	10.5%	13.3%	7.8%	7.9%	8.3%
<i>Female / Radical & abolitionist feminist the same</i>	8.9%	10.0%	9.4%	9.5%	2.8%
<i>Gender critical / Radical & abolitionist feminist the same</i>	9.6%	13.3%	7.8%	7.9%	16.7%

Age coupled with location, sexual orientation or gender identity does not appear to be a huge predictor of if a woman will be involved with activism during Pride or not. With no other variables considered, those who were not involved in activism during Pride month in 2023 had an average age of 38.6 and a median age of 32.0. This put them among the oldest among different types of activists.

Without considering other variables, trans activists have an average age of 30.5 years, median age of 25.5. LGBTQIA+ activists have an average age of 30.7 and median age of 24.5. In comparison, detrans activists have an average of 35.8 and median age of 30.5 while trans widow activists have an average and median age of 40.0. Those supporting trans rights tend to be a bit younger, though the number of participants in these categories are so small it is hard to be definitive. LGB activists on the whole tend to have an average age of 37.9 and a median age of 32.0. Lesbian activists appear possibly only slightly older, with an average age of 39.1 and median age of 32.0.

Across the three feminist related categories, female sex-based rights activists have an average age of 37.7 and median age of 32. Gender critical activists appear to be slightly older with an average age of 38.9 and median age of 46. Radical feminist activists in contrast appear to be the youngest of the three groups with an average age of 33.6 and a median age of 30.

There are a few categories where ages do differ substantially. Bisexual women in suburban areas involved with activism had an average age of 35.5 while those who were not had an average age of 27.4. Bisexuals in small towns were the inverse. The average age for those involved with activism was 27.0 while those who were not was 37.0 years. Rural "cis" women involved with activism had an average age of 41.0 years while those who were not involved with activism had an average age of 26.0 years. The inverse was true for "cis" women from the suburbs with the average age of those involved with activism being 26.0 years while those not doing activism was 45.0 years. See Table 53.

The small number of people involved in LGBTQIA+ activism makes it difficult to compare ages by location. For rural and small towns, those involved in this type of activism 24.6 and 14.4 years younger than those not involved with that type of activism on average. The very limited data on trans activists suggests they are younger than LGBTQIA+ activists.

LGB activism had substantial differences in ages between those who were engaged in this type of activism and those who were not, based on location, sexual orientation and gender identity. This was particularly true for women in

rural areas, with LGB activists being on average 10.36 years than those who were not involved with LGB activism during Pride month. This was also true for lesbians and women without gender identities in rural areas, was double at 20.7 years younger for bisexuals in rural areas. For suburban women, those involved with LGB activism were 6.5 years younger. The gap was more pronounced for lesbians but less pronounced for bisexuals in suburban areas. For small towns, women who involved with LGB activism were on average 5.7 years older than those who were not. There was a similar gap in this category for lesbians and women without a gender identity.

Among the three types of feminist activists, radical feminists tended to be the youngest across among lesbians and women without a gender identity while there was very little difference in age between bisexuals based on location.

TABLE 53 MEAN AGE FOR TYPES OF ACTIVISM INVOLVE WITH DURING PRIDE MONTH IN 2023

<i>Mean age</i>										
<i>Do you plan to do activism work related to LGBT issues during Pride?</i>										
<i>Location</i>	No activism	LGBTQIA+	LGB	Trans	Female	GC	RadFem	Detrans	Lesbian	Trans widow
<i>City / Urban</i>	37.3	37.0	37.6	31.7	36.4	40.5	32.9	40.8	37.4	43.0
<i>Rural</i>	46.8	22.0	38.6	n / a	44.5	34.6	34.2	31.6	44.1	n / a
<i>Small town</i>	40.2	27.0	45.4	27.0	39.9	41.5	38.0	35.1	44.8	n / a
<i>Suburban</i>	38.3	n / a	30.4	n / a	34.3	35.4	31.0	31.9	34.1	37.0
<i>Homosexual / Lesbian / I am exclusively attracted to people of the same sex.</i>										
<i>City / Urban</i>	38.4	37.0	39.3	31.7	36.7	42.4	31.5	42.8	37.4	43.0
<i>Rural</i>	47.6	n / a	40.4	n / a	46.8	35.7	35.3	31.9	44.1	n / a
<i>Small town</i>	40.8	n / a	46.7	n / a	41.1	42.3	38.7	36.5	44.8	n / a
<i>Suburban</i>	42.5	n / a	30.7	n / a	33.8	35.8	30.1	32.7	33.8	37.0
<i>Bisexual / I am attracted to both sexes.</i>										
<i>City / Urban</i>	32.5	n / a	32.7	n / a	35.5	35.5	36.0	36.7	37.0	n / a
<i>Rural</i>	44.0	22.0	22.0	n / a	30.5	30.5	30.5	30.5	n / a	n / a
<i>Small town</i>	37.0	n / a	27.0	n / a	24.5	27.0	27.0	27.0	n / a	n / a
<i>Suburban</i>	27.4	n / a	28.5	n / a	35.5	34.0	34.8	28.5	40.0	n / a
<i>Woman / I do not have a gender identity / I do not believe the concept of gender identity exists.</i>										
<i>City / Urban</i>	37.4	n / a	37.6	n / a	37.2	40.9	32.9	41.9	38.2	43.0
<i>Rural</i>	50.5	22.0	38.3	n / a	44.8	33.8	33.4	30.6	44.3	n / a
<i>Small town</i>	40.2	n / a	45.4	n / a	41.0	41.5	39.3	32.3	44.1	n / a
<i>Suburban</i>	38.7	n / a	30.4	n / a	34.9	35.4	31.5	31.9	34.6	37.0
<i>Cis woman.</i>										
<i>City / Urban</i>	35.4	50.0	n / a	50.0	25.5	n / a	36.0	n / a	34.3	n / a
<i>Rural</i>	26.0	n / a	41.0	n / a	41.0	41.0	41.0	41.0	41.0	n / a
<i>Small town</i>	n / a	n / a	n / a	n / a	20.0	n / a	18.0	n / a	18.0	n / a
<i>Suburban</i>	45.0	n / a	n / a	n / a	26.0	n / a	22.0	n / a	22.0	n / a

By immigrants and expats

Immigrant status appears to be an important variable for predicting if a woman was an activist during Pride month in 2023, especially in certain categories. In general, 63.2 percent of immigrant and expat women said they would be involved with activism around Pride. This compared to 54.7 percent for non-immigrant women. The difference was bigger for lesbians, with 70.0 percent of expat and immigrant lesbians saying they would be involved with activism during Pride month compared to 54.8 percent who said they would not. For women without a gender identity, 65.6 percent of immigrant and expat women said they would be involved with activism during Pride month while only 54.5 percent of non-immigrant women without a gender identity said the same.

Immigrant lesbian women were more likely to be involved with LGB activism during Pride month than non-immigrant lesbians, with activism participation rates of 36.7 and 24.0 percent respectively. For bisexuals, the inverse was true. Bisexual immigrants were less likely to do LGB activism at 16.7 percent compared to non-immigrant bisexuals at 28.3 percent. Immigrant women were also more likely to be involved with lesbian activism during Pride month than their non-immigrant peers at 44.7 percent compared to 37.0 percent. This continued across all categories for sexual orientation and gender identity.

Immigrant lesbian women were more likely to be involved with LGBTQIA+ and trans gender activism than non-immigrant peers in gender, while the inverse was true for bisexual immigrant women. Across all categories except bisexual women and "cis" women for trans widows where the percent was the same, non-immigrant women had higher participation rates in detransitioner activism and trans widow related activism.

Immigrant women were more likely to be involved in some type of feminists related activism during Pride month in 2023 than their non-immigrant peers, with 42.1 percent involved in female sex-based rights activism, 39.5 percent involved in gender critical activism and 34.2 percent involved in radical feminist or abolitionist feminist activism compared to 37.7 percent, 27.9 percent and 26.1 percent comparatively for non-immigrant women. This pattern generally held true with the exception of immigrant "cis" women being less likely to participate in all three types of activism, and bisexual immigrant women for female sex-based rights activism.

Overall

On the whole, most women surveyed planned to be or had been involved in some type of activism related activity during Pride month in 2023. There was a great diversity of types of activism being done by LB women, with the most popular being female sex-based rights and lesbian activism with over a third of women having been involved in this activism in some way. Country of residence, sexual orientation, race, location type, age, gender identity and immigration status all potentially impacted which types of activism were more popular among certain groups.

When women could not or would not be involved with activism during Pride month, they primarily cited fear of the consequences of being an activist as their reason why. This included fear of violence and fear of losing their job. A few others who explained why they were not involved with activism during Pride said they were involved in such activism year-round.

For the activism categories of LGBTQIA+ and "The numbers were exactly the same for the activism category "transgender / genderqueer / non-binary related activism", the rates and people who said they were involved with them were exactly the same. This appears to support a conclusion that such activists conflate the two categories as there was no similar crossover for LGBTQIA+ and LGB.

While the purpose of the survey was not to understand differences in how LB women viewed the differences between female sex-based rights activism, gender critical activism and radical feminist or abolitionist feminist activism, these statistics warrant further investigation by other researchers. There are racial differences at play in participation rates across these three types of activism, but black women were the only group where there was no difference between sex-based activism and gender critical activism. This and other differences suggest further research should be done on the specific type of activism engaged in by black LB women.

Social media and Pride

While many of the issues around Pride for lesbians and bisexual women have roots in specific events, judicial and legislative issues, Pride specific inclusion policies and acts of violence at different types of locations, a fair bit of the discussion around these issues takes place in an online environment. These discussions can be very important to understand as online discussions can result in changes to offline behavior (Althoff, Jindal, & Leskovec, 2017; Erete, 2015; Lieberman & Schroeder, 2020).

The third question in the survey asked, "3. Do you plan to or have you already used social media (Twitter, Facebook, Instagram, etc.) to discuss Pride?" There were five possible responses, with the options included intending to represent some of the more visible public discussion within the LGTB community on social media. These included, "Yes, to discuss Pride in general.", "Yes, to discuss how lesbians and/or bisexual women are not welcome at Pride or discuss historical misinformation related to Pride.", "Yes, to discuss the importance of including trans people and transgender issues during Pride.", "Yes, but to discuss something not mentioned above." and "No."

Despite women using comments to say they feared violence during in person events at Pride, overall most women indicated they would discuss Pride on social media. Only 22.3 percent said they would not. 63.5 percent said they would use social media to discuss how lesbians and / or bisexual women are not welcome at Pride, while 9.7 percent indicated they would use social media to discuss Pride in general, 0.3 percent to discuss including trans people in Pride and 4.2 percent to discuss something not mentioned.

By country

The country where women lived appears to have played a role in women's decisions to discuss Pride on social media. In countries with five or more respondents, India was the only country where women did not plan to discuss Pride generally, while France was the only country with a woman who planned to use social media during Pride to discuss transgender issues, France, Portugal and the United States were the only countries where women planned to discuss Pride but not generally and not about LB women or transpeople, and Mexico was the only country where no women planned to avoid discussing Pride. See Table 54. Readers should be able to discern the exact counts if interested by using comparable tables in previous sections.

France and Portugal were the countries where women were the most likely to discuss Pride generally with 16.7 percent of LB women saying they planned talk about Pride on social media in a general way. Among this group, only two lesbians from Portugal explained why. One said it was important to advocate for Pride and the other so she could find information about her local events.

LB women in Mexico were the most likely to discuss how LB women are not welcome at Pride or correct historical misinformation related to Pride participation at 90 percent. They were followed by women from India at 80.0 percent, women from Canada and Germany at 77.8 percent each, and women from Spain at 76.5 percent on. No other countries were higher than 70.0 percent participation on social media related to this theme. A bisexual woman from Mexico explained her planned usage by saying, "I just want us women to be heard". A lesbian from Germany said of her decision, "My wife and I feel strongly about how women/lesbians are overlooked or walked all over basically. And Pride has become a bit annoying and seems to have lost its meaning". An expat lesbian in Spain said, "Es importante reivindicar la lucha LGB, nuestros orígenes y no dejar que nos borren." which means, "It is important to vindicate the LGB struggle, our origins and not let them erase us." Another lesbian living in Spain said, "Realmente no discuto, sino que retweeteo información acerca del punto anterior que he señalado. Siento que es muy tóxico discutir en Twitter y más acerca de esos temas y prefiero no sacrificar mi tiempo y salud mental en ello." which summarized mostly says, "I'm not really arguing, just retweeting information[...] I feel that it is very toxic to this discuss and similar topics on Twitter and I prefer not to sacrifice my time and mental health in it."

Portugal had the highest percentage of LB women not planning to discuss Pride on social media at 33.3 percent. They were followed closely behind by Brazil at 28.6 percent, the United Kingdom at 27.1 percent, Australia at 26.7 percent, the United States at 24.0 percent and India at 20.0 percent. No other country with five more respondents was at 20.0 percent or higher. A lesbian from Brazil explained her decision not to talk about Pride on social media, "Social media

is not the place to talk about those issues. Talking to my friends face to face is much more effective." A lesbian from Scotland said, "I am not interested in Pride and I feel it discriminates against lesbians who do not, or do not pretend to, believe in gender identity ideology." A lesbian from the United States said, "There's no point in it. The trans crap is sickening." A lesbian from India had a different reason, "Don't use social media except twitter". No LB women in Portugal or Australia explained why they did not plan to use social media to discuss Pride or some aspect of it.

TABLE 54 USING SOCIAL MEDIA TO DISCUSS PRIDE BASED ON COUNTRY OF RESIDENCY

Do you plan to or have you already used social media to discuss Pride?

<i>Country</i>	Yes, to discuss Pride in general.	Yes, to discuss how lesbians and/or bisexual women are not welcome at Pride or discuss historical misinformation related to Pride.	Yes, to discuss the importance of including trans people and transgender issues during Pride.	Yes, but to discuss something not mentioned above.	No
<i>Australia</i>	13.3%	60.0%	0.0%	0.0%	26.7%
<i>Brazil</i>	4.8%	66.7%	0.0%	0.0%	28.6%
<i>Canada</i>	0.0%	77.8%	0.0%	0.0%	22.2%
<i>France</i>	16.7%	33.3%	16.7%	16.7%	16.7%
<i>Germany</i>	11.1%	77.8%	0.0%	0.0%	11.1%
<i>India</i>	0.0%	80.0%	0.0%	0.0%	20.0%
<i>Mexico</i>	10.0%	90.0%	0.0%	0.0%	0.0%
<i>Portugal</i>	16.7%	33.3%	0.0%	16.7%	33.3%
<i>Spain</i>	11.8%	76.5%	0.0%	0.0%	11.8%
<i>United Kingdom</i>	12.5%	60.4%	0.0%	0.0%	27.1%
<i>United States</i>	8.5%	62.8%	0.0%	4.7%	24.0%

By sexual orientation

As it relates to the sexual orientation of respondents, there were two notable differences in how each group planned to use social media around Pride. The first is that 8.4 percent more lesbians, 65.3 percent total, plan to discuss how LB women are not welcome at Pride or correct misinformation about Pride, compared to bisexual women at 56.9 percent. The second major difference is around 7.6 percent more bisexual women, 10.3 percent total, plan to discuss something about Pride other than the three options provided, compared to 2.8 percent of lesbian women.

A lesbian in Slovakia explained her decision to post about LB women and correct misinformation by saying, "Because I believe it's important to spread actual history and not desired fantasy". A lesbian in Sweden said she would post "Because I'm feeling let down by pride and sad". A lesbian in Russia said, "Tired of lesbian erasure, mixing us with b included." A lesbian in Ireland explained her reasoning, saying, "I'm a feminist defending women's rights. I'm a mother and my daughters should not have to be fighting for rights my generation already won". These were common themes among lesbians, that lesbians were being erased and that they wanted to fight back against a depiction of Pride where transgender people were depicted as the majority. Some said it was important to do as part of educating other lesbians. Some were doing it because they were angry or upset that lesbians were continually being told to have sex with penis havers. Others said they were doing it because as a way of fighting for female only spaces.

Only three bisexual women explained why they were using social media to talk about other issues related to Pride. One bisexual in the United States said, "I've discussed both LB women's gun ownership, L/B women's issues, general women's issues, and my own experience as a desister from a transsexual identity". Another said, "I post pride art for profit". The last comment was from a bisexual woman in Germany who said, "I'm a radfem and I dont want the shitstorm".

TABLE 55 USING SOCIAL MEDIA TO DISCUSS PRIDE BASED ON SEXUAL ORIENTATION

Do you plan to or have you already used social media to discuss Pride?

<i>Sexual orientation</i>	Yes, to discuss Pride in general.	Yes, to discuss how lesbians and/or bisexual women are not welcome at Pride or discuss historical misinformation related to Pride.	Yes, to discuss the importance of including trans people and transgender issues during Pride.	Yes, but to discuss something not mentioned above.	No
<i>Homosexual / Lesbian / I am exclusively attracted to people of the same sex.</i>	9.6%	65.3%	0.4%	2.8%	21.9%
<i>Bisexual / I am attracted to both sexes.</i>	10.3%	56.9%	0.0%	10.3%	22.4%
<i>I am exclusively attracted to cis and trans women.</i>	0.0%	0.0%	0.0%	0.0%	100.0%

By race

With the caveat that more data is needed regarding behavior around Pride and how this intersects with race, there were differences in how different racial groups with four or more survey respondents planned to interact with social media around Pride. See Table 56. South Asian women, black women and white women were the least likely to talk about Pride on social media at 28.6 percent, 25.0 percent and 23.6 percent respectively. White Hispanic women were the most likely to discuss Pride more generally at 40.0 percent, with no other group within 24.2 percent of them. Black women, mixed race women, Hispanic / Latina women and South Asian women were most likely "to discuss how lesbians and/or bisexual women are not welcome at Pride or discuss historical misinformation related to Pride." at 75.0 percent, 75.0 percent, 73.7 percent and 71.4 percent respectively. No other group was above seventy percent. The lowest percentage by racial group was White Hispanic women at 50.0 percent. While this again appears to be an important variable for predicting some behavior, it is not a topic discussed by LB women in explaining their decision on how to use social media around Pride.

TABLE 56 USING SOCIAL MEDIA TO DISCUSS PRIDE BASED ON RACE

Do you plan to or have you already used social media to discuss Pride?

<i>Race</i>	Yes, to discuss Pride in general.	Yes, to discuss how lesbians and/or bisexual women are not welcome at Pride or discuss historical misinformation related to Pride.	Yes, to discuss the importance of including trans people and transgender issues during Pride.	Yes, but to discuss something not mentioned above.	No
Black	0.0%	75.0%	0.0%	0.0%	25.0%
Hispanic / Latina	15.8%	73.7%	0.0%	0.0%	10.5%
Jewish	0.0%	66.7%	0.0%	0.0%	33.3%
Mixed	0.0%	75.0%	0.0%	10.0%	15.0%
Native American	0.0%	100.0%	0.0%	0.0%	0.0%
North African	100.0%	0.0%	0.0%	0.0%	0.0%
Persian	0.0%	100.0%	0.0%	0.0%	0.0%
Gitana	25.0%	25.0%	0.0%	0.0%	50.0%
South Asian	0.0%	71.4%	0.0%	0.0%	28.6%
Unknown	13.0%	60.9%	0.0%	0.0%	26.1%
White	8.3%	62.5%	0.5%	5.1%	23.6%
White Hispanic	40.0%	50.0%	0.0%	0.0%	10.0%

By locality type

Locality may play a role in how women discuss Pride on social media. See Table 57 and Table 58. 25.8 percent of LB women in small towns, 24.1 percent of lesbians in small towns, 37.5 bisexual women in small towns and 33.3 percent of cis women in small towns said they would not discuss Pride on social media. Across all four subgroups looked at small town women led the way in not discussing Pride, apart from women without a gender identity, where those women in cities or urban areas were least likely to discuss Pride at 26.3 percent. Cis women in small towns were also tied with rural cis women in rural areas at 33.3 percent. LB women discussing Pride in general on social media were most likely to be found in small towns at 16.1 percent. This pattern followed with lesbians in small towns at 18.5 percent. Rural bisexual women were most likely to discuss Pride in general terms among bisexual women. Women without a gender identity living in small towns were also the most likely by location type to discuss Pride in general terms. Across all locations, 0.0 percent of cis women planned to discuss Pride in general terms.

When looking at the categories of not discussing Pride or discussing Pride more generally on social media, 41.2 percent of small-town LB women responded this way, up to 42.6 percent among lesbians. For rural bisexuals, the combined total was 50.0 percent. For small town women without a gender identity 42.1 percent responded with one of those two categories. Given frequent comments about safety as a reason for women in rural areas and small towns, it seems a little surprising that the issue of safety was only mentioned by a bisexual living in a rural area in the United States. She said she would use social media "to discuss how lesbians and/or bisexual women are not welcome at Pride or discuss historical misinformation related to Pride" explained she would do so because "I don't feel safe in gay spaces anymore as a rural cis woman". Of the four others who mentioned safety, three were in cities and one was in the suburbs. One of the lesbian women from a city in France who planned to discuss LB women's issues and Pride said, "Lesbians don't have any safe spaces anymore so all we have left is social media (and even that is risky)". A lesbian from urban India said she planned to discuss something else, saying, "I wanted to talk about how Pride has become an unsafe space for women, seeing as how many women have come forward and spoken out about being sexually harassed or assaulted at Pride but it is never taken seriously so as to avoid homophobic backlash from conservatives."

Suburban LB women were the group most likely "to discuss how lesbians and/or bisexual women are not welcome at Pride or discuss historical misinformation related to Pride." at 71.4 percent. For lesbians, rural women were the most likely to discuss this topic on social media at 74.2 percent, followed closely behind by suburban lesbians at 72.9 percent. Bisexual in suburban areas were also most likely to use that framework for discussion at 66.7 percent. The numbers by location were much closer for women without a gender identity, with 69.0 percent of suburban women without a gender identity discussing Pride that way on social media, followed by rural women at 66.7 percent and women in cities at 62.8 percent. "Cis" women were most likely to discuss this aspect of Pride on social media at 100.0 percent, followed by "cis" women in cities.

TABLE 57 USING SOCIAL MEDIA TO DISCUSS PRIDE BASED ON LOCALITY TYPE

Do you plan to or have you already used social media to discuss Pride?

<i>Location</i>	Yes, to discuss Pride in general.	Yes, to discuss how lesbians and/or bisexual women are not welcome at Pride or discuss historical misinformation related to Pride.	Yes, to discuss the importance of including trans people and transgender issues during Pride.	Yes, but to discuss something not mentioned above.	No
<i>City / Urban</i>	8.1%	64.4%	0.7%	2.7%	24.2%
<i>Rural</i>	11.1%	66.7%	0.0%	2.8%	19.4%
<i>Small town</i>	16.1%	51.6%	0.0%	6.5%	25.8%
<i>Suburban</i>	6.3%	71.4%	0.0%	6.3%	15.9%
<i>Homosexual / Lesbian / I am exclusively attracted to people of the same sex.</i>					
<i>City / Urban</i>	7.6%	66.1%	0.8%	2.5%	22.9%
<i>Rural</i>	6.5%	74.2%	0.0%	0.0%	19.4%
<i>Small town</i>	18.5%	51.9%	0.0%	5.6%	24.1%
<i>Suburban</i>	6.3%	72.9%	0.0%	2.1%	18.8%
<i>Bisexual / I am attracted to both sexes.</i>					
<i>City / Urban</i>	9.7%	58.1%	0.0%	3.2%	29.0%
<i>Rural</i>	50.0%	25.0%	0.0%	25.0%	0.0%
<i>Small town</i>	0.0%	50.0%	0.0%	12.5%	37.5%
<i>Suburban</i>	6.7%	66.7%	0.0%	20.0%	6.7%
<i>Woman / I do not have a gender identity / I do not believe the concept of gender identity exists.</i>					
<i>City / Urban</i>	8.8%	62.8%	0.7%	1.5%	26.3%
<i>Rural</i>	12.1%	66.7%	0.0%	3.0%	18.2%
<i>Small town</i>	17.5%	52.6%	0.0%	5.3%	24.6%
<i>Suburban</i>	6.9%	69.0%	0.0%	6.9%	17.2%
<i>Cis woman.</i>					
<i>City / Urban</i>	0.0%	80.0%	0.0%	20.0%	0.0%
<i>Rural</i>	0.0%	66.7%	0.0%	0.0%	33.3%
<i>Small town</i>	0.0%	33.3%	0.0%	33.3%	33.3%
<i>Suburban</i>	0.0%	100.0%	0.0%	0.0%	0.0%

TABLE 58 USING SOCIAL MEDIA TO DISCUSS PRIDE BASED ON AVERAGE AG, LOCALITY, SEXUAL ORIENTATION AND GENDER IDENTITY

Mean age

Do you plan to or have you already used social media to discuss Pride?

<i>Location</i>	Yes, to discuss Pride in general.	Yes, to discuss how lesbians and/or bisexual women are not welcome at Pride or discuss historical misinformation related to Pride.	Yes, to discuss the importance of including trans people and transgender issues during Pride.	Yes, but to discuss something not mentioned above.	No
<i>City / Urban</i>	37.4	37.9	32.0	28.8	37.8
<i>Rural</i>	50.3	47.8	n / a	29.0	41.0
<i>Small town</i>	46.3	39.8	n / a	37.5	42.2
<i>Suburban</i>	31.0	36.0	n / a	25.5	39.5
<i>Homosexual / Lesbian / I am exclusively attracted to people of the same sex.</i>					
<i>City / Urban</i>	38.6	38.8	32.0	30.3	39.9
<i>Rural</i>	55.0	48.2	n / a	n / a	41.0
<i>Small town</i>	46.3	40.4	n / a	34.0	46.3
<i>Suburban</i>	30.3	37.0	n / a	23.0	39.4
<i>Bisexual / I am attracted to both sexes.</i>					
<i>City / Urban</i>	34.7	33.8	n / a	24.0	31.2
<i>Rural</i>	45.5	39.0	n / a	29.0	n / a
<i>Small town</i>	n / a	34.7	n / a	48.0	25.7
<i>Suburban</i>	33.0	32.4	n / a	26.3	40.0
<i>Woman / I do not have a gender identity / I do not believe the concept of gender identity exists.</i>					
<i>City / Urban</i>	37.4	38.6	32.0	21.5	37.8
<i>Rural</i>	50.3	50.0	n / a	29.0	41.0
<i>Small town</i>	46.3	39.4	n / a	44.0	41.0
<i>Suburban</i>	31.0	36.4	n / a	25.5	39.5
<i>Cis woman.</i>					
<i>City / Urban</i>	n / a	35.0	n / a	36.0	n / a
<i>Rural</i>	n / a	26.0	n / a	n / a	41.0
<i>Small town</i>	n / a	n / a	n / a	18.0	22.0
<i>Suburban</i>	n / a	35.5	n / a	n / a	n / a

By immigrants and expats

Whether or not an LB woman was or was not an expat or immigrant appears to play a very small role in how she engaged with social media about Pride in 2023, with two possible exceptions. See Table 59. The first is that bisexual expat women are more likely to not use social media to discuss Pride at 33.3 percent and were not discussing Pride generally at 0.0 percent with rates of 21.2 percent and 11.5 percent respectively compared to their non-immigrant peers. "cis" expat women were most likely to discuss issues of LB women and Pride on social media compared to their non-expat peers, with rates of 83.3 and 71.4 percent respectively. The only other category that expat cis women said they

would discuss Pride about on social media was other. Being an immigrant or expat was not something mentioned as an explanation for LB women's choices around how to use social media in the context of Pride.

TABLE 59 USING SOCIAL MEDIA TO DISCUSS PRIDE BASED ON IMMIGRANT STATUS

Do you plan to or have you already used social media to discuss Pride?

<i>Immigrant / Expat</i>	Yes, to discuss Pride in general.	Yes, to discuss how lesbians and/or bisexual women are not welcome at Pride or discuss historical misinformation related to Pride.	Yes, to discuss the importance of including trans people and transgender issues during Pride.	Yes, but to discuss something not mentioned above.	No
<i>Yes, immigrant or expat</i>	10.8%	62.2%	0.0%	5.4%	21.6%
<i>No</i>	9.5%	63.7%	0.4%	4.0%	22.3%
<i>Homosexual / Lesbian / I am exclusively attracted to people of the same sex.</i>					
<i>Yes, immigrant or expat</i>	13.3%	66.7%	0.0%	3.3%	16.7%
<i>No</i>	9.0%	65.2%	0.5%	2.7%	22.6%
<i>Bisexual / I am attracted to both sexes.</i>					
<i>Yes, immigrant or expat</i>	0.0%	50.0%	0.0%	16.7%	33.3%
<i>No, immigrant or expat</i>	11.5%	57.7%	0.0%	9.6%	21.2%
<i>Woman / I do not have a gender identity / I do not believe the concept of gender identity exists.</i>					
<i>Yes, immigrant or expat</i>	12.9%	58.1%	0.0%	3.2%	25.8%
<i>No, immigrant or expat</i>	10.2%	63.0%	0.4%	3.5%	22.8%
<i>Cis woman.</i>					
<i>Yes</i>	0.0%	83.3%	0.0%	16.7%	0.0%
<i>No</i>	0.0%	71.4%	0.0%	14.3%	14.3%

Overall

Fear of in person consequences diminished some participation in discussing Pride on social media but not for most women. Current narratives around Pride made many women feel it was important to speak out during Pride month, especially about lesbian and bisexual women's issues and the need to correct historical misinformation about the origins of Pride. This was particularly true among lesbians, black women, Hispanic / Latina women and South Asian women, and women in Mexico, India, Canada, Germany and Spain. The level of risk assessment though meant some women only felt comfortable talking about Pride in general, especially in parts of Europe. Across all categories, LB women were not generally interested in using Pride to support trans rights, regardless of location, sexual orientation, gender identity, race or immigration status.

LB women and LGTB Pride history

One of the recurring issues around Pride for the past several years has been the history of Stonewall and the early Pride marches and marches that took place during the 1980s and 1990s, in the United States and in countries like the United Kingdom, Spain, Australia, Mexico, Canada and New Zealand. The focus for different groups has often been finding people involved with the Stonewall riots that they can relate to, with historical revisionism sometimes taking place

to push a historical narrative that supports the primacy of their group. These efforts have further pushed intragroup conflict within the LGTB community that had been facing internal conflict in how to fight for their rights and how they should depict themselves from the onset (Ghaziani, 2008; Grube, 1991).

Part of this conflict has historical roots in the United States in terms of potential instigating events for the founding of an event that could draw together national homophile activists who were only just beginning to understand the potential power they could wield through collective action. While there were a few scattered large scale police actions against mixed LGTB groups, these did not attract attention of homophile activists who were largely white and middle class. Activists on the United States West Coast also felt less secure in challenging the police because the potential preceding events did not garner much attention from the regional gay and lesbian media in other parts of the press and local media in their area (Armstrong & Crage, 2006).

Against this backdrop of actual conflictive events between subgroups and groups making up the broader LGTB community and conflicts within those same groups over the historical retelling of those conflictive events, many people who disagree with prevailing narratives or historical narratives put forward by subgroups inside the LGTB community are often told to go educate themselves about the actual events as it isn't the role of other marginalized people to do that. At the same time, the nature of ingroup LGTB conflict has at times inspired women in the LGTB community to learn more about their own history just to be better informed for when they are faced with that conflict themselves.

The next two questions address this issue of history along these lines of Pride and LB women's desire to learn about the history of Pride and the history of lesbian and bisexual women. The first question asked, "Because of Pride 2023, do you plan to or have you started to learn more about the history of lesbians and/or bisexual women in your city/region/country?" The second related question asked, "Because of Pride 2023, do you plan to or have you started to learn more about the history of LGBT Pride in your city/region/country?" For the first questions, there were only two options available as responses, "Yes" and "No". The second question had, "Yes", "No" and "Maybe". The second question was not mandatory to answer, which resulted in 69 people not answering this question. Counts are not included for the first question set because they can be inferred from questions about Pride attendance and merchandise, but they are included for the question about LGTB history because of the large number of blank responses.

Overall, 39.2 percent of women surveyed said they planned to learn about the history of lesbians and / or bisexuals during Pride month. Less indicated that they planned to learn about the history of Pride during Pride month, with 16.5 percent saying yes and 10.7 percent saying maybe.

By country

Among countries with five or more responses, most are clustered in the range of forty to fifty percent of women saying they planned to learn more about the history of lesbians and / or bisexual women during Pride month, including Australia at 40.0 percent, Brazil at 47.6 percent, Canada and Spain at 44.4 percent, France and Portugal at 50.0 percent, and the United States at 39.5 percent. The outliers for those women not learning about lesbians and / or bisexual women during Pride month were the United Kingdom and Germany on the low end at only 25.0 and 22.2 percent respectively, and India and Mexico on the high end at 80.0 and 70.0 percent respectively. See Table 61.

The relationship between a desire and plan to learn about lesbians and / or bisexuals during Pride appears completely independent from that of a desire to learn about the history of Pride in their area, with a correlation between positive response percentages of -0.18. When an average is done on a by country basis, the LB women history had 46.7 percent indicating they would learn about that topic when only 18.4 percent indicated by country they planned to learn about the history of Pride. There are not really the same type of answer clustering as the previous question. Three countries had 0.0 percent saying they planned to learn about the history of Pride. These were Canada, India and Mexico. On the higher side of planning to learn about the history of Pride, Spain was at 28.6 percent, Australia at 35.7 percent, France at 40.0 percent and Portugal at 50.0 percent. In the middle were the United Kingdom at 7.7 percent indicating the affirmative, followed by Brazil and Germany at 11.1 percent and the United States at 17.8 percent.

A lesbian from Mexico said of her decision to learn about lesbian and bisexual women history during Pride month, "it was not a conscious decision, but many lesbian content creators have been sharing lesbian history during this month, and I enjoy it". A lesbian in India explained her interest as, "I've always had a vested interest in researching the lesbian

community and subcultures of India." A lesbian from the United States said, "The lesbophobia of queer and trans people has made me interested in learning the truth. I learned that a lesbian named Storme DeLaverie was actually the catalyst of the Stonewall riots not transgender people." The latter two responses are notable because they were the only written explanations that made geographically specific references about a desire to learn more about the history of lesbian and bisexual women. Across the rest of the countries, the responses were generally generic about the importance of learning about the topic and how knowledge is empowering.

Among the English women saying no to learning about lesbian history, one explained saying, "I know the history, I managed a well funded project a few years ago". A woman from Portugal who said no explained, "i hadn't thought about [learning about] it". A lesbian from the United States said she was not going to learn more because, she "Already kn[e]w a fair amount". Others echoed similar themes, saying they already knew a lot about the topic or they were learning about the topic generally and not specifically in response to Pride month. Only one of the responses from women from these countries made a specific geographic reference in their rational as to why not, explaining some about the history of LB women in the United States.

An Australian who said yes, she planned to learn more about the history of Pride explained, saying, "I am constantly correcting the gender ideologies on their lies regarding our fight for equality and who it was, ie gay men and lesbians who got us where we are today. No trans in sight when I was fighting for our rights". A lesbian from the United States said, "It is essential we not allow the lies and distortions of the T parasites to destroy the truth." Those interested in learning about the history from the countries mentioned largely wanted to do so to either connect to their local communities, or to correct misinformation, especially misinformation put out by transgender rights activists.

A lesbian from England explained her lack of desire to learn more about Pride history during Pride month by saying, "I've had enough of it." A lesbian from the United States said, "I lived much of it". A bisexual from the United States said, "I hadn't thought to learn more about my area, specifically. As said before, I've never been flashy about my sexuality, so I've never been deeply involved with other members of the LGB in real life. I have found communities online that have helped enrich that area of my life. I would like to be able to find a sense of in-person community surrounding Pride and what people like me can do to preserve its meaning, but every time I meet a member of the LGB in real life, they seem to be accepting of all the current parts of Pride that I am not. Very little common ground to be achieved, it seems." A lesbian from the United States said she did not plan to learn more but share, "I will share the accurate herstory I lived as a Lesbian and been to many events for Lesbians and Gays and women as a whole. Dyke Marches, San Francisco, Denver and smaller Prides, Marriage Equality Rallies, Take Back the Night Marches ect ect ect". Across all countries mentioned, the no responses echoed similar themes: the women were involved in it, they already knew it, they were not interested in learning specifically about the broader LGTB community, no interest in learning transgender history, they had fears of being exposed to misinformation, their local community did not have a scene for them to be interested in learning the history of. With a few exceptions related to the United States, these women did

TABLE 60 PLANS TO LEARN ABOUT LB WOMEN OR PRIDE HISTORY BY COUNTRY OF RESIDENCE

<i>Do you plan to or have you started to learn more about the history of lesbians and/or bisexual women?</i>			<i>Do you plan to or have you started to learn more about the history of LGBT Pride?</i>						
<i>Country</i>	<i>Yes</i>	<i>No</i>	<i>Country</i>	<i>Yes</i>	<i>No</i>	<i>Maybe</i>	<i>Yes</i>	<i>No</i>	<i>Maybe</i>
Australia	40.0%	60.0%	Australia	5	8	1	35.7%	57.1%	7.1%
Brazil	47.6%	52.4%	Brazil	2	14	2	11.1%	77.8%	11.1%
Canada	44.4%	55.6%	Canada	0	5	0	0.0%	100.0%	0.0%
France	50.0%	50.0%	France	2	3	0	40.0%	60.0%	0.0%
Germany	22.2%	77.8%	Germany	1	6	2	11.1%	66.7%	22.2%
India	80.0%	20.0%	India	0	1	0	0.0%	100.0%	0.0%
Mexico	70.0%	30.0%	Mexico	0	2	3	0.0%	40.0%	60.0%
Portugal	50.0%	50.0%	Portugal	2	2	0	50.0%	50.0%	0.0%
Spain	44.4%	55.6%	Spain	4	10	0	28.6%	71.4%	0.0%
United Kingdom	25.0%	75.0%	United Kingdom	3	36	0	7.7%	92.3%	0.0%
United States	39.5%	60.5%	United States	19	73	15	17.8%	68.2%	14.0%

By sexual orientation

The percentage of homosexual and bisexual women who planned to learn about the history of lesbians and bisexuals during Pride month was relatively similar at 39.9 and 37.3 percent respectively. Bisexual women were slightly more likely to plan to learn about the history of Pride than lesbians at 21.2 percent compared to 15.3 percent. This higher percentage remained even if only the "Yes" and "No" responses were tabulated with 24.4 and 16.9 percent respectively. See Table 61.

Among bisexual women who said they planned to learn more about lesbian and bisexual women's history during Pride month, most said it was important to learn this. A bisexual from Mexico explained her decision as, "I am interested in learning about other women's struggles and how I can help". A bisexual from the United States said, "Female bisexual/lesbian erasure is a very real phenomenon, and deserves to be researched more. I am also interested in their contributions to feminist thought and praxis."

Among the bisexuals planning to learn more about the history of Pride, a bisexual from Spain explained herself, saying, "Me acabo de mudar de pueblo. Es verdad que me he interesado en saber si aquí, en este pueblo pequeño rural o alrededores han organizado algo, qué asociaciones LGTB hay por la zona activas, etc. Pero es algo que ya hice al llegar al pueblo. Ahora se me ha despertado la curiosidad en revisar qué se hace por aquí en motivo del orgullo. Aunque el día del orgullo estaré en mi ciudad natal, así que si participo, será allí." This roughly translates to, "I just moved this pueblo. It is true that I have been interested in knowing if they have organized something here, in this small rural town or surroundings, what LGTB associations are active in the area, etc. But it's something I already did when I got to town. Now my curiosity has been aroused to review what is done around here for Pride. Although on Pride day, I will be in my hometown, so if I participate, it will be there." The other responses from bisexuals also indicated a desire to learn a non-distorted history, and a desire to do right by those who came before us. LGB was only mentioned by one bisexual woman.

Lesbians had a variety of different reasons for saying they planned to learn more about lesbian and bisexual women's history during Pride month. One lesbian in Spain said, "'Pride exists because of a black lesbian woman (Stormé DeLarverie) and I like to do something special such as watching documentaries about lesbian history. Pd.: if you like poetry and you can read and Spanish, google "'Gloria Fuertes"'." A lesbian from Slovakia said, "History is important, also I would make being lesbian less isolating". A lesbian in Russia said, "In pride month there is more information about lesbians of the past and therefore it is easier to study". A lesbian from Brazil said, "Para saber mais sobre a minha comunidade e poder ajudá-las." which roughly translates to, "To learn more about my community and be able to help them."

For some, it was because history is fascinating. For others, learning this history is an important first step in reclaiming this history. For some, it was about learning history so they can challenge misinformation by providing an explicitly lesbian perspective. For three women, they said this information was critical to learn to be better lesbian activists. Of the seven lesbians who said they wanted to learn more about the history of Pride who provided explanations, four said it was for the same reasons they wanted to learn about lesbian history more generally, a pattern different than their bisexual sisters. Some wanted to learn about it because it was interesting. One wanted to learn the true history before we arrived at the current version. One wanted to learn to be able to correct misinformation.

Bisexual women who indicated they were not interested in learning about lesbian and bisexual women's history or Pride history during Pride month said it was often because they had already learned about it. A bisexual from New Zealand explained, "Already studied it in college". Three indicated that they were not going to do so because they were not aware of resources to help them start learning that history.

For a number of lesbian respondents who said they were not using Pride month to learn about lesbian history, they indicated they love learning about lesbian history all year round, because they lived it, and because they already know the history.

For lesbians who were not interested in learning more about the history of Pride, the reasons were often because they were not interested, because the LGTB community itself was not interested in teaching the correct history, because they think that history has been rewritten by transgender rights activist and is not accurate, because they are not interested, they already know it or because they are busy. The majority cited similar or the same reasons for why they also were not interested in learning lesbian or bisexual history, with ten stating a variant of see previous answer.

TABLE 61 PLANS TO LEARN ABOUT LB WOMEN OR PRIDE HISTORY BY SEXUAL ORIENTATION

<i>Do you plan to or have you started to learn more about the history of lesbians and/or bisexual women?</i>			<i>Do you plan to or have you started to learn more about the history of LGBT Pride?</i>						
Sexual Orientation	<i>Yes</i>	<i>No</i>	Sexual Orientation	<i>Yes</i>	<i>No</i>	<i>Maybe</i>	<i>Yes</i>	<i>No</i>	<i>Maybe</i>
Homosexual	39.8%	60.2%	Homosexual / Lesbian	29	142	19	15.3%	74.7%	10.0%
Bisexual	37.3%	62.7%	Bisexual / I am attracted to both sexes.	11	34	7	21.2%	65.4%	13.5%
Cis & trans women	0.0%	100.0%	Cis & trans women	0	0	0	n/a	n/a	n/a

By race

Unlike nationality, there is a strong positive correlation for race between those wanting to learn about LB women's history and those wanting to learn about the history of Pride at 0.89. See Table 62. Among racial groups with four or more respondents, Gitana were least likely to want to learn about lesbian and bisexual women history at 25.0 percent, followed by mixed race women at 35.0 percent, white women at 37.3 percent, and Hispanic / Latina women at 47.4 percent. At or above fifty percent were white Hispanic women at 50.0 percent, South Asian women at 57.1 percent and black women at 75.0 percent. For learning about the history of Pride, the order was a bit different at Gitana and white Hispanic at 0.0 percent, mixed at 11.1 percent, Hispanic / Latina at 16.7 percent, white at 17.8 percent, and South Asian at 33.3 percent.

Despite data indicating that race may play a role in LB women's desire to learn about LB women's history around Pride month, it is not a topic that was mentioned even once in women's responses as to why they wanted or did not want to learn about these topics. Country or city of residence was much more likely to be mentioned than race. It is unclear why there are such pronounced differences along racial lines.

TABLE 62 PLANS TO LEARN ABOUT LB WOMEN OR PRIDE HISTORY BY RACE

<i>Do you plan to or have you started to learn more about the history of lesbians and/or bisexual women?</i>			<i>Do you plan to or have you started to learn more about the history of LGBT Pride?</i>						
Race	<i>Yes</i>	<i>No</i>	Race	<i>Yes</i>	<i>No</i>	<i>Maybe</i>	<i>Yes</i>	<i>No</i>	<i>Maybe</i>
Black	75.0%	25.0%	Black	1	1	0	50.0%	50.0%	0.0%
Hispanic / Latina	47.4%	52.6%	Hispanic / Latina	2	7	3	16.7%	58.3%	25.0%
Jewish	33.3%	66.7%	Jewish	0	3	0	0.0%	100.0%	0.0%
Mixed	35.0%	65.0%	Mixed	2	12	4	11.1%	66.7%	22.2%
Native American	100.0%	0.0%	Native American	1	1	0	50.0%	50.0%	0.0%
North African	0.0%	100.0%	North African	0	0	0	n/a	n/a	n/a
Persian	100.0%	0.0%	Persian	1	0	0	100.0%	0.0%	0.0%
Gitana	25.0%	75.0%	Gitana	0	2	1	0.0%	66.7%	33.3%
South Asian	57.1%	42.9%	South Asian	1	2	0	33.3%	66.7%	0.0%
Unknown	34.8%	65.2%	Unknown	1	16	1	5.6%	88.9%	5.6%
White	37.3%	62.7%	White	31	126	17	17.8%	72.4%	9.8%
White Hispanic	50.0%	50.0%	White Hispanic	0	6	0	0.0%	100.0%	0.0%

By locality type

Location type does not seem to be a particularly important variable for predicting interest in LB women's desires to learn about lesbian and bisexual women's history and the history of Pride during Pride month, with a few notable exceptions. These are lesbians and women without gender identities in suburban areas are more likely to want to learn about the history of lesbian women in their area, and bisexual women in rural and small towns learning about the history of Pride in their area. It may also be a consideration for cis women, but the sample size for these women is too small to draw definitive conclusions. See Table 63.

TABLE 63 PLANS TO LEARN ABOUT LB WOMEN OR PRIDE HISTORY BY LOCATION TYPE

<i>Do you plan to or have you started to learn more about the history of lesbians and/or bisexual women?</i>			<i>Do you plan to or have you started to learn more about the history of LGBT Pride?</i>						
<i>Location type</i>	<i>Yes</i>	<i>No</i>	<i>Location type</i>	<i>Yes</i>	<i>No</i>	<i>Maybe</i>	<i>Yes</i>	<i>No</i>	<i>Maybe</i>
City / Urban	36.9%	63.1%	City / Urban	21	90	10	17.4%	74.4%	8.3%
Rural	32.4%	67.6%	Rural	5	21	3	17.2%	72.4%	10.3%
Small town	37.1%	62.9%	Small town	5	32	5	11.9%	76.2%	11.9%
Suburban	50.8%	49.2%	Suburban	9	33	8	18.0%	66.0%	16.0%
<i>Homosexual / Lesbian</i>			<i>Homosexual / Lesbian</i>						
City / Urban	38.1%	61.9%	City / Urban	16	70	6	17.4%	76.1%	6.5%
Rural	32.3%	67.7%	Rural	3	18	3	12.5%	75.0%	12.5%
Small town	35.2%	64.8%	Small town	3	29	5	8.1%	78.4%	13.5%
Suburban	54.2%	45.8%	Suburban	7	25	5	18.9%	67.6%	13.5%
<i>Bisexual / I am attracted to both sexes.</i>			<i>Bisexual / I am attracted to both sexes.</i>						
City / Urban	32.3%	67.7%	City / Urban	5	20	4	17.2%	69.0%	13.8%
Rural	40.0%	60.0%	Rural	2	3	0	40.0%	60.0%	0.0%
Small town	50.0%	50.0%	Small town	2	3	0	40.0%	60.0%	0.0%
Suburban	40.0%	60.0%	Suburban	2	8	3	15.4%	61.5%	23.1%
<i>Woman / I do not have a gender identity</i>			<i>Woman / I do not have a gender identity</i>						
City / Urban	37.2%	62.8%	City / Urban	18	85	10	15.9%	75.2%	8.8%
Rural	32.4%	67.6%	Rural	5	18	3	19.2%	69.2%	11.5%
Small town	36.8%	63.2%	Small town	5	31	4	12.5%	77.5%	10.0%
Suburban	50.0%	50.0%	Suburban	9	31	7	19.1%	66.0%	14.9%
<i>Cis woman.</i>			<i>Cis woman.</i>						
City / Urban	20.0%	80.0%	City / Urban	2	5	0	28.6%	71.4%	0.0%
Rural	33.3%	66.7%	Rural	0	3	0	0.0%	100.0%	0.0%
Small town	66.7%	33.3%	Small town	0	1	1	0.0%	50.0%	50.0%
Suburban	50.0%	50.0%	Suburban	0	1	1	0.0%	50.0%	50.0%

Age may again be a variable worth examining as there are differences in average ages. In general, women who want to learn more about the history of lesbians and bisexual women and the history of Pride during Pride month tend to be younger than those who do not want to learn this history. The exceptions are found mostly among bisexual women. See Table 64.

TABLE 64 PLANS TO LEARN ABOUT LB WOMEN OR PRIDE HISTORY BY MEAN AGE OF RESPONDENTS BY LOCATION AND SEXUAL ORIENTATION AND GENDER IDENTITY

<i>Mean age in years</i>						
<i>Do you plan to or have you started to learn more about the history of lesbians and/or bisexual women?</i>			<i>Do you plan to or have you started to learn more about the history of LGBT Pride?</i>			
<i>Location</i>	<i>Yes</i>	<i>No</i>	<i>Location</i>	<i>Yes</i>	<i>No</i>	<i>Maybe</i>
City / Urban	32.8	40.3	City / Urban	34.0	41.6	36.9
Rural	35.5	51.6	Rural	32.0	50.2	35.7
Small town	32.4	46.3	Small town	36.0	45.4	25.8
Suburban	31.4	39.9	Suburban	36.4	41.0	26.8
<i>Homosexual / Lesbian</i>			<i>Homosexual / Lesbian</i>			
City / Urban	34.2	41.5	City / Urban	36.8	43.5	37.7
Rural	36.5	52.8	Rural	34.7	51.0	35.7
Small town	32.1	48.1	Small town	41.7	46.7	25.8
Suburban	31.1	43.5	Suburban	38.4	43.4	22.4
<i>Bisexual / I am attracted to both sexes.</i>			<i>Bisexual / I am attracted to both sexes.</i>			
City / Urban	26.9	35.8	City / Urban	25.4	34.7	35.8
Rural	30.5	44.0	Rural	28.0	45.7	n/a
Small town	34.3	31.5	Small town	27.5	32.7	n/a
Suburban	32.7	31.1	Suburban	29.5	33.4	34.0
<i>Woman / I do not have a gender identity</i>			<i>Woman / I do not have a gender identity</i>			
City / Urban	33.1	40.8	City / Urban	34.3	41.6	36.9
Rural	35.9	53.7	Rural	32.0	53.8	35.7
Small town	33.2	45.9	Small town	36.0	45.4	27.8
Suburban	32.0	39.6	Suburban	36.4	40.8	26.9
<i>Cis woman.</i>			<i>Cis woman.</i>			
City / Urban	37.5	34.6	City / Urban	37.5	40.8	n/a
Rural	31.0	31.0	Rural	n/a	31.0	n/a
Small town	18.0	22.0	Small town	n/a	n/a	18.0
Suburban	26.0	45.0	Suburban	n/a	64.0	26.0

Immigration status may also be a consideration when it comes to learning about history as it relates to being inspired by Pride month. Across the board, even when controlling for sexual orientation and gender identity, immigrant and expat women are much less likely to be interested in learning about the history of lesbians and bisexuals because of Pride month compared to their non-immigrant peers. The opposite situation exists when it comes to learning about the history of Pride during Pride month: Immigrant and expat women, with the exception of bisexual immigrants, are more likely to want to learn the history of Pride than non-expat women. Written responses do not provide any clarity as to why there is a difference in behaviors between these two groups.

TABLE 65 PLANS TO LEARN ABOUT LB WOMEN OR PRIDE HISTORY BY IMMIGRATION STATUS

<i>Do you plan to or have you started to learn more about the history of lesbians and/or bisexual women?</i>			<i>Do you plan to or have you started to learn more about the history of LGBT Pride?</i>						
<i>Immigrant / Expat</i>	Yes	No	<i>Immigrant / Expat</i>	Yes	No	Maybe	Yes	No	Maybe
<i>Yes, immigrant/expat</i>	35.1%	64.9%	<i>Yes, immigrant/expat</i>	7	19	1	25.9%	70.4%	3.7%
<i>Not immigrant/expat</i>	39.8%	60.2%	<i>Not immigrant/expat</i>	33	157	25	15.3%	73.0%	11.6%
<i>Homosexual / Lesbian</i>			<i>Homosexual / Lesbian</i>						
<i>Yes, immigrant/expat</i>	36.7%	63.3%	<i>Yes, immigrant/expat</i>	6	15	0	28.6%	71.4%	0.0%
<i>Not immigrant/expat</i>	40.3%	59.7%	<i>Not immigrant/expat</i>	23	127	19	13.6%	75.1%	11.2%
<i>Bisexual / I am attracted to both sexes.</i>			<i>Bisexual / I am attracted to both sexes.</i>						
<i>Yes, immigrant/expat</i>	33.3%	66.7%	<i>Yes, immigrant/expat</i>	1	4	1	16.7%	66.7%	16.7%
<i>Not immigrant/expat</i>	37.7%	62.3%	<i>Not immigrant/expat</i>	10	30	6	21.7%	65.2%	13.0%
<i>Woman / I do not have a gender identity</i>			<i>Woman / I do not have a gender identity</i>						
<i>Yes, immigrant/expat</i>	35.5%	64.5%	<i>Yes, immigrant/expat</i>	5	16	1	22.7%	72.7%	4.5%
<i>Not immigrant/expat</i>	39.6%	60.4%	<i>Not immigrant/expat</i>	32	149	23	15.7%	73.0%	11.3%
<i>Cis woman.</i>			<i>Cis woman.</i>						
<i>Yes, immigrant/expat</i>	33.3%	66.7%	<i>Yes, immigrant/expat</i>	2	3	0	40.0%	60.0%	0.0%
<i>Not immigrant/expat</i>	35.7%	64.3%	<i>Not immigrant/expat</i>	0	7	2	0.0%	77.8%	22.2%

In general, Pride month has the ability to be a catalyst for some women to learn more about the history of lesbian and bisexual women. This appears to be particularly true for Indian women, Mexican women, women in Portugal, black women, South Asian women, women living in the suburbs, bisexual women living in small towns, women without gender identities living in the suburbs, and "cis" women living in small towns and the suburbs. For the rest, Pride is not a reason to start learning about this topic.

While interest in learning about the history of lesbians and bisexuals is relatively high, the same cannot be said about learning the history of Pride. Very few groups crossed the fifty percent threshold. These included women in Portugal, black women and Native American women.

Across both questions related to history, women who were most interested in learning about these aspects connected to Pride and the LGTB community tended to be younger than those who were not interested in them. This age gap suggests potentially that knowledge is not being transmitted effectively to younger generations of LB women.

One of the key takeaways from these questions is that there appear to be three large sections inside the LB women community when it comes to history. One section is always interested in the topic of lesbian and bisexual history, and its intersections with other groups from a lesbian perspective. This group craves this type of information year round, not just at or because of Pride. A second set of LB women want this information to be able be better activists, to be able to better educate others and to be able to counter misinformation being spread by transgender rights activists. The third group is largely disconnected from history, because they either lived it or learned the history already, or there is no community near them for such knowledge to feel meaningful or because they do not want to be connected to a movement that appears to have erased them and to which they do not feel a part of.

Final thoughts about Pride by survey respondents

The last question in the survey was, "Please share any final thoughts about lesbian and bisexual women participation in Pride in 2023. The thoughts and opinions you share do not need to be related to the questions asked, but can be about general lesbian and bisexual participation in Pride in 2023." 202 of the 314 participants offered their opinions. Because country of residence was one of the most important variables in the previous sections, selected answers have been shared by country,

Argentina

Only one woman from the three who participated offered her final thoughts. A lesbian from small town Argentina offered her final thoughts on Pride saying, "Women are not welcomed in that "pride" thing. If anything we're all mocked."

Australia

All fifteen women in Australia who participated in the survey shared their thoughts. The erasure of women and the problem of lesbian only spaces, the inclusion of male sexuality in lesbian and female spaces was a relatively common theme.

Two from New South Wales said they were likely Labor voters in Australia's next elections. The lesbian said, "Pride is essentially a public display of gross sexualised behaviour by and for men. It does not relate to me or my life as a lesbian. Being a lesbian is unwelcome at pride events because I would never date a trans woman." The bisexual said "[Pride] doesn't help women that much".

The rest of the respondents were either voting independent, undecided or did not provide their opinion. A rural lesbian from New South Wales said, "I think Pride has become increasingly unsafe for lesbians, both due to the actions of the BTQ+ and of conservatives." A lesbian from rural Queensland said, "Lesbians who are indoctrinated into the gender cult ... promote corrective rape and conversion therapy on other lesbians whilst never actually dating transbians ... they are an utter disgrace to our once beautiful female only community".

An immigrant lesbian in Western Australia said, "As a lesbian, I feel that I have no relationship with Pride at all any more - since the gender-identifying 'intact' Straight fetishistic/paraphiliac adult males took it over." Another immigrant lesbian in Victoria said, "Pride does not represent or welcome me. In fact it is openly hostile to me and other lesbians. I do not identify with LGBTQIA+. It is a trans and queer movement."

A lesbian in small town New South Wales said, "Bisexual women are not lesbians. I am sad that lesbians cannot any longer exist as their own category but must always be forced into a space that includes women who willingly do sex with men." Another lesbian from small town Australia said, "I am outraged at how lesbians have been treated by our supposed support community. We have not only been cut adrift, but have then been subjected to the most obscene abuse and even coercive rape in the name of trans rights. I can't begin to imagine how we recover from this, but what we have discovered is we don't need your flags and propaganda. We will get on quite well without you and keep fighting this war that has been foisted onto us without our consent or even the most basic of debate."

A lesbian from urban New South Wales said, "Pride right now is for men and its been that way for many years now. Kink a[n]d fetish, disgusting behaviour even within our once proud community. It's commercial and not suitable for children."

Brazil

Seven of the twenty-one women in Brazil offered final thoughts. All were from urban areas. Of these women, five said in the next elections in Brazil, they would likely vote for left wing parties, with four specifically mentioning Partido de los Trabajadores (PT), which means Workers Party in English. A common theme was that there were two Pride parades in Brazil, with one for the whole collective and one for lesbians and bisexual women because they were excluded from the main one and they still feel excluded in society.

Only one bisexual woman offered her thoughts, saying, "I do not agree on bissexual in pride parades. Lesbian and bissexuals are not welcomed and I do not feel safe in this space. I do not want nor need to get involved with people who threaten me".

A lesbian wrote in Portuguese saying of Pride, "Somos excluídas sempre. Sempre distribuem camisinha protetiva para homens. O que eu vou fazer com isso se não faço sexo com homens." which means, "We are always excluded. They always distribute protective condoms for men. What am I going to do with it if I don't have sex with men."

Another lesbian wrote, "i don't think pride is made for us as a political event, and I see that here, lesbians don't use it as such, but usually as a casual event to have fun and dance and meet girls. i've noticed trans people, gay men and drag queens are the main public and manifest politically, but lesbians and bisexual women need their own parades to protest against misogyny, lesbophobia and to demand reproductive rights, which is something we lack in Brasil." Another lesbian echoed this sentiment, saying, "I believe Pride is done with us and we should be done with them. Let the glitter lovers have it seriously. Lesbians should have our own thing and fight that fight. In Brazil we have the national lesbian and bisexual women walk and it's generally great though more recently it has also been hijacked by trans women and enbies. I'll fight for that date a lot more than for Pride. But I might feel like that because Stonewall wasn't in Brazil and the whole gay and lesbian liberation movement is another context altogether." Another lesbian said similar things, "i just think that pride in general have lost the political appeal it used to have, neoliberalism have eatten up most of the social movements these days and as long as i love the gay men i'm friends with, most of them don't really give a shit about women's issues with delegates lesbians and bisexual women less spaces and importance to talk about our political issues. pride is more of a party to think we are all okay while we still bleed."

Canada

Seven of the nine women from Canada offered their thoughts. All were white women, of which two were bisexual and the remaining were lesbians. Of the four who said the political party they would vote for in the next elections, two said New Democratic Party (NDP) while one said Liberal Party of Canada and the last said United Conservative Party (UCP) of Alberta.

A lesbian from urban lesbian said planning to vote for New Democratic Party said, "[Pride]'s a clown show now. Never in my life did I expect to hate Pride but here we are." The other urban lesbian planning to vote for NDP said, "Lesbians and bisexual women are very different. Lesbian is an identity that does not include cock. Stop!" The bisexual woman planning to vote for the Liberal Party said, "I went with my lesbian girlfriend and we had an alright time. the biggest problem was probably the weather. it was boiling." The bisexual woman living in a city and planning to vote for UCP said, "Pride is not safe for women who know that Trans women are men and that Lesbians are same sex attracted."

Among those who did not say who they intended to vote for, a lesbian from a city said, "I am under pressure to include men that self ID as a women in my lesbian groups, so we have been quietly going back in the closet for our own safety." A lesbian in a small town said, "I think we're very marginalized and shut down in our own community."

Colombia

Only one woman from Colombia participated in the survey. She was a young bisexual woman in an urban area. She wrote, "I want to be active during pride as I know every improvement in LGBT+ rights is a win for everyone but I also feel like the majority of spaces don't include sapphic women in general and are vastly influenced by pink washing and fake activism. I'm trying to find spaces that are made thinking about women rights within the community".

France

Three of the six women from France who participated in the survey offered their thoughts. A lesbian in an urban area said, "I'm so sad a month that used to give me hope when I was young and closeted has turned into a dreadful time for me because it reminds me I don't have a community." A lesbian in a rural area said, "Pride has become a ridiculous show in many cities, not mentioning the takeover by trans. It's not something I want to be associate with." A bisexual in an urban area wrote, "Lesbian and bisexual are now not terms to refers to sex attraction but gender attraction... and I think that's horrible, personally I'm not attracted by the gender of a person, but by the sex attraction".

Georgia

Only one woman from the country of Georgia participated the survey. The bisexual living in a city said, "I feel like as a woman and a bisexual one at that, I am not welcome in any place I go to."

Germany

Four of the nine German participants offered their thoughts. Three were immigrants, and the non-immigrant was the only potential voter who indicated she planned to vote for a party on the left. She said, "Lesbians are being pushed out of pride". A lesbian immigrant in a city said, "I think you know where I stand. But I do with pride kept more of a focus on gay people." Another lesbian immigrant in a city said, "Its because of lesbians and bissexuals that Pride exists". A bisexual immigrant in the suburbs said, "I wish we could celebrate that we get paid an In Vitro like straight couples, that we don't have to adopt the child of our partner, when we were involved in the process. I really don't need pride to be one month, I don't need to have parties. I wish we could have nice events, serious walks, family friendly walks."

Hungary

Only one woman, a lesbian from a city, participated in the survey. She said, "We used to have Women's Pride parties but this year there isn't one. As a lesbian I don't feel comfortable in mixed-gender parties. In general, I don't like that most Pride events are mix-gender, even those involving touch or sharing personal experiences."

India

Three of the five women from India offered their thoughts. All were lesbians from urban areas. One in their 30s said, "There is no lesbian solidarity in my country and thus pride has no real meaning for me. Also i do not like commercialisation of gays and lesbians for one month followed by no representation. Example: tinder advertises same sex dating for only a short time near pride events." One in their 20s said, "I hope pride goes to the way it was , for same sex rights[.] Especially for lesbians , pride is not safe anymore[.] I used to think moving to a progressive country like USA would be for me but after seeing what is happening there , the homophobia from the LGBT community makes me feel like I am better off in my own country[.] I hope lesbians are allowed to establish their bound[a]ries again and say no to men[.] Doesn't matter if the males are trans or not , A man will always be a man[.] Apart from that, Butch Lesbians are tran[s]itioning at an alarming rate, which is also an issue". The other lesbian in their 20s said, "I think Pride has become increasingly male dominated, especially in India, with the movement centring itself around either gay men or trans identified males. Lesbians are completely lost in the mix, with many choosing to identify out of it by either claiming they're bisexual with a female preference (or simply ambiguously queer) or opting to trans themselves."

Ireland

One of the two women from Ireland offered her thoughts. She is a bisexual immigrant from Scotland living in a small town, and she said, "I feel Pride has been taken over by the TQ+ which seeks to erode the rights of all women, but especially lesbians and bi and break down boundaries relating to sexual kink/fetish. Pride is not something I relate to as a middle aged, disabled bi woman, I don't feel my participation is wanted, but at my core I do not feel "queer", I don't feel like I want to celebrate my sexuality, though I am extremely grateful to women before me who have carved out visibility and rights for lesbian and bi women. It's a shame that Pride is now a shadow of what it started out as and I want nothing to do with it."

Italy

Only one of the four women from Italy provided additional thoughts. A mixed race lesbian living in a small town, she said, "I feel like I have no relationship with Pride right now, I went to pride when i was a naïve teenager just for the fun of the blasting music (it was before the boom of the neoliberal mutable gender ideology [rose] to such an unbearable extend and put the safety of women to such higher risk). Logically I don't want to associate myself with paraphilic people that make a joke and deny the existence of actual womanhood and homosexuality so of course I won't attend Pride but no matter how much I try to avoid stuff related to it, I will still see it as of we live in a neoliberal society, it's everywhere and it only makes me think that chances of a fair society are too low to even be hopeful for us lesbian women."

Mexico

Almost all of the survey participants from Mexico provided their thoughts, with nine out of ten doing so. Only one knew who they planned to vote for in the next elections, and that was Morena. The rest did not know who they would vote

for yet or did plan to vote. With one exception, all were lesbians. All but two lived in a city, with the other two living in the suburbs. None were immigrants. The general themes are lesbians are forgotten, that womanhood is not an identity, and that Pride should focus more on LGB than gender identities.

A mixed race bisexual living in a city said, "I feel uncomfortable around men parodying us women and where I live, Pride Parade is mostly drag queens. I understand and support the idea of parents exposing their children to people with different sexual orientations and lifestyles, but I think most of what you see in the parade is highly sexualized and not suitable for all ages, and frankly I don't see the need to do that. Also, lesbophobia is big here. I might be bisexual, which gives me a little more privilege, but I can't turn a blind eye on how other women are being treated by men, even if said men are gay or gender non-conforming. Just the fact of people trying to make lesbians enjoy a penis, even if they have to convince them women can have them too, is no different than corrective r*pe and conversion therapy. And claiming men can't be GNC without it making them less of a man is also homophobic in my opinion".

A lesbian in her early 30s living in the suburbs said, "I think lesbians need to rebel once again." Another lesbian in her 30s in a city said, "Pride should be about our sexuality, not about expressions of identity which doesn't relate to what we as homosexuals have to fight to get our preferences respected". Another lesbian in her 30s in a different city said, "I have not participated in pride since long before I felt some of the LGBT activism was detrimental to women's rights. It always felt like a male-centric event, and in general LGBT spaces/events did not seem to take women into consideration, specially lesbians." In another city, a lesbian in her 30s said, "I'm not very involved in the lgbt scene in my country but from what I've heard from others, it's all about trans now (just like everywhere else) and I'm not interested in it. Also the community is very much into promiscuity and it's not me.". In a fourth city, a lesbian in her 30s said, "I feel uncomfortable around men parodying us women and where I live, Pride Parade is mostly drag queens. I understand and support the idea of parents exposing their children to people with different sexual orientations and lifestyles, but I think most of what you see in the parade is highly sexualized and not suitable for all ages, and frankly I don't see the need to do that. Also, lesbophobia is big here. I might be bisexual, which gives me a little more privilege, but I can't turn a blind eye on how other women are being treated by men, even if said men are gay or gender non-conforming. Just the fact of people trying to make lesbians enjoy a penis, even if they have to convince them women can have them too, is no different than corrective r*pe and conversion therapy. And claiming men can't be GNC without it making them less of a man is also homophobic in my opinion".

Lesbians in their 20s in other cities echoed these thoughts. One said, "I think bisexual women have an advantage because they share the common denominator amongst most sexual orientations: finding men attractive — hence, Pride can be a more representative space. However, lesbian women tend to have to fin in spaces made by and for gay cis men, so it's not a space that really represents us or caters to us." Another said, "As a lesbian I don't feel welcome in most lgbt spaces, including pride. I feel most people judge us, don't see us as real and try to antagonize us or blame us for having boundaries such as a dating preferences. Most women don't see a relationship with a woman as real and valid compared to relationships with men. Also gay men tend to focus everything on themselves turning safe spaces into places filled with misogyny". The remaining lesbian in a city in her 20s said, "I firmly thought that we are forgotten and not taken seriously in this kind of movement both as women and as lesbians, the community is clearly misogynist as well as all its propaganda."

New Zealand

Three of the four women in New Zealand shared their thoughts. Two are bisexuals and one is a lesbian. None indicated they planned to vote for the same political party.

A bisexual living in a city planning to vote for a women's party said, "I'm overwhelmingly disgusted at what LB women are dealing with, i never expected LGB activism to morph into a misogynistic, homophobic, authoritarian shit show that actively campaigns AGAINST rights for same-sex attracted women and rewrites our history, steals our slogans, our oppression and wears it proudly as their own. All with the full financial and legal support of government .I'm very angry". Another bisexual living in the same city who planned to vote for a left wing party said, "Most of my bisexual/lesbian friends are around the same age and are no longer as interested in pride- due to having kids and finding it inappropriate for that age group, or finding it too explicit/too far removed from the pride we grew up taking part in. Pride month now is more about remembering those who are no longer with us, and those who made the sacrifices necessary for us to live and marry now." A rural lesbian planning to vote for a party on the right in the next elections said of Pride, "We aren't welcome. Lesbians don't have penises".

Portugal

Two of the seven women from Portugal provided additional insights into their thoughts on Pride, both were lesbians in their 30s living in cities. One said, "Lesbians are being coerced to pretend they see trans women as real lesbians. Lesbians are too afraid to express themselves against it since we have examples of women who lost their friends and jobs for speaking openly about it. I speak with lesbians all over the world almost every day and I'm horrified to know what is happening with our community." One wrote in Spanish, "No hay espacio para mujeres lesbianas en el mes de orgullo sobretodo si no apoyamos teorias queer ni de genero. si eres feminista radical, peor aun." which translates to, "There is no space for lesbian women in pride month, especially if we do not support queer or gender theories. if you are a radical feminist, even worse."

Russia

The only woman from Russia to respond, a lesbian teenager of legal age in a city, said, "Pride Month is not celebrated in my country, but my lesbian-friends congratulate each other on pride month anyway".

Spain

Fifteen of the eighteen respondents from Spain offered their opinions. Twelve were lesbians and three were bisexuals. While most did not indicate who they were voting for, those that did mentioned very differing political parties including Partido Popular, Sumar, Partido Feminista and Podemos, along with submitting a null ballot and two saying they would not vote. The issue of lesbian erasure and the erasure of women and the problems of gender ideology were common themes, among both lesbian and bisexual respondents.

A bisexual from a city planning to vote for Sumar said, "Las mujeres bisexuales cada vez están más invisibilizadas gracias a la bifobia de colorines. La bisexualidad es la única orientación que tiene que soportar que creen decenas de nombres diferentes para lo mismo, mientras redefinen la bisexualidad. El orgullo LGTB cada días es más dedicado a la T y a todos los múltiples géneros y orientaciones ofensivas. Las mujeres lesbianas, bisexuales nos estamos quedando muy atrás y no importamos nada". This loosely translates to "Bisexual women are increasingly invisible thanks to shiny biphobia. Bisexuality is the only orientation that has to put up with dozens of different names being created for the same thing, while redefining bisexuality. LGTB pride is more and more dedicated to the T and to all the multiple genres and offensive orientations. We lesbian, bisexual women are falling far behind and we don't matter at all". A bisexual planning to vote for Partido Popular said, "todo está pensado para los G, las lesbianas siguen invisibilizadas y con laa teorias de gwnero aun peor, niñas rechazando su homosexualidad y diciendo q son chicos, una pena" which loosely translates to, "everything is designed for gays, lesbians are still invisible and with gender theories even worse, girls rejecting their homosexuality and saying that they are boys, a pity". Another bisexual living in a city who would like to vote for a radical feminist party but does not have the option said, "Las mujeres biológicas tienen que luchar por un día que es para reivindicar la discriminación sufrida por su orientación sexual, no pueden dejarse comer por ideologías posmodernas". This loosely translates to, "Biological women have to fight for a day that is to vindicate the discrimination suffered due to their sexual orientation, they cannot be eaten by postmodern ideologies".

Four lesbians who shared their opinions were immigrants to Spain. A young lesbian immigrant in a small town said, ""I feel lesbian in specific aren't welcomed in Pride. Well there are, but it's complicated, you can say you're a lesbian but you can't say what it means, since to be an exclusively same sex attracted woman is transphobic. It is a bit sad, since ever since I figured out I was a lesbian at 16 I wanted to go to a pride march, but I really wouldn't feel welcome, for starters for the sexual stuff a lot of them have (although not all, I am aware), and second for the inherent lesbophobia and homophobia of the modern trans movement." Another immigrant lesbian in her 20s said, "I just dont think lesbians that just date "cis" women are welcome to pride, I know that if Im open about not being able to date bio men they will exclude me or worse." A lesbian immigrant in her 70s said, "Pride no longer includes women like me nor would i want it to." A lesbian immigrant in Spain originally from Argentina said, "Las lesbianas y bisexuales seguimos siendo invisibles. El Pride no es un lugar seguro para nosotras en estos momentos (ya hace bastantes años en realidad)." This roughly translates to, "Lesbians and bisexuals continue to remain invisible. Pride is not a safe place for us right now (it's been quite a few years actually)."

Three rural lesbians provided responses. One said, "Las mujeres ya no existimos en ningún sitio" which means "Women no longer exist anywhere". Another rural lesbian said, "Las "bisexuales" usan el pride para tener atención masculina, las lesbianas no vamos porque todo a nuestro alrededor es reverencia al falo y misoginia. Esta encuesta carece de perspectiva feminista radical porque ratifica la narrativa de las orientaciones sexuales. Ser lesbiana es mucho más que una supuesta sexualidad esencial." This roughly translates to, "'Bisexuals' use pride to get male attention, lesbians don't go because everything around us is phallic reverence and misogyny. This survey lacks a radical feminist perspective because it confirms the narrative of sexual orientations. Being a lesbian is much more than a supposed essential sexuality."

Sweden

Only one woman from Sweden responded to the survey. She was a lesbian living in a city who planned to vote for the socialists. She said, "Lesbians need our own [P]ride".

United Kingdom / England

Twenty-nine women from England provided additional thoughts related to Pride. Of these, one listed their sex as AFAB while the rest said female, and two said they were bisexual. Four said they were immigrants. There were a number of themes mentioned including Pride not feeling safe for lesbians, Pride not being inclusive, not knowing others who were attending Pride who shared similar political views, and Pride being about the flaunting of male sexuality.

When it came to who these women planned to vote for, seven said a party that supports biological women while another implied the same and one said Standing for Women. One said conservative. One said Greens. Three said Labour. Two said probably Labour as they have historically voted that way even if they disagree with their views on women. One said Labour or Liberal Democrats. Four said politically homeless and did not know yet. Three said the Conservatives. One said probably the Conservatives because they no longer trusted Labour and trusted the Liberal Democrats even less.

A few responses were from women who planned to or who had traditionally voted for Labour. An AFAB identifying lesbian from a small town who plans to vote Labour said, "Pride no longer recognises me as a lesbian woman. Im appalled at the way gay men and the trans community treat me as a lesbian woman. I will not be attending any events." Another small-town lesbian who plans to vote Labour said, "I don't know any women born girls ('gender critical') who are planning to attend or support pride." A suburban lesbian who normally votes Labour said, "[Pride] is no longer a safe storage for lesbians".

Some women indicated they were likely to vote for the Conservative Party in the next elections. A lesbian who plans to vote conservatives in the next elections and who lives in a city said, "Pride isn't about sexual orientation any more. It's about men flaunting their sexual interests (BDSM, transvestism, pups, furies, age-play) and drag. There's nothing for women, nothing for lesbians, and exclusive same-sex attraction is frowned upon." A cis identifying lesbian said, "[Pride] is not a place for lgb or wom, just men". A lesbian immigrant in her forties living in a small town said, "Pride is TQ+ and TQ+ is anti science, anti reality, anti woman and anti boundaries - it's everything I'm not so I will never support it." A lesbian from another small town said, "[Pride is] Not safe to attend as Im gender critical. No same sex spaces , wrong atmosphere".

Only one woman indicated she planned to vote for the Greens in the next elections. A lesbian in her fifties from a small town, she said, "Women are systematically being erased and those responsible know exactly what they're doing, even though they send threats and insults. This is just the next attempt, by men, to take over all women's spaces".

A number of women indicated they were politically homeless. One politically homeless lesbian from a city said, "Pride is not for lesbians. We are busy improving and consolidating our own networks. We have been forced underground and 'Pride' doesn't care. We will thrive!" Another politically homeless lesbian from a rural area said, "Pride has been hijacked by weirdos who couldn't give 2 toots about homosexual or bisexual people." A second politically homeless rural lesbian said, "There are ones who don't think what it's about other than a party. Some believe the just be kind and inclusive without thinking what the consequences maybe of those words. There will be some who are activists for the Gender ideology... And some ready to turn on lesbians who are gender critical of the ideology. One thing is for sure if you say Lesbians do NOT have penises you'll be harassed and harangued off the parades or out of the bars and clubs!"

Some women indicated they would support political parties that support sex based rights or knew what women were. One such woman was a lesbian in her forties living in a city who said, ""PRIDE is no longer about the protection of LGB people. The TQIA2+++++ forcefully joined the LGB-We didnt ask for this. People who identify as trans should have support and protection but not at the cost of LGB. PRIDE does not represent me. STONEWALL needs investigating too for their homophobia. They now believe in same gender attraction. We are same sex attracted NOT same gender attracted!!! Trans ideology is making it worse for LGB people. PRIDE is now a fetish parade!!" A bisexual in her thirties in a city said, "Pride isn't anything like its original purpose now." A lesbian in her fifties living in a city said, "Lesbians and bi women need to set up their own eve[n]ts, Pride actively excludes us".

United Kingdom / Northern Ireland

Only one woman from Northern Ireland participated in the survey. A bisexual in her twenties living in a city who plans to vote for Labour equivalents said, "Bisexual women have it easier than bisexual men, and I hope we can make the world better for them. More generally, bisexuals are in danger of erasure by "pansexuals", who are just bisexuals who haven't read the manifesto and think they're edgy"

United Kingdom / Scotland

All nine women from Scotland who participated in the survey offered additional thoughts. All nine were lesbians without gender identities and all were white. Four indicated they would likely vote for Alba in the next elections. One said they used to vote for SNP but are now politically homeless. Three others indicated either not voting or undecided. One person did not respond to that question.

Four lesbians said they planned to vote for Alba. A lesbian in her thirties living in a city who planned to vote for this party said, "There is no longer a place for lesbians and bisexual women in pride. If males can be lesbians then our rights have already been removed." A lesbian in a small town in her twenties said, "Pride isn't what it used to be and it certainly doesn't represent me as a lesbian. I object to males calling themselves lesbians and wouldn't put myself in a position where I had to go along with it (i.e at a pride event). I don't think modern pride parades do anything for us. They are often highly sexualised and I don't want to be associated with furies and people being led along on a leash. It took a long time for people to stop seeing same sex attracted people as degenerates and I fear that these modern day pride events are going to set us back in a major way." A lesbian in her fifties in a city said, "I do not feel safe at pride- in my city lesbians have been verbally and physically abused for carrying lesbian flags or banners by trans activists who have now entirely swamped the marches and threaten anyone who celebrates same sex rather than same gender attraction."

A rural lesbian in her fifties who used to vote for SNP but is now politically homeless said, "I feel we are not welcome unless we accept the ideology". Another politically homeless lesbian in her fifties but lives in a city said, "Pride does not support same sex attracted. It supports areas that are nothing to do with [same-sex attraction]". A lesbian in her thirties in a city said, "Lesbians are expected to call ourselves queer. My gf who likes to dress in a more masculine fashion and has short hair has been asked if shes trans. Shes clearly a woman and shes a proud one too. I'm so over it. I used to go every year with friends and it felt like a real celebration espically when I first came out. My gf says she celebrates by living her life freely." An undecided lesbian voter in her sixties in a small town said, "if you take part in pride you support commercial activities and misogynist stereotypes".

United Kingdom / Wales

Three women from Wales provided additional comments about their views about Pride. Two were lesbians and one was a bisexual. They all had very different demographic profiles.

A Jewish lesbian in a small town in her thirties who was unsure who she planned to vote for in the next elections said, "I feel that lesbian and bisexual women who are not accepting of male born partners are no longer welcome at pride. The younger generation who can attend pride and make such statements about us being unwelcome, literally owe their presence and safety to the fight of the same sex attracted people they're now attacking. Its clear from corporate pride activity (not that they were ever allies in the first place) that there's zero interest in any actual gay people as we're no longer profitable".

A bisexual white woman in her fifties living in the suburbs and planning to vote for Party of Women said, "Pride should go back to the LGB. The TQIA can make it's own movement."

A white lesbian in her late sixties living in a rural area and planning to vote Plaid Cymru said, "Pride is not for lesbians anymore. It is not a safe space and does not represent or celebrate lesbians anymore."

United States

There were eighty-four responses out of 131 total survey respondents living in the United States. Because of the large number of responses, they have further subdivided by locality type: City, suburb, small town and rural with distributions of responses being 31, 26, 16 and 11 responses respectively.

City / Urban

All thirty-one women who provided additional thoughts on Pride who lived in a city or urban area in the United States listed their sex as female. Thirty said they did not have a gender identity and one said their gender identity was "cis" woman. Twenty-six said they were lesbians and five said they bisexual women. Among the four types of localities listed, this was the most racially diverse group with twenty-one white women, three mixed race women, two Hispanic / Latina women, two who did not state their race, two white Hispanic women, and one black woman. Where they stated the state they resided in, fourteen states were listed. The most represented states where known was Oregon with four, followed by California, New York and Florida with three women each, Illinois and Wisconsin with two years, Arizona, Indiana, Iowa, Kansas, Massachusetts, Minnesota, North Carolina and Ohio with one each. The state was unknown for the seven other women who responded.

Among survey respondents from the United States living in cities or urban areas, fifteen indicated they planned to vote for Democrats in the next elections, four said they were undecided, three said Republicans, two said Democrats or Independents, one said Democrats or Green, and one said politically homeless. Two people did not answer the question.

There were five likely Democratic voters in their twenties. Two were lesbians and three were bisexuals. One lesbian from the Midwest said, "The LGBT community prefers to blur the lines around lesbianism by rebranding the word to include being attracted to those with the "woman gender". In my opinion, that doesn't exist, because it is based on antiquated stereotypes about women. It also seems to replace "lesbian" with "queer" as much as possible. Because anyone under the LGBT umbrella can be queer, this gets rid of the specificity of identifying a female homosexual. I have been bullied by the LGBT community, who have pressured me into including trans-identifying-males, or transwomen, into my dating pool. This is rape culture, plain and simple. I am done with supporting a community that does not support me and my fellow lesbians." The other lesbian in the Western United States said, "I center my life around Intergenerational lesbian community year round through my involvement with womyn's land and the friendships I'm building. I don't think I get much out of pride anymore because it doesn't feel like my community or a celebration of lesbians the way the more insular events I participate in do." A bisexual immigrant in the Midwest said, "I find that Pride celebrations are 1) dominated by corporations and 2) not built around lesbian and bisexual women. Drag is heavily included as the draw for my city's Pride celebrations and I don't know any bi or lesbian women for whom drag queens mean anything. Drag queens are by and large for gay and bi men's enjoyment. I would love to see more Pride events related to learning actual LGB history (not the revisionist myths) and also featuring LGB comedians and musicians and advertising them as the draw rather than the drag queens. I'd love Pride events focused around learning skills or hearing stories from elder LGB people." A white Hispanic bisexual in the Western United States said, "Pride events don't appeal to me as a bisexual woman as I feel the current state of the "community" is near-exclusively focused on gender identity and trans issues. I don't care about drag or fashion or makeup which is what most pride month events are centered around."

Four likely Democratic voters were in their thirties, three of whom were lesbians and one who was a bisexual. A white lesbian in the Western United States said, "I'm part of a local lesbian group with a lot of normies who are older than me (gen x, boomer) and most of them pay some lip service to gender stuff but I'm not sure how many of them are actually hardcore TRAs. and they do always have a small group that goes to the pride march. My city is progressive-ish for my country (US) but it's also a lot more chill than san francisco, portland, etc., so I'm not sure what they'd actually make of gc lesbians showing up for pride events (and saying they were gc/radfem). And that's part of what stops me, that and the fact that like pride events everywhere in my country, no events are actually marketed with lesbians in mind. it's just drag queen stuff and qu**r this and that. There are a number of women calling themselves lesbian locally, and they have a small

community like I said, but they're largely all older than me so when they have events it's called 'hot flash dance' or something lol. I'm not ageist I swear but I feel weird about going to something like that." A white lesbian in the Northeast said, "I don't feel comfortable at Pride or participating in Pride anymore because of the political battleground it's become. I had participated in previous years (by going to Pride festivals in my area), but the community has become so toxic that I no longer want to participate in Pride or be associated with the community. I keep to myself and focus on doing things that I believe will be uplifting and positive." A Hispanic / Latina bisexual woman said, "Generally, I feel as if the LGB community isn't welcome at pride anymore, despite having created it. The T+ have invited themselves in and taken over everything. Society at large is pandering to them. They are making women feel unsafe in what are supposed to be safe spaces. I have no issues if an adult is trans- but they need to realize their birth sex is still their actual sex and many women don't want people with penises representing us or in our groups. I will never be sexual with a trans person, and that is a preference. I should not be called a bigot or a degenerate for my sexuality." A mixed race lesbian in Southeast offered her thoughts, saying, "I recently had a young gay man ask me if we're even "allowed" to call people lesbians anymore. If that doesn't tell you the state of being a lesbian during pride season, I don't know what does. (My answer was: OF COURSE you can call us lesbians, that's what we are and it isn't a dirty word)".

Three women in their fifties said they would likely vote Democrats, though one said they might also vote for the Green Party. The latter said, "I have no desire to pretend that men are women, no desire to be confronted with violence (verbal, physical, or other) because I disagree with "trans women are women."" A mixed race lesbian from the Western United States said, "Pride is no longer about gay people celebrating hard won rights but about telling women what they should want which is the entire history of patriarchy only now it's being perpetrated by the Left." A white bisexual woman from the Western United States said, "I used to love attending Pride events like Leather parties, the Pink Saturday Dyke March, led by Dykes on Bikes, and I've marched in the big parade a few times. But I haven't gone to SF Pride events for at least the last 5 years, because the Dyke March became inundated with drunk straight girls kissing for their boyfriend's amusement. Also it's not safe to be a lesbian at Pride, since trans people hijacked the LGB movement. I can't stand seeing women bashed by them."

Five women, all white lesbians, in their sixties said they would vote Democrats, with one prefacing that she may consider others on a case-by-case basis in the next elections. One from the Northeast said, "The gay rights movement has been the victim of a hostile takeover by the gender identity movement. I don't believe T belongs with LGB". Another lesbian in the Northeast said, "Unless we return to LGB I have 0 interest in being involved w/ PRIDE". A lesbian in the Midwest said, "Let's make our own womyn centered Pride! So tired of having lesbian activities usurped by males". A lesbian in the Western United States said, "Pride 2023 is not something of any interest to me, nor does it reflect me or any other lesbians that I know at all. It is far too corporate, there are more straight people there than homo people, and the idea that a trans person started the Stonewall rebellion makes me quite angry. I hear about how lesbians are treated at Pride around the world and feel sickened by such disgraceful behavior."

One likely Democratic voter in her seventies offered their thoughts. She said, ""I used to attend PRIDE events (from late 80s-2015). I've become more and more disappointed in the lack of Lesbian visibility at PRIDE, and Lesbian erasure from programs and activities, the hype, and media events leading up to the main event...the march. Our own LGBTQ Center kept the ""L"" out of their on-going promotions leading up to pride. Nothing, zilch! Also, there was absolutely no recognition of Lesbian Visibility Day/Week, in May. So, no, I will not attend or participate in PRIDE events in the future. I know many Lesbians who share this feeling. I'd like to GET THE ""L""OUT. Cause pride and LGBTQ...RXYZ hasn't represented us for a very long time." A former Democratic voter in her seventies said, "Pride is now Shame. My first 'pride' event was 1972. Over the years i have attended many marches and parades. The current movement no longer represents me. the addition of T marked the beginning. It is now primarily a parade of heterosexuals who have attached themselves to the LGB movement circa 2015 and sucked the life and truth out of it. LGBT means narcissistic, self involved, homophobia and misogyny. Gender ideology i a threat to children and young people. It does nothing to promote the interests, rights and even basic safety of LGB around the world."

Two women said they planned to vote Republican. One was a black woman in her twenties. She said, "There is no Pride with the T". The other was lesbian in her twenties who had immigrated to the United States from Russia. She said, "I never was keen on celebrating same-sex sex under the guise of "Pride" and "romantic Love", all of which I deem to be a private matter. It shouldn't be televised, shouldn't have a parade, and should not be made for kids and family. That

being said, Pride isn't even about same-sex sex anymore, it's about delusional identities and gender politics. I don't know what's worse. A public display celebrating penises penetration buttoles or celebrating perverted men in skirts and confused autistic kids identifying as "queer".

The remaining women echoed similar themes about feelings of erasure, of not belonging, of same-sex attraction not being accepted and about misogyny.

Suburban

Twenty-six women living in the suburbs in the United States provided additional thoughts on Pride. Two were immigrants. Four had lived in other countries but were not immigrants to the United States. One was black. One was South Asian. One did not provide information on race and the remaining were white. Six were bisexual, one was pansexual and the rest were lesbians. Two identified as cis women, one as non-binary or genderqueer and the remaining did not have a gender identity. They represent women from seventeen different states, with three from New York, two each from California, Massachusetts, Ohio and Oregon

Six did not provide information on who they planned to vote for. Fourteen said they planned to vote for Democrats, three were undecided, one said Republicans, another said Republicans or Independents, and one said no party.

Fourteen women said they planned to vote for Democrats. A lesbian in her sixties explained her thoughts about Pride saying, "If we were seen and respected, I would show up. One more trans woman telling me I'm a TERF for not wanting to sleep with them doesn't make me feel like celebrating". Another lesbian in her seventies said of Pride, "It saddens me so much that the trans cult has destroyed Pride. I marched in early Pride events when they were political protests and meant something. Now it's just a circus." A lesbian in her thirties said of Pride, "All the local events related to lesbians have more or less been eliminated in favor of using "queer" as an umbrella term. There already weren't many events for lesbians within hours of where I live, but now there really aren't any. The local gay bar is only holding drag events." A lesbian in her twenties said, "Categorizing lesbian and bisexual together gives a muddy picture. Bisexuality is worshiped in pride/queer spaces in general and it is often bisexuals persecuting and impersonating lesbians." Another lesbian in her twenties offered her opinion on issues around Pride, saying, "Lesbians are women who love women, not non-men who love non-men :^3" A lesbian in her sixties said, "TERF is a slur. Violence against so-called TERFs is encouraged, accepted, and widely promoted. DYKE and LESBIAN on the other hand, words that many lesbians identify with, are now treated as fodder for mockery. Lesbians are being shoved out of the LGBT community almost everywhere I look." A bisexual in her late teens said of Pride, "Doesn't really feel like it's for me, like it's more of a social group based on political beliefs and I'm not really a part of it." A bisexual in her twenties said something similar about Pride, "I don't feel particularly welcome as a bi woman, but I also don't care and I'm coming anyways". A "cis" lesbian in her twenties said, "With Pride, its an overarching umbrella that includes everyone, sexuality and gender. Many lesbians I know within my group, and in the community as a whole, will often fall into the radical feminist viewpoints of not seeing Trans people as valid, when we gay women have gone through, and still go through bouts of frustrations with our sexuality not being taken seriously, or even being mocked and abused for it. I strive to see all lesbian and bi women view trans people just as valid as them, as nobody should be more capable of empathy as women who have felt the sting of both sexism and homophobia." Another bisexual in her teens said of Pride, "I'm not interacting with Pride 2023 in any way mostly due to my own closeted sexuality and uncomfot with engaging in it at this time. I also believe Pride has become much more about queerness and gender than it has about sexuality which has also contributed to my avoidance of participating in Pride. Personally speaking though, Pride just isn't for me."

The bisexual woman in her thirties who indicated she planned to vote for the Republicans said, "As a bisexual woman who came out when I was 19-20 in 2009/2010, I haven't gotten much of a chance to build a sense of community with others in the LGB. I've had friends that belong to the acronym, but they've been difficult to find. I didn't get to see the glory days of Pride because by the time I was coming out, the trans invasion had already begun, I just didn't know it yet. I thought Pride would always be what it was intended for. I didn't know it was going anywhere, so I didn't rush to be a part of it, and now I have regret. I didn't realize it would become a place of hostility for the very people for whom it was created. I didn't realize it would be overrun by straights with extra steps, spicy straights, straight people who enjoy bondage, people who use the term "queer" to describe themselves, when the only different thing about them is their particular shade of blue or green hair dye. I didn't realize it would become a representation of everything I despise in that it is now a free

for all with near orgiastic sentiments. I have seen pictures and footage galore of people shouting obscenities, hurling threats, becoming physically violent, flaunting near-naked bodies, sex toys, and other inappropriate behavior. We of the LGB are people. Our sexualities don't create within us a generally perverse nor distorted view of life. By and large, we want the same things as the rest of the world. Food, shelter, growth, happiness. Pride is now no longer a place where Ls, Bs, or Gs could hope to take their children for an education in what it means to be what they are. I wouldn't expose my kids to such a highly sexualized event. I would have exposed them to old Pride, where Ls, Gs, and Bs stood in solidarity with one another and came together to celebrate their ability to live as themselves. Pride 2023 is a mockery of what so many of us hold dear."

The views among undecided voters and those who planned to vote for independents or not vote were reasonably similar, echoing themes brought up by Democratic voters. One undecided lesbian voters in her fifties said, "I hate Pride. I liked it when it was Gay Pride." A lesbian in her seventies who said no party said of Pride, "The rampant misogyny now with demands that lesbians sleep with men often make me feel suicidal." One lesbian in her twenties who was leaning Democrats but said she voted more people than parties said, "I like the LGBT community, including the T. I think it's a shame that ideological diversity is so demonized that I no longer feel welcome there even though I'm a lesbian. Being a terf in the gay community sometimes feels like being a communist during the red scare. I'm constantly having to field little tests to make sure I don't have the Wrong Beliefs (which I do) and if I fail, I'll be blackballed from the whole community." A lesbian in their thirties who was undecided voting wise said Pride was, "Unsafe. Shunned and looked down upon." An undecided bisexual female voter in her thirties said, "As long as trans identified men run roughshod on women's rights, bisexual women and lesbians are not welcome nor do we feel safe in trans inclusive spaces. Pride has become a celebration of degeneracy and male fetishes, instead of standing up for our rights as same sex attracted people." An undecided lesbian voter in her twenties said, "We need our own spaces and celebrations away from queer and trans culture. We need to rebuild our communities."

There were six women from diverse perspectives who did not include who they would vote for. One was an immigrant lesbian in their twenties living in the Northeast who said, "I used to be so excited for Pride but after feeling alienated and unwelcome at Pride events as a lesbian and sometimes even threatened, I no longer have anything to do with it. Final straw was the keynote speaker at a 'dyke march' being a transwoman extolling sex work and kinks, with no actual lesbians being invited to speak." Another was a lesbian in her late teens who said, ""As a lesbian, I often feel ostracized from the LGBT community since I am unable to experience attraction to males. The backlash I face has only been online; I'm not sure if the same sentiment exists in real life, as there is not a very vibrant LGBT community in my area. Either way, this is what contributes to my hesitation to attend a pride event. I do know that in real life and online, there is a lot of negative backlash from the LGBT community towards gender critical feminists and gender abolitionist/radical feminists. I identify heavily with radical feminism and I know for a fact that if I expressed my views regarding the definition of "woman," males in female-only spaces, etc. that I would certainly face backlash in real life from the LGBT community. This is unfortunate because these opinions are heavily tied with the fact that I am a lesbian.

For these reasons, I am hesitant to interact with the LGBT community in real life. If the misogyny and lesbophobia were not so rampant, I would definitely attend pride events. Additionally, if there were pride events specifically for gender critical/radical feminist lesbians, bisexual women, and our allies, I would be more than willing to attend! (As long as there was security in place to protect everyone — I have seen instances of radical lesbians at pride events being verbally harassed and getting their signs destroyed.)" A black lesbian in er twenties living in the Midwest said, "I think between the over-sexualization of pride and the antagonistic relationship between trans people/trans activists and women/lesbians, pride feels both unsettling and unsafe for women, especially lesbians. I think women and lesbians are particularly under attack because of neo-liberalism both expecting women's subjugation & women's submission to leftism/liberal feminism. There is no longer freedom of speech on the left, nor diversity of thought. It is ultimately hurting women/lesbians." A South Asian bisexual in her twenties said, "I am still proud to be a bisexual woman I just cannot get behind the forced teaming of LGB people with those who seek to erase us". A lesbian from Illinois in her thirties said, "I've never been to a pride event, not even the GSA at my high school (in 2007-2011) because I had larger problems (anxiety, coming out of an abusive friendship where my homosexuality was stifled while the bisexual girls abusing me could do sexual things with each other, i.e. double standards I couldn't call out without them slandering me behind my back; the amount of abuse was enough to where I had panic attacks in high school & had to transfer because it affected my grades so much). I don't consider myself part of a gay community proper because I've never fit anywhere regardless of lifestyle similarities, never dated, etc., so I

wouldn't participate in pride events even if it weren't so heavily corporatized (corporate floats, that is)." A pansexual woman in her twenties said, "Although I've identified as queer for many years now, I do not have a background of participating in many LGBT events. I was unaware if lesbian and bisexual women were excluded from this or previous Pride events and this study has encouraged me to do some additional research.

Small town

Sixteen women said they were from small towns. Around half were from the American Midwest, with two from Michigan and two from Illinois. Two were also from Texas and two were from Washington state. They ranged in age from sixteen to seventy-one. Four were mixed race, one was white Hispanic, one was Jewish and the rest were white. Fifteen were female, and one was "Assigned Male at Birth". Fourteen were lesbians, one was bisexual and the remaining person, "assigned male at birth" was attracted to both "cis" and "trans" women. None were immigrants.

Six did not say who they planned to vote for. Among those who did, six said the Democrats, one said Republicans, one said Libertarian, one said Republicans and Libertarian, one said Women's Party and one said they were unsure who they would vote for.

Six people said they planned for Democrats. A lesbian in her forties said of Pride, "I hope lesbian visibility can be maintained". A lesbian in their sixties said of Pride, "I wish lesbian stuff was more prominent." Another lesbian in their sixties said, "Unless there's a dyke March nearby, I'm not really interested. My interests are broader these days. Protecting the Waters, Indigenous rights, MMIW, CLIMATE CHANGE protection, voting rights, etc.." A "cis" lesbian in their late teens said, "It's really hard to be a lesbian in the current climate (in America) because, especially as a radical-leaning feminist it is very common for people like me to be labeled the villain for saying anything at all. I understand and empathize with trans people in America that is it a terrifying time for them, but I am not your enemy. My views on gender truly do not matter in terms of how I feel about the safety of trans people, especially because I believe that homophobia & transphobia stem from misogyny." Another lesbian in their seventies said, "If there are overt demonstrations of sexual kink, I will leave. Pride should include family celebrations that include children and sexual kink is contra-indicated for these kinds of events where children are present." The individual in their twenties who was "assigned male at birth" said of Pride, "Everyone is allowed at pride only when we start to divide each other is when we lose our strength".

Four women said they would vote Republican, Republican or Libertarian, or Libertarian. One mixed race lesbian in her forties planning to vote Republican or Libertarian said, "True homosexual men and women are being pushed out of pride. It's not what it used to be. Homosexuals in the United States have equal rights nowadays. We don't even need Pride month. And pushing trans ideology on to vulnerable children is ridiculous! Nobody needs to mutilate their bodies or take gender hormones to be their true selves. I have the spirit of a man and a woman's body and I don't need to change anything! I've had gender dysphoria for over 40 years so I can speak on this subject." A lesbian in her twenties planning to vote Libertarian said, "Pride isn't even for same sex-attracted people anymore. It's for gender pretenders, misogynistic, perverted drag queens, and men dressed as leather dogs. I want nothing to do with the bacchanal that Pride has become. I definitely don't want the modern version of Pride to be what straight people think of when they think of gay people."

Six women said did not provide information on who they planned to vote for. One was a lesbian in her thirties who said, "It concerns me how much focus there is on trans and how anyone who is concerned with the fairness of transwomen (biological males) competing against women or the safety of allowing transwomen with intact male genitalia access to women's spaces (restrooms, locker rooms, women's shelters) is labeled a bigot and not a real lesbian or feminist." Another was a lesbian in her forties from the Northeast who said, "Lesbians and Bisexual women have always had to fight for visibility and now it is threatened even more, as trans ideology is dependent upon lesbian/woman erasure. Homophobia never went away, but it is now stoked even more so by the overreach of trans activists. We are moving backwards, and I want absolutely nothing to do with Queer Theory or TransActivism. Both of these are hateful ideologies that depend on misogyny and internalized homophobia." A lesbian from the Pacific Northwest in her thirties said of Pride, "Inclusion has gotten very exclusive where I live." A lesbian in her teens said of Pride, "There needs to be more female homosexual rep. and participation." Another lesbian in their thirties said, "I don't feel like I belong at Pride. Butch lesbians are getting transed left and right. Hardly any lesbian bars left. What's the point of "LGBT" pride for a lesbian when it's all about the T anyway?"

Rural

Nine of the eleven women living in rural areas in the United States provided information on who they would likely vote for in the next elections. Three said they would vote for independents, two said for whoever supports women's rights, two said Democrats, one said they would only vote in non-partisan elections because neither party can be trusted on women's rights, and one said they did not vote.

All eleven were female. Eight of the women were lesbians, two were bisexual, and one was attracted to both "cis" and transwomen. Eight were white, one was white Hispanic and two did not provide information on race. Three were immigrants, two from the United Kingdom. Two did not list states, and among those who did, only two listed the same state, Pennsylvania.

Unlike some other countries sampled, there was a larger diversity of views among rural women, including more explicitly queer views or those who wanted women, no matter their feminist perspectives, to work together against religious extremists.

Three women said they planned to vote for Independent. One was a lesbian in her seventies who said, "I'm a radical feminist lesbian separatist. I never participate in any of the alphabet events, and refuse to participate in this fake "pride" month that has been taken over by people who are not lesbian or not gay. That includes bisexuals." Another was a lesbian in her thirties who said, "I feel there needs to be more open communication/debate between lesbians/bisexual women/women and the transgender movement. Constantly saying "no debate" and not having open and honest communication is creating a lot of problems and women/girls in general are suffering for it as well as actual transgender people. We need to see how we can compromise and move forward to create spaces for women to keep us safe and for transgender individuals to feel safe." The third was a bisexual in her twenties who said, "[Pride]'s just not for me anymore. Its too sexualized and party oriented for me at this point especially since I've stopped drinking and am in a long term NORMAL healthy relationship."

Two women said they planned to vote for the Democrats. A lesbian in her seventies said, "I think maybe Lesbians should separate from the rest of the queer movement. There is nothing for us there, just the use of our energy for other groups purposes or needs." A "cis" lesbian in her twenties said, "I think community infighting is stupid. The threat is obviously insane religious extremists who want all of us dead. They don't see any real difference between a trans woman and a lesbian. A freak is a freak, and the people who want us to cease existing aren't going care what flavor of freak you are. You'll never get on their good side. Get over it and work together so we can all stay alive."

There were two women who did not answer the who they would vote for question. One rural female who is who is exclusively attracted to "cis" and transwomen complained about the survey questions, "The fact that there are terf dogwhistles throughout the answer options here is fucking sickening. Just be inclusive." The other was a lesbian in their twenties who said, "We need more lesbian and bisexual women to speak up. I lost my ex, who previously desisted after becoming comfortable with being a lesbian, to trans stuff. I really do not think that the explosion of women transitioning now is a natural thing— it's all social engineering taking advantage of hurting people."

A lesbian in her twenties who doesn't vote said, "I would love it if more lesbians and bi women were involved with Pride, and I'd love it even more if we were the face of these events. However, it just isn't likely that we'll ever get to that point, especially for 2023. We just aren't welcome, or at least that's what it feels like." A bisexual in her twenties who votes for those who support women's rights said, "Mainstream pride in larger cities is actively hostile to non-trans gender nonconforming women, with many of the couples being straight with extra steps (t4t MTF with FTM). I don't bring my partner to pride because he's still a heterosexual male. I went with my dog to pride and we offered free dog love alongside the free mom hugs/free dad hugs tents to assist those with negative home lives who may be uncomfortable with human to human contact such as hugs. My greatest concern at the prides I choose to attend is not the exclusion of bisexual and lesbian women as much as it is the number of prepubescent trans identified youth. We attend prides with a ratio closer to 25% of each of the LGB and T groups." An immigrant lesbian in her fifties who refuses to support either major party because of their views on women's rights said, "It is a total and utter dead end for Lesbians to be a part of 'PRIDE' - unless of course protesting against the forced inclusion of 'T, Q etc etc'.....I would also have like to have seen some

questions about "Dyke Marches" that no longer include Lesbians.. Also would like to see questions asking if as a Lesbian/woman have you ever been sexually harassed, assaulted at a PRIDE march or after leaving the march, also would be good to ask if Lesbians/women have been harassed at PRIDE for being Lesbian/female, kicked out of PRIDE organizations, etc, or physically assaulted for protesting "T" inclusion..."

Time for action

There are two major items that can be taken from the results of the Lesbian & Bisexual Women: Experiences, activities and attitudes towards Pride in 2023 study. The first item is that more research is needed about lesbians, lesbian demographics, differences in the lesbian community, and how lesbians and bisexual women fit into the LGTB community. The third second is an opportunity being presented to specific sectors to capitalize on Pride month in the future by addressing an ignored or marginalized section of that community.

Lesbian and bisexual research

The survey results end up resulting in more questions than answers. In part, this is because of a lack of existing research about lesbians in general and in particular because much of the existing research treats lesbians as belonging to a monolithic group that is often uniform around queer theory, gender identity and particular lines of feminist discourse.

Both "Experiences of Spanish speaking lesbians and bisexual women with the Cotton Ceiling" (2023) and this study, written by same authors but sampling different populations, show that gender identity and the use of "cis" is not a universal descriptor for lesbians or bisexual women. Both studies show that around ninety percent of lesbians do not have a gender identity in that sense and that those who do use that label are in a minority. What does that mean for future research about lesbians and how to attain representative samples? Does this pattern hold for populations outside of Spain, Mexico, the United States, the United Kingdom and Australia?

Race plays a major role in many aspects of lesbian interactions with Pride, LGTB activism, spending, Pride attendance and Pride avoidance travel. Black, Hispanic / Latina, Gitana, Native American and South Asian women often diverge from their white peers. Despite radical feminist discourse that rightly criticizes race as a social construction, race nonetheless informs lesbian lives and experiences and needs to be further analyzed. Not asking about race in doing research on lesbians might skew results. Beyond that, it is critical to understand how race impacts gender identity as it relates to non-white women. 6.9 percent of white women surveyed identified as "cis" while 10.5 percent of Hispanic / Latina women did, 5.0 percent of mixed-race women did, and 0.0 percent of Gitana, South Asian, Black and Jewish women did. Also, despite survey results suggesting race place a major role in how LB women interact with Pride and the LGTB community, not a single comment about race was made in any of the questions where women could provide further explanation or context. This also occurred despite the fact that the narrative about Storme Delarverie as a black woman, or transman in some revisionist histories, has been a prominent one across multiple countries.

A third potential area for research is understanding both lesbian and bisexual women's understanding of terms like LGTB or LGBTQIA+ and their 100 percent overlapping usage with terms related to transgender rights. This has implications for how the LGTB community should be discussed in general. Do women do not feel part of the LGTB community, especially one which they themselves are not advocating for and where they define it as being about transgender rights and gender identity? What are the implications for research about lesbians? Can research about lesbians be done from a queer perspective if lesbians and bisexual women reject belonging to that community? Should research about the LGTB community that wants to use a queer theory perspective acknowledge that a segment of that community rejects that paradigm? How should researchers and investigators approach this topic when there is such a conflict within a segment of the community about who it includes?

A fourth potential area for investigation is understanding the changes in labeling around sex-based rights, gender critical activism and radical feminism. It appears that there is a large percentage of conflation among LB women regarding these terms, though this varies some country to country. What do these terms actually mean to LB women, especially in a practical activist sense instead of an academic and theoretical sense? Are lesbians and bisexual women the only ones conflating these terms? What does this mean for lesbians and bisexual women, and their goals as activists, especially ones operating in feminist's spaces and advocating for women's rights?

There is a lot of discussion about how issues around women's rights impact women's voting decisions. In Spain, #FeminismoNoVotaTraidores and #FeminismoNoVotaMisoginia are popular Twitter tags, used by some well-known feminist activists who are also lesbians. #LabourLosingWomen is a hash tag used by women in the United Kingdom, including by accounts advocating for lesbians. Many LB women on social media talk about how they will not vote for historically left leaning parties that have traditionally supported women's rights and homosexual rights. Despite these claims, self-reported data around who women intend to vote for in the next elections suggest most will continue to support these parties even as they have fundamental disagreements with them about rights that directly impact them. More research needs to be done into lesbian voting patterns, and how anti-lesbian policies and anti-women policies impact their willingness to vote for left wing parties or vote period.

Marketing to lesbian and bisexual women

Lesbian and bisexual women's issues with Pride month and Pride related events offers an opportunity for certain commercial segments, for non-profits and for political parties.

Lesbians and bisexual women often travel with family on trips and holidays. They do not travel for sex. The survey shows that the particularly sexualized nature of Pride in many places is a turn off for these demographics in terms of making a place desirable to be. More women traveled specifically to avoid Pride than to attend Pride. For some segments of the tourist market, especially those looking to attract family friend crowds who are not looking for parties and other forms of loud entertainment, this represents a potentially different and more desirable market to tap into. They can offer peaceful, family friendly escapes and low-cost events like get togethers at local businesses like cafes and bookshops that can help small businesses in town. This type of crowd would also not heavily burden police and local security forces because of the lack of sexualized, adult entertainment and large crowds Pride traditionally attracts.

A number of lesbians responding the survey indicated that they wanted to use Pride as a chance to support local radical feminists, women owned businesses and lesbians more generally. Women owned business, female artists and services for women can use Pride as a specific time to cater to LB women and try to potentially divert spending towards them by framing their Pride support as being ideologically in support of LB women. This area at the present mostly appears to be represented only by fertility clinics catering to lesbian couples, with much of this activity by fertility clinics having stopped in Spain at least after Pride left online spaces because of the COVID-19 pandemic and returned to more in person spaces. Pride can be an opportunity to remind LB consumers that the month is a great time to support women focused businesses, services and goods.

Around 26.7 percent of women in the survey who said who they were likely to vote for in the next elections indicated they were voting for no one, were undecided, were politically homeless or would vote for a party that made explicit their commitment to women's sex-based rights. Despite this, many political parties around the world who may support women's rights did not appear to use Pride month as an opportunity to fund raise or market their political policies to these disaffected voters, even as some political parties who supported policies contrary lesbian interests as females and homosexuals did. For example, the Democratic Party in the United States set up a Pride shop and fundraised around supporting LGBTQIA+ rights. Podemos in Spain also ran a Pride specific fundraising campaign. In contrast, the Republican party in the United States did not set up special Pride based merchandise or fundraising targeting LB women. In Spain, neither Partido Feminista de España nor Partido Feministas Al Congreso set up specific campaigns around Pride mentioning their support for the sex-based rights of lesbians, nor fundraised targeting radical and abolition feminist elements inside lesbian and bisexual women communities. This was a lost opportunity to demonstrate support for LGB rights and women's rights during a month where members of those communities were particularly focused on LGTB related issues.

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