

2020 Ace Community Survey Summary Report

By

Lea Hermann
Ai Baba
Deniz Montagner
Rebecca Parker
Joseph A. Smiga
Sig Tomaskovic-Moore
Aria Walfrand
Tristan L. Miller
Robin Weis
Caroline Bauer
Ana Campos
Ellen Jackson
Mags Johnston
Scheherazade Khan
Georgi D. Lutz
Huong Nguyen
Torquil Niederhoff
Tracy van der Biezen
Christa Ventresca
Volvoredra

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About this Report

This report offers an overview of most of the main questions that were asked in the 2020 Ace Community Survey (previously known as the Asexual Community Survey). Distribution of this document in whole or in part is encouraged so long as proper credit is given to the Ace Community Survey Team. Please use the recommended citation below when crediting the study:

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In text citation: (Hermann et al., 2022) or Hermann et al. (2022) reported...

About the Survey Team

The Ace Community Survey Team is a 100% volunteer-run group that designs, administers, analyzes, and reports on the annual Ace Community Survey. Team members come from a variety of backgrounds and bring their skills and expertise related to survey design, coding, data analysis and visualization, writing, and more. You can contact the survey team at acecommunitysurvey@gmail.com.

For updates from the Survey Team and views of additional analysis, subscribe to the [Ace Community Survey Blog](#).

Accessibility

This document includes short alt texts for data visualizations such as bar charts, while the main text summarizes and describes these. If you would like to access any number of the visualizations of this report as textual tables, please contact us at acecommunitysurvey@gmail.com. You can also send us an empty email with your voice message attached. We are working on directly providing textual tables for all images in our next publication.

Content Warning

This report contains material that may be sensitive or triggering for readers, including (but not limited to) discussions of sexual violence, suicide, prejudice, discrimination, harassment, substance use, and physical and mental well-being. Please see the table of contents for all subjects discussed in detail in the report.

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Methodology and Terminology

Survey Methodology

The Ace Community Survey is an annual online survey administered with the goals of learning about ace people around the world and tracking the makeup and well-being of online ace communities. This survey has been released annually since 2014.

Survey Design

The survey consists of a core set of demographic and identity questions (reviewed and revised annually as the team learns more about people on the asexual spectrum and their communities), as well as rotating sets of topical questions. In the 2020 survey, two new sections asked about experiences during the COVID-19 pandemic and about interest in and experience with kink.

Similar to previous years, responses to most questions were optional. Content notes were included for sensitive sections, and participants could skip these entirely. The final number of respondents (N) count is included for every table and plot in this report.

The raw text of the 2020 survey can be found on the [Ace Community Survey website](#).

Survey Translation

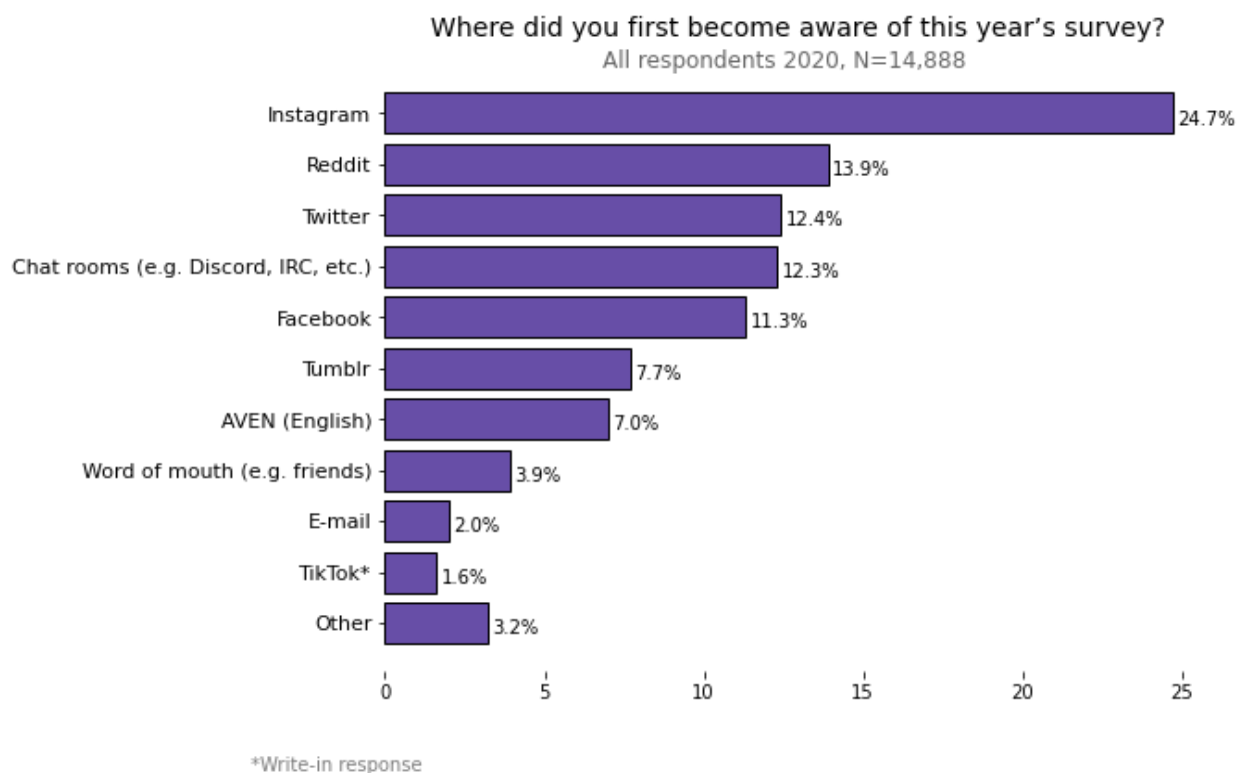
In 2020, four translation guides ([German](#), [Italian](#), [Spanish](#), and [Portuguese](#)) were offered, making the survey accessible for more respondents. Volunteers with backgrounds in ace activism translated the final version of the survey into their native languages. The survey form itself was left in its original English version.

Sampling

The 2020 survey was open between October 30 and December 5, 2020, and received a total of 15,132 responses (ace = 14,138, unsure if ace = 584, non-ace = 410).

The participants represented a convenience sample recruited via snowball sampling techniques. Announcements containing links to the surveys were posted on the Ace Community Survey website, several major ace websites (AVEN, the Asexual Agenda, etc.), as well as in asexuality- and LGBTQIA+-themed groups on various popular social networking sites (Facebook, Tumblr, Twitter, Reddit, etc.). Respondents were encouraged to share the link with any other ace communities or individuals they knew.

The following chart shows where respondents found the 2020 survey. In 2020, Instagram was the most common platform where participants found the survey (24.7%), which is a change from the previous years (2016–2019) when Tumblr ranked at the top. There was also an increase in respondents finding the survey on Reddit (13.9%), Twitter (12.4%), and chat rooms (e.g., Discord, IRC, etc.) (12.3%).



Write-in Interpretation

Respondents had the option of writing their own response to many of the questions in the survey. These write-in answers were interpreted by hand and back-coded into existing response options where applicable. In some cases, new categories were created for common themes that were distinct from existing response options. These custom categories are noted in the analyses in which they appear throughout the report. Some of these custom categories will be integrated as response options in future releases of the survey.

Data Preprocessing

The raw data output, generated by Google Forms, underwent some preprocessing to ensure data quality. This included removing duplicate responses, and dummy encoding checkbox questions (in which respondents were instructed to “check all that apply”). Responses of the form “N/A” or “Prefer not to answer” were dropped. If a question asked for an age but respondents mistakenly provided a year, the age was inferred from birth year.

Incomplete responses were also removed, and people were allowed to skip questions that they did not wish to answer or which were inapplicable. Questions were identified with at least a 99% response rate, and a response was defined as incomplete if the respondent skipped at least 20% of these questions. Only 31 responses were dropped in this way, leaving the 15,132 responses described above.

Data preprocessing is described in more detail in the [2021 Guide to Ace Community Survey Data](#).

Data Analysis and Visualization

All data analysis was performed with Python 3.10 and pandas 1.3, using jupyter 1.0 and ipython 7.29; visualizations were created with matplotlib 3.5 (see [References](#)).

Before starting data analysis, team members agreed on subset definitions for groups like “Aces” or “TNB” (see [Terminology](#)) which were later used consistently. Data was split into 15 sections to allow volunteers to work in parallel. Colors for data visualizations were mostly taken from pride flags and checked for color blind accessibility. Commonly used functions were taken from the 2019 code, refactored where necessary, documented, and made available for all analysts. All analysis was reviewed by at least one senior member of the team.

Report Writing

Once data analysis was complete, tables and graphs were imported from GitHub and interpreted by writing team volunteers, who each worked on one to four section(s). The completed sections were then peer reviewed by other members of the writing and data analysis teams. Prior to publishing, the report was reviewed by senior members of the survey team.

Research Limitations

Because of the sampling method described in the previous section, the ace respondents in this survey cannot be considered representative of ace people in general, nor can the sample of non-ace people be considered representative of the general population of non-ace people. Both ace and non-ace people were far more inclined to participate in the survey if they were in contact with online Anglophone ace communities. Furthermore, some communities were more represented than others because of differences in recruiting effectiveness. Comparisons between ace and non-ace respondents are generally not indicative of the differences between ace and non-ace people.¹

It is also worth noting that the Ace Community Survey is international. The participants of the 2020 survey resided in over 100 different countries. In certain analyses throughout the report, there are attempts to compare Ace Community Survey data to data from outside sources, primarily studies based on populations in the USA (which are overrepresented in our survey). Although these sources target different populations than the Ace Community Survey, the comparisons are included since they may be directional or indicative of larger trends that merit additional research or analysis. It is an ongoing priority of the Ace Community Survey Team to continue to make the survey more representative and inclusive of international ace communities.

¹The Ace Community Survey faces the same challenges and limitations that are generally associated with collecting data on sexuality and gender. See [Pew Research Center's Survey of LGBT Americans](#) for a documentation of some of these challenges.

Terminology

The following terms and abbreviations are used throughout this report. These terms may hold different definitions when used in other contexts. To learn more about ace terminology, please see the [AVEN website](#) or visit an LGBTQIA+ glossary such as the ones provided by [John Hopkins University](#) or [UC Davis](#). These resources are not owned or overseen by the Ace Community Survey Team; they are provided for educational purposes only and the team cannot vouch for their accuracy.

Term	Definition
Ace	Shorthand for “asexual.” In this report, “ace” or “aces” refers to all respondents who identified anywhere on the asexual spectrum. This included respondents who answered “Yes” to the question, “Do you consider yourself to be on the asexual spectrum?”
Aro	Shorthand for “aromantic.” In this report, “aro” or “aros” refers to respondents who identified anywhere on the aromantic spectrum. This included respondents who answered “Yes” to the question, “Do you consider yourself to be on the aromantic spectrum?”
Aro ace	The subset of respondents who answered “Yes” both to “Do you consider yourself to be on the asexual spectrum?” and to “Do you consider yourself to be on the aromantic spectrum?”
Aromantic	The subset of respondents who identified specifically as aromantic. Thus, “aromantic” as used in this report does not include other aromantic spectrum identities, such as demisexual, gray-romantic, or questioning.
Asexual	The subset of respondents who identified specifically as asexual. Thus, “asexual” as used in this report does not include other asexual spectrum identities, such as demisexual, gray-asexual, or questioning.
Binary gender group	Respondents who indicated a gender identity that is exclusively “man or male” or exclusively “woman or female.”
LGBTQIA+	Umbrella term used to refer to lesbian, gay, bi, transgender, queer, intersex, ace/aro, and other members of the queer community.
Non-ace	Respondents who did not identify on the asexual spectrum and were not unsure or questioning if they were ace.
Non-binary men and women	Respondents who selected both binary (i.e., “man or male” and/or “woman or female”) and non-binary gender identities. The term “non-binary” is used descriptively in this context, as not all of these respondents identified specifically with the non-binary label.

Term	Definition
Non-binary umbrella	Respondents who selected an option other than “man or male” or “woman or female” as their gender identity. It also includes respondents who identified as “man or male” or “woman or female” in addition to another gender label. In most analysis in the report, “non-binary” is used descriptively and does not indicate that respondents specifically identified as non-binary. Some respondents did identify specifically as non-binary, as described in Section 1.2 .
TNB	Transgender and/or non-binary. In this report, TNB is used as an umbrella term and includes those who said “Yes” to “Do you identify as transgender?” as well as those who selected a gender within the non-binary umbrella (see definition above).
Unsure if ace	This refers to respondents who answered “Unsure” to the question, “Do you consider yourself to be on the asexual spectrum?”

Section 1: General Survey Demographics

1.1 Sexual and Romantic Identities

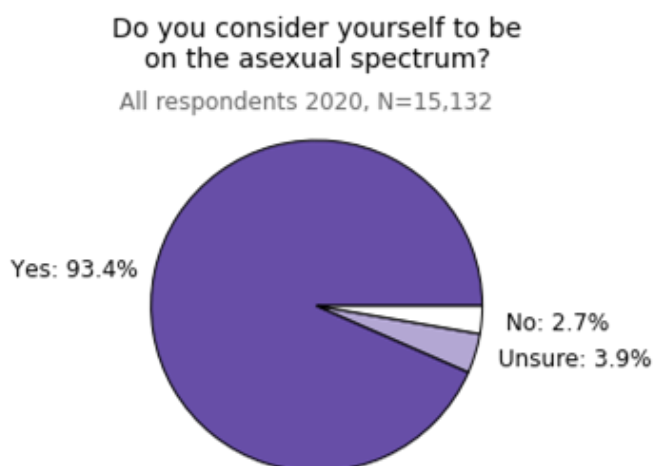
Respondents were asked questions about their sexual and romantic identities. The questions were intended to gauge how respondents described their orientations and attractions, as well as how they overlap when selecting multiple identities.

1.1.1 Asexual Spectrum Identity

Do you consider yourself to be on the asexual spectrum?

In this survey, the “asexual spectrum” includes asexuals, gray-asexuals, demisexuals, aces, etc.

This question allowed respondents to self-identify as being on the asexual spectrum. The responses to this question were used to determine whether a participant was classified as ace (93.4%), unsure if ace (3.9%), or non-ace (2.7%) throughout this analysis.



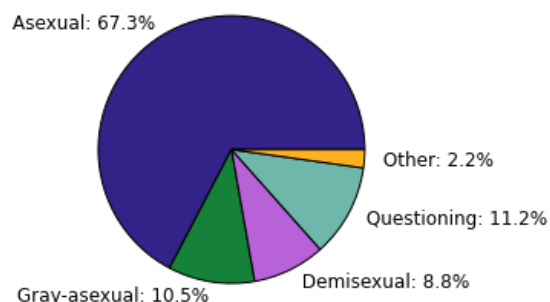
The percentage of participants who considered themselves on the asexual spectrum has increased each year, from 91.8% in 2019 and 91.1% in 2018. The proportion of unsure respondents has remained steady since 2018 (around 4%), while the proportion of non-ace respondents has slowly been shrinking (4.7% in 2018 and 4.2% in 2019; Weis et al., 2021).

Which of the following sexual orientation labels do you most closely identify with?

Two thirds of participants who identified as ace or unsure if ace also identified specifically as asexual. Another 11.2% of these participants stated they were questioning, followed by 10.5% who identified as gray-asexual and 8.8% who identified as demisexual. The 2.2% who did not identify as any of these specified a different identity as a write-in response.

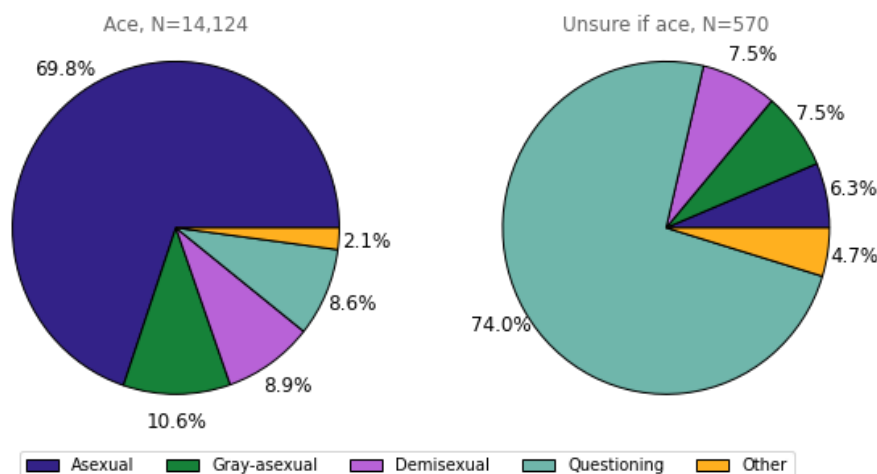
Which of the following sexual orientation labels do you most closely identify with?

Ace and unsure if ace respondents 2020, N=14,694



When comparing the responses of those who identified as ace and those who were unsure, almost three-quarters of unsure participants identified with “questioning” in contrast to 8.6% of aces. Meanwhile, 69.8% of aces identified as asexual compared to only 6.3% of those who were unsure.

Which of the following sexual orientation labels do you most closely identify with? (2020)

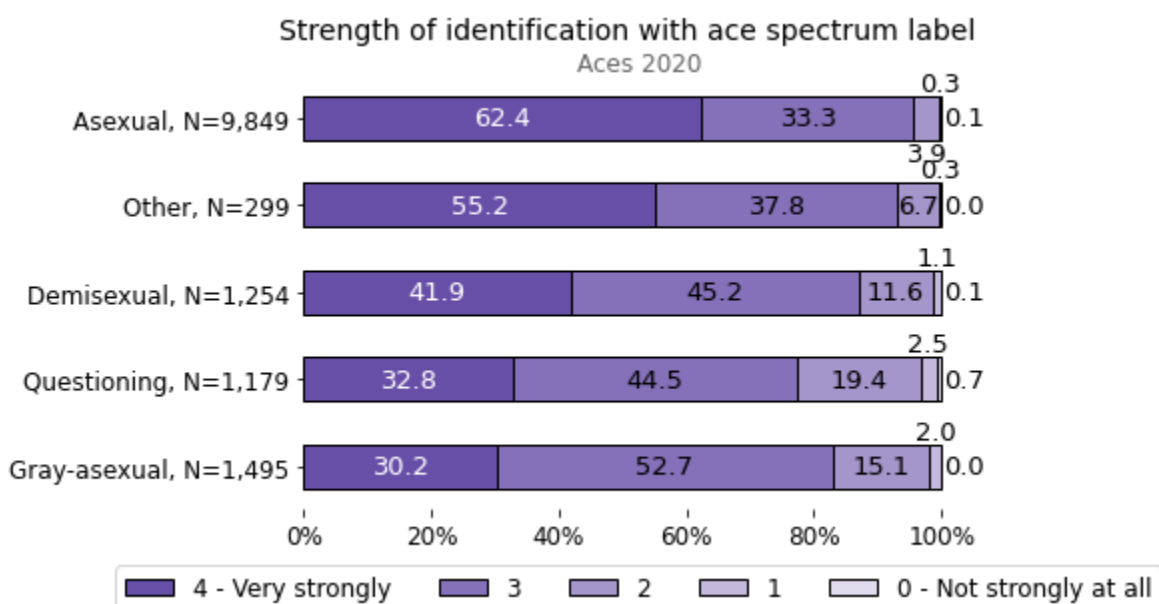


A later question in the survey allowed respondents to select more than one sexual orientation among both ace and non-ace identities (see [Section 1.1.2](#)). Results for that question indicated that a greater majority of ace respondents identified as asexual (86.4%), and the frequency of gray-asexual (21.3%) and demisexual (16.8%) identification roughly doubled, indicating that many ace respondents identified with more than one ace spectrum identity. The proportion of ace respondents who were questioning or unsure remained the same (11.2%).

How strongly do you identify with the label you selected above?

Participants were asked to rate how strongly they identified with their chosen ace spectrum label on a scale of 0 (not strongly at all) to 4 (very strongly). Over 95% of asexual participants identified at a 3 or 4 with the label, while nearly two-thirds (62.4%) of them identified very strongly with it.

While demisexual, gray-asexual, and questioning respondents generally identified less strongly with their chosen label compared to asexual respondents, more than three-quarters of each group identified at a 3 or 4 with their label. More than 40% of demisexual respondents identified very strongly as demisexual, and just under a third of gray-asexual and questioning respondents identified very strongly with their respective labels. Questioning participants also had the greatest proportion who identified at a 1 (2.5%) or not strongly at all (0.7%) with their label.



1.1.2 Additional Sexual Identities

Which of the following sexual orientation labels do you currently identify with?

There is a later question for labels specific to romantic orientation. Check all that apply.

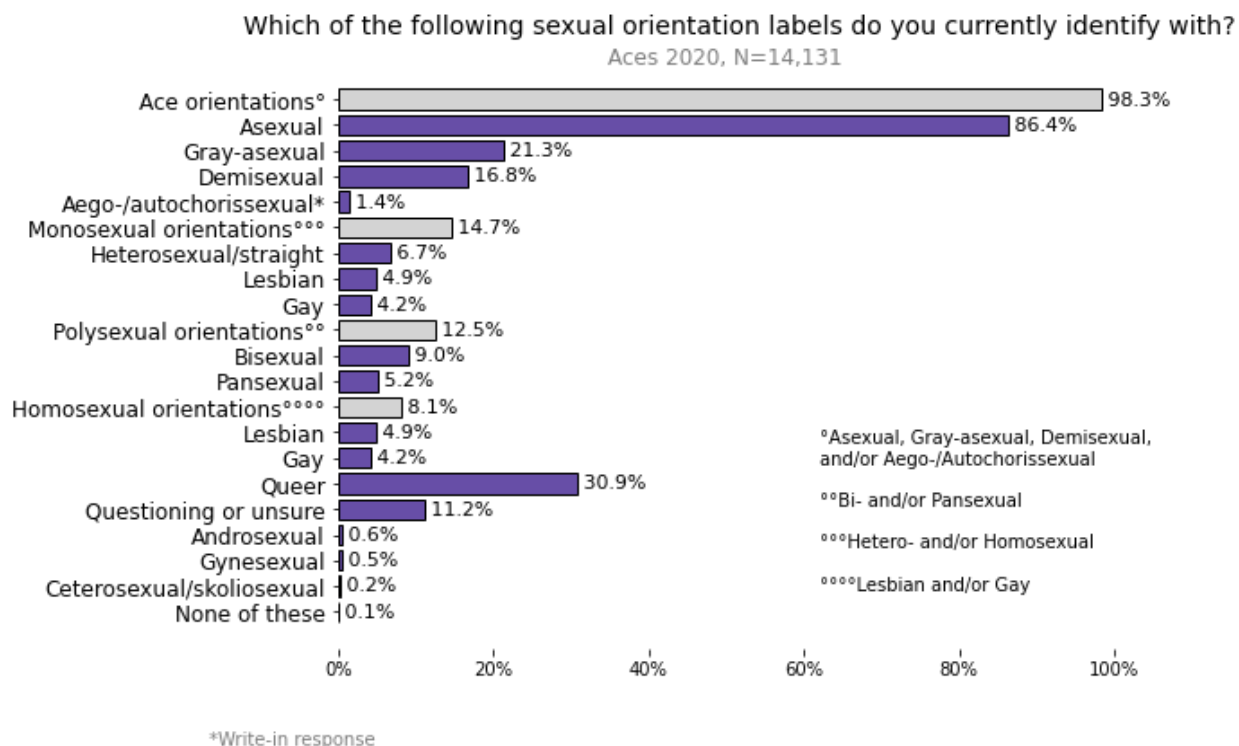
In order to capture more of the nuances of sexual identity, this question was revamped between the 2019 and 2020 surveys. Previously, respondents could select only one ace and one non-ace sexual orientation that they identified most closely with, but in 2020, respondents could select all that applied across 14 ace and non-ace sexual orientation options. Respondents also had the option to write in their own answer.

Responses to this question were grouped into several orientation categories detailed below. Participants qualified for an aggregated category if they selected at least one of the included orientations.

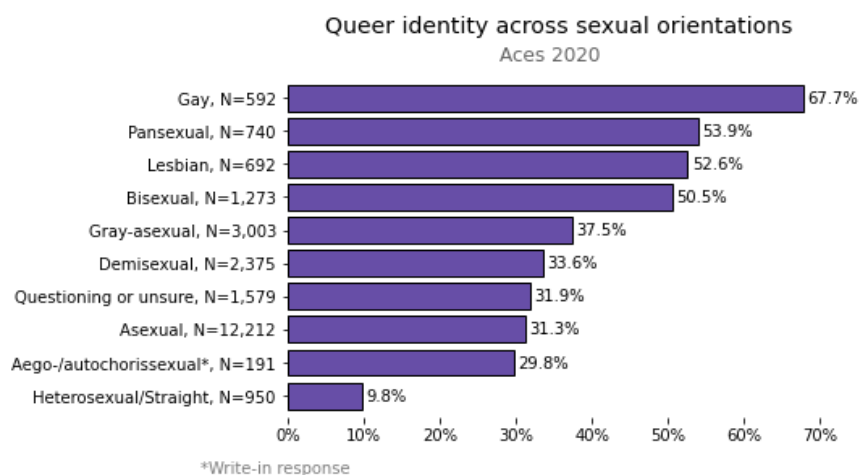
Aggregated category	Included orientations
Ace orientations	Asexual, gray-asexual, demisexual, and aego-/autochorisexual (write-in)
Polysexual orientations	Bisexual and pansexual
Monosexual orientations	Heterosexual/straight, lesbian, and gay
Homosexual orientations	Lesbian and gay

In the following bar chart, these custom aggregated categories are shown in gray, while the raw responses are shown in purple. Among the raw (disaggregated) responses, asexual was by far the most chosen sexual orientation, selected by 86.4% of ace respondents. Queer was the next most selected sexual orientation (30.9%), followed by gray-asexual (21.3%), demisexual (16.8%), and questioning or unsure (11.2%). All other sexual orientation labels were selected by less than 10% of ace respondents.

In terms of aggregated sexual orientation categories, 14.7% identified with a monosexual orientation, whereas 12.5% identified with a polysexual orientation, and 8.1% identified with a homosexual orientation.



The following bar chart shows the co-occurrence of queer sexual identity across other sexual orientations among ace respondents. Aces who identified as gay had the greatest co-occurrence of identifying as queer (67.7%). However, more than half of all LGBP aces also identified as queer (53.9% pansexual, 52.6% lesbian, and 50.5% bisexual). About a third of respondents across ace-spectrum identities (37.5% gray-asexual, 33.6% demisexual, 31.3% asexual, 29.8% aego-/autochorissexual), as well as those who were questioning or unsure of their sexual orientation (31.9%), also identified as queer. Heterosexual/straight aces had by far the lowest proportion who also identified as queer, at 9.8%.



More information about the co-occurrence of sexual identities can be found in [Appendix I](#).

1.1.3 Romantic Identity

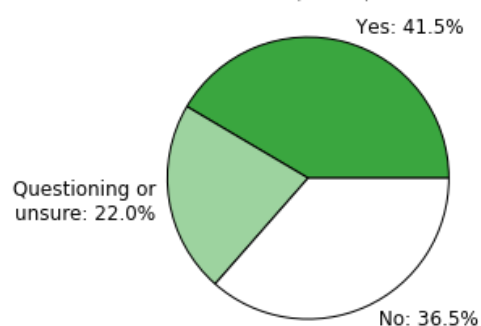
Do you consider yourself to be on the aromantic spectrum?

In this survey, the “aromantic spectrum” includes aromantics, gray-romantics, demiromantics, aros, etc.

About two out of five ace respondents also considered themselves to be on the aromantic spectrum (41.5%), which is a slight increase from the 2019 survey (38.9%; Weis et al., 2021). About one in five ace respondents were questioning or unsure.

Do you consider yourself to be on the aromantic spectrum?

Aces 2020, N=14,100



Respondents who were not ace or unsure if ace reported smaller proportions who considered themselves on the aromantic spectrum (15.0% and 16.8% respectively). Many respondents who were unsure if they were ace were also unsure if they were aro (40.8%). The majority of non-ace respondents also reported that they did not consider themselves to be aro.

Do you consider yourself to be on the ...? All respondents (%) 2020		...aro spectrum?		
		Yes	Questioning/Unsure	No
...ace spectrum?	Yes (N=14,100)	41.5	22.0	36.5
	Unsure (N=583)	16.8	40.8	42.4
	No (N=408)	15.0	8.3	76.7

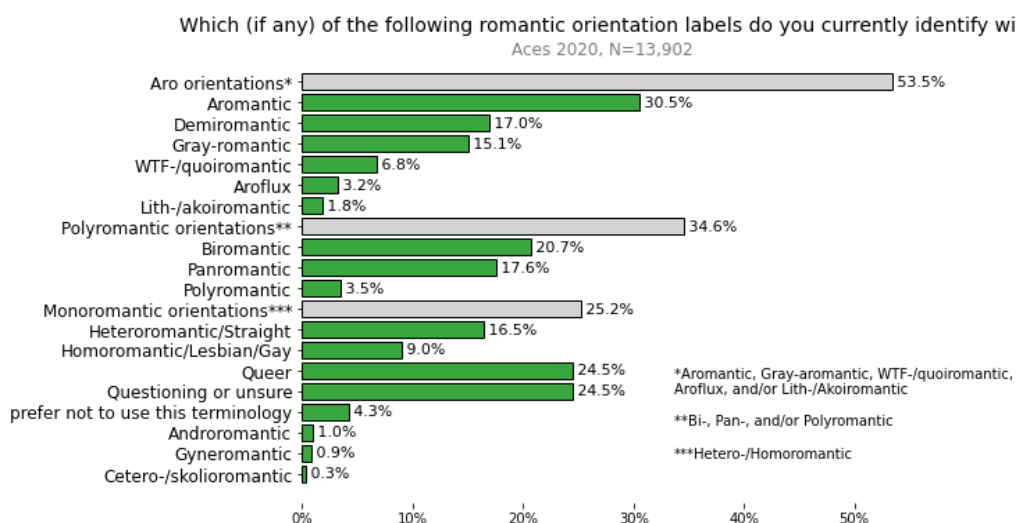
Which (if any) of the following romantic orientation labels do you currently identify with?

Check all that apply.

Responses to this question were grouped into several umbrella orientation categories in a similar manner as the sexual orientation data in [Section 1.1.2](#).

Aggregated category	Included orientations
Aro orientations	Aromantic, gray-romantic, demiromantic, WTF-/quoiromantic, aroflux, and lith-/akoiromantic
Polyromantic orientations	Biromantic, panromantic, and polyromantic
Monoromantic orientations	Heteroromantic/straight, homoromantic/lesbian/gay

Participants were included in an aggregated category if they selected at least one of the included orientations. In the following bar chart, these custom aggregated categories are shown in gray, while the raw responses are shown in green. Over half of aces claimed at least one aro orientation, most notably aromantic (30.5%), demiromantic (17.0%), and gray-romantic (15.1%). A third of aces also claimed polyromantic orientations, such as biromantic (20.7%) and panromantic (17.6%). A further 16.5% of aces identified as heteroromantic/straight. A quarter of aces claimed queer as a romantic label (24.5%) and another quarter were questioning or unsure about their label (24.5%). Although these numbers show a decrease from the 34.6% of ace participants who identified as aromantic in the 2019 survey, and an increase from the 19.8% who were questioning and unsure, many of the romantic orientations had similar percentages to the previous survey (Weis et al., 2021).



More information about the co-occurrence of romantic identities can be found in [Appendix II](#).

1.2 Gender and Sex

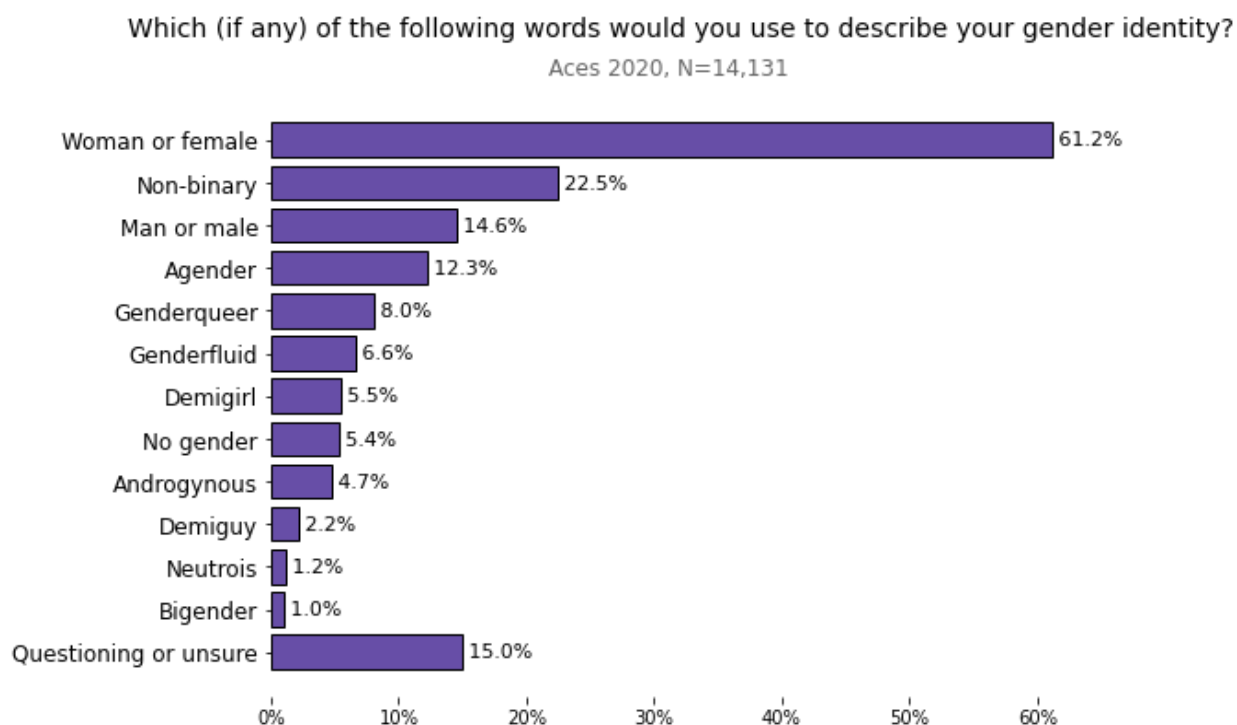
1.2.1 Gender Identity Distributions

Which (if any) of the following words would you use to describe your gender identity?

Check all that apply.

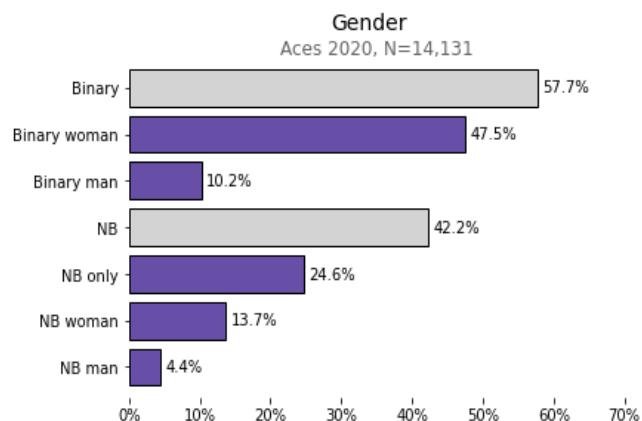
Respondents were asked to describe their gender identity by selecting as many labels as they desired among the following options: woman or female, man or male, non-binary, agender, androgynous, bigender, demigirl, demiguy, genderfluid, genderqueer, neutrois, no gender, or questioning or unsure. These options were informed by common gender identity responses in previous surveys. Respondents also had the option to write in their own answer.

The raw responses to this question are shown in the bar chart below. The most frequent gender identity was “woman or female,” representing 61.2% of ace respondents. This is a higher proportion compared to 2019, where 56.3% of respondents selected this option (Weis et al., 2021). Non-binary was the next most selected identity (22.5%), followed by questioning or unsure (15.0%), man or male (14.6%), and agender (12.3%).



Responses to this question were used to create gender subsets used in analyses throughout this report. Respondents were considered to be “binary women” if they identified solely as “woman or female” and none of the other gender options. Similarly, respondents were considered to be “binary men” if they identified solely as “man or male.”

Respondents were considered to be non-binary if they selected any gender identity other than “woman or female” or “man or male,” even if they did not specifically identify with the non-binary label. The non-binary category was further subdivided into those who reported both binary and non-binary gender identities (i.e., non-binary woman or non-binary man) and those who reported exclusively non-binary identities (i.e., non-binary only).

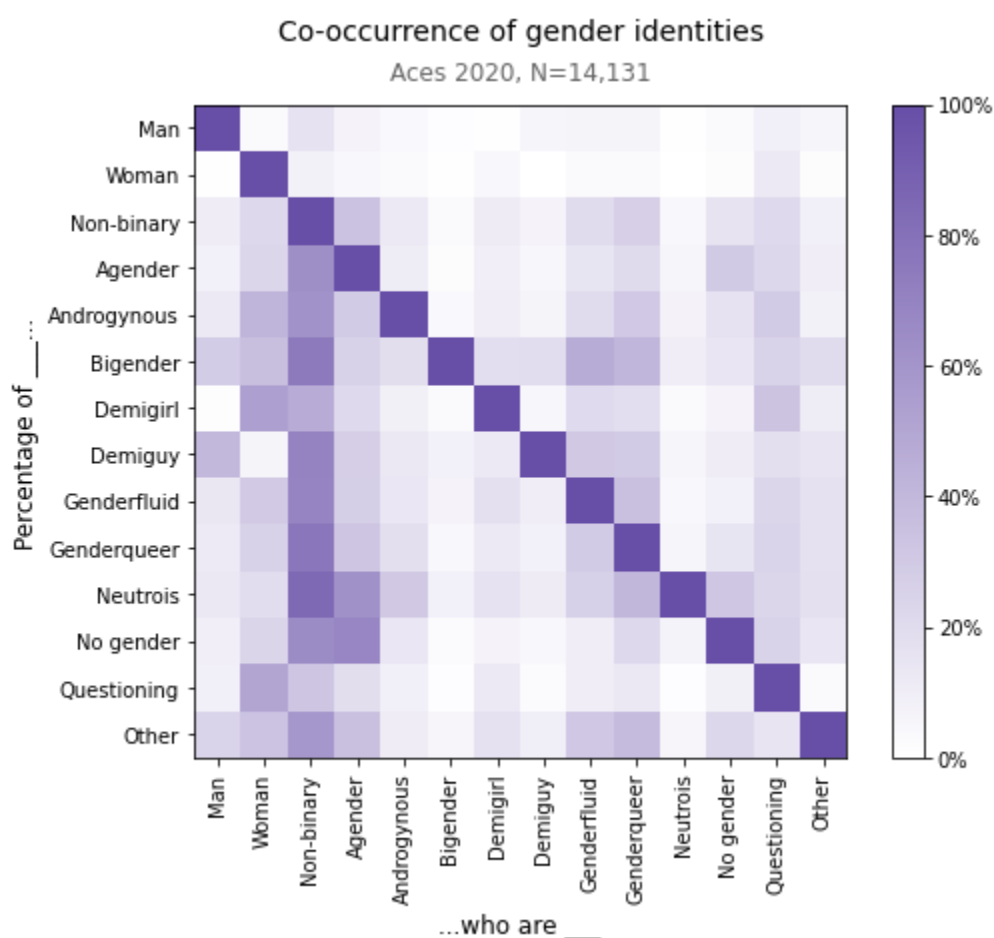


When applying these subset definitions, nearly half of ace respondents were binary women (47.5%), followed closely by non-binary people (42.2%). In contrast, only 10.2% of ace respondents were binary men. The smaller proportion of binary men could be explained by social expectations and norms surrounding binary genders, where binary men may feel pressured to “reject asexuality or even the exploration of sexual identity in order to conform to hegemonic masculinity” (Bianchi, 2018).

The non-binary presence among ace respondents was substantially higher than in the general population and in the queer community overall. Globally, only about 1% of the population identifies as non-binary, gender non-conforming, or genderfluid (Ipsos, 2021), while among LGBTQIA+ adults in the USA, the figures are around 11% (Wilson & Meyer, 2021).

The heat map below presents the co-occurrence of various gender identities. Darker shades of purple represent higher degrees of overlap between two intersecting gender identities, and lighter shades represent less overlap.

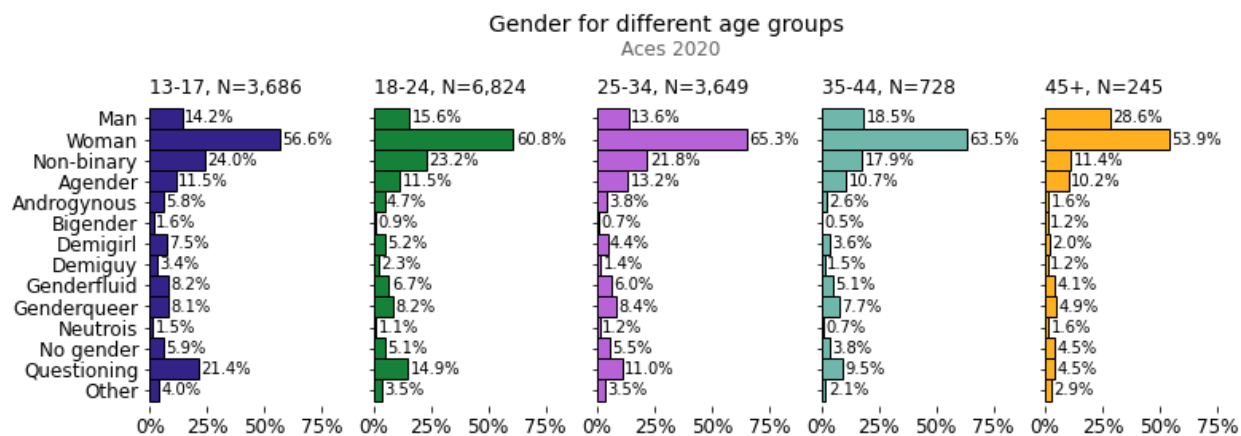
As observed in the 2019 survey (Weis et al., 2021), those who identified with binary genders (men and women) had a lower tendency of relating to other gender categories. Generally speaking, many ace respondents who identified with an identity other than man or woman (e.g., agender, androgynous, etc.) had a high co-occurrence of identifying specifically as non-binary, which is reflected in the relatively darker stripe of purple along the non-binary column. High co-occurrences were also found between neutrois and “no gender” respondents who also identified as agender. A greater proportion of demigirls identified as a woman than as non-binary, while the opposite tendency was observed for demiguys, who more often identified as non-binary than as a man.



A breakdown of ace spectrum identities across different gender identities can be accessed in [Appendix III](#).

The following visualization examines gender identification across different age groups of ace respondents. Each age group in the graphic below followed a similar distribution as the overall gender distribution, with binary women being the predominant gender, followed by non-binary individuals and binary men. The proportion in most non-binary genders is higher in the younger groups and tends to slowly decrease with each older age group. This is also true for participants who identified as questioning, of which one in five participants in the 13–17 age group (21.4%) can be compared to one in twenty adults over age 45 (4.5%). Visible exceptions from this trend were the agender, genderqueer, and no gender categories, which did not follow a linear pattern. Ace respondents who identified as men showed an opposite trend: there was greater identification among the older age groups in comparison to the younger groups. In fact, the number of ace men aged above 45 was double (28.6%) than those in the 13–17 age group (14.0%).

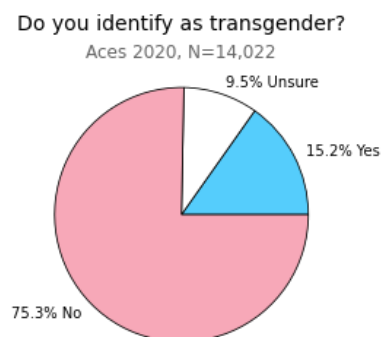
This trend regarding non-binary identities has been observed in the general population: while 3% of Gen Z (born after 1997) identify as non-binary, gender-non-conforming or gender-fluid, only 1% of Millennials (born roughly between 1981–1996) and less than 1% of Gen X (born roughly between 1965–1980) label themselves as such (Ipsos, 2021). There may be various explanations for this trend (e.g., different generational views on gender, how people explore their gender at different ages, differing levels of acceptance, and interactions with different LGBTQIA+ communities and the terminology they use), but additional studies are needed to establish an explanation. The higher levels of non-binary identification among aces, particularly those that are younger, may also be worth further exploration.



1.2.2 Transgender Identity

Do you identify as transgender?

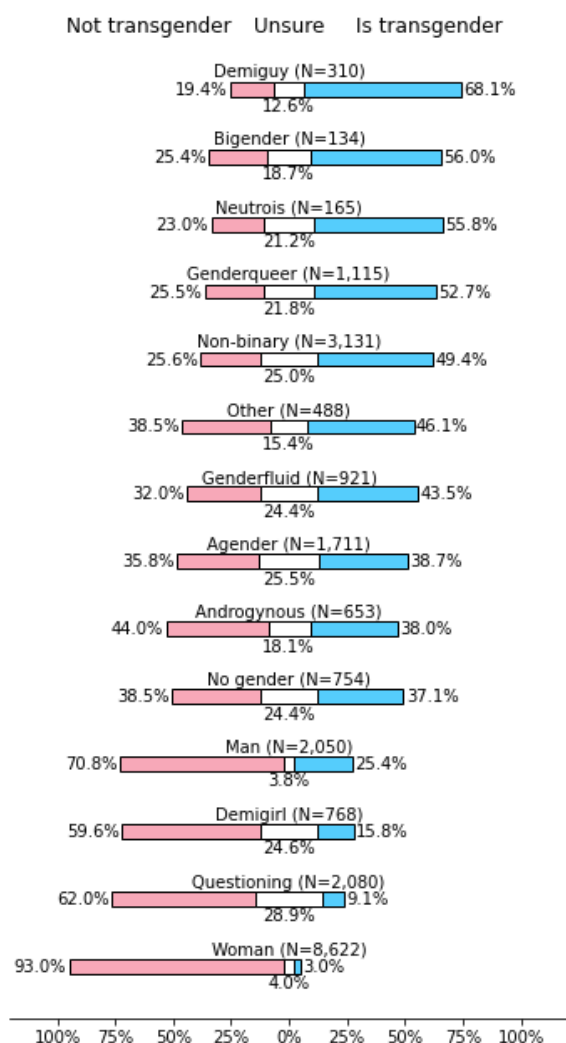
While the proportion of ace respondents who identified as transgender has historically increased each year since 2015, this proportion dropped from 17.9% in 2019 to 15.2% in 2020. However, due to the difference in sample size, the 2020 survey population represented a greater number of transgender aces (N=2,132) compared to 2019 (N=1,825). The proportion of those who were questioning or unsure remained relatively the same (9.5% in 2020 vs 9.2% in 2019; Weis et al., 2021).



When examining the co-occurrence of transgender identity across gender identities, there is no uniformity, even within binary and non-binary categories. While only about 3% of ace women identified with the transgender label, for ace men the percentage was about eight times higher (24.3%). The lower general percentage of survey respondents identifying as transgender in 2020 may have been influenced by the fact that an increased proportion of respondents identified as women, which had the lowest percentage of transgender individuals compared to all the gender categories presented in the graphic on the right.

Among ace respondents who identified with the non-binary and genderqueer labels, about 50% also identified as transgender, while about a quarter were unsure, and another quarter did not. The highest percentages of ace respondents who identified as transgender were demiguy (68.1%), neutrois (55.8%), and bigender (56.0%). On the opposite side, the highest percentages of non-binary aces who did not identify as transgender were those who were questioning their gender (62.0%), demigirl (59.6%), and androgynous (44%). The highest percentages of those who were unsure whether they identified as transgender were found in those who were questioning their gender identity (28.9%). More information about ace-spectrum categories can be found in [Appendix IV](#).

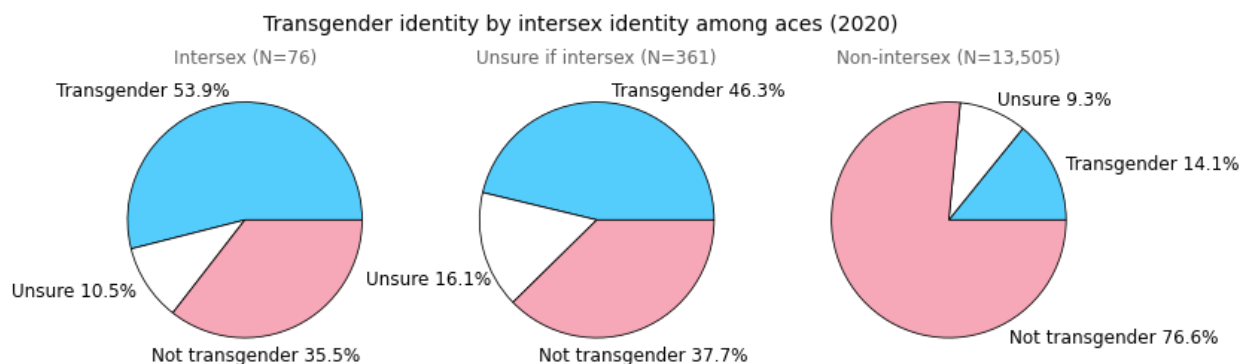
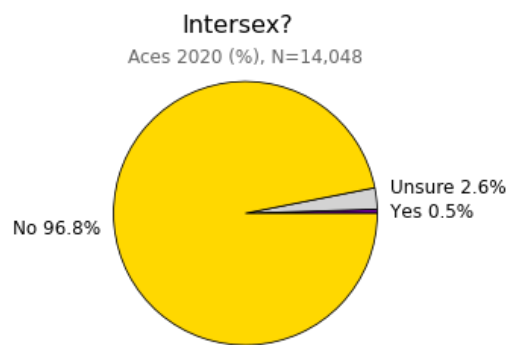
Transgender identification across genders
Aces 2020, N=14,017



1.2.3 Intersex Respondents

Have you ever been diagnosed by a medical doctor with an intersex condition or a “difference of sex development,” or were you born with (or developed naturally in puberty) genitals, reproductive organs, and/or chromosomal patterns that do not fit standard definitions of male or female?

In 2020, the proportion of intersex respondents (0.5%) decreased when compared to the 2019 (0.8%) and 2018 (0.7%) reports (Weis et al., 2020, 2021). A decrease is also visible among those who were unsure whether they were intersex (2.6% in 2020; 3.0% in both 2019 and 2018; Weis et al., 2020, 2021). However, this may be the result of more non-intersex respondents completing the survey this year rather than the number of intersex people decreasing. In fact, the number of ace respondents who were intersex (76 in 2020; 78 and 2019) and ace respondents unsure if intersex (361 in 2020; 305 in 2019) remained relatively similar from the previous year (Weis et al., 2021). Experts estimate that “1.7% of people are born with intersex traits” (InterACT, n.d.), so the percentage in the survey may be an undercount, as it only includes participants who are aware of being intersex.



The proportion of intersex ace respondents who identified as transgender was about four times greater (53.9%) than the corresponding proportion for non-intersex ace respondents (14.1%). The proportion of ace respondents unsure if intersex who identified as transgender was also higher compared to non-intersex ace respondents, by a magnitude of about three (46.3%).

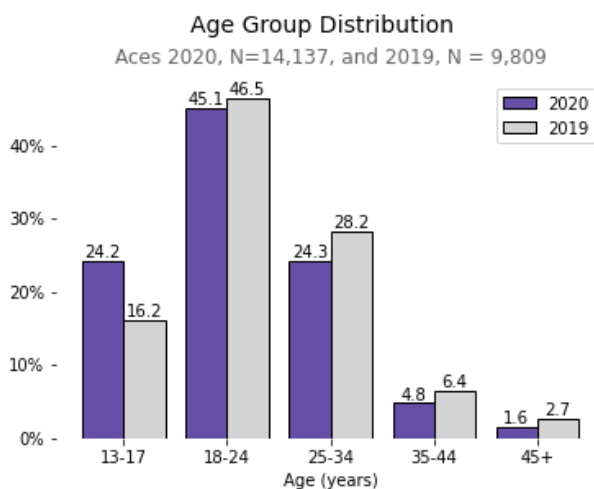
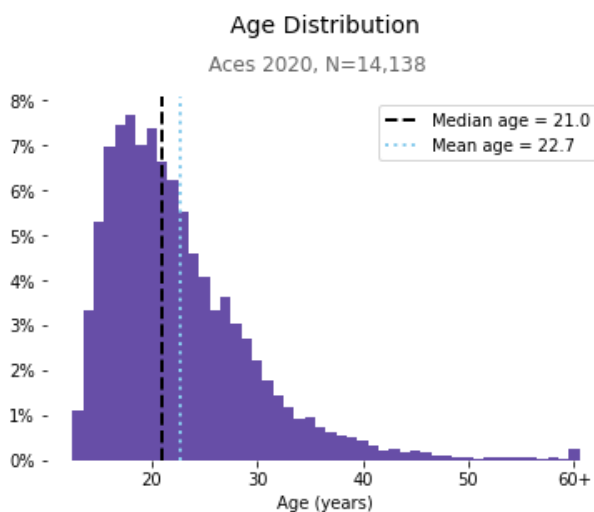
1.3 Age

In which year were you born?

The age of respondents ranged from 13 to 84. For legal reasons, the survey was limited to respondents at least 13 years of age.

The median age was 21, and the mean age was 22.7, as shown in the histogram to the right. The median age of the 2020 survey respondents was slightly younger than the surveys of the previous few years (23 in 2017, 22 in 2018, and 22.8 in 2019), although equal to the 2016 median age of 21 (Bauer et al., 2018; Weis et al., 2020, 2021).

The bar chart shows the distribution of age groups, which are used in some analyses in this report (e.g., [Section 5.2](#)). Nearly half of respondents (45.1%) fell within the 18–24 age group, which is consistent with the 2019 survey (Weis et al., 2021). However, whereas the second largest age group in the 2019 survey was 25–34 followed by 14–17, there was a considerable increase in the 13–17 group in the 2020 survey.² It is unclear whether this is due to a change in survey distribution methods or an increase in the overall population identifying as ace. There was also a slight decrease in other age groups. For example, the 25–34 age group constituted 28.2% of respondents in the 2019 survey, but fell to 24.3% in 2020. As a result, the age distribution of ace respondents in the 13–17 age group and the 25–34 age group is approximately the same (24.2% and 24.3% respectively) in the 2020 survey.



²In the 2019 survey, respondents were only able to complete the survey if they were aged 14 or older, thus the lowest age group in 2019 was 14–17 years of age. To create more consistency in cross-year comparison, analysts ran another version of 2020 age distribution that excluded 13-year-old respondents. Even in this version, the 14–17 age group constituted 23.3% of respondents, a sizable increase from the youngest age group in 2019.

1.4 Country of Residence

Please select the country in which you live.

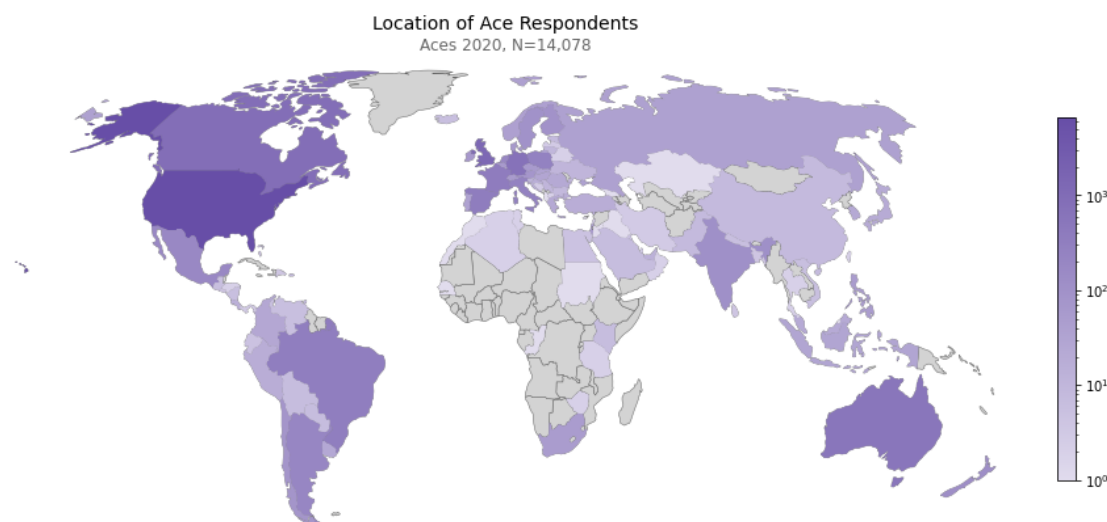
*If you spend time in more than one country, select the country in which you spend the most time.
If your country is absent from the list, choose “other.”*

Ace respondents resided in a total of 109 different countries, an increase from the 101 represented in 2019. The table shows the countries of residence that represented more than 1% of ace respondents. The United States of America remains the most common country of residence, with 47.3% of ace respondents residing in the USA. However, this is the first year that the USA respondents were not a majority, and the percentage has declined compared to the previous years (57.3% in 2018, 53.1% in 2019; see Weis et al., 2020, 2021).

The percentage of respondents from Argentina, Mexico, and Poland more than doubled since 2019 and rose above 1% for the first time (in 2019, 0.6% of ace respondents resided in Argentina, 0.5% in Mexico, and 0.8% in Poland; Weis et al., 2021). Among the countries representing more than 1% of respondents there was also an increase in participation from Spain (up 1.1%), France (up 0.7%), Brazil (up 0.6%), Germany (up 0.5%), and Italy (up 0.2%). The new translation guides (see [Methodology](#)) might have played a role in this.

Country of Residence	Aces 2020 (%) N=14,136
United States of America	47.3
United Kingdom	9.2
Canada	6.2
Germany	4.9
Australia	3.9
France	2.7
Spain	2.6
Brazil	2.4
Italy	1.9
Poland	1.9
Argentina	1.4
Netherlands	1.3
Mexico	1.3
Other	12.9

The global distribution of ace respondents is shown in the map below. For the list of countries and their corresponding number of respondents, please see [Appendix V](#).



1.5 Race and Ethnicity

1.5.1 Racial and Ethnic Identification

Do you identify with any of the following racial/ethnic categories?

Check all that apply.

In 2020, a majority of ace respondents (80.9%) identified as White or of European descent. A further 10.4% identified as Hispanic, Latinx, or Chicanx and 7.7% identified as Mixed race or Multi-racial. Other identities included Jewish (3.6%), East Asian (4.7%), South Asian (2.6%), Southeast Asian (2.3%), North American Native (1.5%), Black and/or of the African diaspora (1.7%), Black African (1.1%), Brown (1.3%), and other (2.0%).

Respondents were allowed to select more than one option. Out of all respondents, however, a total of 85.4% selected only one option. Of those who selected more than one option, 69.4% identified as White, 6.5% as Asian and Pacific Islander, 5.0% as Hispanic, Latinx, or Chicanx, 1.8% as Black, and 1.5% as Mixed race.

Out of those who selected multiple options, 9.0% identified with multiple races but not Mixed, while 3.9% identified as both White and Hispanic, Latinx, or Chicanx. A further 1.5% identified as both White and American Native, and 0.6% identified as American Native and Hispanic, Latinx, or Chicanx.

Do you identify with any of the following racial/ethnic categories?	Aces 2020 (%) N=13,902
Black African	1.1
Black and/or of the African Diaspora	1.7
Brown	1.3
East Asian (Chinese, Japanese, Korean, Taiwanese, Mongolian, etc.)	4.7
Hispanic / Latinx / Chicanx	10.4
Jewish (Ashkenazi, Sephardic, etc.)	3.6
Middle Eastern / West Asian (Arab, Azerbaijani, Kurdish, Persian, Turk, etc.)	1.3
Mixed Race / Multi-Racial	7.7
North American Native (North American Indian, Inuit, Métis, First Nations, etc.)	1.5
South Asian (Indian, Pakistani, Sri Lankan, etc.)	2.6
Southeast Asian (Vietnamese, Cambodian, Malaysian, Laotian, etc.)	2.3
White or of European Descent	80.9
Other	2.0

Distribution of respondents identifying with a single option	Aces 2020 (%) N=13,902
Aboriginal Australian only	0.1
API only	6.5
Black only	1.8
Brown only	0.1
Hispanic / Latinx / Chicanx only	5.0
Jewish only	0.6
Mixed only	1.5
American native only	0.2
North African only	0.1
Other race only	0.1
White only	69.4
Selected one option only	85.4

Distribution of respondents identifying with multiple options	Aces 2020 (%) N=13,902
White and Hispanic / Latinx / Chicanx	3.9
American native and Hispanic / Latinx / Chicanx	0.6
White and American native	1.5
Multiple races, not Mixed	9.0

1.5.2 Racial and Ethnic Minority Identity

The following analysis examines these two questions in tandem:

- Are you a racial/ethnic minority in your local community?
- Are you a racial/ethnic minority in your country of residence?

If you spend time in more than one country, consider the country in which you spend the most time.

Aces were asked whether they considered themselves a racial or ethnic minority at a national or local level. This question was intended to take into account cultural enclaves, where a participant might be a part of a national racial or ethnic minority but live in a district in which members of their community were prevalent. Conversely, the participant might be a member of the national majority but live in a local area where a different racial group was dominant.

In 2020, 15.2% of aces considered themselves members of a racial or ethnic minority, while 13.7% considered themselves part of a national minority, and 10.9% considered themselves part of the local minority.

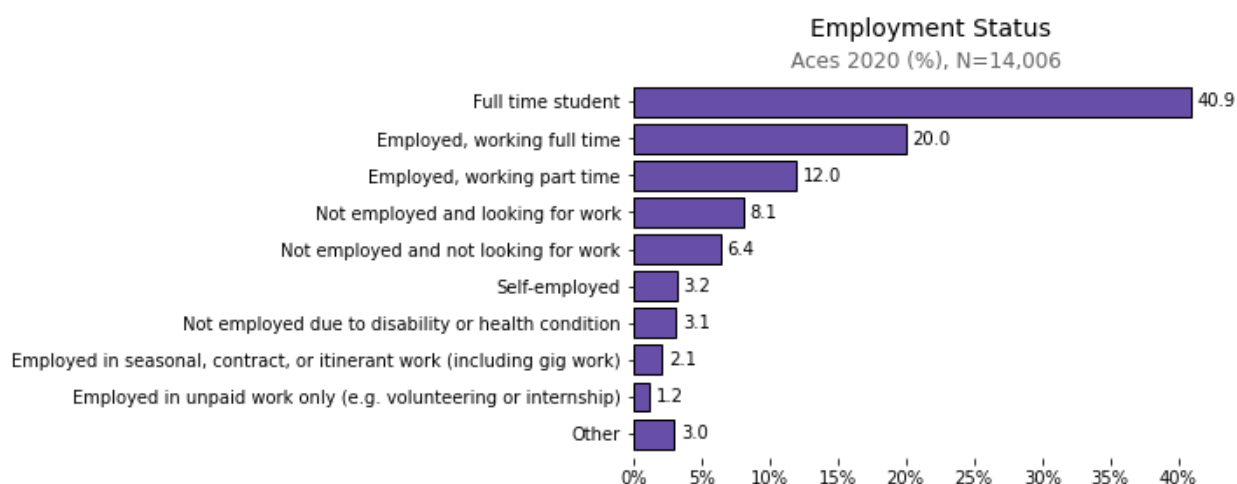
Overall, 78.9% of respondents were neither national nor local minorities. However, 9.5% of ace respondents reported being both a local and national minority, while 2.0% said they were part of a national minority but not a local minority, and 0.9% said they were not a national minority but were part of a local minority. A small portion (3.6%) of ace respondents were not sure if they belonged to a national or local minority.

Are you a racial/ethnic minority?	Aces 2020 (%)	Are you a racial/ethnic minority?		
		Local		
		Aces 2020, N=13,958, (%)		
		Yes	Unsure	No
National				
Minority (N=13,958)	15.2	9.5	2.1	2.0
National minority (N=13,989)	13.7	0.6	3.6	1.1
Local minority (N=14,032)	10.9	0.9	1.4	78.9

1.6 Employment

Which of the following best describes your employment status?

The following bar graph shows the employment status of ace respondents in 2020. Approximately two-fifths of ace respondents (40.9%) were full-time students. One-fifth of ace respondents (20.0%) answered that they were employed and working full-time, which was the second most common answer, while 12% said they were working part time. A slightly lower percentage of ace respondents were not employed (17.6%), consisting of 8.1% who said they were not employed and looking for work, 6.4% who were not employed and looking for work, and 3.1% who were not employed due to disability or health condition. Few respondents were self-employed (3.2%), employed in seasonal, contract or itinerant work (2.1%) or in unpaid work (1.2%). Employment changes due to COVID-19 are discussed in [Section 9.1](#).

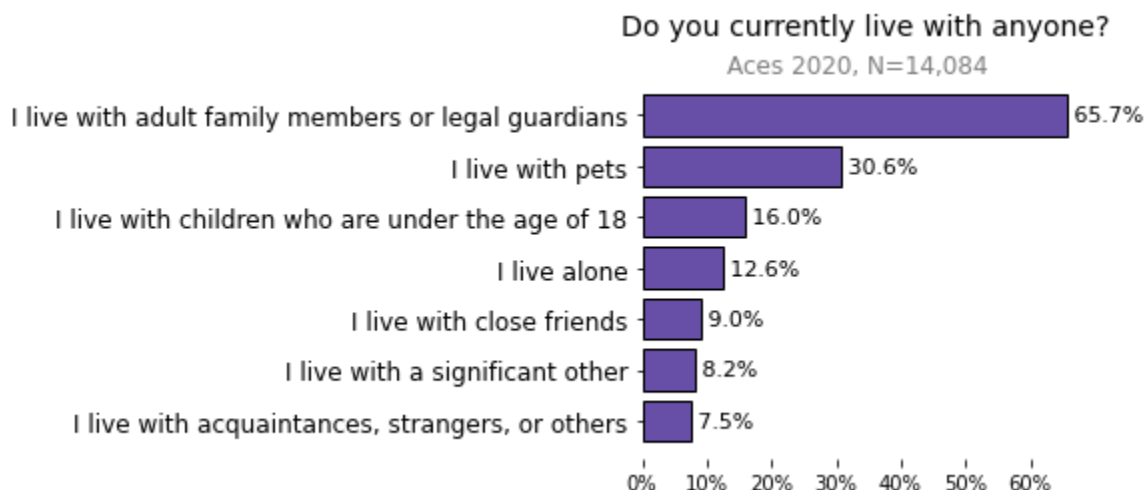


1.7 Household Composition

Do you currently live with anyone?

Check all that apply.

Most respondents (65.7%) reported living with an adult family member or legal guardian. This may be due to the low median age (21 years) among survey respondents (see [Section 1.3](#)). This may also be due to how the question was worded, as “adult family members” may refer to any family members who are more than 18 years old, including siblings or children of the respondent. More than 10% of respondents also reported the following living situations: living with pets (30.6%), living with children who are under the age of 18 (which may include siblings) (16%), and living alone (12.6%). This question has been asked for the first time and cannot be compared to previous data. [Section 2.2.4](#) discusses household attitudes towards asexuality and aromanticism.



Section 2: Identity Navigation

Respondents were asked questions about their previous sexual and romantic identities, labels, and others forms of non-sexual and non-romantic attraction. They were also asked about questioning, identifying, and coming out as their identity and household attitudes towards asexuality and aromanticism. The questions were intended to gauge how respondents described their orientations and attractions and to what degree they were out to other people. Current sexual and romantic identities are discussed in [Section 1.1](#).

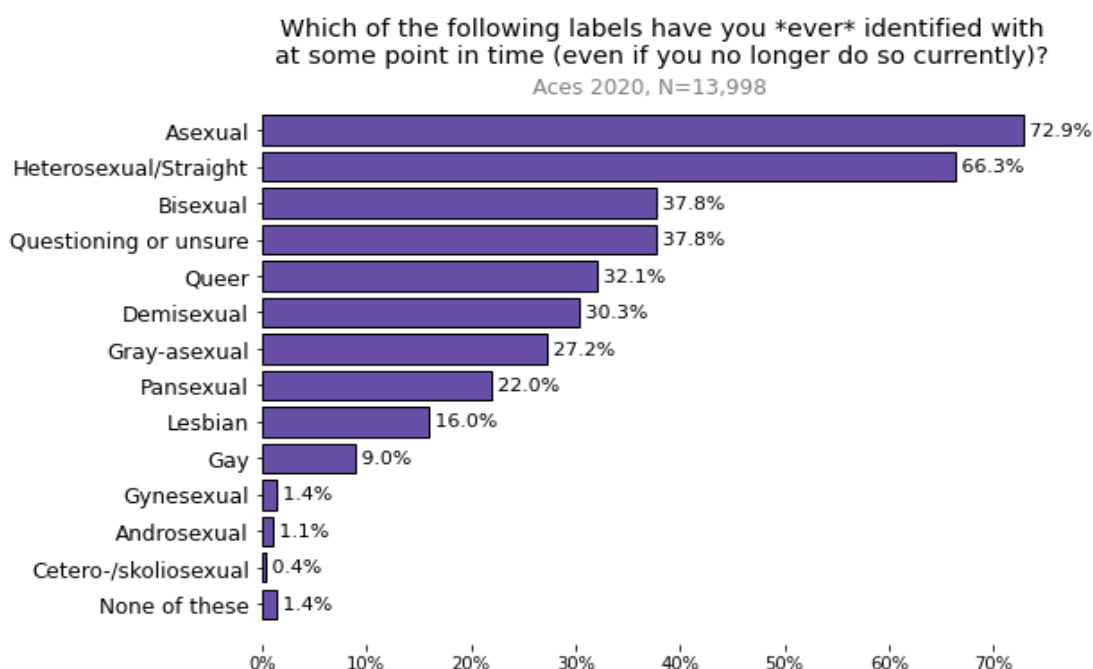
2.1 Previous Identities

2.1.1 Previous Sexual Identities

Which of the following labels have you **ever** identified with at some point in time (even if you no longer do so currently)?

There is a later question for labels specific to romantic orientation. Check all that apply.

When ace respondents were asked about the sexual orientation labels they had identified with at any point in time, nearly three-quarters had identified as asexual (72.9%) and two-thirds had identified as heterosexual/straight (66.3%). Over a third had identified as bisexual (37.8%) or questioning or unsure (37.8%), while less than a third had identified as queer (32.1%), demisexual (30.3%), or gray-asexual (27.2%), and less than a quarter had identified as pansexual (22.0%). Note that some of these percentages are lower than for the current identity labels, which might be due to some respondents misinterpreting the question. For the table below, the column “ever identified” therefore combines responses from both this and the current identity question.



The following table compares the number of ace respondents who had identified with these labels at any point in time with those who said they were currently using the labels (as discussed in [Section 1.1.2](#)). The proportions of current identification are lower across the board, which is expected in a comparison to identification over one's lifetime. The steepest decline in identification occurred when comparing the 66.9% of ace participants who had ever identified as straight to the 6.6% who currently identified as straight, with a relative change of -90.1%. Other orientations that had a notable relative change include bisexual (-77.2%), pansexual (-77.1%), questioning or unsure (-73.0%), and lesbian (-71.1%). The shallowest decline is shown when comparing the number of aces who had ever identified as asexual (92.8%) with those who currently identified as asexual (86.4%), with a relative change of -6.9%.

Change in sexual orientation identity, Aces 2020, (%), N=13,992	Ever identified	Current identity	Change (absolute)	Change (relative)
Asexual	92.8	86.4	-6.4	-6.9
Queer	38.4	31.0	-7.4	-19.2
Gray-asexual	33.0	21.2	-11.8	-35.8
Demisexual	34.9	16.8	-18.1	-51.9
Androsexual	1.3	0.6	-0.7	-53.4
Gay	9.8	4.2	-5.6	-57.3
Cetero-/skoliosexual	0.5	0.2	-0.3	-61.1
Gynesexual	1.5	0.5	-1.0	-67.3
Lesbian	17.0	4.9	-12.1	-71.1
Questioning or unsure	41.4	11.2	-30.2	-73.0
Pansexual	23.2	5.3	-17.9	-77.1
Bisexual	39.5	9.0	-30.5	-77.2
Heterosexual/Straight	66.9	6.6	-60.3	-90.1
None of these	1.5	0.1	-1.4	-93.3

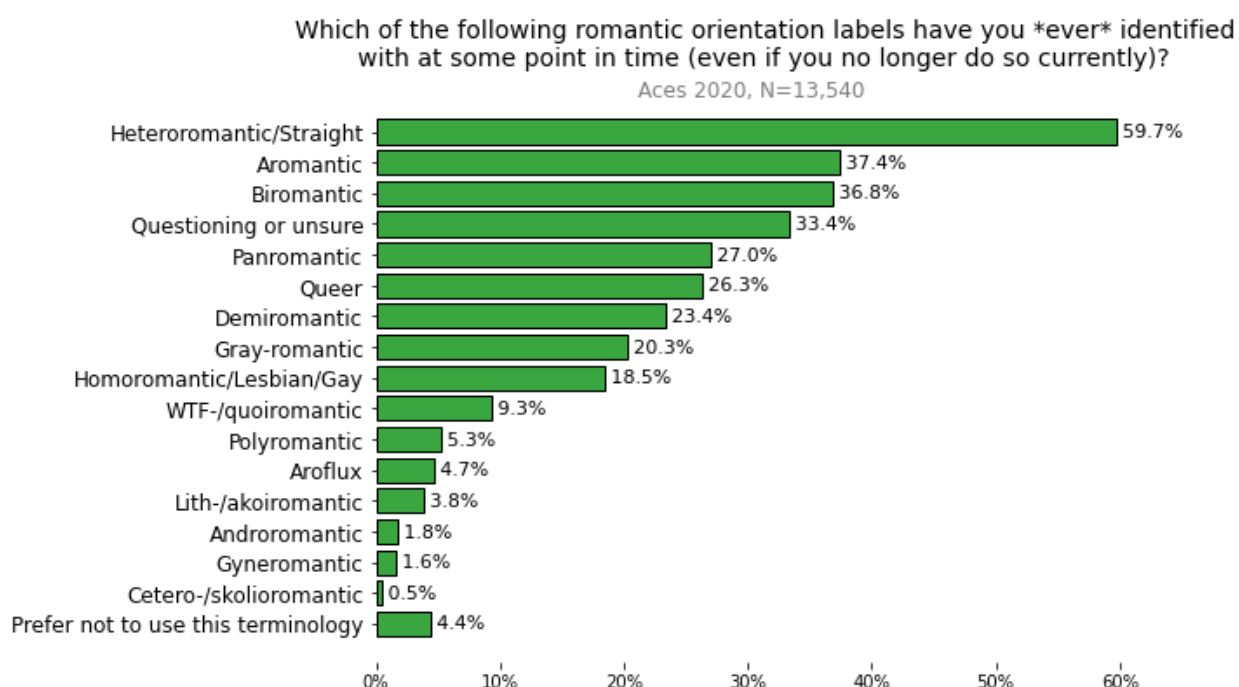
These numbers perhaps support the anecdotal evidence that many aces assume they are straight until later in life, or that some aces “try on” other identities before they finally use the ace orientation label.

2.1.2 Previous Romantic Identities

Which of the following romantic orientation labels have you **ever** identified with at some point in time (even if you no longer do so currently)?

Check all that apply.

When aces were asked about the romantic orientation labels they identified with at any point in time, over half of ace respondents stated that they had identified as heteroromantic/straight (59.7%). About a third of respondents had also identified as aromantic (37.4%), biromantic (36.8%), and questioning or unsure (33.4%), while about a quarter had identified as panromantic (27.0%), queer (26.3%), or demiromantic (23.4%). Among ace respondents, 4.4% preferred not to use romantic/aromantic orientation terminology at all.



The following table compares each romantic label that ace respondents had ever identified with to their current identities (as discussed in [Section 1.1.3](#)). Again, the column “ever identified” combines percentages from both the “ever identified” and the current identity question. Trends in this analysis were similar to patterns seen in the similar analysis for sexual orientation identities. First, the proportions of current identification were lower across the board. Second, the steepest change was observed in the percentage of participants who had ever identified as heteroromantic/straight (60.7%) compared to the participants who currently identified as heteroromantic/straight (16.3%), with a relative change of -73.1%.

The least relative change was observed among those who had ever identified as queer (30.3%) and those who currently identified as queer (24.7%).

Change in romantic orientation identity, Aces 2020, (%), N=13,478	Ever identified	Current identity	Change (absolute)	Change (relative)
Queer	30.3	24.7	-5.6	-18.5
Aromantic	43.2	30.9	-12.3	-28.6
WTF-/quoiromantic	11.0	6.9	-4.1	-37.0
Gray-romantic	24.6	15.3	-9.3	-37.9
Demiromantic	28.4	17.0	-11.4	-40.1
Questioning or unsure	41.3	24.7	-16.6	-40.2
Aroflux	5.7	3.3	-2.4	-42.2
Panromantic	31.2	17.6	-13.6	-43.5
Polyromantic	6.3	3.5	-2.8	-44.5
Biromantic	41.1	20.7	-20.4	-49.6
Androromantic	2.1	1.0	-1.1	-51.5
Cetero-/skolioromantic	0.6	0.3	-0.3	-51.9
Gyneromantic	1.9	0.9	-1.0	-52.1
Homoromantic/Lesbian/Gay	20.4	9.0	-11.4	-55.9
Lith-/akoiromantic	4.3	1.8	-2.5	-58.2
Heteroromantic/Straight	60.7	16.3	-44.4	-73.1

2.2 Coming Out

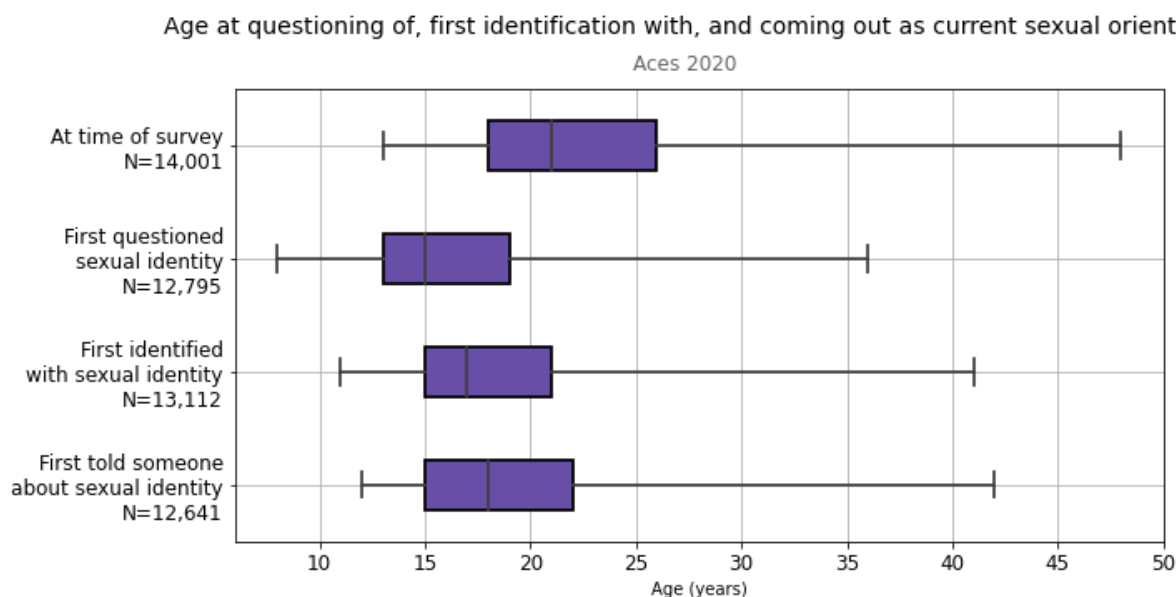
The following questions asked about when respondents first questioned and identified with their sexual and romantic identity, when they first came out to someone, and household attitudes towards these identities.

2.2.1 Sexual Identity

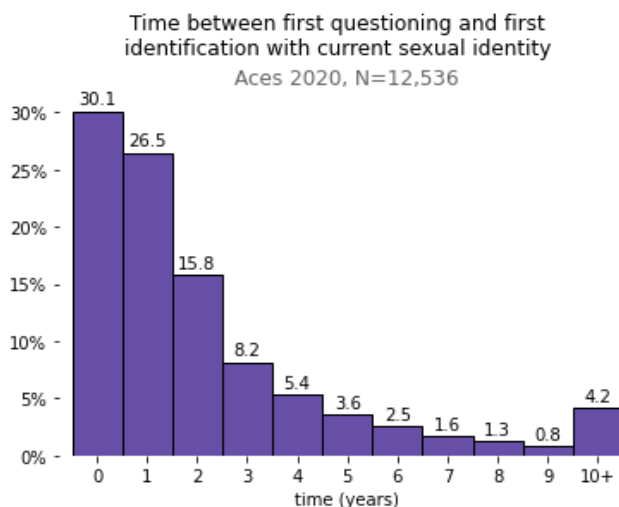
At what age did you first...

- ...start questioning or considering the possibility that you might have the sexual orientation with which you currently identify?
It counts even if you didn't know the word for it. If you do not have a specific memory of when this occurred, please answer 0 or leave blank.
- ...identify *privately or otherwise* with the sexual orientation with which you currently identify?
If you are questioning your identity, or do not have a specific memory of when you started to identify with your current sexual orientation, please answer 0 or leave blank.
- ...tell someone about your current sexual orientation?
If you have never told someone, please answer 0 or leave blank.

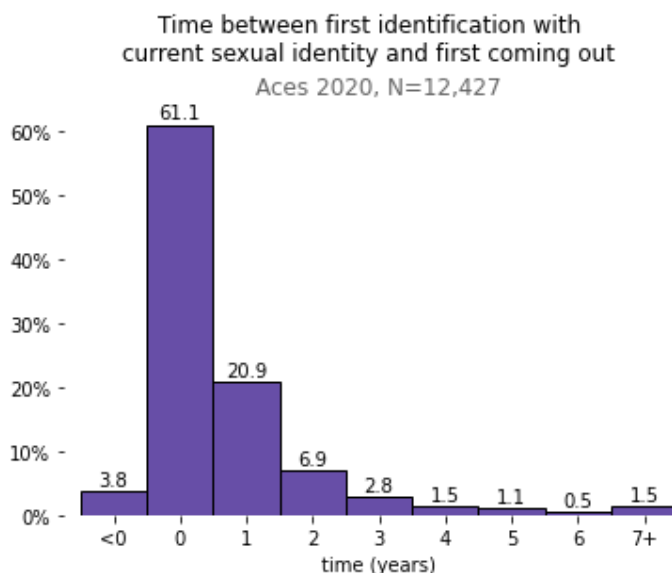
The following boxplot summarizes responses to each of the above questions and compares them to the respondent's age at the time of this survey. The purple bars span the interquartile range, and the black lines in their middles indicate the medians. The highest and lowest 1% of the data were excluded as outliers and are not shown.



Participants had a median age of 15 years old when they first started questioning their sexual identity. The median age for first identifying privately or otherwise was 17 years old, and the median age for first telling someone about their sexual identity was 18 years old. For context, the median age of respondents was 21 years old. Most respondents (56.6%) spent less than two years between first questioning and first identifying with their current sexual orientations, though it was not uncommon for respondents to be questioning for a much longer time, and 4.2% were questioning for 10+ years.



The median ages in which participants first identified or told someone about their sexual identity were the same as in 2019 (Weis et al., 2021). Most respondents (61.1%) came out to someone at the same age they started questioning, so within the first year of identifying with their current sexual orientation. Some respondents were one year (20.9%) or two years (6.9%) older at that time. Few respondents told someone already while questioning (3.8%) or took three years or more to come out to another person.

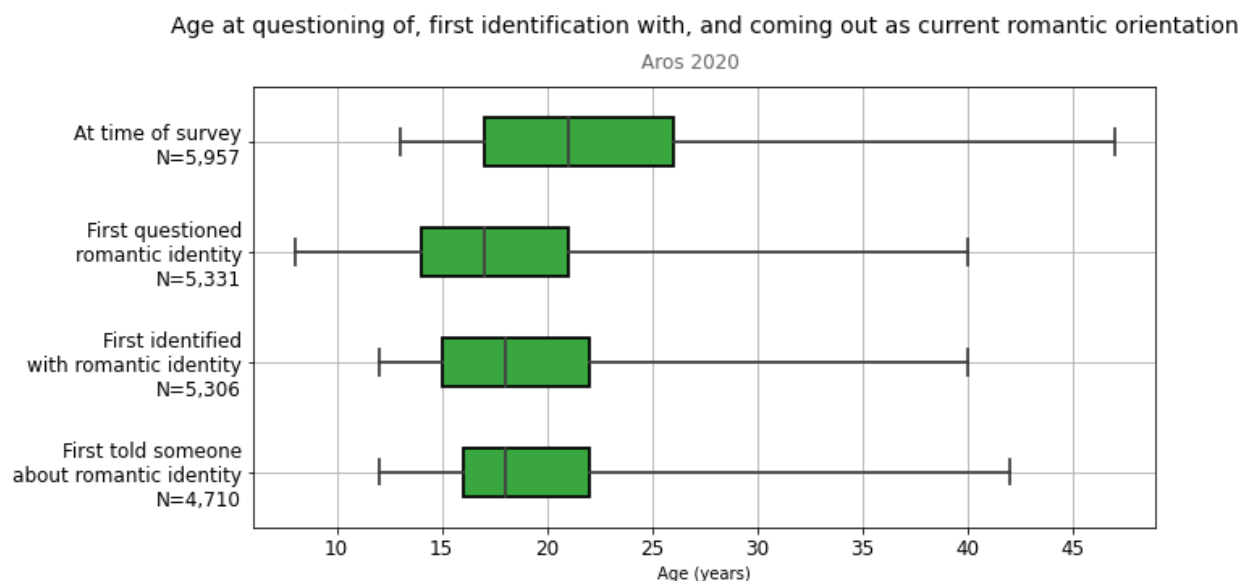


2.2.2 Romantic Identity

At what age did you first...

- ...start questioning or considering the possibility that you might have the romantic orientation with which you currently identify?
It counts even if you didn't know the word for it. If you do not have a specific memory of when this occurred, please answer 0 or leave blank.
- ...identify *privately or otherwise* with the romantic orientation with which you currently identify?
If you are questioning your identity, or do not have a specific memory of when you started to identify with your current sexual orientation, please answer 0 or leave blank.
- ...tell someone about your current romantic orientation?
If you have never told someone, please answer 0 or leave blank.

The boxplot below uses the same methodology as the boxplot in [Section 2.2.1](#). Likewise, the green bars represent the interquartile range, and the black lines in their middle indicate the medians. The highest and lowest 1% of the data were excluded as outliers and are not shown. Since the survey population has been filtered down to those identifying with aro identities, the numbers of respondent counts are lower here.



Participants had a median age of 17 years old when they first started questioning their romantic identity. The median age for first identifying privately or otherwise was 18 years old, and the median age for first telling someone about their sexual identity was also 18 years old. For context, the median age of respondents was 21 years old.

In comparison to sexual identities, the median age in which aro respondents first questioned their romantic identity was later than the median age in which ace respondents first questioned their sexual identity (17 and 15 years old, respectively). However, the

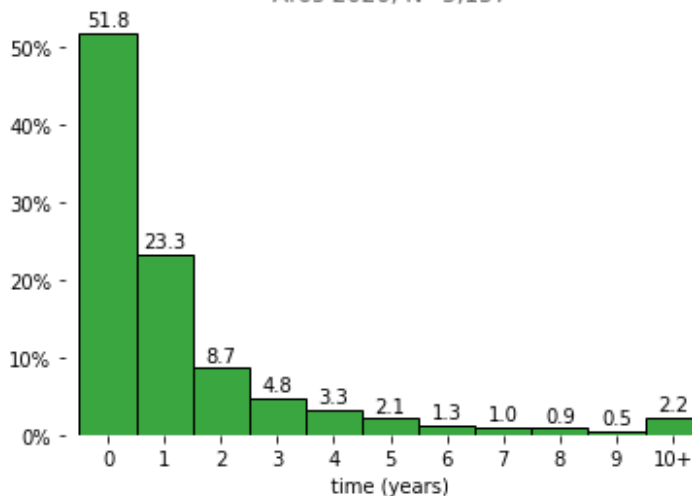
median ages for private identification are closer together (18 and 17 years old, respectively) and the median age for telling others about the sexual or romantic identity was 18 years old for both. The median ages in which participants first identified or told someone about their romantic identities were the same as in 2019 (Weis et al., 2021). However, the 2020 survey was the first to ask when respondents first began questioning their romantic identities, so there is no previous data to compare to.

Most aro respondents spent less than one year questioning their romantic orientation (51.8%), while another 23.3% took under two years. This is a much shorter time than ace respondents needed for identifying with their current sexual orientation. It is possible that once an ace identity was established, identifying as aro did not require as much deliberation or explanation. Aro aces in particular also might not have felt a need to distinguish between sexual and romantic attraction, which may simplify the process in terms of identifying the level of romantic attraction.

Aro respondents were also a bit quicker to come out as their current romantic orientation, with 71.3% telling someone within the first year.

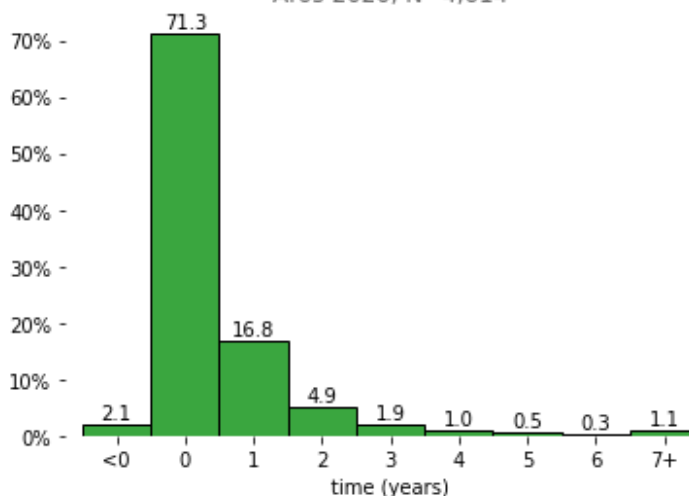
Time between first questioning and first identification with current romantic identity

Aros 2020, N=5,157



Time between first identification with current romantic identity and first coming out

Aros 2020, N=4,614



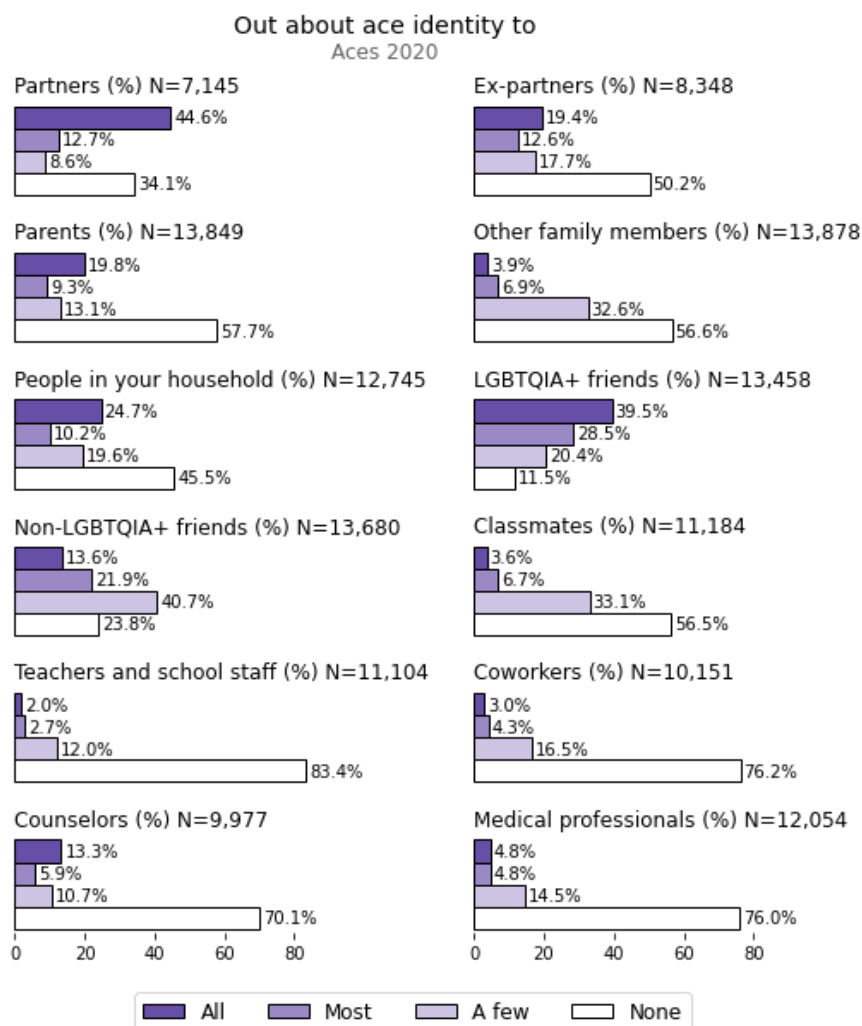
2.2.3 Being Out

Which of the following best describes how “out” you are to various groups, about you being asexual or on the asexual spectrum?

If any of these questions do not apply to you, select “N/A” or leave blank.

In 2020, partners were the most common group for ace respondents to be entirely out to about their ace identity (44.6% entirely out). Ace respondents were more frequently out to LGBTQIA+ friends (39.5% entirely out) than non-LGBTQIA+ friends (13.6% entirely out). Ace respondents were also more frequently out to parents (19.8% entirely out) or people in their household (24.7% entirely out) than to other family members (3.9% entirely out).

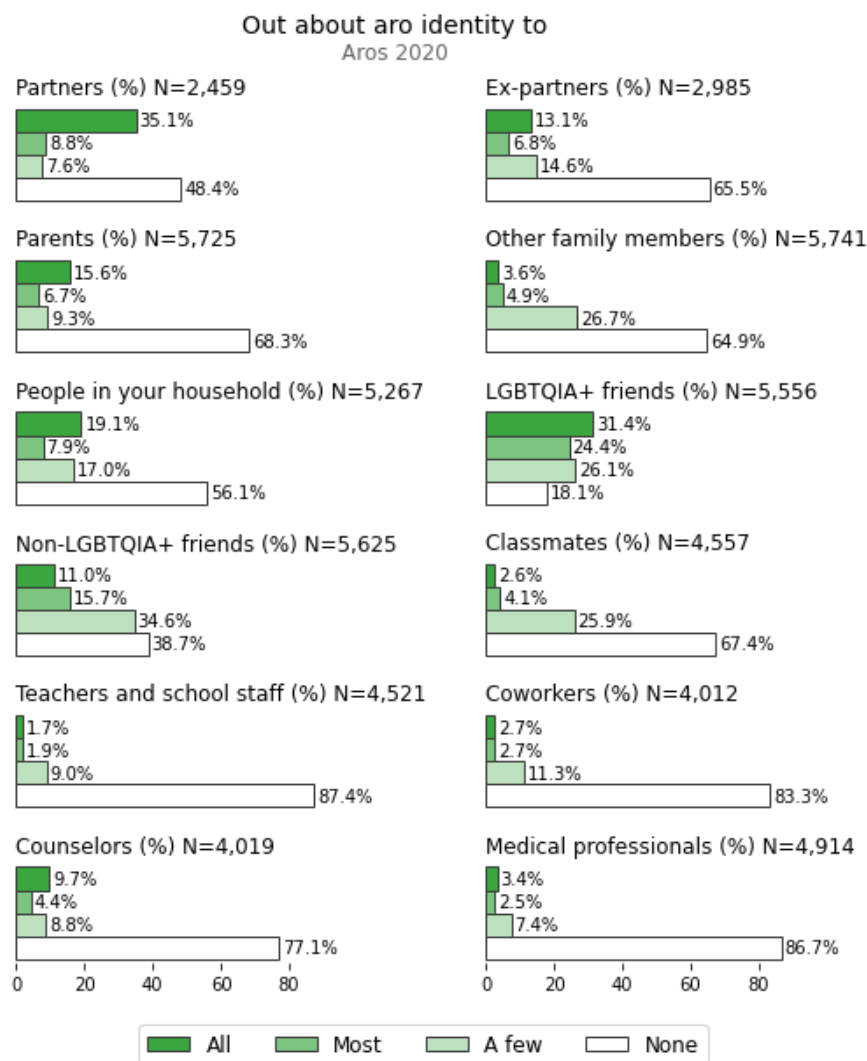
Aces were least frequently out to teachers and school staff (83.4% never out), coworkers (76.2% never out), medical professionals (76.0% never out), and counselors (70.1% never out). Most of these results are similar to 2019, but respondents reported being less out to counselors in 2020 than in 2019 (64.5% never out; Weis et al., 2021).



Which of the following best describes how “out” you are to various groups, about you being aromantic or on the aromantic spectrum?

If any of these questions do not apply to you, select “N/A” or leave blank.

In 2020, partners were the most common group for aro respondents to be entirely out to about their aro identity (35.1%). Aro respondents were more frequently out to LGBTQIA+ friends (31.4% entirely out) than to non-LGBTQIA+ friends (11.0% entirely out). Aro respondents were also more frequently out to parents (15.6% entirely out) or people in their household (19.1% entirely out) than to other family members (3.6% entirely out).



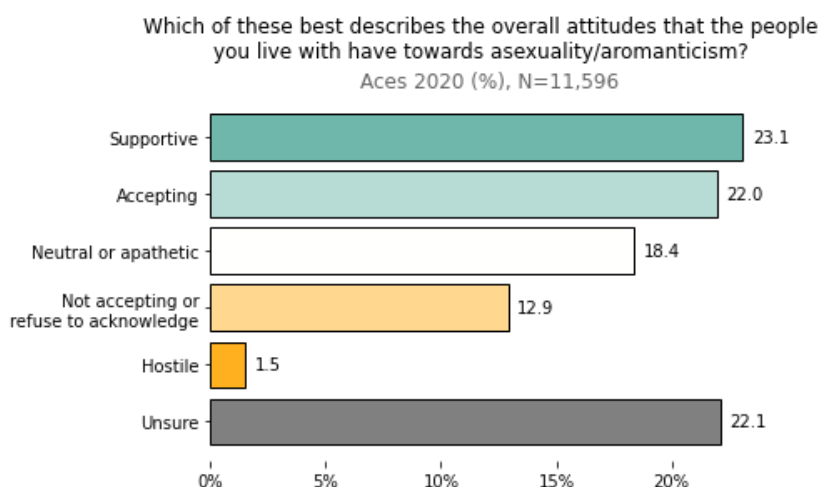
Aro respondents were least frequently out to teachers and school staff (87.4% never out), medical professionals (86.7% never out), coworkers (83.3% never out) and counselors (77.1% never out). None of these questions were asked in 2019, so results cannot be compared across time. However, respondents were generally less out about their aro identities than their ace identities in 2020.

2.2.4 Household Attitudes towards Asexuality/Aromanticism

This question was asked as it was speculated that respondents spent more time with members of their household in 2020 as a result of most countries implementing some variation of stay-at-home orders. There was considerable heterogeneity in the type and duration of movement restriction (Phillips et al., 2021), but aces' households may have been particularly relevant to their experiences in the wake of COVID-19. This question was not asked in the 2019 survey, and thus answers cannot be compared with past years.

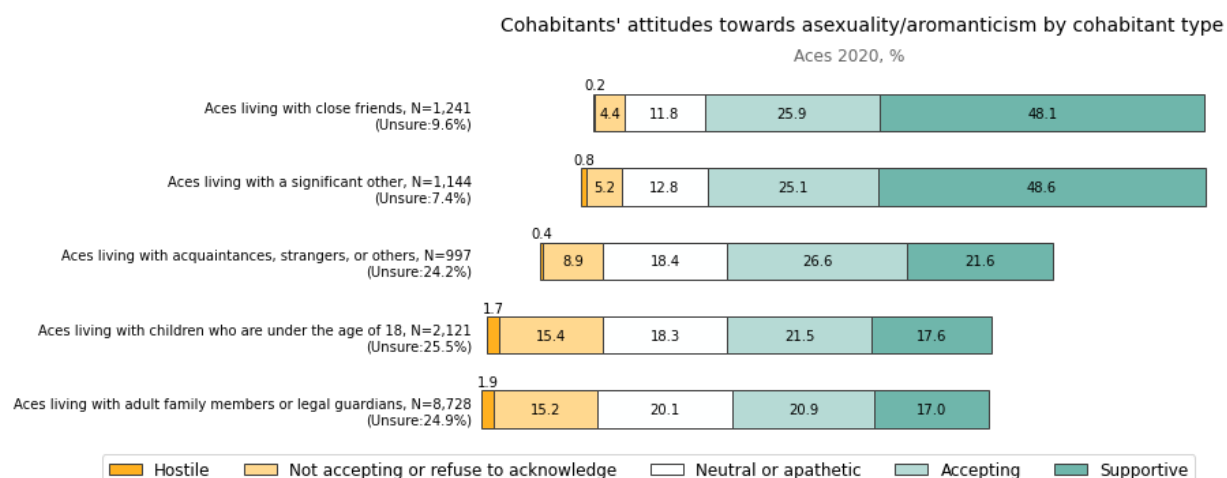
Which of these best describes the overall attitudes that the people you live with have towards asexuality/aromanticism?

The chart to the right shows the reported overall attitudes in ace respondents' households towards asexuality / aromanticism (combined in one question). Respondents could only choose one answer. Respondents who reported living alone and/or living with pets and who did not report any other living situation were excluded (1,861/14,084, 13.2% of overall sample).



Many respondents (45.1%) reported accepting or supportive attitudes towards asexuality/aromanticism in their households. In contrast, 14.4% of respondents reported household attitudes as not accepting of asexuality/aromanticism, refusing to acknowledge these orientations, or hostile towards these orientations. A further 18.4% of respondents reported neutral or apathetic household attitudes, while 22.1% of respondents were unsure of the overall attitudes of their households.

The following bar chart reports household attitudes broken down by cohabitant type. Respondents could choose multiple types of cohabitants (see [Section 1.7](#)), so some respondents' answers on overall attitudes overlap with the cohabitant types. As above, respondents solely living with pets and/or alone were excluded.



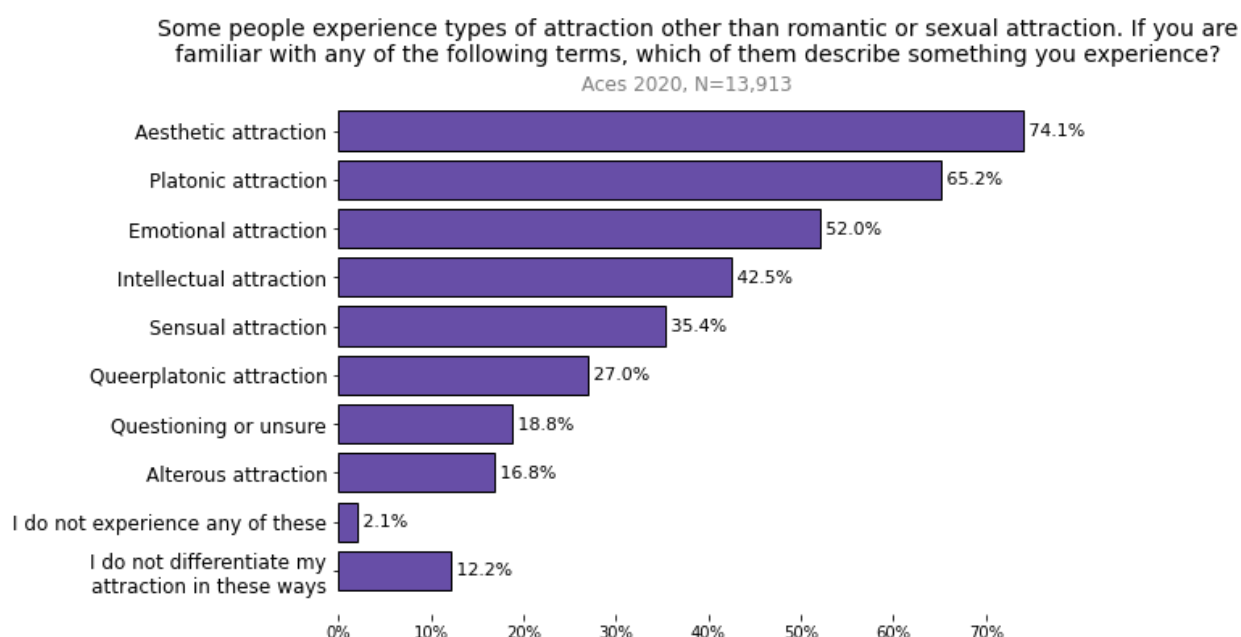
Participants generally reported accepting or supportive attitudes in households where they lived with close friends (74%) or with significant others (73.7%). In contrast, participants reported hostile, unaccepting, or refusing attitudes most frequently in households where they lived with children under the age of 18 (17.1%) or where they lived with adult family members or legal guardians (17.1%). Participants were the most unsure about household attitudes for these two types of households (25.5% for households with children under 18 years old; 24.9% for households with adult family members or legal guardians), as well as for households with acquaintances, strangers, or others (24.1% unsure). This may partially be caused by aces/aros not wanting to come out to family members.

2.3 Non-Sexual and Non-Romantic Attraction

Some people experience types of attraction other than romantic or sexual attraction. If you are familiar with any of the following terms, which of them describe something you experience?

Check all that apply.

When ace participants were asked about the types of attraction they experience other than romantic or sexual, a majority responded that they experience aesthetic attraction (74.1%), platonic attraction (65.2%), and emotional attraction (52.0%). About one in five (18.8%) ace participants were questioning or unsure about experiencing these types of attraction, while about one in ten (12.2%) did not differentiate attraction in these ways. These options did not clarify which respondents were unsure about experiencing attraction and which were unsure about the definitions of the types listed. Because respondents had to know the meanings of these attraction labels to check them off as something they experienced, the results here may be biased towards higher percentages for better known and lower for lesser-known types of attraction.



Section 3: Partnered and Intimate Relationships

Respondents were asked general questions about partnered or intimate relationships, including information about their relationship status, partners, relationship history, and relationship style.

For purposes of this study, a “partnered or intimate relationship” is defined as a close relationship that is distinct from family relationships or close friendships—typical examples could include marriage, domestic partnerships, queerplatonic relationships, partners, boyfriends, girlfriends, etc. Partnered or intimate relationships need not necessarily be sexual or romantic.

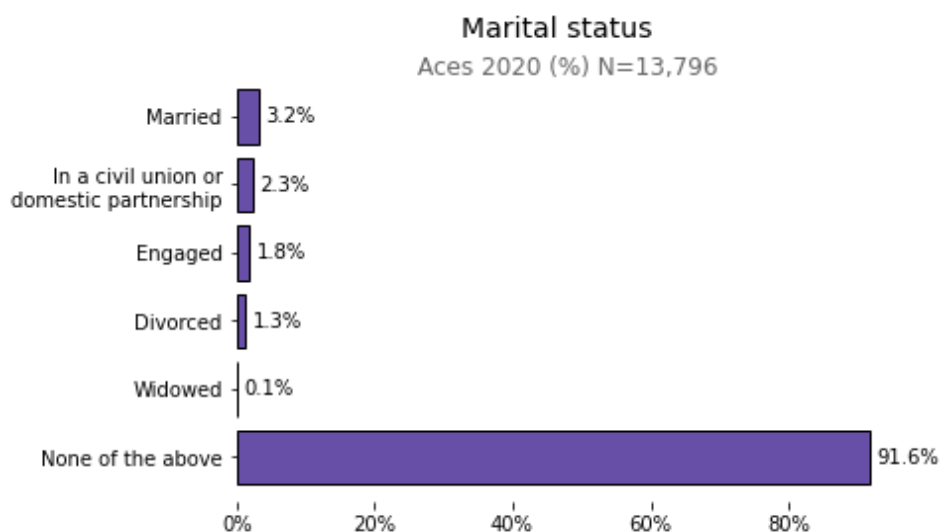
Where applicable, the language of the questions was designed to consider people in polyamorous relationships (e.g., having answer options include “Yes, I am in at least one currently” when asked about types of relationships or specifically asking about approaches to exclusivity in partnered or intimate relationships).

3.1 Relationship Status and History

Are you currently engaged, married, in a civil union, in a domestic partnership, divorced, or widowed?

Check all that apply.

Most ace respondents (91.6%) had not been involved in any kind of legal relationship. Among those who had, marriage was the most common (3.2%), followed by civil unions/domestic partnerships (2.3%) and engagements (1.8%). Only 1.3% of ace respondents were divorced. The participants of this survey skewed younger (see [Section 1.3](#)), thus the high number of ace respondents who answered “none of the above” is not necessarily indicative of respondents’ preference regarding marriage.



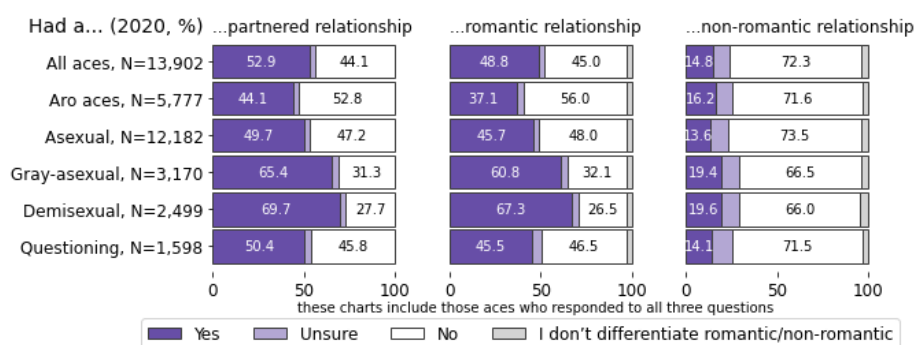
- Have you ever had a partnered or intimate relationship?
- Have you ever had a partnered or intimate relationship that was romantic?
- Have you ever had a partnered or intimate relationship that was non-romantic?

When asked whether they had ever had a partnered or intimate relationship, regardless of its nature (romantic or non-romantic), about half of ace respondents (52.9%) responded affirmatively, which is mainly consistent with the 2019 survey (51.5%; Weis et al., 2021). Demisexual and gray-asexual respondents reported the highest proportions of partnered or intimate relationship history (69.7% and 65.4%, respectively), and aro aces reported the lowest rates (44.1%). The proportion of respondents who were unsure about whether they had been in a partnered or intimate relationship was similar across all subsets.

When it came to the nature of partnered or intimate relationships, about half (48.8%) of ace respondents reported that they had ever had a romantic relationship. Again, the highest proportions were registered among demisexuals (67.3%) and gray-asexuals (60.8%), while aro aces had the lowest proportion (37.1%), without remarkable changes from the 2019 report. However, asexual respondents grew 10 percentage points from 35.8% to 45.7% (Weis et al., 2021).

The percentages of those who had ever had a partnered or intimate relationship that was non-romantic were much lower when compared to the general rates for partnered or intimate relationships or for romantic relationships. Overall, only 14.8% of ace respondents said they had ever had a partnered or intimate non-romantic relationship, whereas 31.3% had ever had a non-romantic significant relationship in the 2019 survey (Weis et al., 2021)³. The highest percentages were registered again for demisexuals (19.6%, vs. 38.9% in 2019) and gray-asexuals (19.4%, vs. 37.3% in 2019), whereas the lowest percentages were observed among those who identified as asexual (13.6%, vs. 29.4% in 2019). Aro ace respondents had a higher percentage in comparison to all aces (16.2%, vs. 31.0% in 2019). This trend of a decrease by half continued for all other categories.

Tables with the data underlying the bar charts to the right can be found in full in [Appendix VI](#).



³In 2019, these questions asked about “significant relationships” rather than “partnered or intimate relationships.” While the provided definitions of these two terms were identical from year to year, it’s possible that a greater number of previous respondents interpreted “non-romantic significant relationships” to include close friendships, contributing to the substantial year-over-year drop in non-romantic relationships.

3.2 Orientation of Partners

The following analysis interprets these two questions in tandem:

- Have you ever had any kind of partnered or intimate relationship with someone you know was asexual or asexual-spectrum?
- Have you ever had any kind of partnered or intimate relationship with someone you know was NOT asexual or asexual-spectrum?

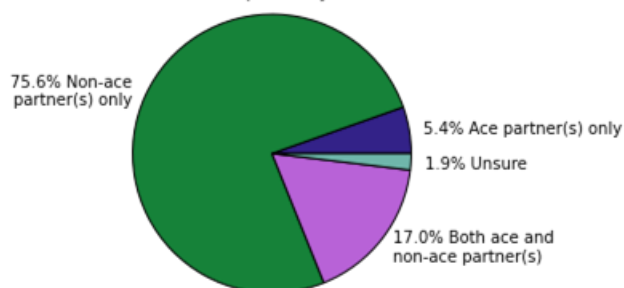
Among ace respondents with relationship history, less than a quarter had been in any relationships with (an) ace partner(s), where 17.0% had had both ace and non-ace partner(s) and 5.4% had only had ace partner(s). The majority (75.6%) had had non-ace partner(s) only, and a small portion (1.9%) were unsure.

The next piece of analysis interprets similar questions about romantic orientation:

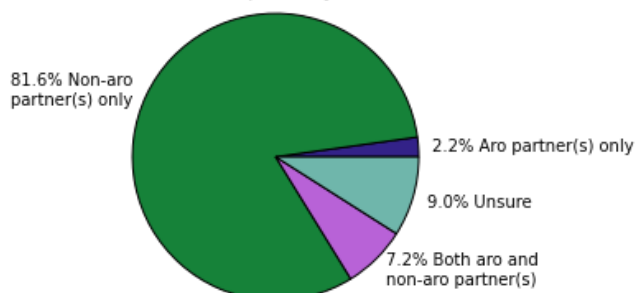
- Have you ever had a partnered or intimate relationship with someone you know was aromantic or aromantic-spectrum?
- Have you ever had a partnered or intimate relationship with someone you know was NOT aromantic or aromantic-spectrum?

The 2020 survey was the first to inquire about the romantic orientation of the partner. Fewer than one in ten ace respondents with relationship history had had an aro partner, where 7.2% had had both aro and non-aros partner(s) and 2.2% had had aro partner(s) only. More ace respondents were unsure here (9.0%). Most ace respondents (81.6%) had not had an aro partner.

Partner sexual orientation history
Aces with relationship history 2020, N=7,370



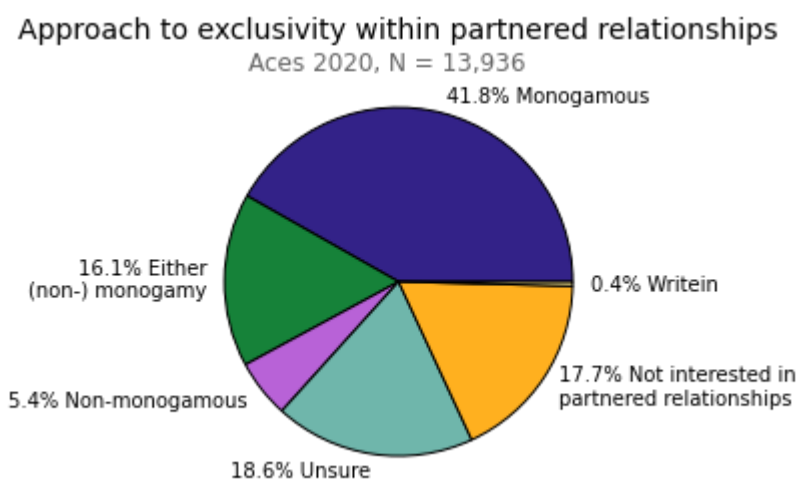
Partner romantic orientation history
Aces with relationship history 2020, N=7,305



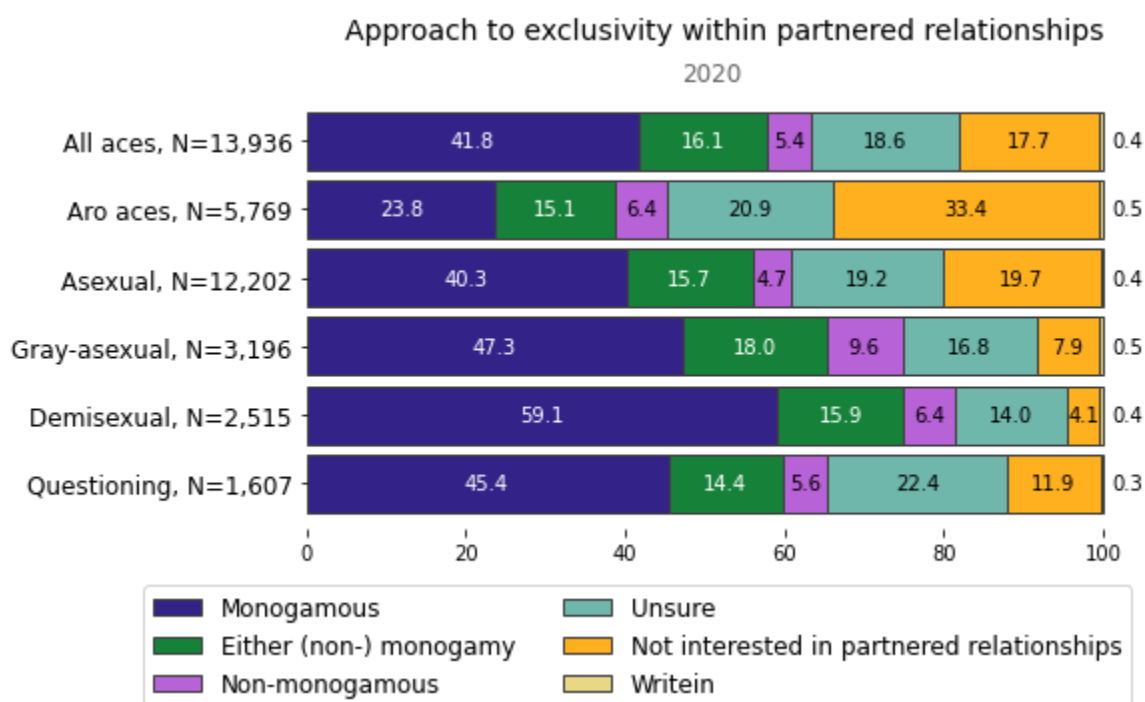
3.3 Exclusivity in Relationships

Which of the following **best** describes your approach to exclusivity within partnered or intimate relationships?

The most common response among ace respondents was monogamy (41.8%), followed by those who were unsure (18.6%) and those who were not interested in partnered relationships (17.7%). About one in five ace respondents reported an interest in or preference for non-monogamy, whereby 16.1% were content with either monogamy or non-monogamy and 5.4% were exclusively non-monogamous (e.g., polyamorous, polyaffectionate, open relationship, etc.). A small portion (0.4%) wrote in a different answer.



When looking at the major ace spectrum identity subsets, there were visible differences in relationship structure approaches from one subgroup to another. The highest percentage of those who selected monogamy was observed among demisexuals (59.1%), while the lowest was among aro aces (23.8%), who instead had the highest proportion for not being interested in partnered relationships (33.4%). Demisexual was again at the opposite pole with only 4.1% not being interested. The proportion of those who were content with either monogamous or non-monogamous relationships was similar among all the ace categories, ranging from 14.4% to 18.0%. A similar situation can be observed in the case of those who were non-monogamous, where the values ranged between 4.7%–6.4%, with the exception of gray-asexuals, where the proportion was slightly higher (9.6%). The highest values for those who were unsure about their approach to exclusivity were registered among those who were questioning their sexual orientation (22.4%) and aro aces (20.9%).



Section 4: Attitudes and Behaviors around Sex, Romance, Intimacy, and Kink

Respondents were asked about their feelings towards sex, romance, and intimacy. They were also asked about their experiences with consensual, partnered sex and kink activities.

4.1 Attitudes about Sex, Romance, and Intimacy

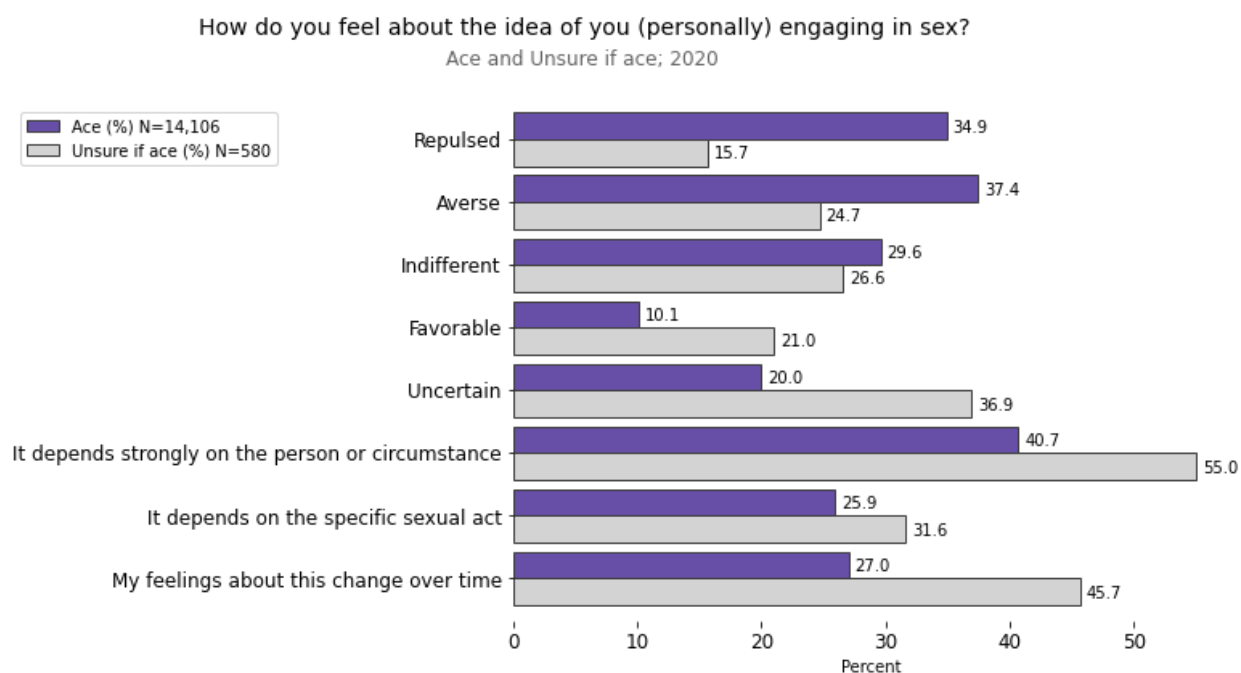
How do you feel about the idea of you (personally) engaging in sex?

Examples of “sex” include intercourse, oral sex, anal sex, and manual stimulation by or of another person, etc. Check all that apply.

Aces often use common terms to describe their own attitudes toward personally engaging in sex: sex-repulsed, sex-averse, sex-indifferent, and sex-favorable. While the definitions are not precise, particularly regarding differences between sex-repulsed and sex-averse, this terminology helps individuals separate their attitudes towards sex in a personal context from their attitudes toward sex in a cultural sense. AVEN (n.d.) points out that “asexual people may have an openly accepting attitude towards sex in society at large while not being open to having sex themselves.” In other words, a person may have a sex-positive attitude when it comes to other people having consensual sex, but may be sex-repulsed when it comes to personal participation.

Respondents were asked how they felt about personally engaging in sex and were allowed to select more than one option. Of all aces, 40.7% stated that their attitude toward sex depended strongly on the person or circumstance. The next highest responses were sex-averse (37.4%) and sex-repulsed (34.9%). One out of ten aces (10.1%) were sex-favorable, which is a slight increase from the previous year's survey in which 8.9% of all aces felt favorable towards sex (Weis et al., 2021).

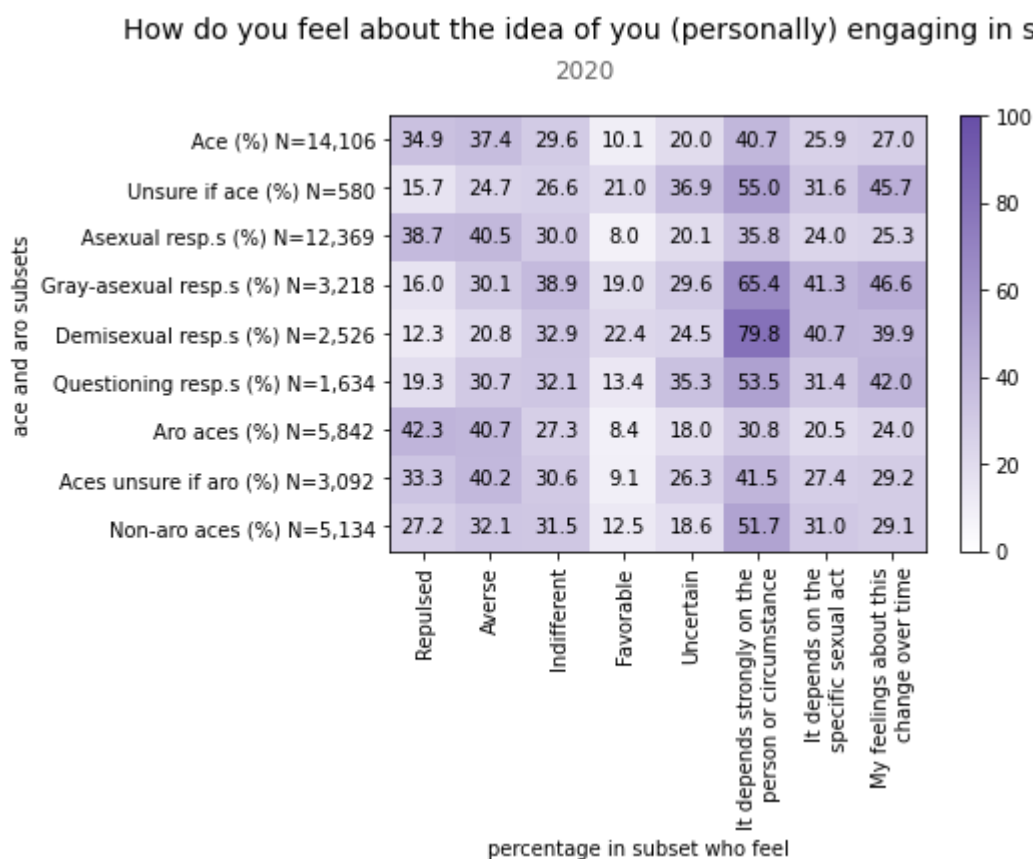
Attitudes that involved variability (i.e., feeling uncertain, feelings that depended on the person, circumstance, or sexual act, and feelings that changed over time) were more frequent among respondents who were unsure if they were ace than among ace respondents. Fewer respondents who were unsure if they were ace were sex-repulsed (15.7%) or sex-averse (24.7%) in comparison to ace respondents, while about twice as many were sex-favorable (21.0%).



The following heat map breaks down responses to this question by ace subset and aro identification. Respondents who were asexual, aro ace, and ace but unsure if aro reported the highest frequencies of sex-repulsion and sex-aversion among ace subsets. While there were more respondents in each subset who were sex-averse rather than sex-repulsed (with the exception of aro aces who were more sex-repulsed than sex-averse), the differences in the rates of these dispositions were more substantial among respondents who were unsure if ace, gray-asexual, demisexual, or questioning. Demisexual respondents reported the lowest frequencies of being sex-repulsed (12.3%) or sex-averse (20.8%). Less than a quarter of respondents in all categories were sex-favorable, with demisexual respondents registering the highest proportion (22.4%), followed by respondents unsure if ace (21.0%) and gray-asexuals (19.0%). Fewer than one in ten asexual (8.0%), aro ace (8.4%), and ace but unsure if aro (9.1%) respondents were sex-favorable.

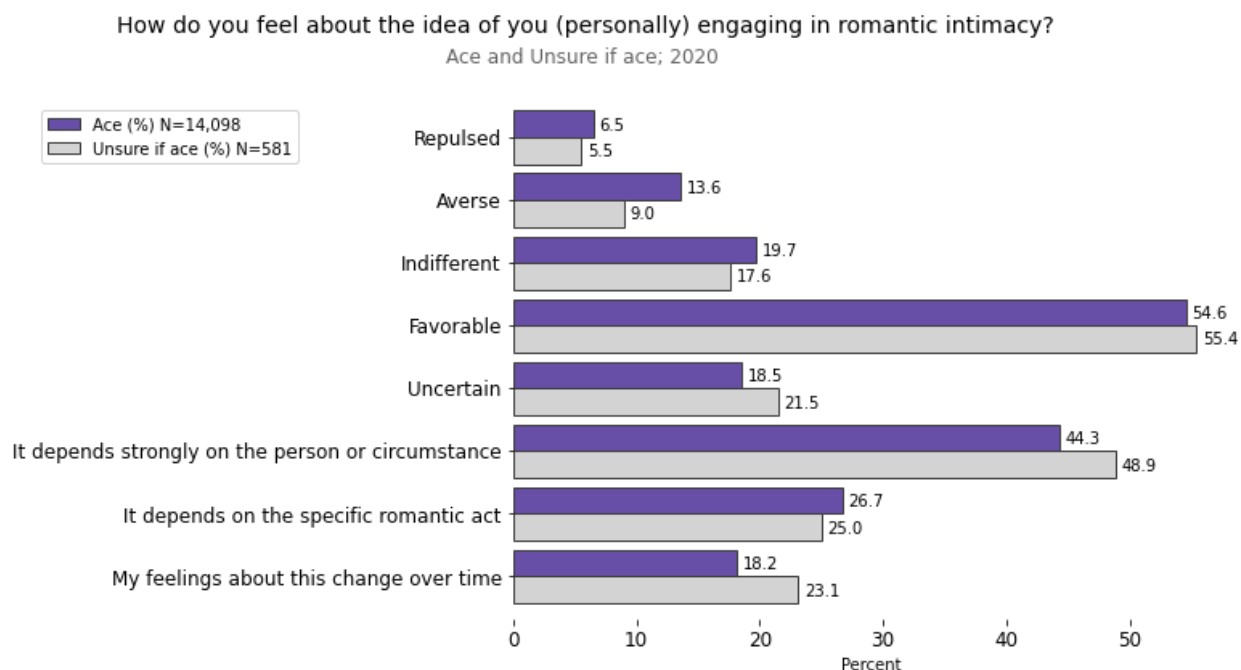
Respondents unsure if ace and questioning respondents registered the highest proportions of uncertain sex dispositions (36.9% and 35.3%, respectively). A similar proportion of aces in each subset were sex-indifferent (26.6% to 32.9%), except gray-aseexual respondents, who reported the highest proportion (38.9%).

About four out of five demisexual respondents (79.8%) and two out of three gray-aseexual respondents (65.4%) said their sex disposition depended on the person or circumstance, though the same was true for only about a third of asexual (35.8%) and aro ace (30.8%) respondents. A similar proportion of gray-aseexual and demisexual respondents said their disposition depended on the specific sexual act (41.3% and 40.7%, respectively), while the same was true for 20.5% to 31.6% of respondents in all other subsets. Respondents who were unsure if ace (45.7%), gray-aseexual (46.6%), demisexual (39.9%), or questioning (42.0%) had the most respondents who said their feelings about sex changed over time.



How do you feel about the idea of you (personally) engaging in romantic intimacy? Check all that apply.

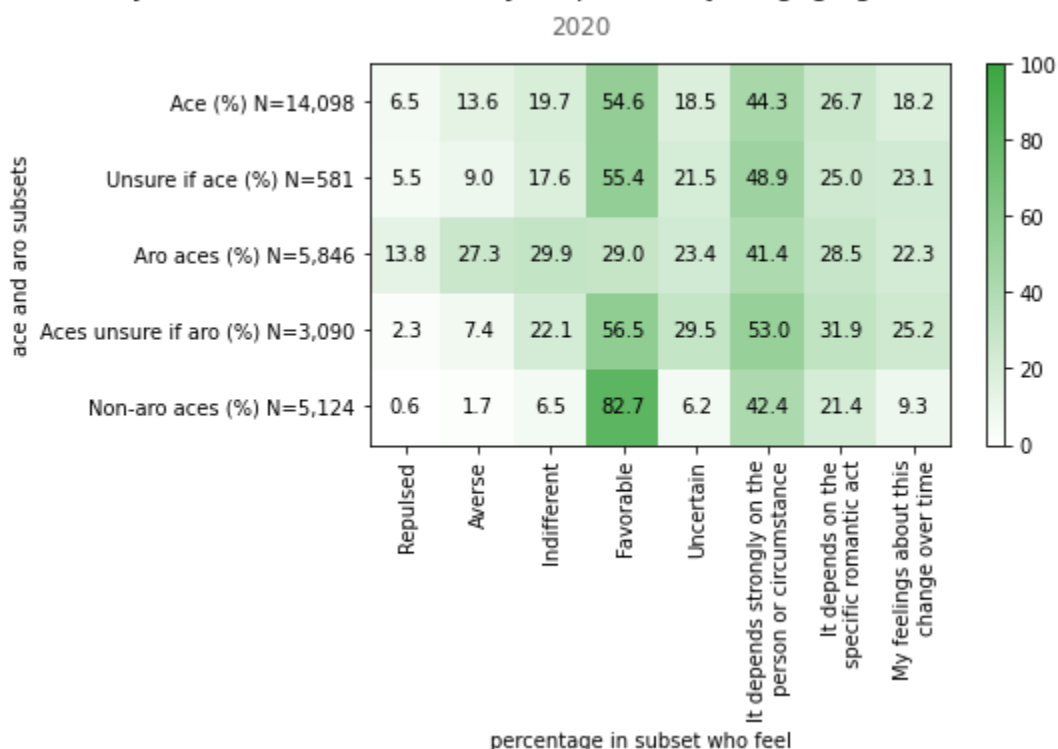
This year's survey separated out attitudes towards sex and romantic intimacy, since many aces who do not wish to engage in sexual activities may still wish to engage in romantic intimacy. This question found that the majority of ace participants (54.6%) were favorable towards romantic intimacy, while another 44.3% stated that their feelings about it depended strongly on the person or circumstance. Over a quarter (26.7%) stated that it depended on the specific romantic act. Additionally, 6.5% were repulsed, 13.6% were averse, 19.7% were indifferent, 18.5% were uncertain, and 18.2% had feelings that changed over time. Numbers were similar for participants who were unsure if they were ace, although fewer were averse (9.0%), and more were uncertain (21.5%), had feelings that depended on the person or circumstance (48.9%), or had feelings that changed over time (23.1%).



A breakdown of responses by categories of ace and aro identification reveals that, on either end of the spectrum, 82.7% of non-aro aces and 29.0% of aro aces were favorable toward engaging in romantic intimacy. In addition to over half of aces (54.6%), those who were unsure if they were ace (55.4%), or aro (56.5%) were also favorable. Aro aces were the most common subset to be romantically repulsed (13.8%), averse (27.3%), or indifferent (29.9%), while non-aro aces were the least common (0.6%, 1.7%, and 6.5%, respectively). Aces who were unsure if they were aro were the most common to state that their feelings depended on the person or circumstance (53.0%), followed by those who were unsure if they were ace (48.9%).

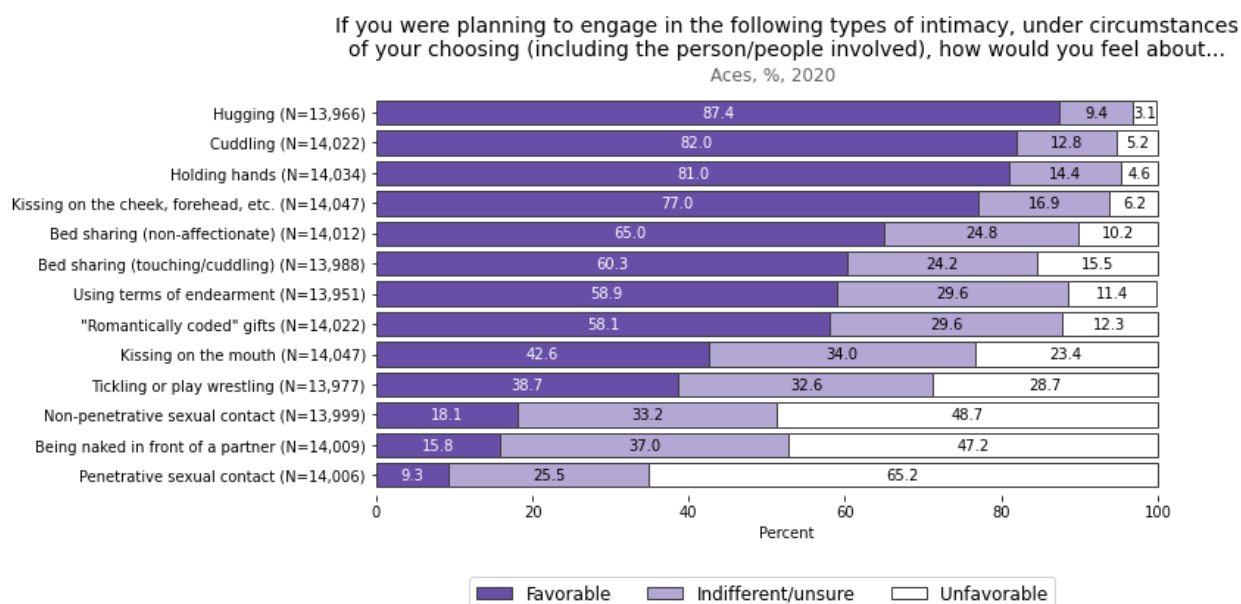
Additional information about co-occurrences of sexual and romantic disposition can be found in [Appendix VII](#).

How do you feel about the idea of you (personally) engaging in romantic intimacy?



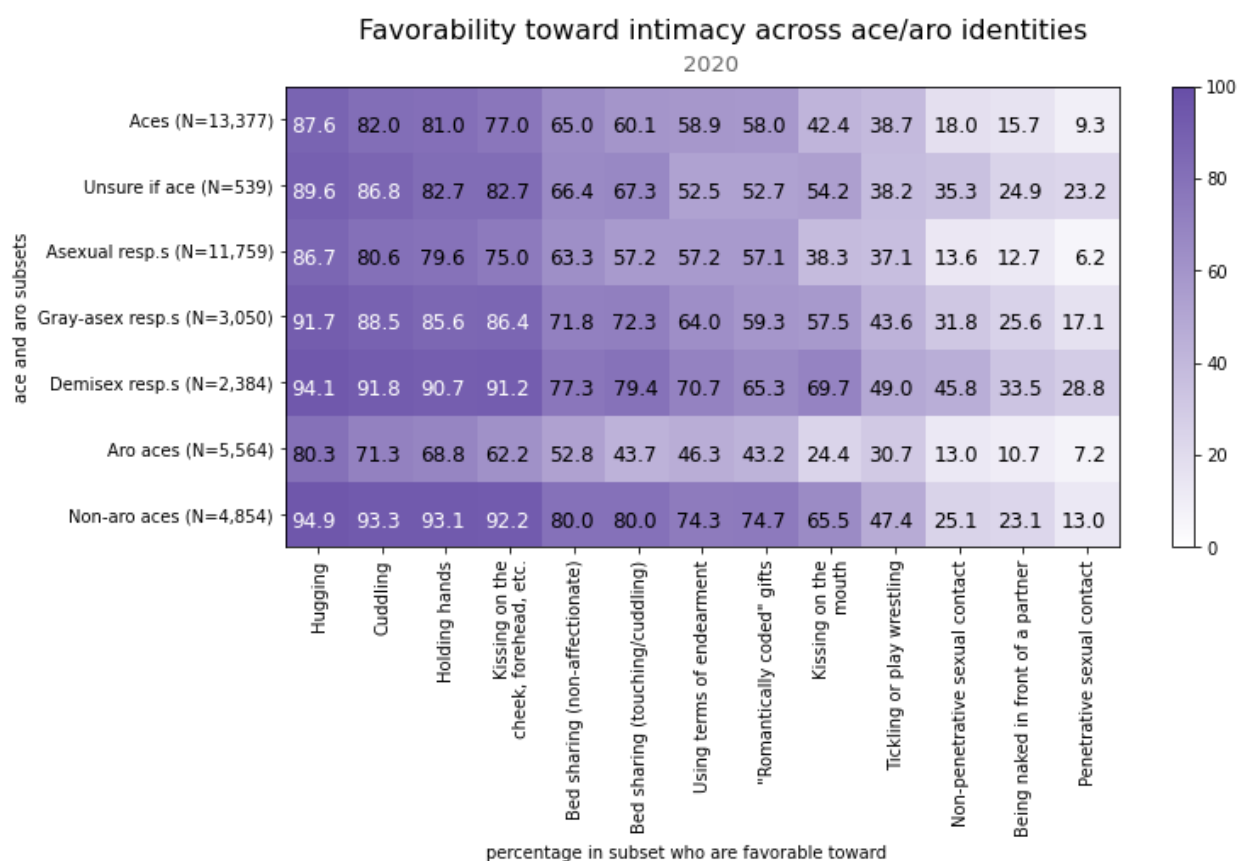
If you were planning to engage in the following types of intimacy, under circumstances of your choosing (including the person/people involved), how would you feel about...

Respondents were asked more specifically about the types of intimacy they were willing to engage in. A large majority responded that they felt favorably toward hugging (87.4%), cuddling (82.0%), holding hands (81.0%), and kissing on the cheek, forehead, etc. (77.0%). Over half were also favorable to non-affectionate bed-sharing (65.0%), bed-sharing with touching/cuddling (60.3%), using terms of endearment (58.9%), and romantically-coded gifts (58.1%), with another 24.2% to 29.6% who were unsure for each of these types of intimacy. Less than half were favorable about kissing on the mouth (42.6%) or tickling or play-wrestling (38.7%), and a further third were indifferent or unsure about each. Less than one in five ace respondents were favorable towards non-penetrative sexual contact (18.1%) or being naked in front of a partner (15.8%), and a further third were indifferent or unsure. Less than one in ten participants were favorable toward penetrative sexual contact (9.3%), while nearly two-thirds were unfavorable (65.2%) and about a quarter (25.5%) were indifferent or unsure. These last results are somewhat similar to the question “How do you feel about the idea of you (personally) engaging in sex?” above (10.1% favorable, 29.6% indifferent). However, when comparing the 65.2% of ace respondents here who answered “unfavorable,” the percentages for averse (37.4%) or repulsed (34.9%) were much lower. This suggests that ace respondents tend to identify with either “sex-averse” or “sex-repulsed” when asked how they feel about personally engaging in sex, not both.



When broken down by ace subset and aro identification, some patterns emerge. A smaller proportion of aro aces reported a favorable attitude toward intimacy across the board, although those who identified as asexual reported the smallest proportion to be favorable toward penetrative sex (6.2%). Aces who experienced romantic attraction had the greatest proportions who were favorable toward hugging (94.9%), cuddling (93.3%), holding hands (93.1%), kissing on the cheek, forehead, etc. (92.2%), bed sharing (80.0%), using terms of endearment (74.3%) and romantically coded gifts (74.7%). Demisexual respondents had the greatest proportions who felt favorably toward kissing on the mouth (69.7%), tickling or play wrestling (49.0%), non-penetrative sexual contact (45.8%), being naked in front of a partner (33.5%), and penetrative sexual contact (28.8%), though gray-asexual respondents also reported substantially higher proportions for each of these compared to asexual and aro ace respondents.

Additional information about engaging in acts of intimacy can be found in [Appendix VIII](#).



4.2 Consensual Sexual Experiences

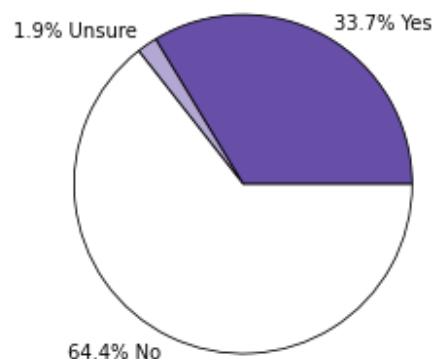
The results in this section only include respondents who were willing to proceed with this section (82.4% of all ace respondents). The survey questions in this section defined “sex” as including “vaginal, oral, or anal sex, or manual stimulation by or of another person.”

Have you ever had consensual sex?

The majority of ace respondents (64.4%) had never had consensual sex, while around a third (33.7%) had. Less than 2% of ace respondents answered “unsure.” This is very similar to distributions observed in previous years (Weis et al., 2021; Weis et al., 2020). “Unsure” responses to this question could include both respondents who were unsure whether they should count any intimacy they’ve been involved in as sex, and respondents who were not sure whether their sexual experiences had been consensual.

Have you ever had consensual sex?

Aces 2020, N=11,643



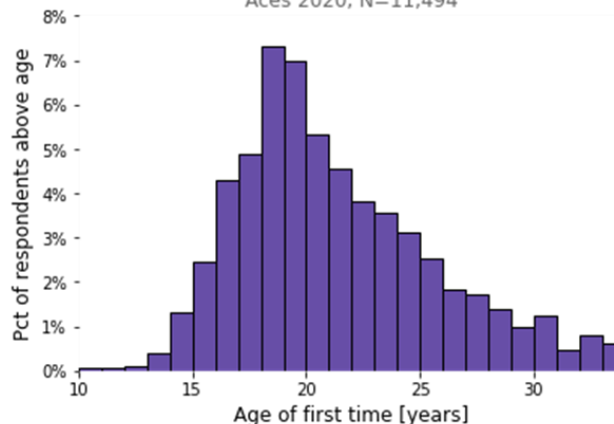
The following analysis considers these two survey questions in tandem:

- By your best estimate, how old were you at the EARLIEST time you had consensual sex?
If this has never happened, or you don't know when, leave this blank.
- By your best estimate, how old were you at the MOST RECENT time you had consensual sex?
If this has never happened, or you don't know when, leave this blank.

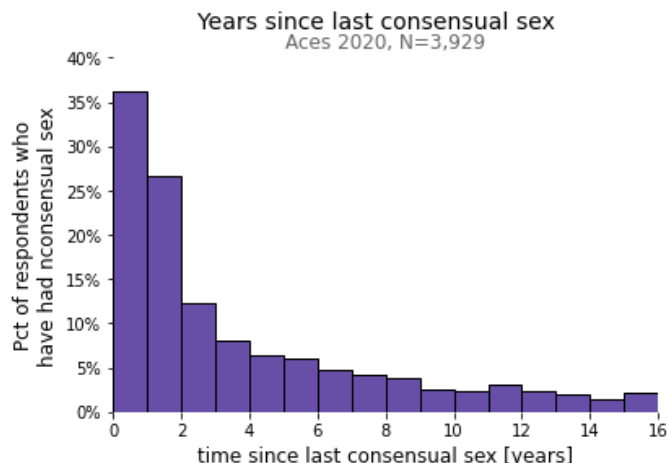
The plot on the right shows the distribution of the ages of ace respondents in which they had consensual sex for the first time. Each bin only considers respondents that age or older. The most common age was 18 years. The distribution skewed right (with higher percentages for younger respondents on the left), which is consistent with previous survey data (Weis et al., 2020). Data in this section is self-reported and does not necessarily factor in the legal age of consent in respondents' respective countries.

Age of first time having consensual sex

Aces 2020, N=11,494



Among ace respondents who had had consensual sex (N=3,929), more than a third (>35%) of respondents had had consensual sex within one year before the point of data collection, and more than a fourth (>25%) had had consensual sex between 1 to 2 years before the survey was conducted.



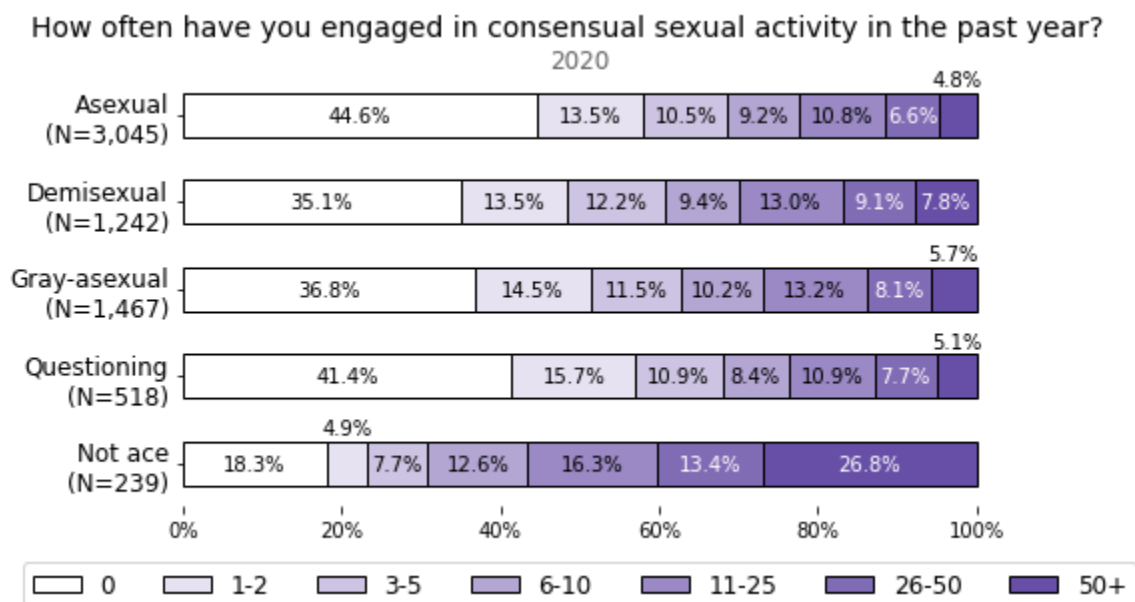
The table below shows sexual activity among ace spectrum subgroups who had had consensual sexual encounters. The median age and average age of first consensual sexual encounter were similar across all major subgroups of the ace-spectrum. Asexual respondents had their first consensual sexual encounter at a median age of 19, while the median age for demisexual, gray-asexual, and questioning respondents was 18. Non-ace respondents had their first consensual encounter at a median of age 17.

On average, asexual respondents had consensual sex at around 2.5 years before the point of data collection, while demisexual, gray-asexual, and questioning respondents had their most recent consensual sexual encounter around two years before the same time reference. In contrast, the non-ace respondents had the most recent consensual sex at 0.7 years before the point of data collection.

Sexual encounters among respondents who have had consensual sex (2020)	Median age of first consensual sexual encounter	Average age of first consensual sexual encounter	Average years since last consensual sexual encounter
Asexual (N=3,015)	19	19.1	2.5
Demisexual (N=1,232)	18	19.0	1.8
Gray-asexual (N=1,458)	18	18.7	1.9
Questioning (N=511)	18	18.9	2.1
Not ace (N=233)	17	17.5	0.7

How often have you engaged in consensual sexual activity in the past year?

Only respondents who had ever had consensual sex were shown this question. Overall, non-ace respondents engaged in more consensual sexual activity than any ace spectrum subgroup. Demisexual respondents had the next most sexual activity, followed closely by gray-asexual and questioning respondents. Asexual respondents had the least sexual activity, with 44.6% who did not have sex at all in the past year. As a whole, more than 50% of respondents across all ace spectrum subgroups had had consensual sex in the past year (including only those who had had consensual sex at some point of their lives).



If you have had consensual sex, and it was a positive, neutral, or mixed experience, please list your motivations for engaging in sex at those times.

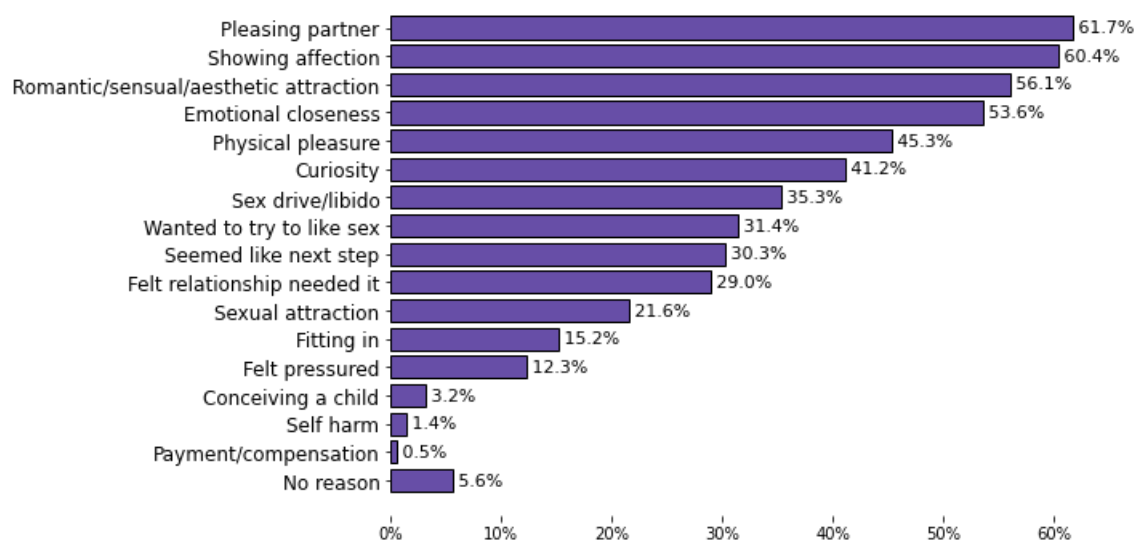
Among aces who had consensual sex with a positive, neutral, or mixed experience, many of the motivations for doing so were related to the other person/people involved: the majority indicated they wanted to please their partners (61.7%) or show affection (60.4%). More than half (53.6%) considered sex as an expression of emotional closeness. Just below a third of respondents felt like sex was the next step to their relationship (30.3%) or felt that their relationship needed sex (29.0%).

Romantic, sensual, or aesthetic attraction motivated more than half (56.1%) of respondents who had had consensual sex, while sexual attraction only motivated one-fifth of respondents (21.6%).

Other reasons for engaging in sex were more personal. Nearly half of respondents (45.3%) said they wanted to experience physical pleasure and over a third (35.3%) were motivated by their libido or sex drive. Two in five said they had sex out of curiosity (41.2%), and almost one in three wanted to try to like sex (31.4%). Less than a fifth of respondents had sex as a way of fitting in (15.2%) or were feeling pressured (12.3%). Only a few (3.2%) had sex to conceive a child, and a very small portion had sex as a way to self-harm (1.4%) or as payment or compensation for something (0.5%). Some respondents also had no specific reason for having sex (5.6%).

Motivation for having consensual sex that was a positive, neutral, or mixed experience

Aces 2020, N=3,977

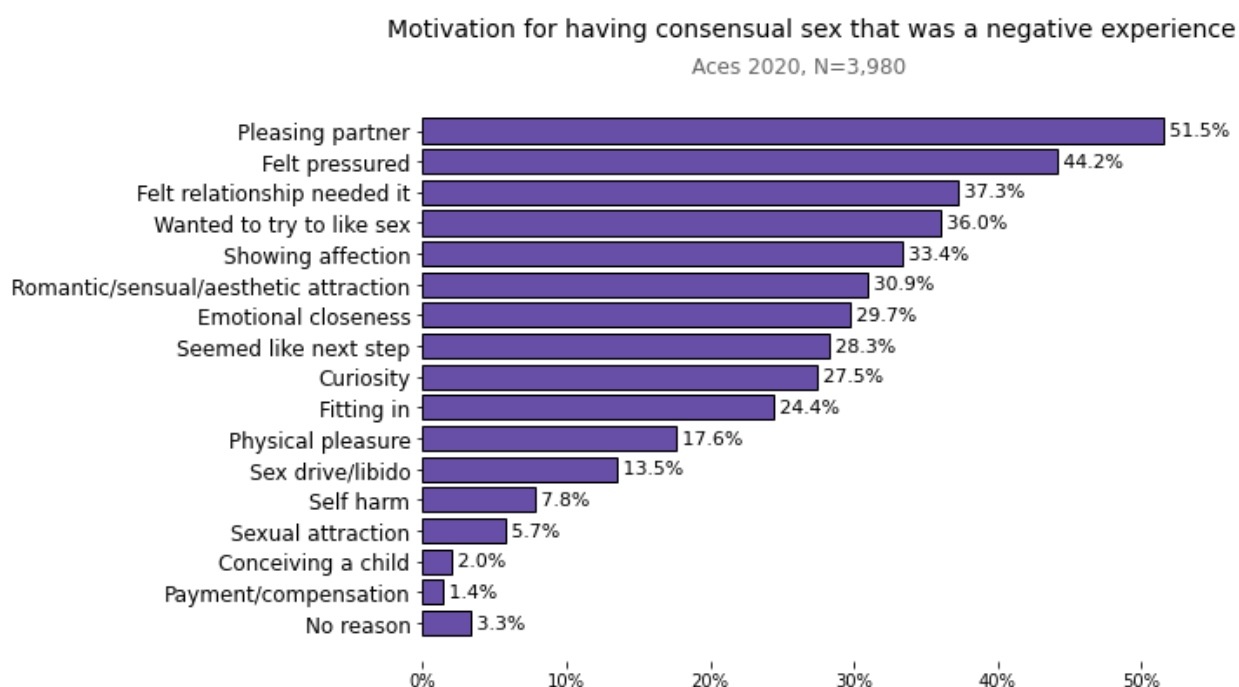


If you have had consensual sex, and it was a negative experience, or a negative memory, please list your motivations for engaging in sex at those times.

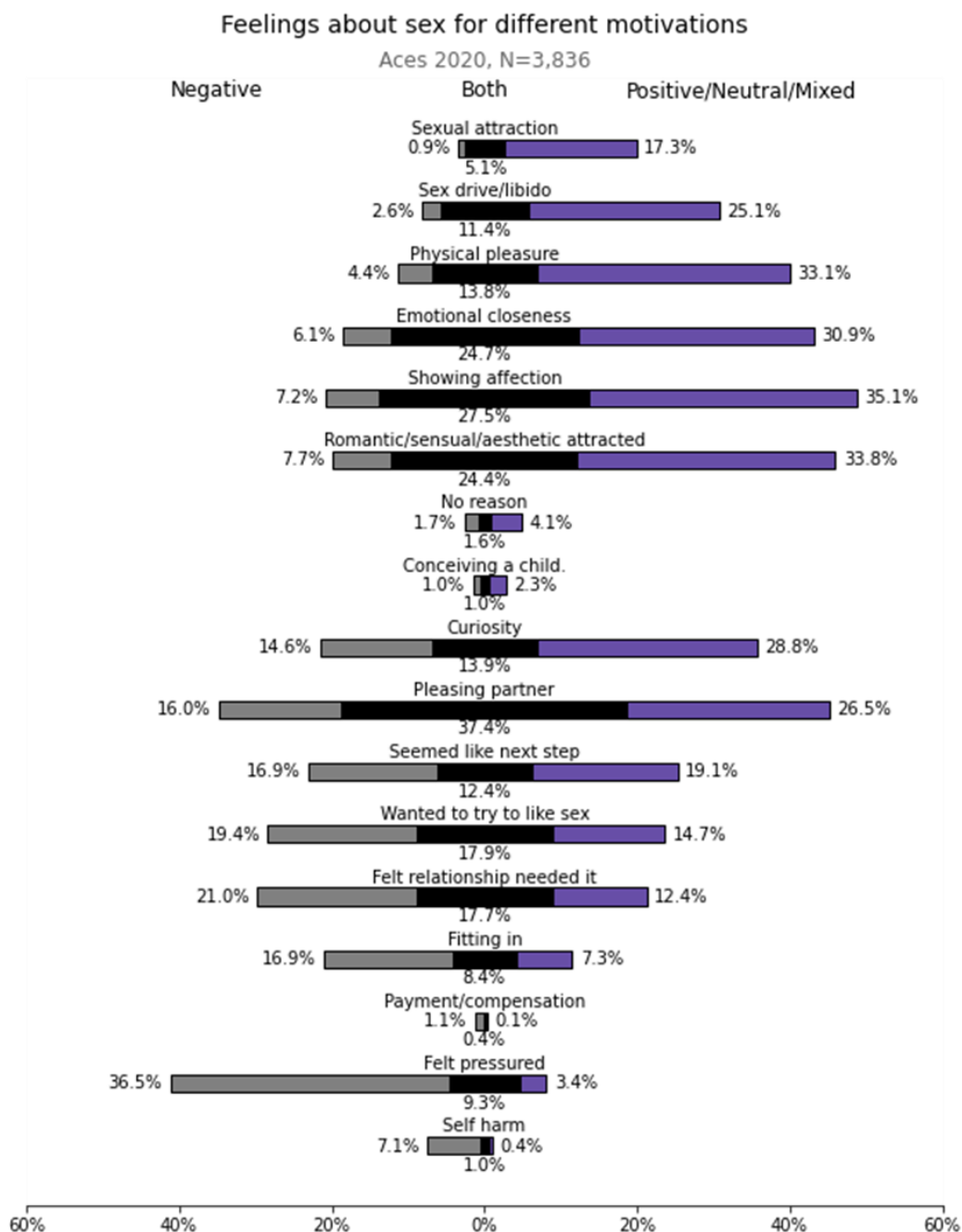
For ace respondents who had consensual sex that was a negative experience, most felt like their motivation was in relation to other people as well. More than half (51.5%) had sex to please their partner, almost half (44.2%) felt pressured into sex, and almost two in five (37.3%) felt like their relationship needed it. A third of ace respondents who had a negative experience had sex as a form of showing affection (33.4%), and almost a third had sex to express emotional closeness (29.7%) or because it seemed like the next step in their relationship (28.3%).

Romantic, sensual, and aesthetic attraction only motivated a third of ace respondents who had negative sexual experiences, and sexual attraction only motivated a small number of respondents (5.7%) compared to the other options.

Amongst the reasons regarding personal wants, most respondents with negative experience had consensual sex because they wanted to try to like sex (36.0%). About one fourth of respondents had sex out of curiosity (27.5%) or as a way to fit in (24.4%). Less than a fifth of respondents had sex for physical pleasure (17.6%) or were motivated by their sex drive or libido (13.5%). About one in thirteen of respondents had sex as a way to self-harm (7.8%). Even fewer respondents had sex as a way of conceiving a child (2.0%), as a payment or compensation (1.4%), or had no specific reason (3.3%).



The following visualization compares motivations for engaging in sex that was a negative or positive/neutral/mixed experience. Respondents who were motivated by personal wants, attractions, or interpersonal emotional closeness had more positive experiences in consensual sex. Respondents who were motivated by a necessity (such as feeling the relationship needed sex, or to fit in) had more negative experiences. Respondents who had sex because they felt pressured to, or who had sex as a way to self-harm almost always had negative experiences.



4.3 Kink

The following discussion focuses on ace respondents in general. Specific discussion regarding intersection with orientation, gender, libido, and neurodivergency can be found in [Appendix IX](#).

4.3.1 Overall Participation and Interest in Kink

Have you ever participated in online or offline, sexual or non-sexual activities that involve kink, BDSM, or fetish elements?

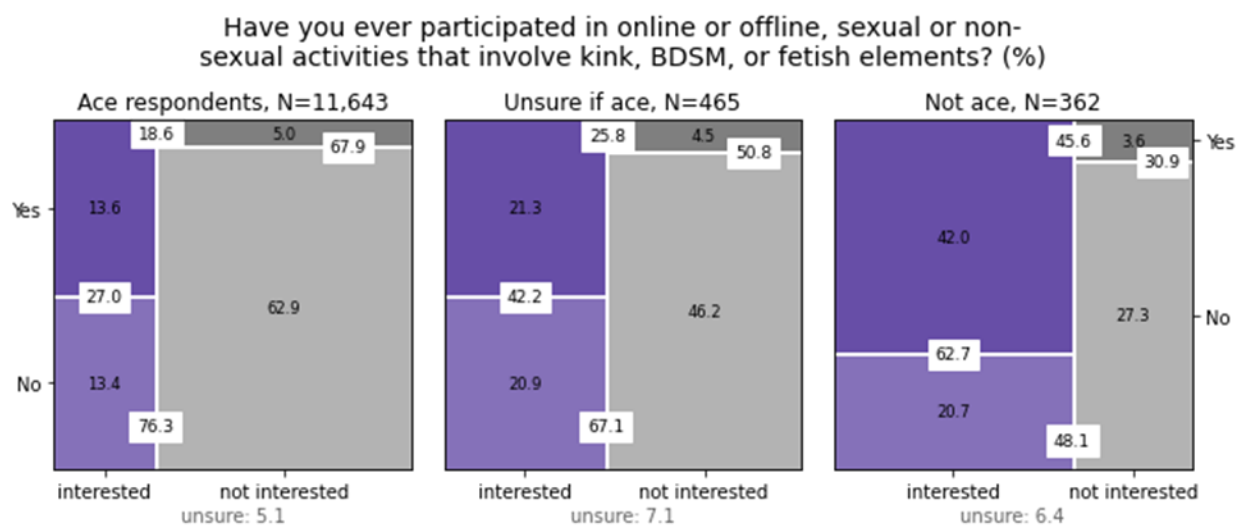
Respondents could select one of five responses to this question:

- Yes, and I am interested in more of these experiences
- Yes, and I do not want to have more of these experiences
- No, but I am interested
- No, and I am not interested
- Unsure

The following mosaic plots show the distribution of these responses. The purple boxes on the left side show the proportion of respondents who said they were interested in activities involving kink, BDSM, or fetish elements, and the gray boxes on the right side show the proportion of respondents who were not. The darker shades of each color on the top represent the proportion of interested and not interested respondents who already had these experiences, while the lighter shades on the bottom represent those who had not. The sum of neighboring boxes is displayed in white boxes along their shared border to make it easier to ascertain the total proportion of participants who were interested or not interested, regardless of whether they had experience, and vice versa. The percentage of participants who were unsure is shown beneath the plot.

Among respondents who were ace, unsure if they were ace, and not ace, over one in four ace respondents were interested in kink-related activities (27.0%), and 18.6% had previously participated in them. The majority of ace respondents (62.9%) were not interested and had not engaged in kink-related activities.

Those who were unsure if they were ace had a much higher interest in kink-related activities (42.2%), and 25.8% had participated. This interest was even higher in non-ace respondents (62.7%), and 45.6% had participated in kink-related activities. Of respondents who were not interested in kink-related activities, 3.6%–5.0% had participated at least once.



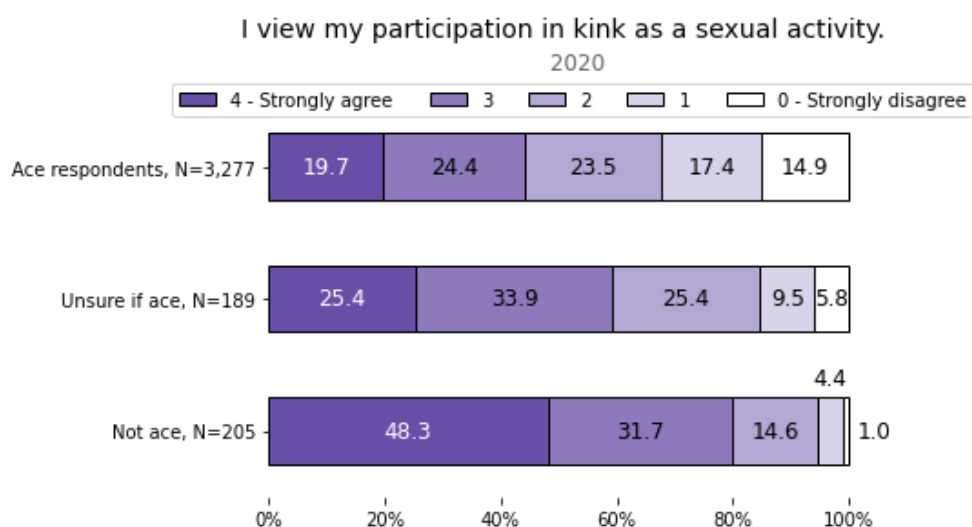
4.3.2 Perspectives about Kink Activities

Participants were asked to rate their agreement with several statements on a Likert scale. Respondents who indicated in the previous question that they had not participated in kink-related activities and were not interested were not shown these questions.

To what extent do you agree or disagree with the following statements about kink, BDSM, and fetish activities?

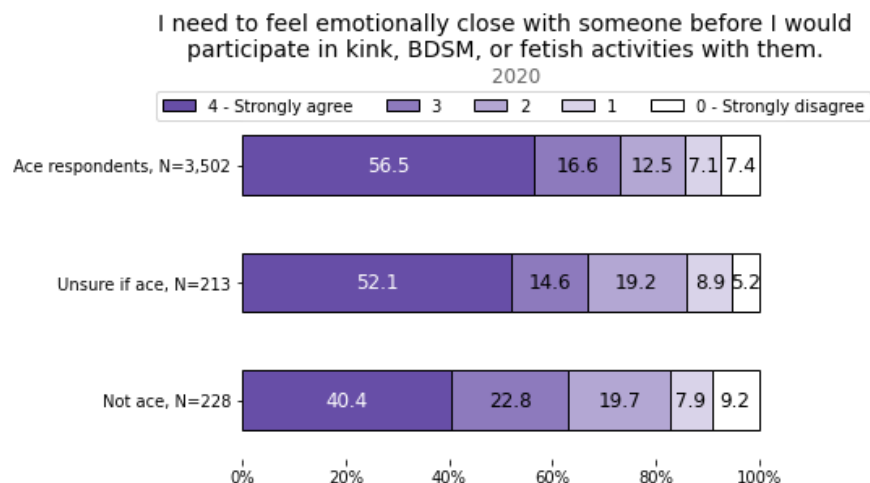
- I view my participation in kink as a sexual activity.

Less than half of ace respondents agreed or strongly agreed (44.1% combined) that they viewed their own kink participation as a sexual activity. In contrast, three-fifths of respondents who were unsure if they were ace (59.3%) and four-fifths of non-ace respondents (80.0%) agreed or strongly agreed that they viewed their own participation in kink as a sexual activity. Ace respondents had the greatest proportion to strongly disagree with this statement (14.9%), while those who were not ace rarely did (1.0%).



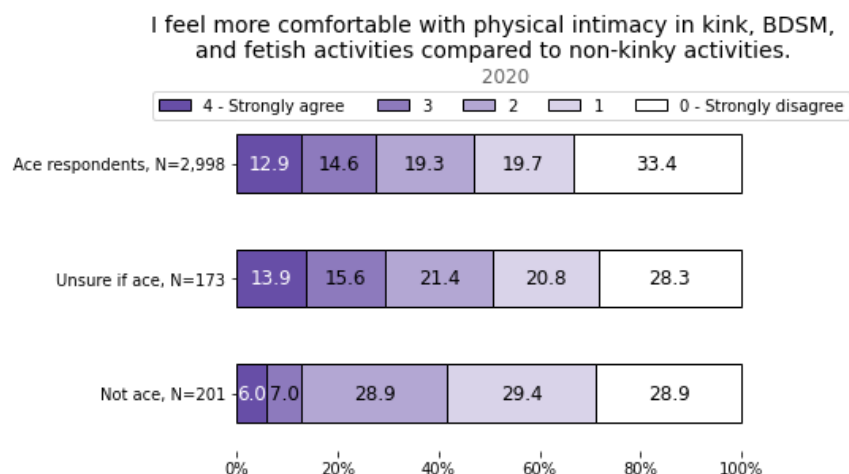
- I need to feel emotionally close with someone before I would participate in kink, BDSM, or fetish activities with them.

The majority of all participants agreed or strongly agreed that they needed to feel emotionally close with someone before participating in kink activities, with ace respondents holding the largest proportion who felt this way (73.1%), followed by those who were unsure if they were ace (66.7%), and those who were not ace (63.2%).



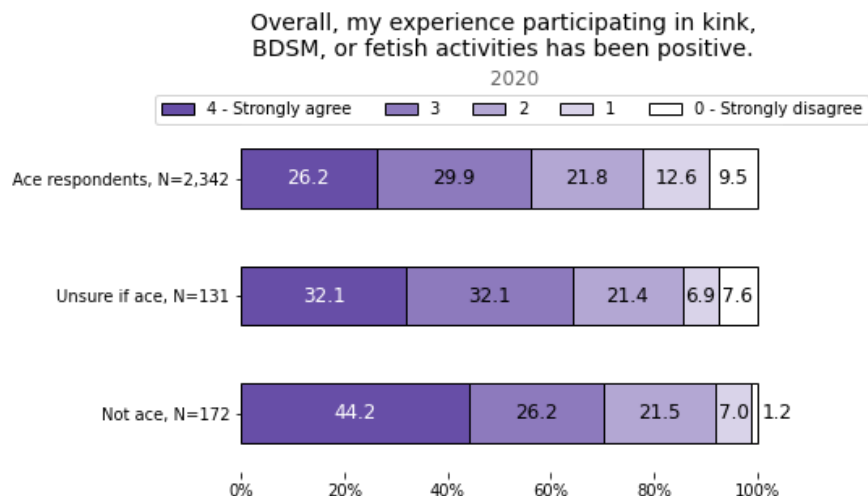
- I feel more comfortable with physical intimacy in kink, BDSM, and fetish activities compared to non-kinky activities.

In general, almost half of respondents disagreed or strongly disagreed that they felt more comfortable with physical intimacy in kink-related activities compared to non-kink activities, whether they were ace (53.1%), unsure if they were ace (49.1%), or were not ace (58.3%). Over a quarter of those who were unsure if they were ace (29.5%) and those who were ace (27.5%) agreed or strongly agreed with this statement, while only 13.0% of those who were not ace did.



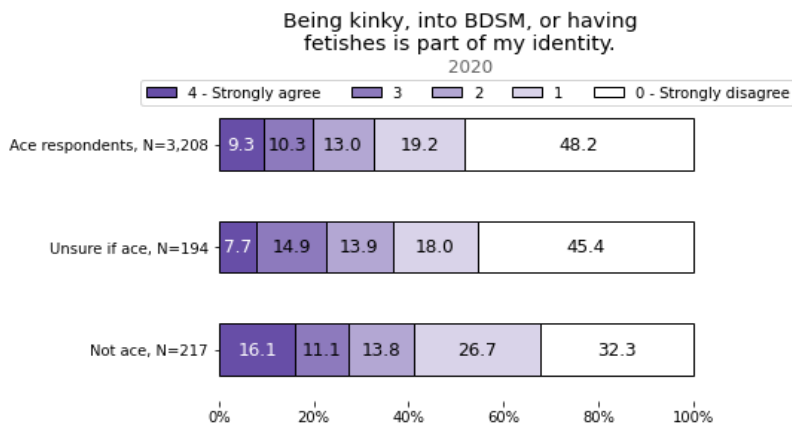
- Overall, my experience participating in kink, BDSM, or fetish activities has been positive.

Over half of ace respondents agreed or strongly agreed that they have had a positive experience participating in kink-related activities (56.1%). A greater proportion of participants who were unsure if they were ace (64.2%) and non-ace participants (70.4%) agreed or strongly agreed that their experience had been positive. Aces had more commonly overall negative experiences than non-aces, with 9.5% of aces and only 1.2% of non-aces strongly disagreeing.



- Being kinky, into BDSM, or having fetishes is part of my identity.

The majority of respondents disagreed or strongly disagreed that being kinky was a part of their identity, with the highest proportion reported by ace respondents (67.4%), followed by respondents who were unsure if they were ace (63.4%) and those who were not ace (59.0%). Nearly half of ace (48.2%) and unsure if ace (45.4%) respondents strongly disagreed, while only a third (32.3%) of non-ace respondents felt so strongly. A quarter of respondents who were not ace (27.2%) agreed or strongly agreed that they viewed kinks as part of their identity.

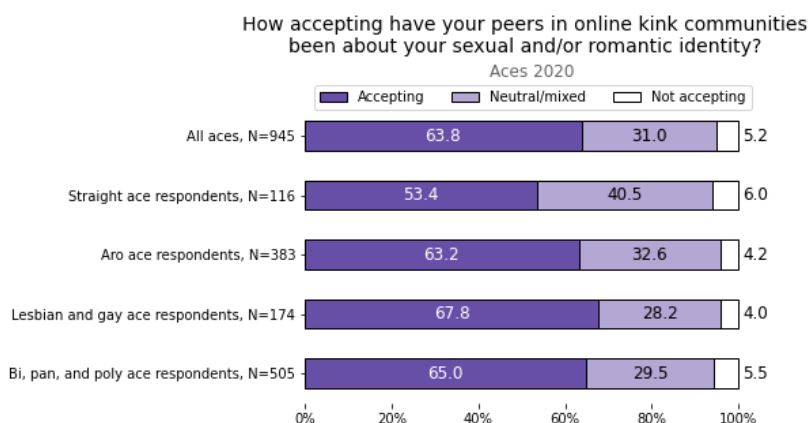


4.3.3 Social Acceptance

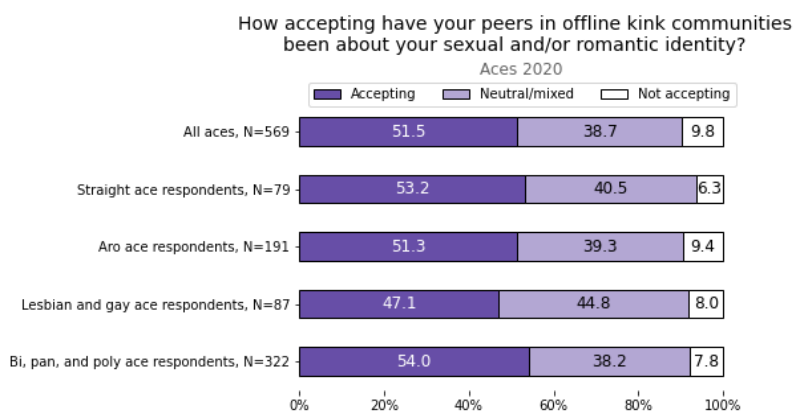
How accepting have the following groups been about your sexual and/or romantic identity?

This question asked about acceptance of sexual and/or romantic identity among peers in online kink communities, peers in offline kink communities, and kink activity partners (current and/or former; online and/or offline).

In online kink communities, more than half of ace respondents across all orientations felt that they were accepted for their romantic and sexual orientations. Lesbian and gay ace respondents reported the greatest proportion who felt accepted by their online kinky peers (67.8%) among all ace subsets, closely followed by bi, pan, and poly aces (65.0%), and aro aces (63.2%), with straight aces reporting a lower proportion (53.4%). Nearly two out of five straight ace respondents reported that their peers' acceptance of their sexual or romantic identity had been neutral/mixed (40.5%). About one in twenty aces (5.2%) had not found their peers accepting of their sexual/romantic identities.

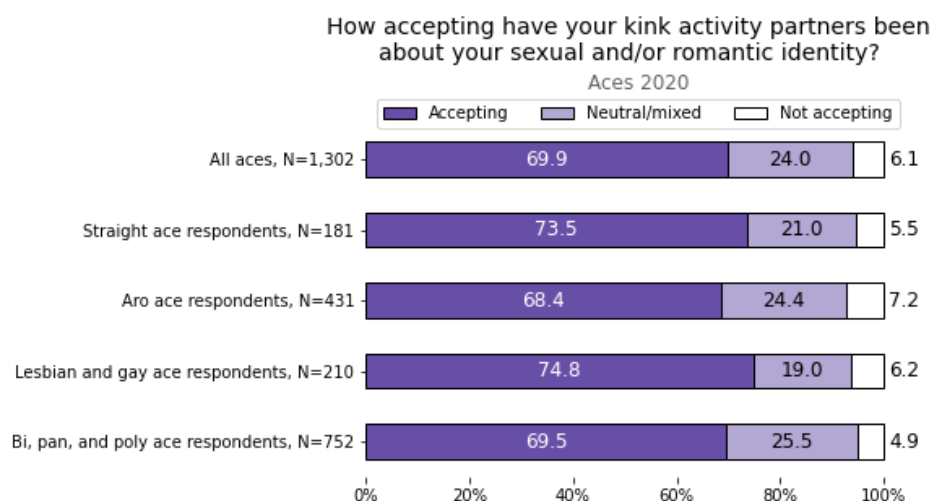


In offline kink communities, around half of all aces reported feeling accepted (51.5%), while over a third felt reactions had been neutral/mixed (38.7%) and 9.8% felt that they hadn't been accepted. Feelings of acceptance among the LGBTQIA+ subsets were relatively similar, although lesbian and gay aces felt less accepted by their kinky peers, with 47.1% reporting that they felt accepted.



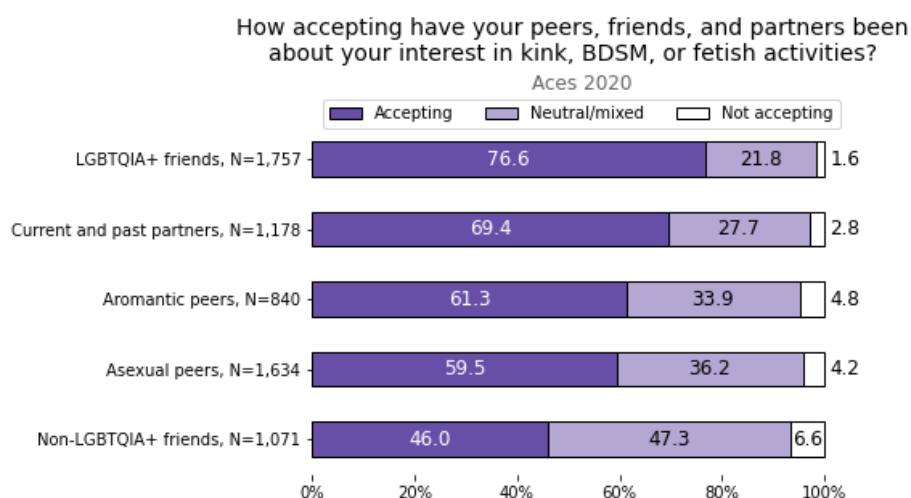
In general, ace respondents felt that the kink community both offline and online had been accepting of their sexual and/or romantic identity, with less than 10% of respondents answering that they were not accepting. Ace respondents also generally felt that online kink communities were more accepting of their sexual and/or romantic identity than offline communities, especially lesbian and gay ace respondents, where the difference in online and offline acceptance was about 20%. The exception was among straight ace respondents, who felt about equally accepted in online and offline kink communities.

Almost seven out of ten ace respondents (69.9%) felt that their kink partner accepted them for their sexual and/or romantic identity, while the remainder felt that their partners were neutral/mixed (24.0%) or not accepting (6.1%). Lesbian and gay aces (74.8%) and straight aces (73.5%) felt slightly more accepted by their partners in comparison to bi, pan, and poly aces (69.5%) and aro ace respondents (68.4%). Less than 10% of respondents across all subsets felt their kink partners were not accepting of their sexual and/or romantic identity, however aro ace respondents reported the highest proportion (7.2%), while bi, pan, and poly ace respondents reported the lowest (4.9%).



How accepting have the following groups been about your interest in kink, BDSM, or fetish activities?

Ace respondents received the most acceptance about their interest in kink-related activities from LGBTQIA+ friends (76.6%) and the most neutral/mixed or unaccepting responses from non-LGBTQIA+ friends (47.3% and 6.6%, respectively). About seven in ten ace respondents said their partners were accepting. Aromantic and asexual peers were similarly accepting, each registering at about 60%.



Section 5: Sexual Violence

Due to the sensitive nature of the questions in this section, respondents were asked at the beginning of it if they were willing to answer questions about experiences with sexual violence. This section only includes respondents who were willing to proceed, and was skipped by 22.5% of ace respondents, which is an increase from 15.9% in the previous year. All questions in this section were optional.

5.1 Categorizations of Sexual Violence

Respondents who agreed to answer questions about sexual violence were asked a series of questions about how many times, if at all, someone had initiated specific types of non-consensual sexual behavior with them. These questions, as well as the corresponding analysis, were modeled after the National Intimate Partner and Sexual Violence Survey (NISVS) conducted in the USA.

The analysis in this section provides a summary view of sexual violence experienced by different subsets of ace respondents. To perform this summary analysis, the series of sexual violence questions were mapped into three categories based on the interpretations of sexual violence used by the USA's Center for Disease Control and Prevention's (CDC) analysis of NISVS data: rape, sexual coercion, and unwanted sexual contact. The table on the following page shows the correspondence between the Ace Community Survey questions and the CDC categories of sexual violence. The 2020 Ace Community Survey additionally asked questions about experiences that did not involve any sexual contact, such as being subjected to exposed sexual body parts, which have been reported on in the past. However, those questions have been omitted from this analysis to focus instead on contact sexual violence to be more in line with NISVS and CDC categories.

CDC sexual violence category ⁴	Corresponding 2020 Ace Community Survey questions
Contact sexual violence	Any of the eight questions in this table.
Rape	<p>How many people have ever used force or threats of physical harm to TRY to make you have vaginal, anal, oral, or manual sex, or put fingers or an object into your vagina or anus, but it <i>*did not*</i> happen? (1)</p> <p>How many people have ever had vaginal, anal, oral, or manual sex with you, or put fingers or an object into your vagina or anus in the following circumstances:</p> <ul style="list-style-type: none"> • When you were drunk, high, or passed out and unable to consent? (2) • Using force or threats to physically harm you? (3)
Sexual coercion	<p>How many people have ever had vaginal, anal, oral, or manual sex with you, or put fingers or an object into your vagina or anus in the following circumstances:</p> <ul style="list-style-type: none"> • After they pressured you by telling you lies, or making promises about the future that they knew were untrue? (4) • After they pressured you by threatening to end your relationship or threatening to spread rumors about you? (5) • After they pressured you by wearing you down by repeatedly asking for sex or showing they were unhappy? (6) • After they pressured you by using their influence or authority over you, for example a boss or a teacher? (7)
Unwanted sexual contact	<p>How many people have ever kissed you in a sexual way, fondled, groped, grabbed, or touched you when you did not want it to happen or in a way that made you feel unsafe? (8)</p>

⁴The CDC's definitions of rape, sexual coercion, and unwanted sexual contact can be accessed on p. 1 of the [NISVS 2016/2017 Report on Sexual Violence](#).

Grouping the questions into these categories introduced some complexity about how the experiences of respondents who skipped some, but not all, of the questions in a given category were represented in the analysis. For example, the sexual coercion category consolidates responses to four different questions. If a respondent said they experienced any form of sexual coercion, it was straightforward to count them in both the numerator and the denominator when calculating the proportion, even if they skipped the other sexual coercion questions. If a respondent said they had not experienced all four forms of sexual coercion, it was similarly straightforward to include them in only the denominator. However, if a respondent said they did not experience certain types of sexual coercion, but skipped the other sexual coercion questions, there was not enough information to determine whether they had *not* experienced any form of sexual coercion (i.e., if they should be included in the denominator).

The following table shows the prevalence of this “incomplete information” among all ace respondents for each sexual violence category. The prevalence of incomplete information for questions related to rape was much greater compared to the other categories of sexual violence. Since it is not known whether respondents skipped these questions because they were difficult to read, triggering of past experiences, or for another reason entirely, Ace Community Survey analysts chose to avoid making interpretations of these experiences with incomplete information. Therefore, respondents who skipped a question in a sexual violence category and answered that they did not experience the other experience(s) were omitted from the analysis.

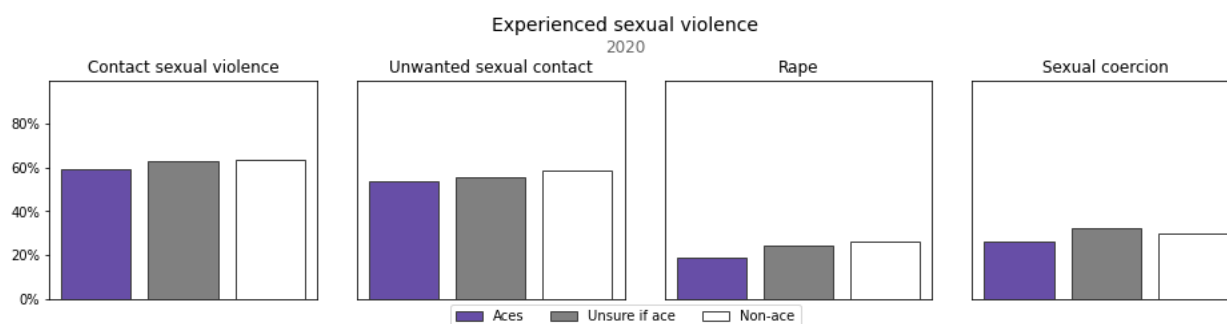
Sexual violence category	Number of ace respondents with incomplete information
Contact sexual violence	395/10,536 (3.7%)
Rape	470/10,154 (4.6%)
Sexual coercion	59/9,728 (0.6%)
Unwanted sexual contact	0/10,440 (0.0%)

In order to represent the experiences of as many ace respondents with complete data as possible, the data tables in this section of the report look different from data tables throughout the rest of the report. Namely, every cell within a table includes the sample size (N), whereas the tables typically include one overarching sample size for a row or column subgroup. Capturing the data in this way does not filter or exclude respondents who experienced at least one form of sexual violence but did not answer all the sexual violence questions. The sample size (N) in each cell represents the number of respondents who answered that question, and the percentage in each cell is the proportion of those N respondents who experienced that type of sexual violence.

5.2 Sexual Violence Experienced by Aces

Approximately three out of five ace respondents had experienced at least one type of contact sexual violence (59.1%). More than half of ace respondents had experienced unwanted sexual contact (53.6%), and more than a quarter had experienced sexual coercion (26.2%). Nearly one in five ace respondents experienced rape (18.8%).

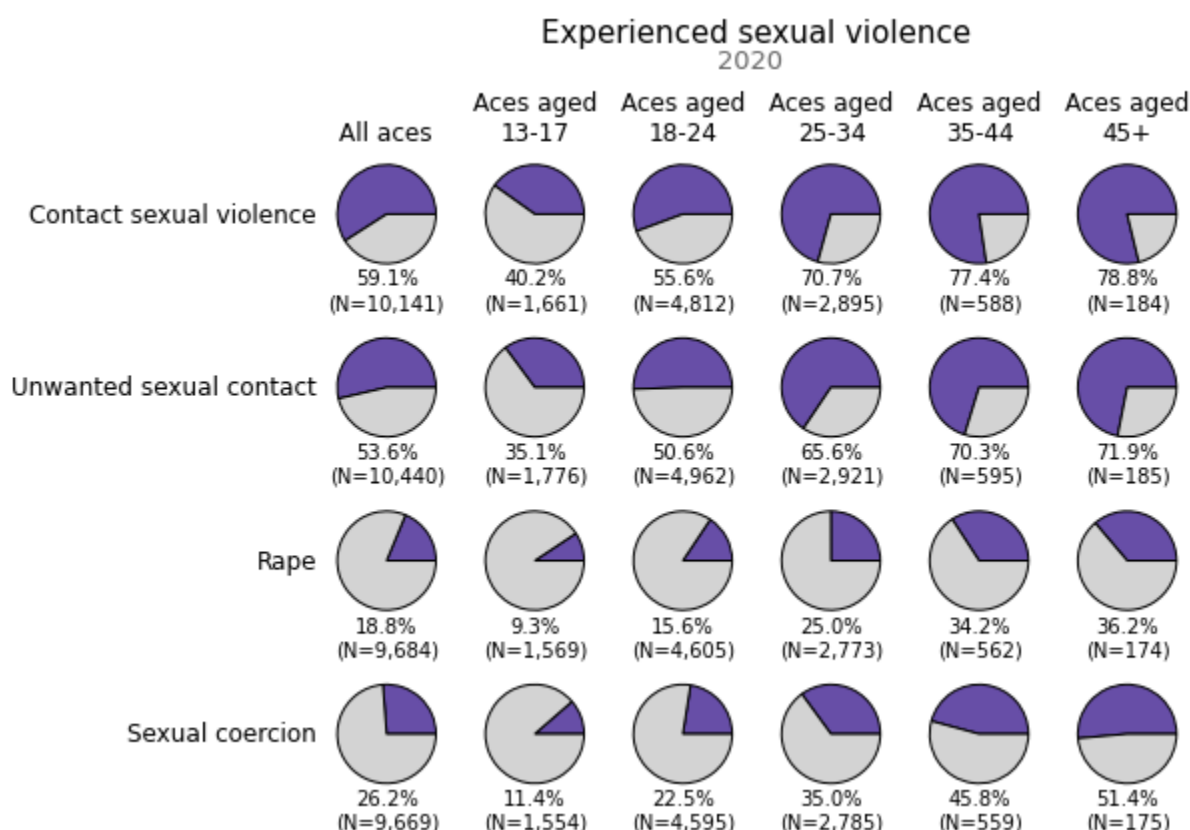
While ace respondents experienced generally higher levels of sexual violence compared to NISVS data, the proportions of sexual violence experienced by respondents unsure if ace and non-aces were several percent higher compared to aces, with the largest differences occurring for respondents who had experienced rape. While there is not enough information on non-ace survey respondents (and implication of sampling bias) to make definitive conclusions, one possible explanation is that these participants tended to be in a population that more often experiences sexual violence compared to the general population. For example, 85.1% of non-ace respondents claimed at least one other LGBTQIA+ identity (with 81.7% identifying as LGBP, 43.4% as non-binary, and 25.4% as transgender), and sexual and gender minorities are “2.7 times more likely to be a victim of violent crime,” which includes rape or sexual assault (Flores et al., 2020).



Experienced sexual violence (2020)	Aces	Unsure if ace	Non-ace
Contact sexual violence	59.1% (N=10,141)	62.7% (N=391)	63.2% (N=326)
Unwanted sexual contact	53.6% (N=10,440)	55.3% (N=405)	58.5% (N=328)
Rape	18.8% (N=9,684)	24.5% (N=375)	26.3% (N=319)
Sexual coercion	26.2% (N=9,669)	32.4% (N=374)	29.7% (N=320)

The figures below show a breakdown of sexual violence categories across different age groups. There was a correlation between the age of ace respondents and the percentage of those who had experienced sexual violence, with the percentage gradually increasing as the groups increased in age. This trend is not unexpected considering these questions asked about experiences with sexual violence over one's lifetime, but it is worth keeping in mind when interpreting this data. For example, the average numbers (shown in the column under "All aces") were more closely representative of younger ace respondents' experiences, particularly the age group 18–24, which constituted nearly half (45.1%) of the survey's respondents (see [Section 1.3](#)).

Amongst ace respondents of different ages, more than seven out of ten aces aged 25 and above had experienced at least one type of contact sexual violence. More than half of aces aged 18–24 (55.6%) and two out of five aces who were below 18 (40.2%) had experienced at least one type of contact sexual violence.



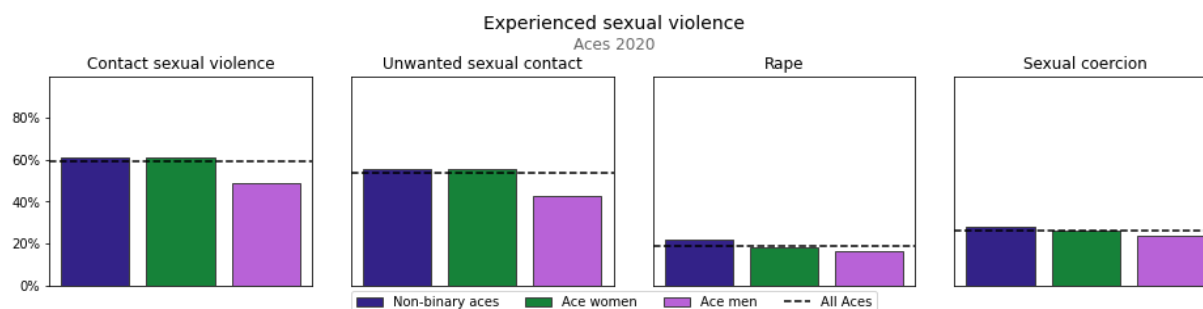
5.3 Sexual Violence Experienced by Gender/Sex

5.3.1 Sexual Violence Experienced by Binary and Non-Binary Identities

The following analysis shows sexual violence experienced by ace respondents across various gender categories. In the first set of figures, “non-binary aces” represents all ace respondents who identified with any non-binary gender identity (even if they also identified with a binary gender identity). Similarly, “ace women” and “ace men” represent all ace respondents who respectively identified as “woman or female” or “man or male,” even if they also selected a non-binary gender identity. Therefore, a respondent who identified with both binary and non-binary gender identities may be represented in more than one column. The second set of figures show more granular gender categorizations, such that each respondent is represented in only one column.

When looking across broad gender categories of ace respondents, about three in five women and non-binary people (60.7% each) and nearly half of men (48.7%) experienced some form of contact sexual violence. In comparison, the 2016/2017 NISVS (Basile et al., 2022) reports that 54.3% of women and 30.7% of men in the USA experienced some form of contact sexual violence over their lifetime. Ace women and non-binary aces experienced similar levels of unwanted sexual contact (55.3% and 55.6% respectively), with 10 percentage points less for men (42.5%). Likewise, NISVS reports lower proportions for unwanted sexual contact (47.6% women, 23.3% men) and coercion (23.6% women, 10.9% men). However non-binary aces experienced the highest frequencies of rape (21.7%) and sexual coercion (28.0%) compared to women (18.1%), while the NISVS reports higher proportions for rape experienced by women (26.8%).⁵

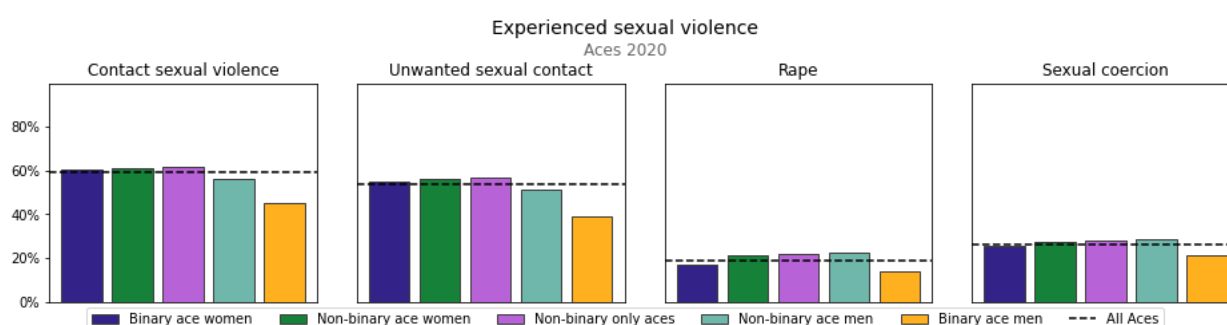
While ace men generally reported lower rates of sexual violence compared to ace women and non-binary aces, these respondents still experienced disproportionate sexual violence compared to the general population. For example, 16.4% of ace men experienced rape, a proportion more than four times greater than the 3.8% of adult men in the USA reported by the 2016/2017 NISVS (Basile et al., 2022).



⁵The differences between Ace Community Survey and NISVS sexual violence data are less stark in this report compared to the 2019 report. Although the reported frequencies of sexual violence experienced by ace respondents was relatively similar between the 2019 and 2020 surveys (decreasing by a margin of about 1–2% across all categories), rates reported by the 2016/2017 NISVS data are substantially higher than the 2015 NISVS rates referenced in the 2019 report.

Experienced sexual violence (2020)	Non-binary aces	Ace women	Ace men
Contact sexual violence	60.7% (N=4,217)	60.7% (N=6,318)	48.7% (N=1,480)
Unwanted sexual contact	55.6% (N=4,322)	55.3% (N=6,509)	42.5% (N=1,530)
Rape	21.7% (N=4,036)	18.1% (N=5,998)	16.4% (N=1,444)
Sexual coercion	28.0% (N=4,024)	26.1% (N=6,004)	23.5% (N=1,431)

Looking at sexual violence across more granular gender categories reveals that binary ace men experienced the least amount of sexual violence, which is perhaps highlighted best by the vulnerability of non-binary ace men, who experienced greater frequencies of rape (22.3%) and sexual coercion (28.5%) compared to binary ace men (13.9% and 21.3%, respectively). Ace respondents who were non-binary only or non-binary women also reported slightly higher incidences than binary ace women.

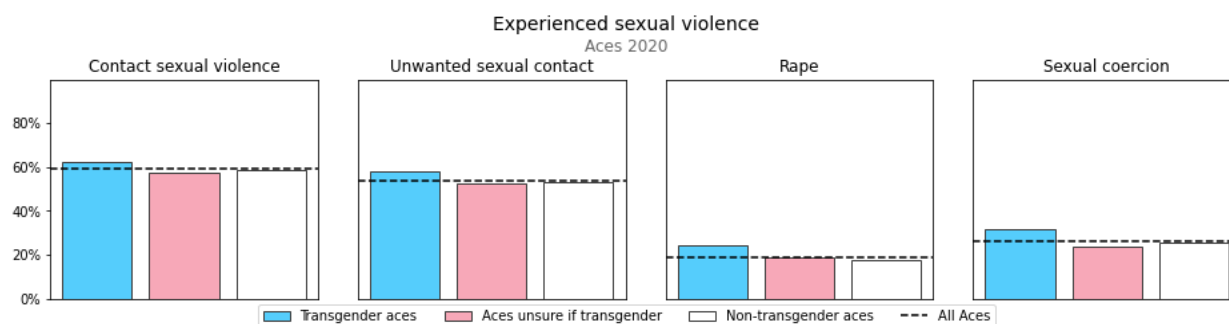


Experienced sexual violence (2020)	Binary ace women	Non-binary ace women	Non-binary only aces	Non-binary ace men	Binary ace men
Contact sexual violence	60.5% (N=4,898)	61.1% (N=1,415)	61.5% (N=2,387)	56.1% (N=456)	45.3% (N=1,019)
Unwanted sexual contact	55.1% (N=5,052)	55.9% (N=1,452)	56.6% (N=2,447)	51.1% (N=466)	38.7% (N=1,059)
Rape	17.3% (N=4,644)	21.1% (N=1,349)	22.1% (N=2,283)	22.3% (N=443)	13.9% (N=996)
Sexual coercion	25.7% (N=4,647)	27.7% (N=1,352)	28.3% (N=2,274)	28.5% (N=435)	21.3% (N=991)

5.3.2 Sexual Violence Experienced by Transgender Identities

Transgender ace respondents experienced greater frequencies of sexual violence across all sexual violence categories compared to aces who were questioning if they were transgender and non-transgender ace respondents. Almost two-thirds (62.5%) of transgender aces experienced some form of sexual violence, which was higher than the percentages for either aces who were unsure if they were transgender (57.6%) or non-transgender aces (58.6%). This pattern was the same for unwanted sexual contact (57.8% compared to 52.2% and 53.0%), sexual coercion (31.3% compared to 23.9% and 25.5%), and rape (24.2% compared to 18.7% and 17.7%).

In comparison, the U.S. Transgender Survey reported that 47% of their transgender respondents had been sexually assaulted (James et al., 2016, p. 13), while an overview of studies found that 31.1% to 50.0% of transgender people had experienced some form of sexual violence, which was higher than their estimates of either gay, lesbian, or bisexual individuals (Brown & Herman, 2015).

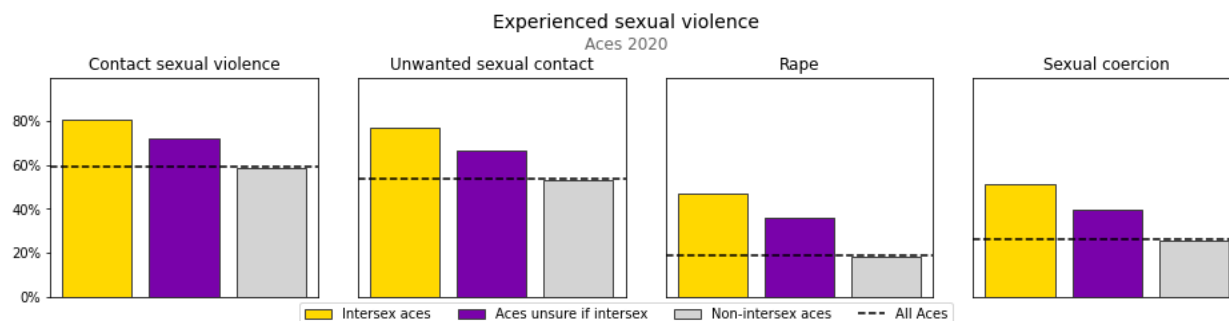


Experienced sexual violence (2020)	Transgender aces	Aces unsure if transgender	Non-transgender aces
Contact sexual violence	62.5% (N=1,519)	57.6% (N=898)	58.6% (N=7,668)
Unwanted sexual contact	57.8% (N=1,548)	52.2% (N=926)	53.0% (N=7,907)
Rape	24.2% (N=1,452)	18.7% (N=857)	17.7% (N=7,320)
Sexual coercion	31.3% (N=1,449)	23.9% (N=851)	25.5% (N=7,314)

Figures showing the breakdown of sexual violence experienced by transgender aces who identified as binary women or binary men can be accessed in [Appendix X](#).

5.3.3 Sexual Violence Experienced by Intersex Respondents

Four out of five intersex ace respondents (80.7%) experienced at least one type of contact sexual violence. More than three-quarters of intersex ace respondents faced unwanted sexual contact (76.7%). About one in two intersex ace respondents experienced rape (47.2%) or sexual coercion (50.9%), which was two times higher than what non-intersex ace respondents reported. These numbers might be higher due to non-consensual invasive interventions by doctors, which may have taken place when the intersex participant was underage (NNID, 2020).



Experienced sexual violence (2020)	Intersex aces	Aces unsure if intersex	Non-intersex aces
Contact sexual violence	80.7% (N=57)	71.8% (N=252)	58.6% (N=9,796)
Unwanted sexual contact	76.7% (N=60)	66.2% (N=260)	53.2% (N=10,083)
Rape	47.2% (N=53)	35.8% (N=240)	18.1% (N=9,356)
Sexual coercion	50.9% (N=53)	39.4% (N=236)	25.7% (N=9,347)

Section 6: Health and Ability

Respondents were asked questions about substance use, disabilities and disorders, and suicide ideation and attempts.

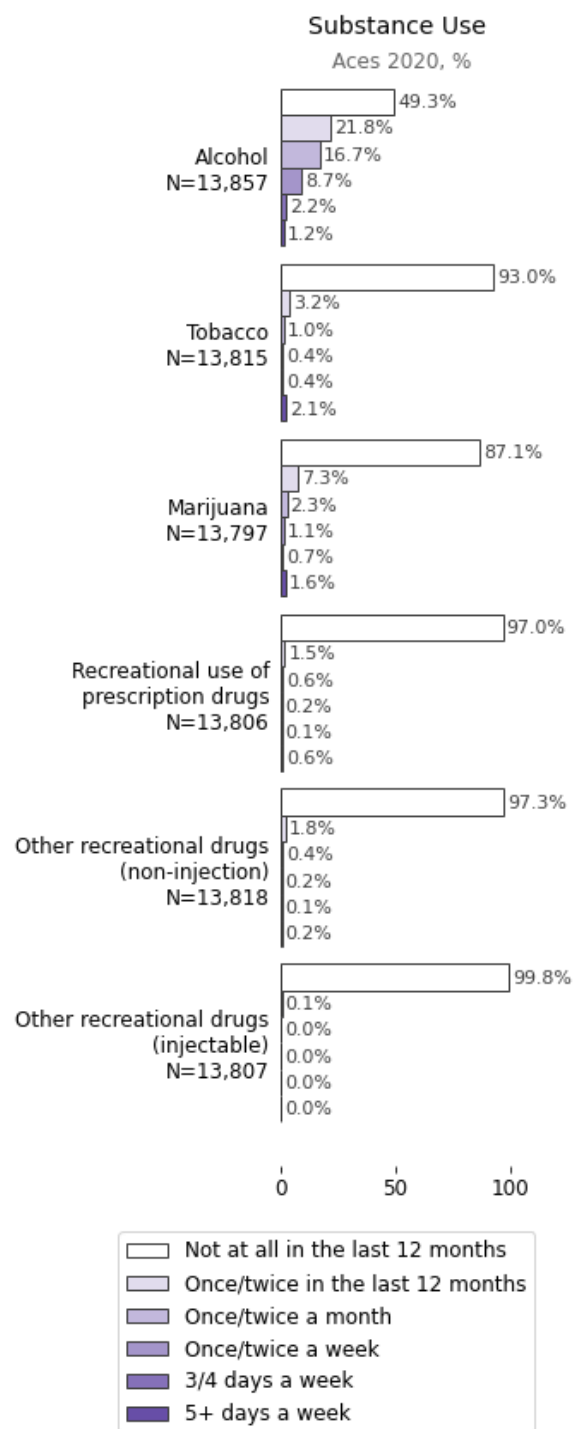
6.1 Substance Use

How often have you used the following in the past 12 months?

Exclude use as part of religious practices or as prescribed by a medical professional.

Half (50.7%) of ace respondents said they had consumed alcohol at least once in the previous twelve months, while 13.0% had used marijuana and 7.1% had used tobacco. Less than 3% of respondents had used prescription drugs for recreational purposes in the same timeframe. These numbers were consistent with 2019 data (Weis et al., 2021).

Although not directly comparable, a 2020 study by the Substance Abuse and Mental Health Services Administration in the United States of America found that among the general population, half of the people aged 12 or older had used alcohol (50%), two in five had used tobacco (18.7%), and one in seven had used an illicit drug (13.5%) in the past month alone (SAMHSA, 2021).

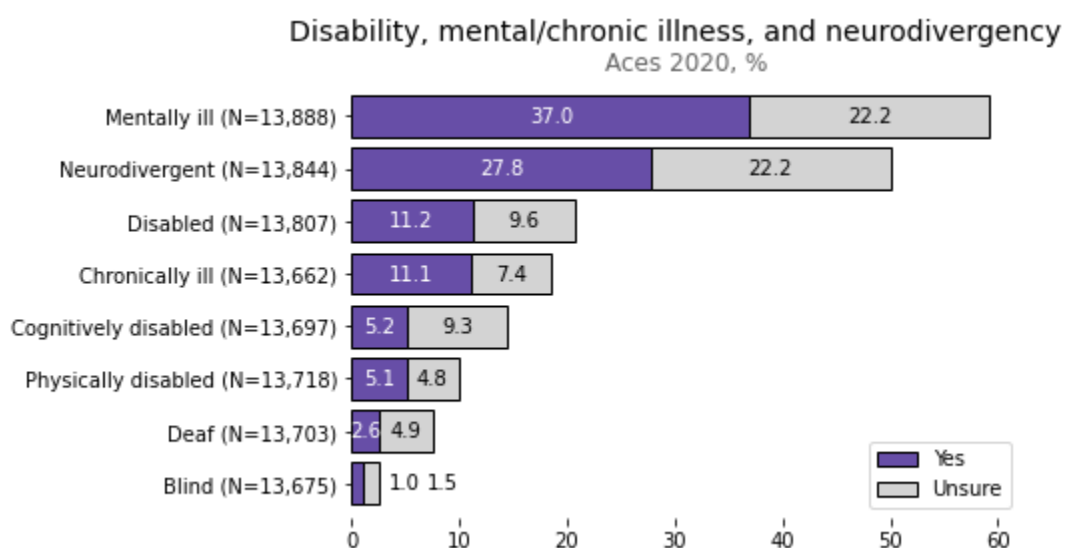


6.2 Physical and Mental Health

Do you consider yourself any of the following?

One in ten aces considered themselves disabled (11.2%) or chronically ill (11.1%), while smaller populations considered themselves physically disabled (5.1%), cognitively disabled (5.2%), Deaf (2.6%), or blind (1.0%).

A higher number of ace respondents considered themselves mentally ill (37%) or neurodivergent (27.8%) than the general population in the United States of America that have reported having a mental illness (21%) (SAMHSA, 2021). Another 22.2% of ace respondents were unsure about identifying as either.

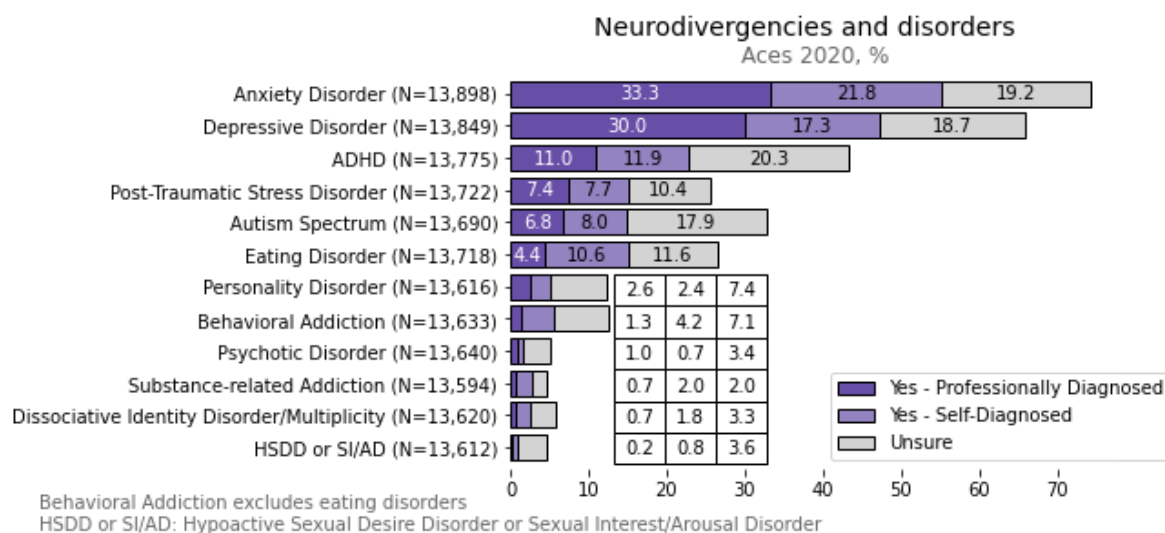


Have any of the following ever applied to you?

Ace respondents were also asked whether they had been diagnosed with specific disorders. Anxiety disorder was the most common, with a third of respondents saying they had been professionally diagnosed (33.3%), 21.8% indicating they were self-diagnosed, and 19.2% unsure. Although not directly comparable, this is higher than the estimated USA average of 15.6% of adults who experience symptoms of anxiety (Terlizzi & Villarroel, 2020). Depressive disorder was also common in respondents with 30% having a professional diagnosis and 17.3% indicating a self-diagnosis.

One in five ace respondents said they had been professionally or self-diagnosed with ADHD (22.9%), while one in seven reported an autism diagnosis (14.8%). Additionally, 15.1% of respondents had been professionally or self-diagnosed with post-traumatic stress disorder and 15% of respondents reported an eating disorder.

Notably, 0.2% of ace respondents had been professionally diagnosed with Hypoactive Sexual Desire Disorder (HSDD) or Sexual Interest/Arousal Disorder (SIAD), which is consistent with previous ace surveys (Weis et al., 2021). The most recent iteration of the *Diagnostic and Statistical Manual of Mental Disorders (DSM-5)* now supports asexuality as a sexual orientation, rather than a disorder, in its entry on Female Interest/Arousal Disorder (FSIAD), which states that “if a lifelong lack of sexual desire is better explained by one’s self-identification as ‘asexual,’ then a diagnosis of female sexual interest/arousal disorder would not be made” (American Psychiatric Association, 2013, p. 434). Asexuality is not mentioned, however, in the *DSM-5* entry on Male Hypoactive Sexual Desire Disorder, nor does the *International Classification of Diseases 11th Revision (ICD-11)* mention it in the entry on “Hypoactive Sexual Desire Dysfunction” (World Health Organization, 2022).



6.3 Suicide

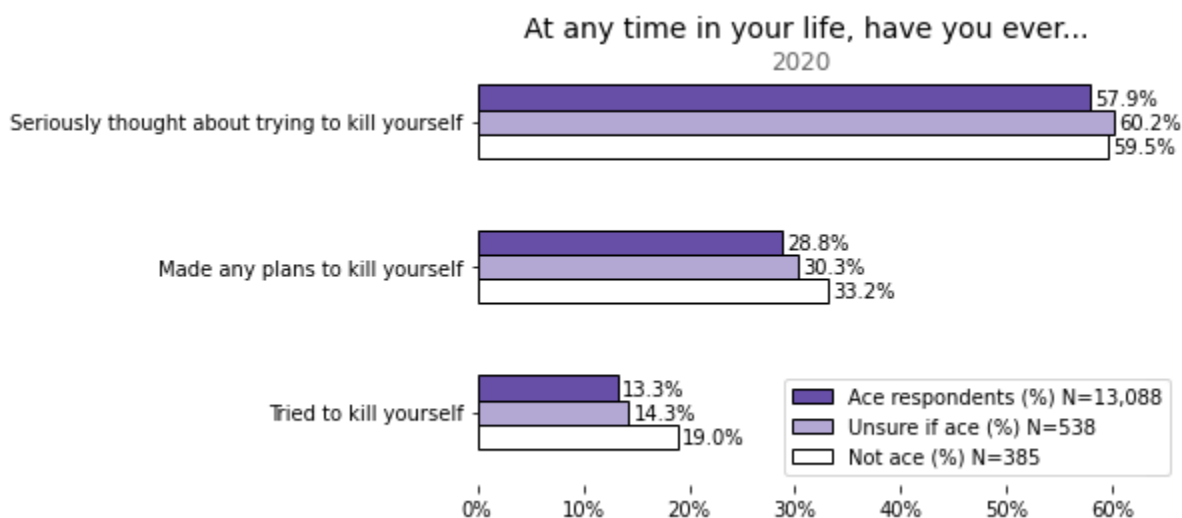
Respondents were asked if they had seriously thought about trying to kill themselves, made any plans to kill themselves, tried to kill themselves, or whether none of the above applied in the past year or over the course of their lifetime. As a checkbox question, respondents could choose any combination of those options for either time frame. These questions were designed to be comparable to existing research on suicide, such as the reports produced by the USA-based National Institute of Mental Health (NIMH).⁶ Respondents were given the choice to skip questions related to suicide, which 7.1% of ace respondents opted to do.

6.3.1 Suicidality in Aces

At any time in your life, have you ever...

Check all that apply.

Slightly more than half of ace respondents seriously thought about trying to kill themselves at some time in their life (57.9%). More than one fourth of ace respondents (28.8%) made plans to kill themselves, and slightly more than one-eighth of ace respondents (13.3%) tried to kill themselves. These results were similar to the surveys from 2017, 2018, and 2019, when the same questions were asked (Bauer et al., 2019; Weis et al., 2020, 2021).



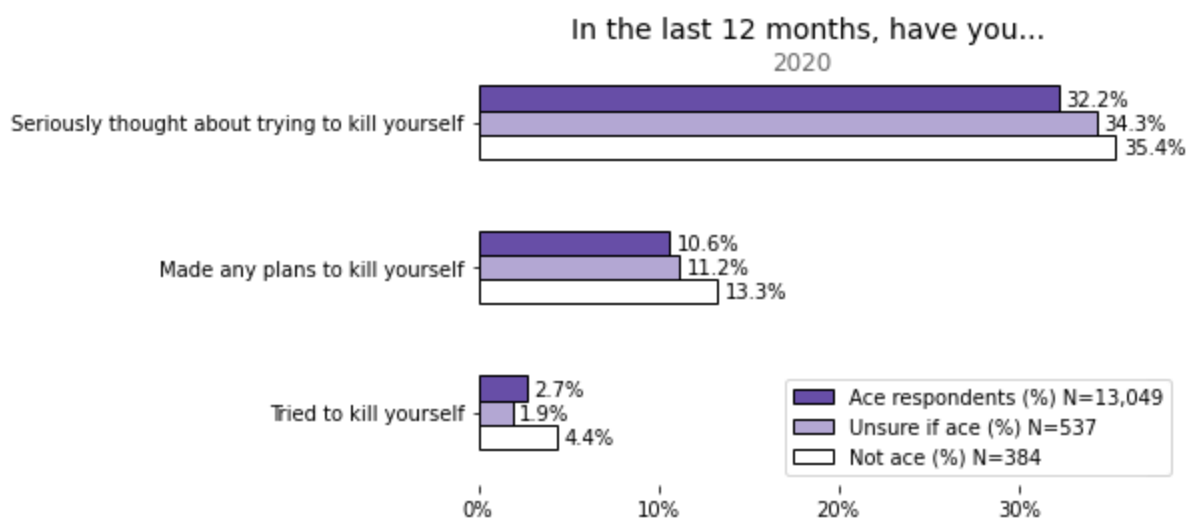
⁶The NIMH uses data from the Substance Abuse and Mental Health Services Administration's (SAMHSA) survey to report on suicide in the USA. See [page A-72](#) for notes on survey design related to suicide (SAMHSA, 2019).

In the last 12 months, have you...

Check all that apply.

In the last 12 months, about a third of ace respondents seriously thought about trying to kill themselves (32.2%), 10.6% made plans to kill themselves, and 2.7% tried to kill themselves. The percentages were very similar to the 2019 report, where 32.3% had seriously thought about trying to kill themselves, 10.1% made plans to kill themselves, and 2.7% tried to kill themselves (Weis et al., 2021).

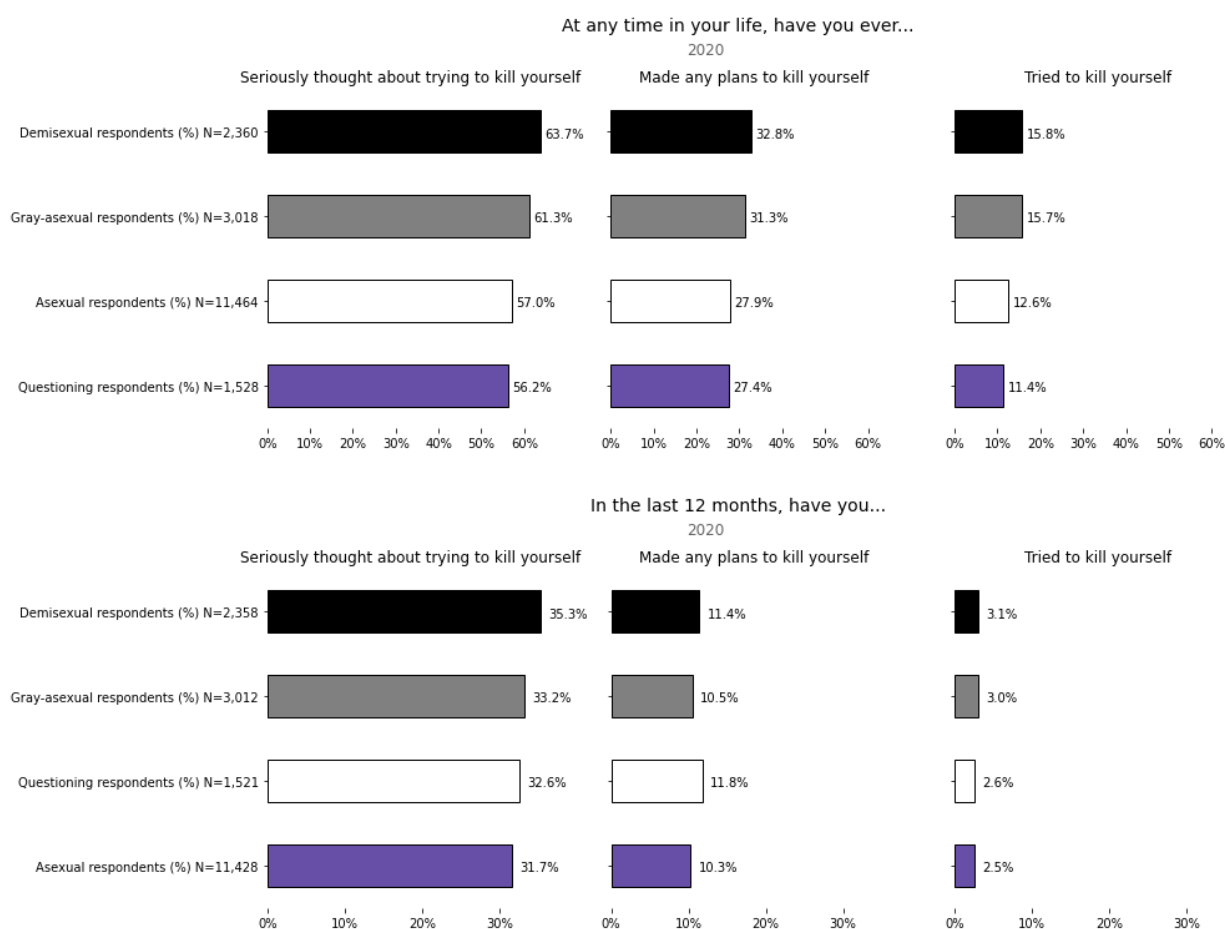
There is a disparity in the rate of suicidal thoughts, plans, and attempts when compared to larger data. For example, the National Survey on Drug Use and Health (NSDUH) estimates that between 2015 and 2019, 4.3% of the adult population in the United States of America had thoughts about suicide, 1.3% planned suicide, and 0.6% attempted suicide (Ivey-Stephenson et al., 2022). Ace respondents in this survey thought about and made plans to kill themselves approximately eight times more frequently, and they tried to kill themselves about four times more. When compared with suicidality of gay, lesbian, and bisexual men and women (Ramchand et al., 2021), suicidal thoughts and plans of ace respondents were still higher. This survey observed a slightly higher suicidality for unsure if ace and non-ace respondents than for ace respondents. However, this may be caused by low numbers in combination with confounding factors in this non-representative group.



6.3.2 Suicidality across Sexual Orientations

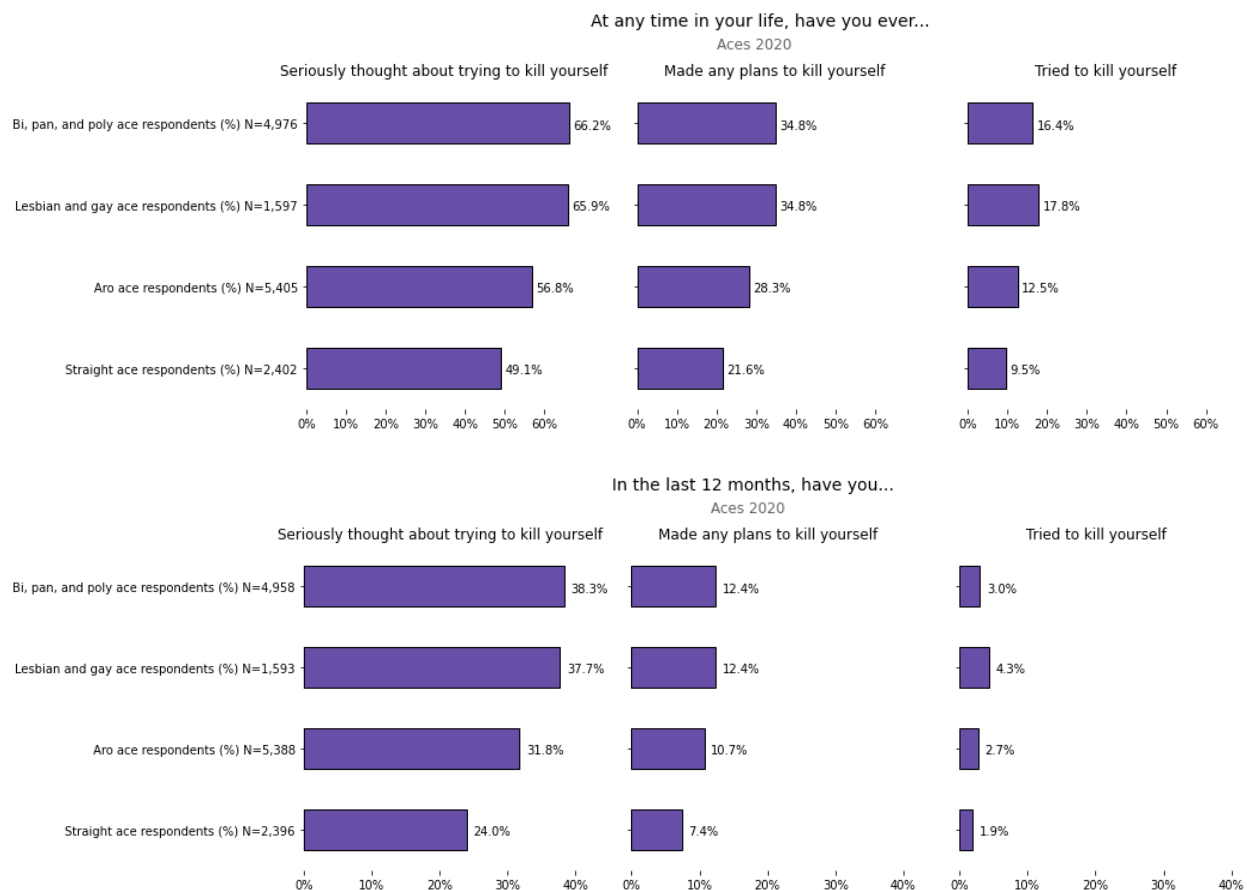
The two bar graphs below show the responses broken down by identities on the ace spectrum: asexual, demisexual, gray-asexual, and questioning. Among the four groups, demisexual respondents most commonly had suicidal thoughts, plans, and attempts at any time in their life and in the last 12 months (35.3%). This is followed by gray-asexual respondents (33.2%). The percentages of demisexual and gray-asexual respondents' suicidality in both time frames were higher compared to that of ace respondents as a whole.

The differences in suicidality by identities on the ace spectrum were not huge, but it can be speculated that being demisexual and gray-asexual could come with a “minority in a minority” experience, as demisexual and gray-asexual are minorities (Borgogna et al., 2019), even on the ace spectrum (see [Section 1.1.1](#)).



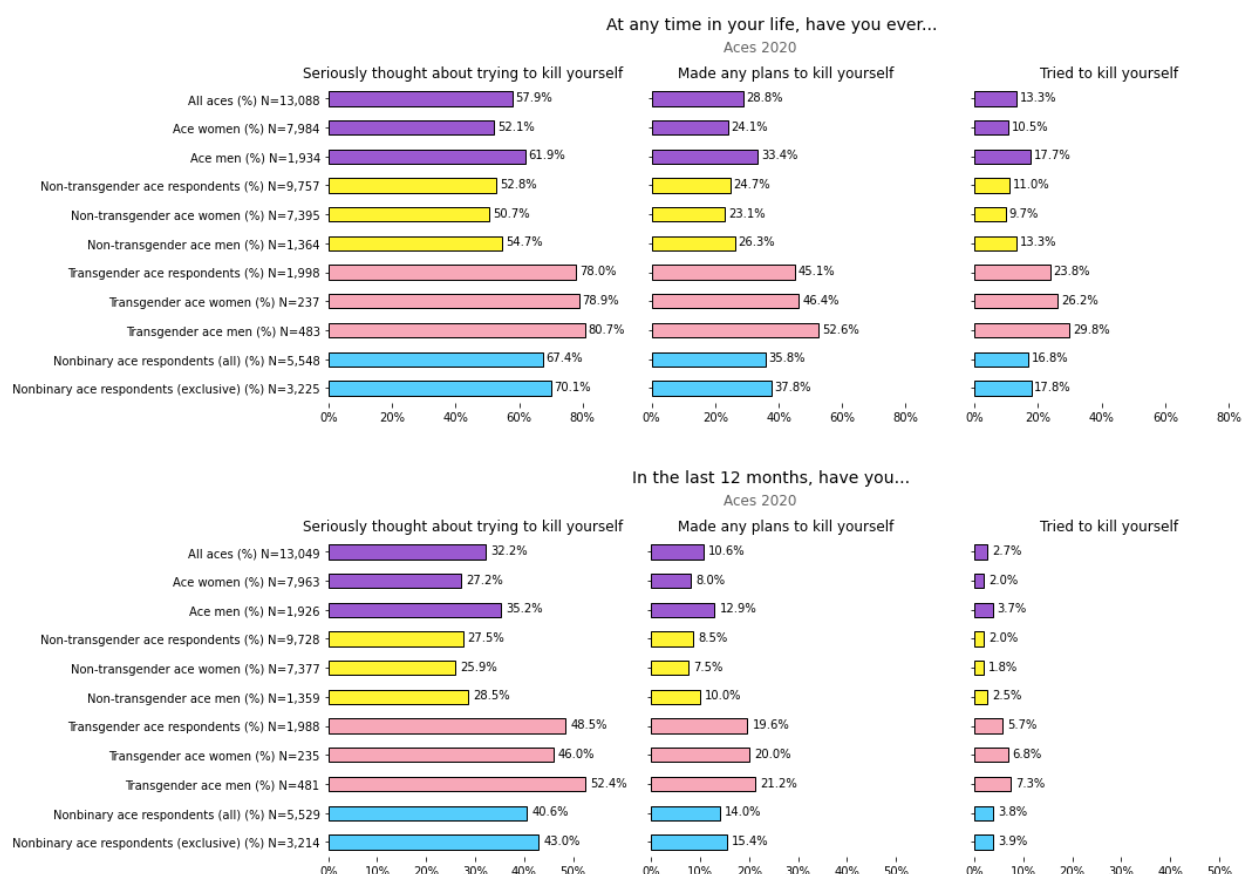
To demonstrate how ace respondents' relationship with suicide was impacted by other identities, the bar charts below examine the intersection of ace identity with other sexual orientations, gender, minority status, and disability status.

The first intersection examined is that of ace identity and other sexual orientations. Ace respondents who identified as bi-, pan-, and/or polysexual/-romantic had the highest risk of suicide (66.2% at some time in their life; 38.3% in the last 12 months), followed by lesbian and gay ace respondents (65.9%; 37.7%), aro ace respondents (56.8%; 31.8%), and straight ace respondents (49.1%; 24.0%). For both time frames (lifetime and in the past 12 months), the suicidality of bi-, pan-, and polysexual/-romantic ace respondents as well as lesbian and gay ace respondents were higher than the baseline, whereas suicidality of straight ace respondents fell below the baseline. People who are bi-, pan-, and polysexual/-romantic, lesbian, and gay are a minority among the general population, suggesting that the “minority in a minority” experience, which may be accompanied by discrimination, may be one factor in increasing the risk of suicide.



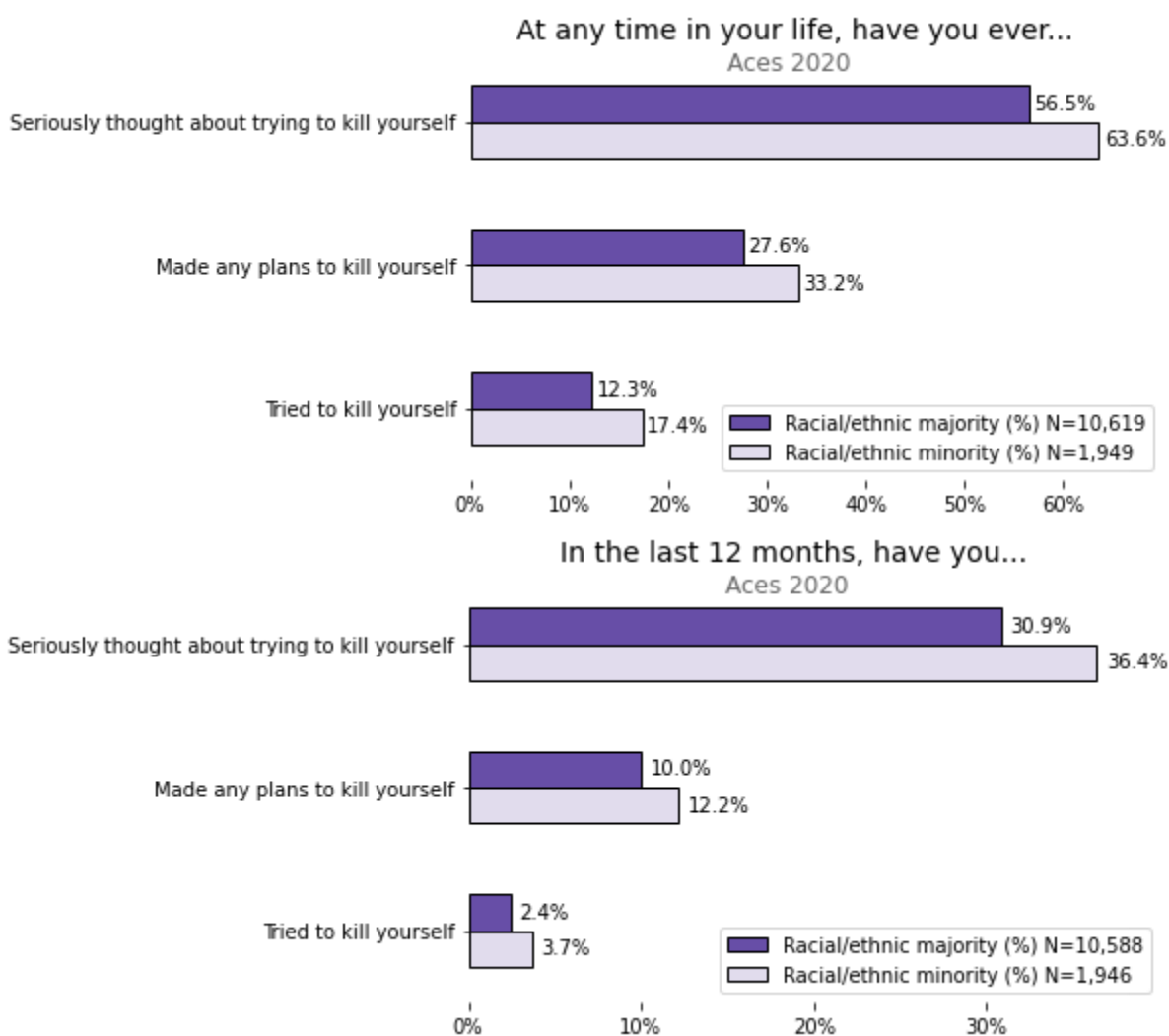
6.3.3 Suicidality across Gender Identities

The following two graphs show a breakdown of ace participants' responses by gender. The graphs show that transgender ace respondents were at the highest risk of having seriously thought about killing themselves (78.0% at some time in their life; 48.5% in the last 12 months), made any plans to kill themselves (45.1%; 19.6%), and tried to kill themselves (23.8%; 5.7%). In both time frames (at any time in their life and in the last 12 months), non-binary ace respondents fell in between non-transgender and transgender ace respondents. Non-transgender ace respondents were at the lowest risk of suicide compared to other groups, where 52.8% thought about suicide, 24.7% made plans about suicide, and 11.0% attempted suicide at some point in their life (27.5%, 8.5%, and 2.0% respectively in the last 12 months). The risk was higher for men than for women, for both non-transgender and transgender aces. Transgender ace respondents and ace men were minorities among ace respondents (see [Section 1.2](#)), suggesting that being a minority within a minority group, thus increasing the odds of facing discrimination, is one factor that may increase the risk of suicide among other factors such as mistreatment, violence, and lack of healthcare (Herman et al, 2019).



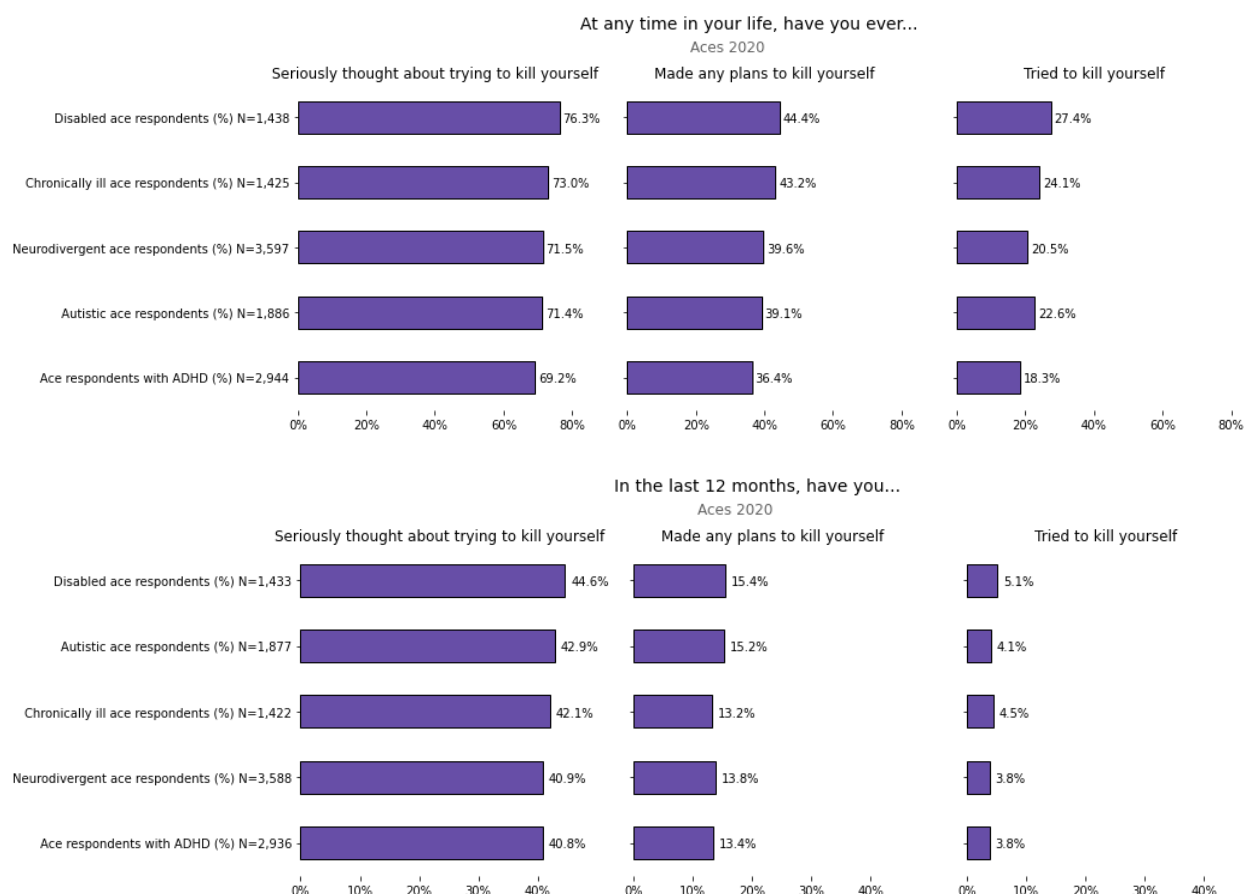
6.3.4 Suicidality in Racial/Ethnic Minority Aces

As shown in the below two graphs, racial/ethnic minority aces have also more commonly had thought about (63.6% at some point in their life; 36.4% in the last 12 months), made plans about (33.2%; 12.2%), or attempted suicide (17.4%; 3.7%) compared to ethnic majority aces. The USA-based Suicide Prevention Resource Center attributes higher suicidality among racial and ethnic minorities compared to the general population to “access to culturally appropriate behavioral health treatment, experiences of discrimination and historical trauma, and other factors,” at least in the case of the United States of America (Suicide Prevention Resource Center, n.d.).



6.3.5 Suicidality in Disabled, Chronically Ill, and Neurodivergent Aces

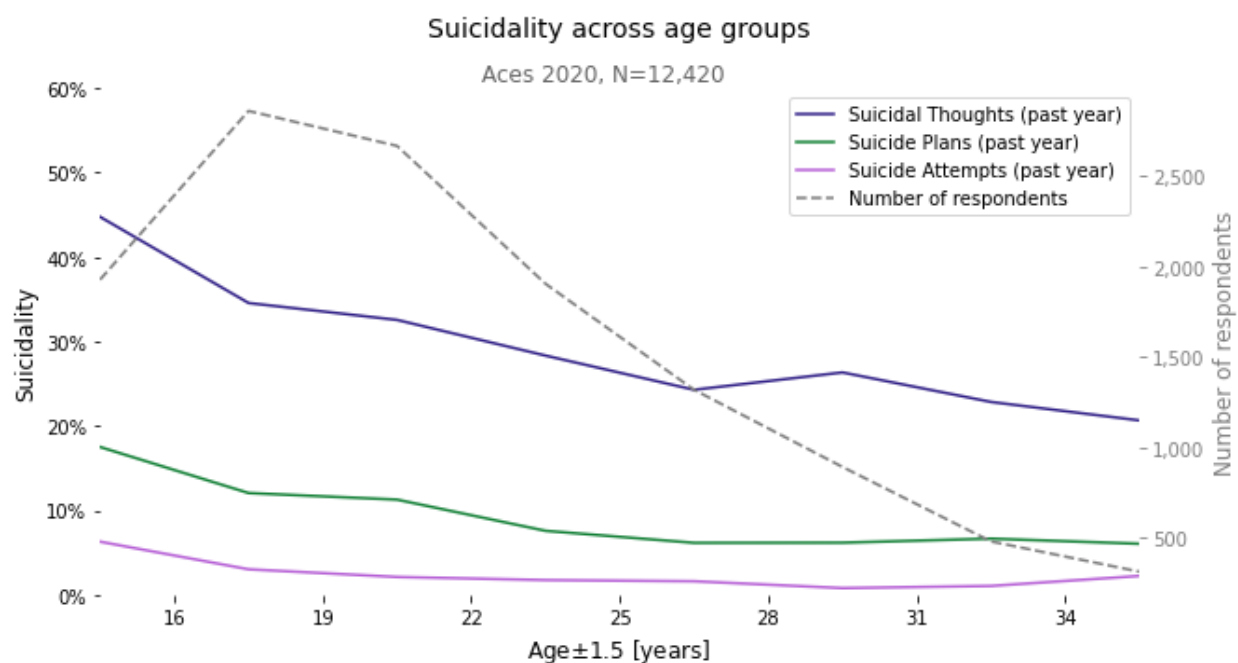
The following two bar graphs are the breakdown of responses by dis/ability, demonstrating the responses of ace respondents who were disabled, chronically ill, neurodivergent, autistic, and/or had ADHD. These numbers were much higher than the baseline, with 69.2%–76.3% in each group experiencing serious suicidal thoughts in their lifetime, which this was true for 57.9% of all ace respondents. The small differences between the five groups could partially be caused by overlapping disabilities/neurodivergencies.



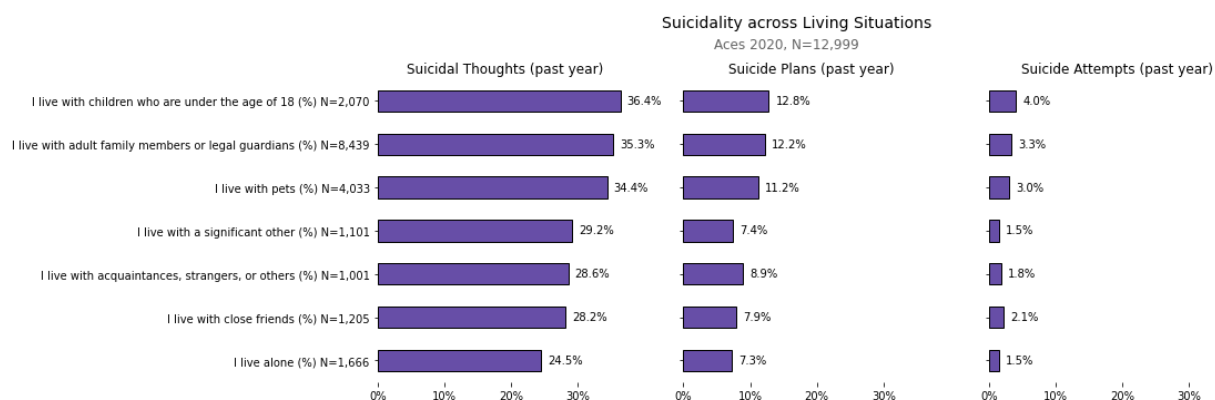
6.3.6 Suicidality across Age Groups and Living Situations

Thus far, the bar graphs above examined how the intersection of ace identity with other identities (sexual orientation, gender, minority status, and ability) impacted suicidality, and demonstrated that those who are less privileged in society, thus more prone to discrimination, have a greater risk of suicide. Other factors, such as age, living situations, connectedness to the ace community, negative experiences, and religion may also impact ace respondents' suicidal thoughts, plans, and attempts, and are covered in this and the following sections.

First, the following line chart shows the correlation between the ages of ace respondents and whether they seriously thought about trying to kill themselves, made any plans to kill themselves, and/or tried to kill themselves in the last 12 months. Ace adolescents were at higher risk of suicide compared to the older ace respondents, and the risk gradually decreased with the increase in age, which is consistent with the previous year's data. For example, in 2019, 44.7% of the youngest age group thought about suicide, 14.5% made plans about suicide, and 6.3% attempted suicide in the past year (Weis et al., 2021). In contrast, 20.6% of the oldest age group on the line chart had suicidal thoughts, 6.0% had suicide plans, and 2.2% attempted suicide in the past year. It can be speculated that the younger one's age, the fewer options one has to escape harmful situations, hence the higher risk of suicide.

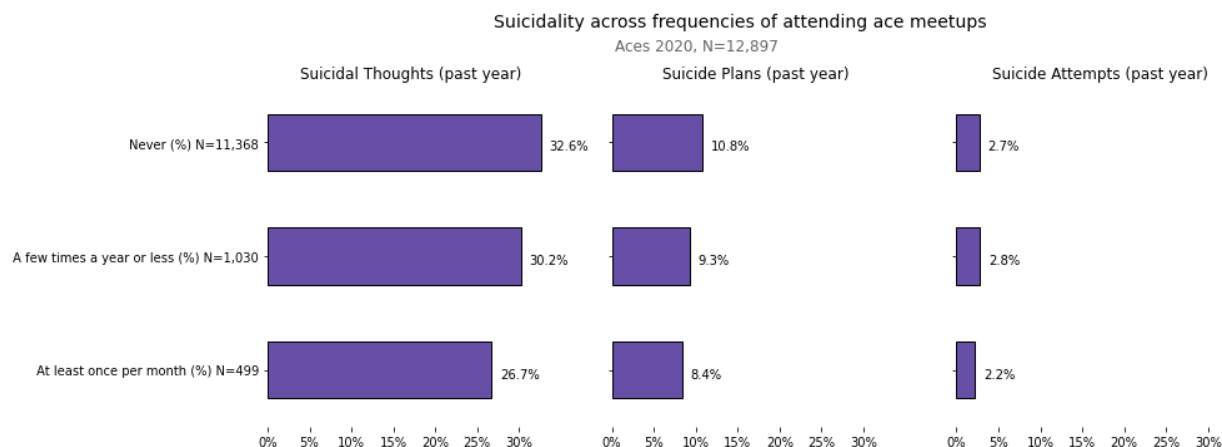


The bar graphs below show the suicidality of ace respondents by their living situations, which could be broken into three different groups: 1) ace respondents who were living with family; 2) ace respondents who were living with someone else but not family; and 3) ace respondents who were living alone. Those who lived alone were at the lowest risk, where 24.5% of ace respondents had thoughts about suicide, 7.3% made plans about suicide, and 1.5% attempted suicide in the past year. Those who lived with family were at higher risk of suicide: ace respondents who lived with children under the age of 18, which may include siblings, had the highest suicidality (36.4% had thoughts about, 12.8% had had planned about, and 4.0% attempted suicide in the past year), followed by ace respondents who lived with adult family members or legal guardians (35.3% thought about killing themselves, 12.2% made plans to kill themselves, and 3.3% tried to kill themselves in the past year). This trend may reflect the age of ace respondents, where those who are younger tend to live with parents and siblings, while those who are older live with people of their choice or alone.



6.3.7 Suicidality and Ace Community Involvement

While the above charts have shown concerning data that younger ace respondents were at higher risk of suicide, the following shows hopeful data: those who participated in ace meetups had slightly less suicidality, particularly when it came to suicidal thoughts (26.7%), than those who never participated in ace meetups (32.6%). This suggests a positive impact for ace respondents that have a place or sense of belonging.



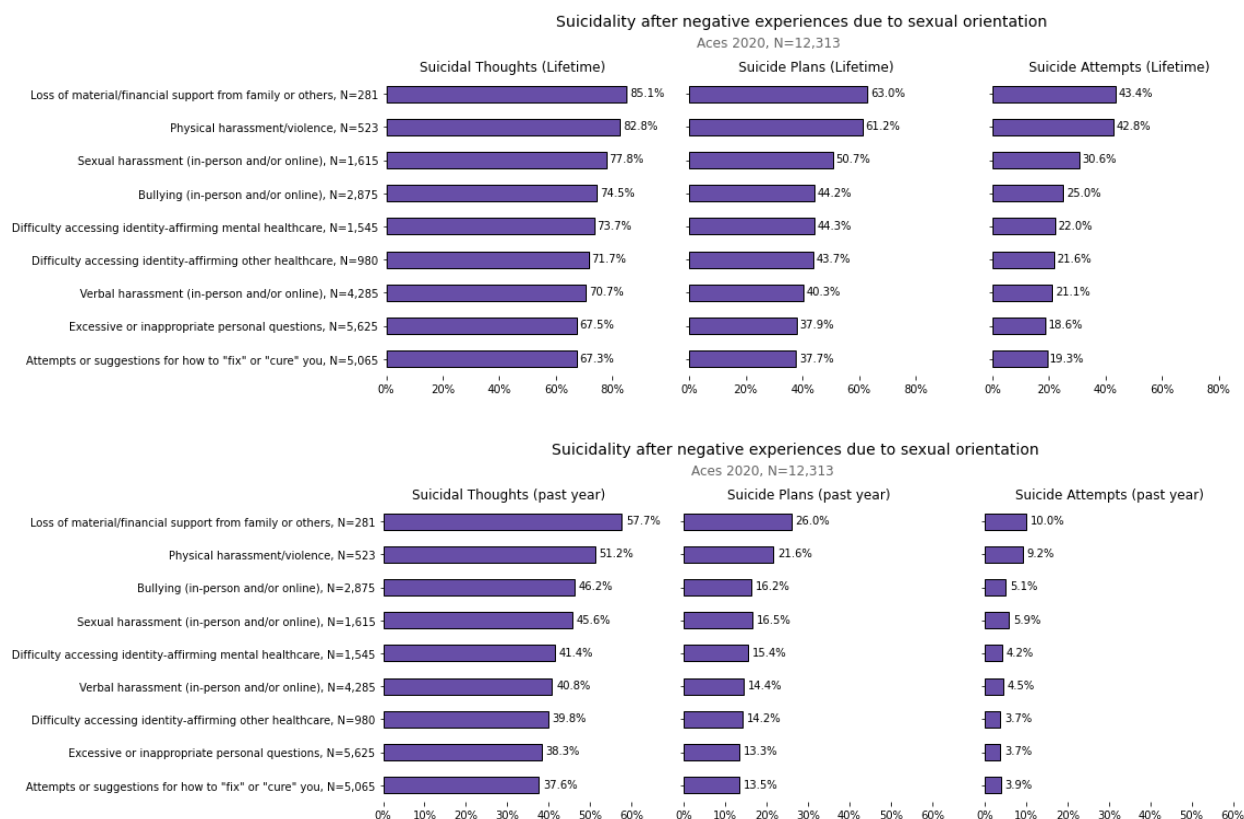
6.3.8 Impact of Discrimination on Suicidality

The following charts show the suicidal thoughts, plans, and attempts of ace respondents who faced negative experiences due to their sexual orientation.

Ace respondents who experienced loss of material/financial support from family or others due to their sexual orientation were at the highest risk of suicide, wherein 85.1% of those respondents had suicidal thoughts in their lifetime, while 57.7% had suicidal thoughts in the last 12 months. This is much higher than the baseline, where 57.9% of general ace respondents had seriously thought about trying to kill themselves in their lifetime and 32.3% had suicidal thoughts in the last 12 months. The same is also true for suicidal plans and attempts, which risks are at least double the baseline.

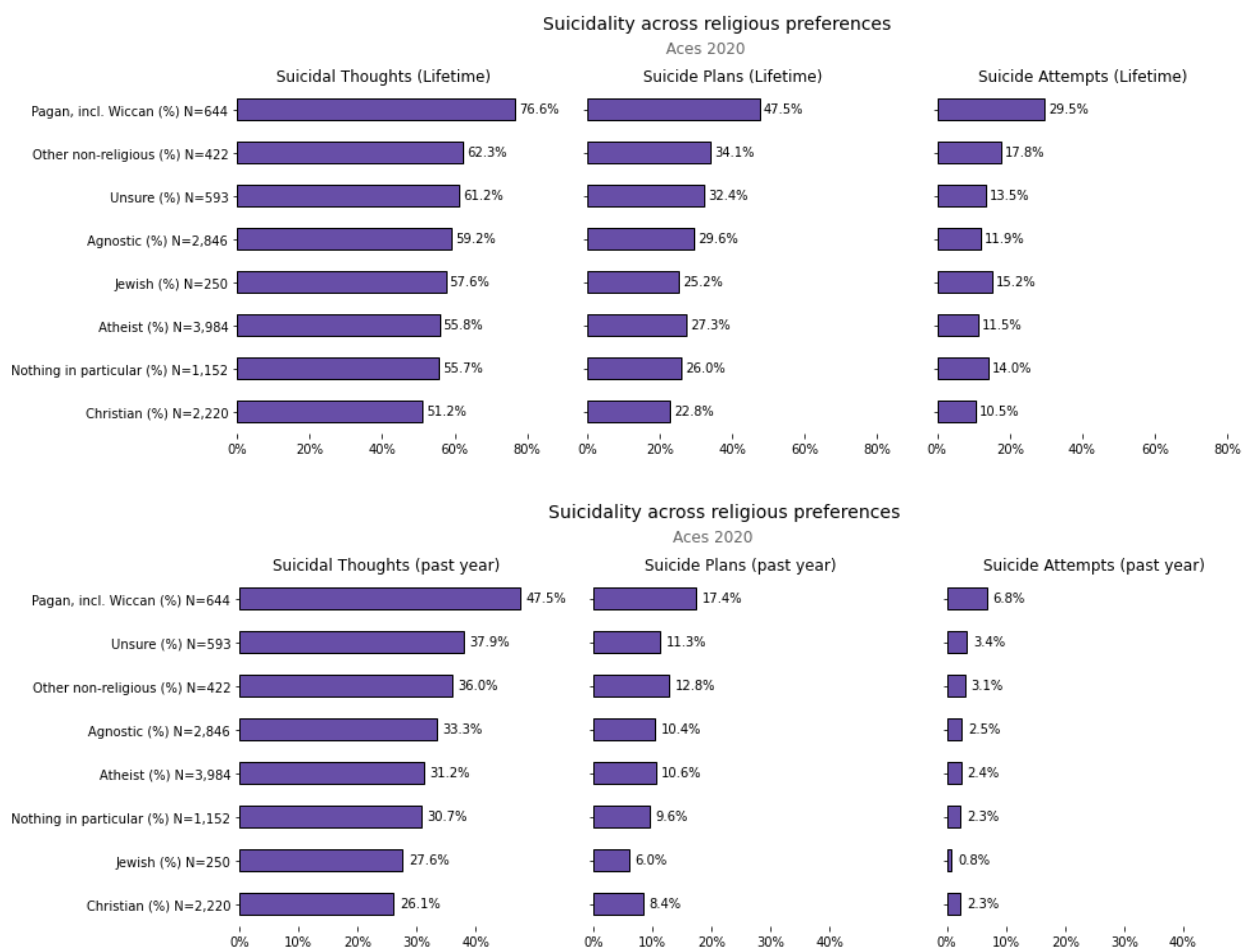
Other negative experiences that increased the suicidality of ace respondents over their lifetimes were physical harassment/violence (82.8%), sexual harassment (77.8%), bullying (74.5%), difficulty accessing identity-affirming mental healthcare (73.7%), difficulty accessing identity-affirming other healthcare (71.7%), verbal harassment (70.7%), and excessive or inappropriate personal questions (67.5%). Even others' attempts or suggestions for how to "fix" or "cure" ace respondents' sexual orientation, despite being the lowest in the two graphs below, greatly impacted ace respondents' suicidal thoughts (67.3%), plans, and attempts.

The higher suicidality among ace respondents who had negative experiences suggests that those who face discrimination are at greater risk of suicide. In an examination of the intersection of ace identities with other identities, those who are in the minority—whether it be within the ace spectrum, or by other sexual orientations, gender, race/ethnicity, and ability—may be at an even higher risk of suicide.



6.3.9 Suicidality and Religion

The following charts examine how religion played a role in ace respondents' suicidality. Ace respondents who were Pagan (including Wiccan) had the highest rate of suicidal thoughts (76.6%), plans (47.5%), and attempts (29.5%) over their lifetimes, while Christian ace respondents had the lowest rate of suicidality (51.2%, 22.8%, and 10.5% respectively). While an argument might be made for the protection that a sense of community might bring, this assumption is complicated by the nature of beliefs and values within each specific religious community. According to the Trevor Project, "Unlike in studies among straight/cisgender youth, no statistically-significant protective effect was found between religiosity and suicide attempts for LGBTQ youth" (Trevor Project, 2020).



Section 7: Discrimination

The following questions were intended to collect data for prevalence and impact of any negative experience respondents may have had due to their sexual or romantic orientation. They were asked questions about their experiences with harassment, violence, discrimination, and level of support (including difficulty in finding support) as they relate to their identities.

7.1 Discrimination Based on Sexual and Romantic Identity

Because of your sexual and/or romantic orientation, have you experienced any of the following?

If you are unable to determine a clear cause for any incidents, feel free to count them if you feel your sexual/romantic orientation was a significant factor.

Nearly half (45.1%) of ace respondents reported experiencing excessive or inappropriate personal questions about their sexual or romantic orientation, while 12.3% were unsure. A third of respondents that were unsure if they were ace (33.5%) reported being subjected to inappropriate questions. The rates of negative experiences with excessive questions varied amongst specific sub-groups of ace respondents. Aro aces were asked inappropriate questions at similar rates (45.7%), while the rate for straight aces was lower (31.6%). Notably, half of neurodivergent aces (53.8%) reported receiving inappropriate questions, as did TNB aces (52.5%), and aces who were lesbian, gay, bi, pan, and/or queer (LGBPQ) (51.5%).

A large number of aces (40.6%) received suggestions about “fixing” or “curing” them, often framing their identities as mere pathologies while proposing invalidating and harmful “treatments.” Meanwhile 11.8% were unsure if they had received these comments and 23.7% “unsure if ace” respondents faced such suggestions. A higher percentage of respondents who were neurodivergent, belonged to racial and/or ethnic minorities, were LGBPQ, or were TNB reported negative experiences in relation to suggestions of how to “fix” their sexual or romantic orientation. The findings of ace respondents who reported facing excessive or inappropriate personal questions and being subjected to suggestions of how to “fix” or “cure” their asexuality or aromanticism is similar to the rates reported in the 2019 report, demonstrating that ace respondents continue to face a high prevalence of negative experiences based on invalidation, erasure, and misunderstandings of asexuality and aromanticism (Weis et al., 2021).

More than a third of ace respondents (34.6%) reported experiencing verbal harassment online or in-person concerning their sexual or romantic orientation, and 23.3% experienced bullying. Around 10% were unsure if they had experienced either of those. Additionally, 29.9% of respondents that were “unsure if ace” experienced verbal harassment online or in-person, and 19.2% were bullied. Neurodivergent aces reported the highest rates of verbal harassment (45.1%) and bullying (34.5%).

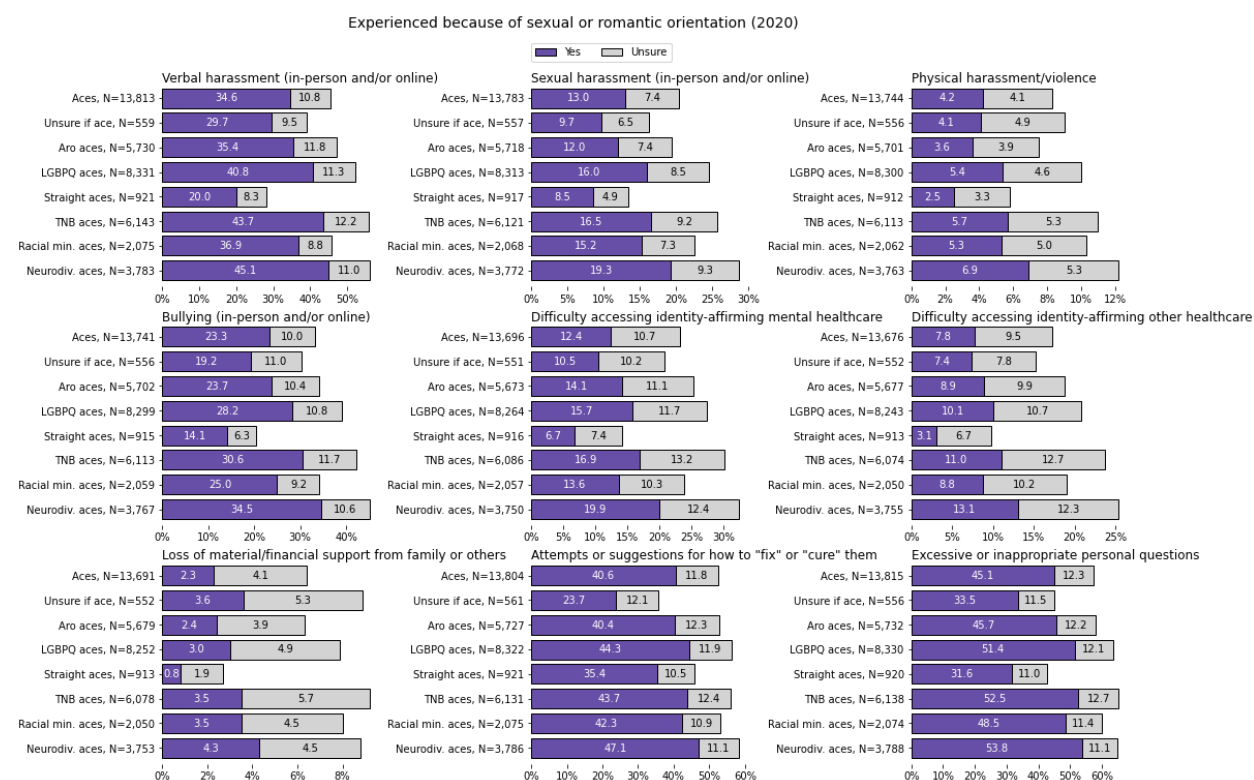
Many aces (13.0%) were also subjected to sexual harassment. Around 15–16% of racial and ethnic minority aces, LGBPQ aces, and TNB aces experienced sexual harassment, while

neurodivergent aces once again had the highest proportion at 19.3%.

Ace respondents also reported having difficulty accessing identity-affirming mental healthcare, wherein 12.4% of ace respondents experienced difficulties and 10.7% were unsure. The rates for aro aces were higher at 14.1%, as were those of racial and ethnic minority aces (13.6%), LGBPO aces (15.7%), TNB aces (16.9%), and neurodivergent aces (19.9%). Among straight aces, 6.7% experienced difficulties accessing identity-affirming mental healthcare, with 7.4% being unsure.

Respondents had less difficulty accessing other identity-affirming healthcare (e.g. physical healthcare, reproductive healthcare, etc.). Nevertheless, 7.8% of aces experienced difficulties while 9.5% were unsure. Out of the sub-groups, neurodivergent aces reported having the most difficulty (13.1%), followed by TNB aces (11%). Of straight aces, 3.1% reported finding it difficult to access other identity-affirming healthcare, although 6.7% were unsure.

Fewer ace respondents reported facing physical harassment (4.2%) or loss of material/financial support from family or others (2.3%). However, the impact of these forms of discrimination on the mental health of respondents was particularly severe (see [Section 6.3.8](#)).



7.2 Impact of Discrimination or Prejudice about Sexual/Romantic Identity

On a scale of 0 (little to no impact) to 4 (major impact), how much of an impact has discrimination, prejudice, or other negative experiences due to your sexual or romantic orientation had on the following aspects of your life?

According to ace respondents, their emotional and mental health had been impacted the most by negative experiences. Specifically, 13.4% of ace respondents reported that discrimination had a major impact on their emotional/mental health, while 16.1% rated it a 3 and 22.3% rated it a 2 out of 4. These numbers are similar to those found in the 2019 report, though there is a decrease of around 3% in those who rated it a major impact (Weis et al., 2021).

Discrimination that focused on sexual or romantic orientation also impacted the relationships of aces with their families, with 5.7% of respondents reporting it had a major impact, and 7.3% rating it as a 3.

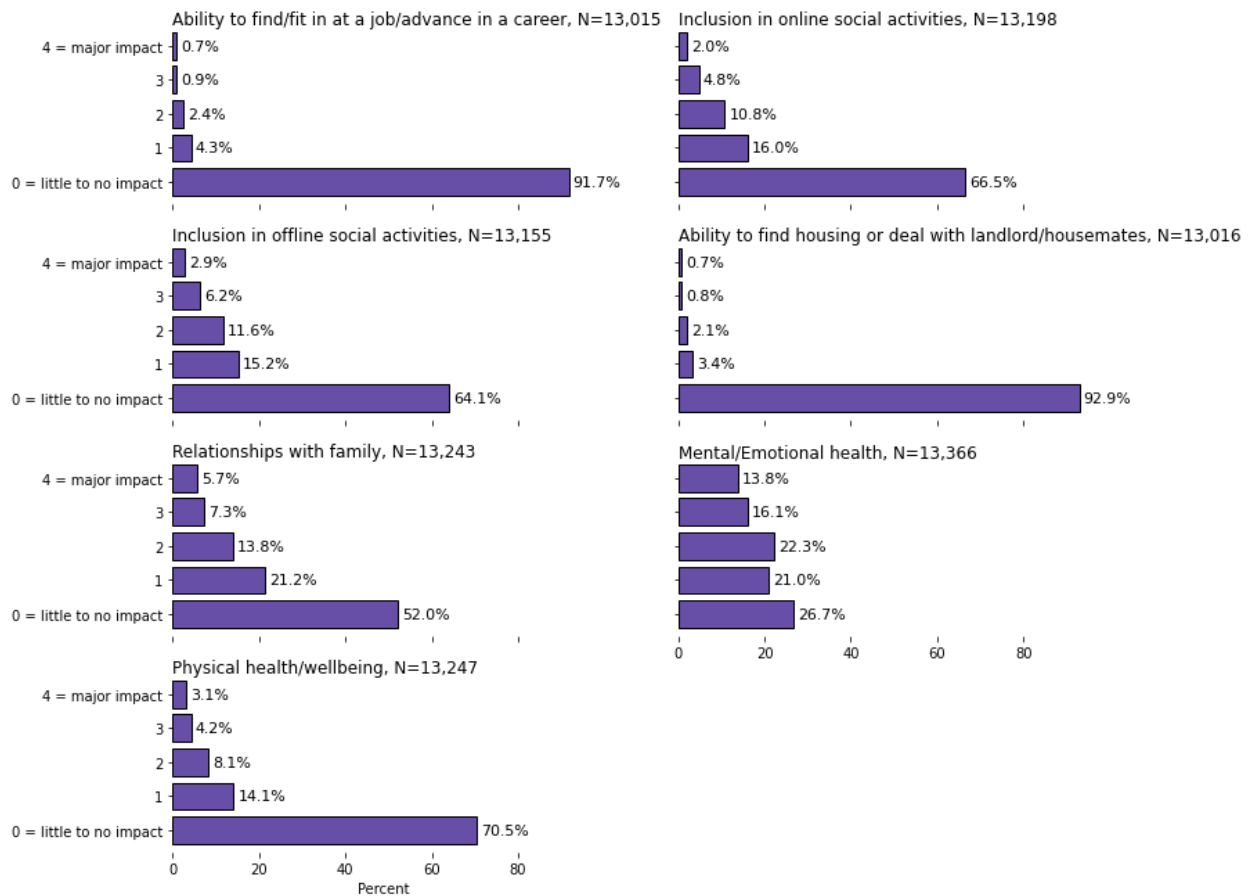
The impact of discrimination on physical health/well-being, ability to find a job, ability to deal with a landlord/housemates, inclusion in offline social activities, and inclusion in online social activities was lower, but still important. For example, 3.1% of ace respondents reported that discrimination based on sexual or romantic orientation had a major impact on their physical health and well-being, and 4.2% rated it a 3. Discrimination also impacted ace respondents' ability to find a job, with 0.7% saying it had a major impact. Similarly, 0.7% of ace respondents reported that discrimination had a major impact on their ability to deal with their landlords and/or housemates.

Discrimination also impacted inclusion in social activities. For inclusion in offline social activities, 2.9% reported that it had a major impact, 6.2% rated it a 3, while 11.2% rated it a 2 and 15.2% rated it a one. Furthermore, 2.0% of ace respondents rated discrimination regarding sexual or romantic orientation as having a major impact on their online social activities, while 4.8% rated it a 3, 10.8% rated it a 2, and 16.0% rated it a 1.

These findings were overall similar to those reported in the 2019 Asexual Community Survey Summary Report (Weis et al., 2021).

Impact of discrimination/prejudice due to sexual/romantic orientation

Aces 2020



Section 8: Communities

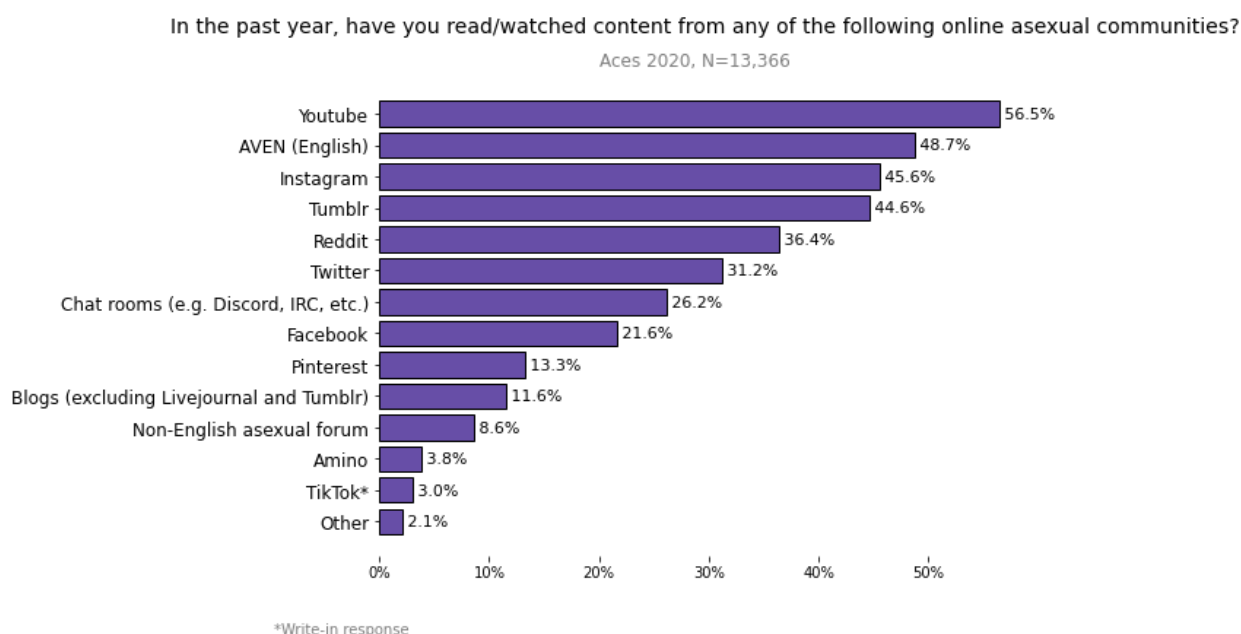
Respondents were asked questions about their participation in ace communities, online and offline, as well as participation in LGBTQIA+ spaces. This year, questions were also asked about participation in aro-specific communities.

8.1 Engagement with Ace and Aro Communities

In the past year, have you read/watched content from any of the following online asexual communities?

Check all that apply.

The following bar chart shows the percentages of participants who reported reading or watching content in any online ace communities.



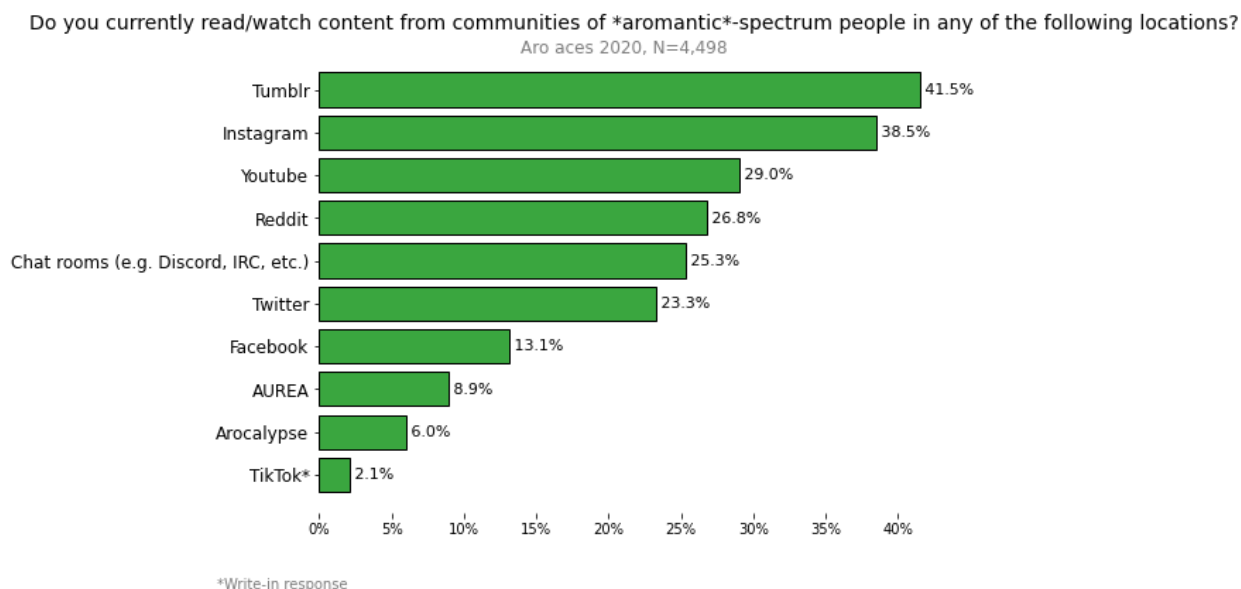
The three most common platforms were YouTube (56.5%), the English-language AVEN forums (48.7%), and Instagram (45.6%). While the activity levels in 2020 for YouTube (52.1%) and English AVEN (50.4%) are similar to what was recorded in 2019, Instagram has become far more popular (compared to 24.8% of participants in 2019) for reading ace content, while Tumblr has become far less popular (62.4% of participants in 2019 versus 44.6% of participants in 2020) (Weis et al. 2021). These results may be reflective of the platforms that the survey was recruiting from (see [Methodology](#)).

TikTok may be an emerging platform for ace content. This platform was newly-reported by survey respondents in 2020. All responses about TikTok were written in, so the reported 3.0% of participants may be an undercount.

Do you currently read/watch content from communities of *aromantic*-spectrum people in any of the following locations?

Check all that apply. You may skip the question if none apply.

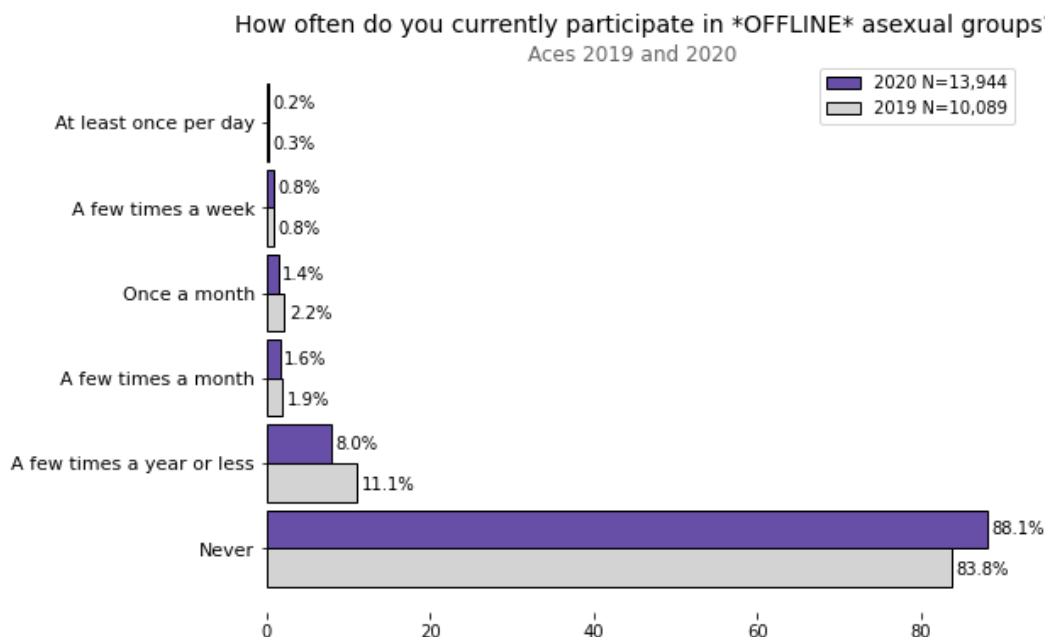
The following graph shows the percentage of aro ace participants who reported reading or watching content from aromantic-spectrum people on the listed online platforms.



Tumblr, Instagram, YouTube, Reddit, and chat rooms were the most commonly-reported platforms. As with online ace communities, TikTok was a popular write-in response among 2020 aro ace respondents, and the recorded 2.1% participation may be an undercount.

How often do you currently participate in *OFFLINE* asexual groups?

The majority of ace respondents (88.1%) had never participated in offline asexual groups, whereas 12% of respondents participated in offline asexual groups in some capacity. The pattern of the vast majority of aces not participating in offline asexual groups and the proportion of ace respondents participating in offline asexual groups decreasing with frequency is similar to the results from 2019. However, the percentage of those who have not participated increased in 2020, compared to 2019, before the pandemic started.



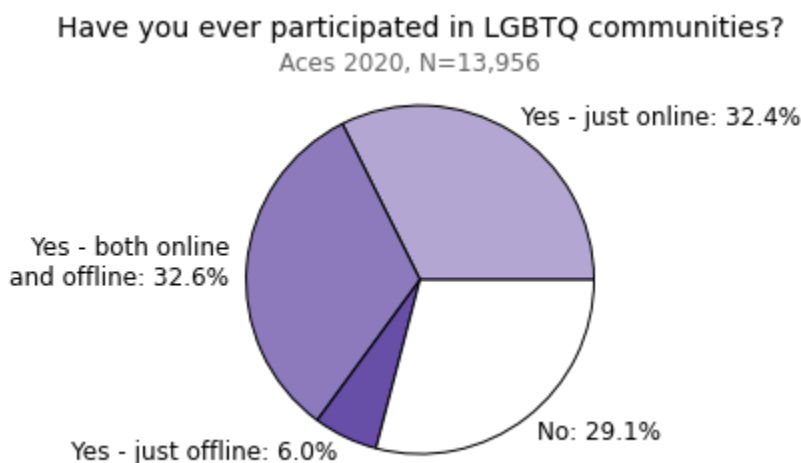
8.2 LGBTQIA+ Communities

In this section, LGBTQIA+ spaces were defined as a space dedicated to people primarily under the LGBTQIA+ umbrella, such as a discussion group, social event, parade, or bar. Ace-specific spaces such as ace meetups were excluded from this definition.

Have you ever participated in LGBTQ communities?

The following pie chart shows participation by survey respondents in broader LGBTQIA+ communities online, offline, and in combination.

Most respondents (71%) reported participating in LGBTQIA+ communities. Online participation (65%) was far more common than offline participation (38.6%). A higher level of online participation was also observed the last time the survey polled about this in a comparable way in 2017, where 58.8% of ace respondents had participated in online LGBTQ spaces and 50.9% of ace respondents had participated in offline LGBTQ spaces (Weis et al., 2020). This greater difference between ace respondents who participated in online and offline LGBTQIA+ communities in 2020 than in 2017 may partially have been caused by COVID-19, which forced many LGBTQIA+ groups to organize online events (see [Section 9.2](#)).



Section 9: COVID-19 Impact

This is a new section that was added in 2020, after the World Health Organization (WHO) declared COVID-19 a pandemic on March 11, 2020. It intends to gauge the impact of COVID-19 on ace respondents. At the beginning of this section, respondents were asked if they were willing to answer questions related to the impact of COVID-19, and 4.8% of ace respondents opted to skip this section.

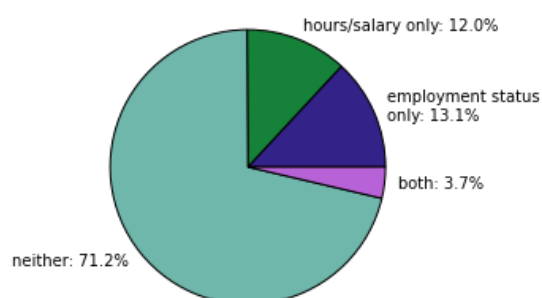
9.1 Changes to Employment

How has your employment status been impacted by COVID-19?

Check all that apply.

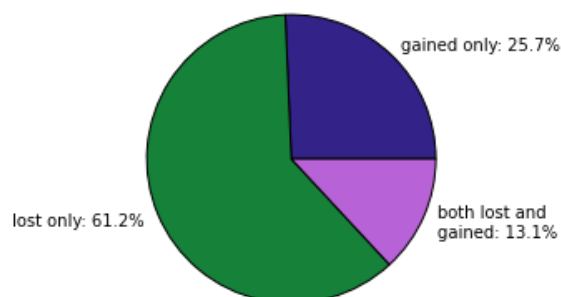
Participants were asked whether they had experienced employment changes due to COVID-19. Seven out of ten aces had not experienced any changes (71.2%), though many of these might have been full-time students (see [Section 1.6](#)), while 13.1% experienced a change in employment status, 12.0% had experienced a change in hours and/or salary, and 3.7% had experienced a change in both.

Experienced employment changes due to COVID-19
Aces who experienced these, N=12,691



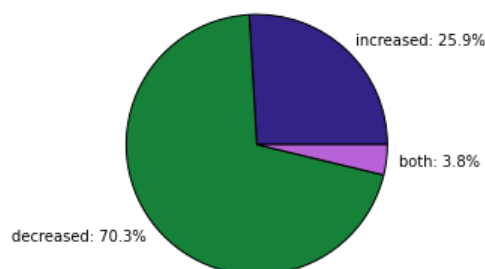
Of those aces whose employment status had been impacted by COVID-19 (16.9%), a majority (61.2%) lost employment, while 25.7% gained employment. One in eight (13.1%) both lost and gained employment.

Changes in employment status due to COVID-19
Aces who experienced any of these, N=2,151 (16.9%)

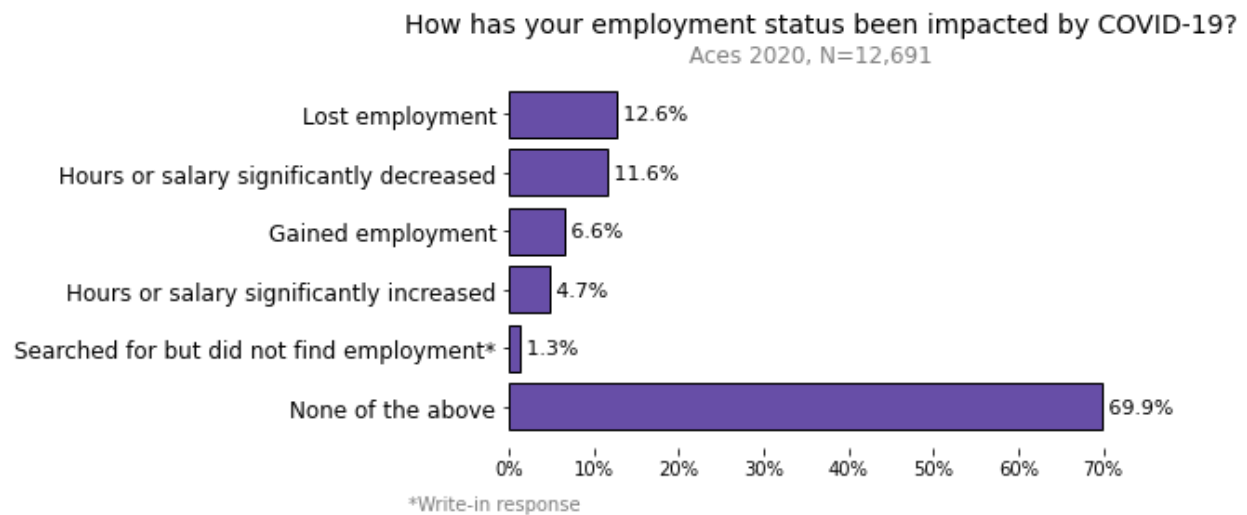


Of those aces whose work hours and/or salary had been impacted by COVID-19 (15.7%), seven out of ten (70.3%) participants experienced a decrease in hours and/or salary due to COVID-19, while a quarter (25.9%) experienced an increase. Some experienced both (3.8%), which may refer to an increase in work hours and decrease in salary (or vice versa), or to a subsequent fluctuation in work hours and/or salary, or to work situations with multiple jobs.

Changes in work hours and/or salary due to COVID-19
Aces who experienced these, N=1,994 (15.7%)



The bar chart below shows the non-aggregated responses to the question. This includes a “Searched for but did not find employment” category (1.3%) that was created from write-ins.



9.2 Lifestyle and Connections

For each of the following statements related to COVID-19, please indicate your level of agreement/disagreement.

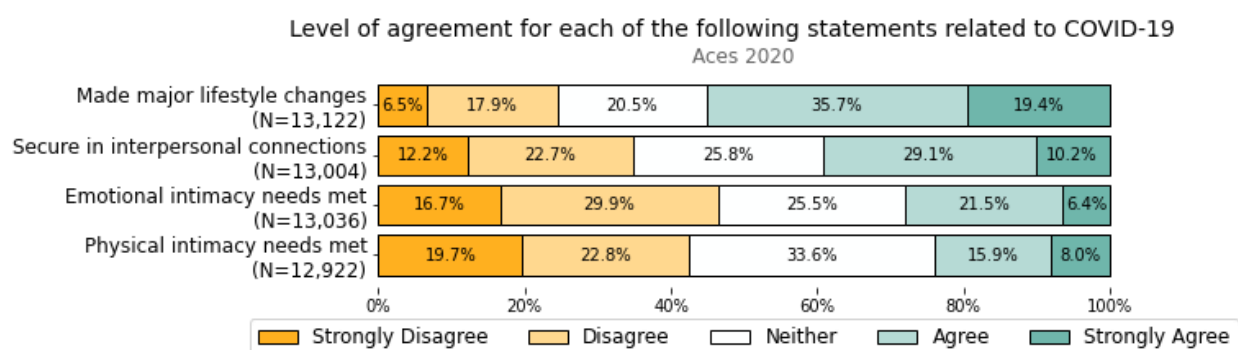
The chart below shows the percentage of respondents' level of agreement with the following four statements related to COVID-19: 1) "COVID-19 has caused me to make major changes to my lifestyle"; 2) "My needs related to emotional intimacy with others have been met during the COVID-19 crisis"; 3) "My needs related to physical intimacy with others have been met during the COVID-19 crisis"; and 4) "I feel secure about the strength of my interpersonal connections during the COVID-19 crisis."

More than half of ace respondents (55.1%) had to make major changes to their lifestyle due to COVID-19. However, 24.4% of respondents disagreed or strongly disagreed with the statement that they had to make major lifestyle changes, and 20.5% said neither, which suggests that COVID-19 impacted ace respondents in different ways.

In response to the statement, "I feel secure about the strength of my interpersonal connections during the COVID-19 crisis," 39.3% of respondents strongly agreed or agreed that they felt secure, while 34.9% strongly disagreed or disagreed.

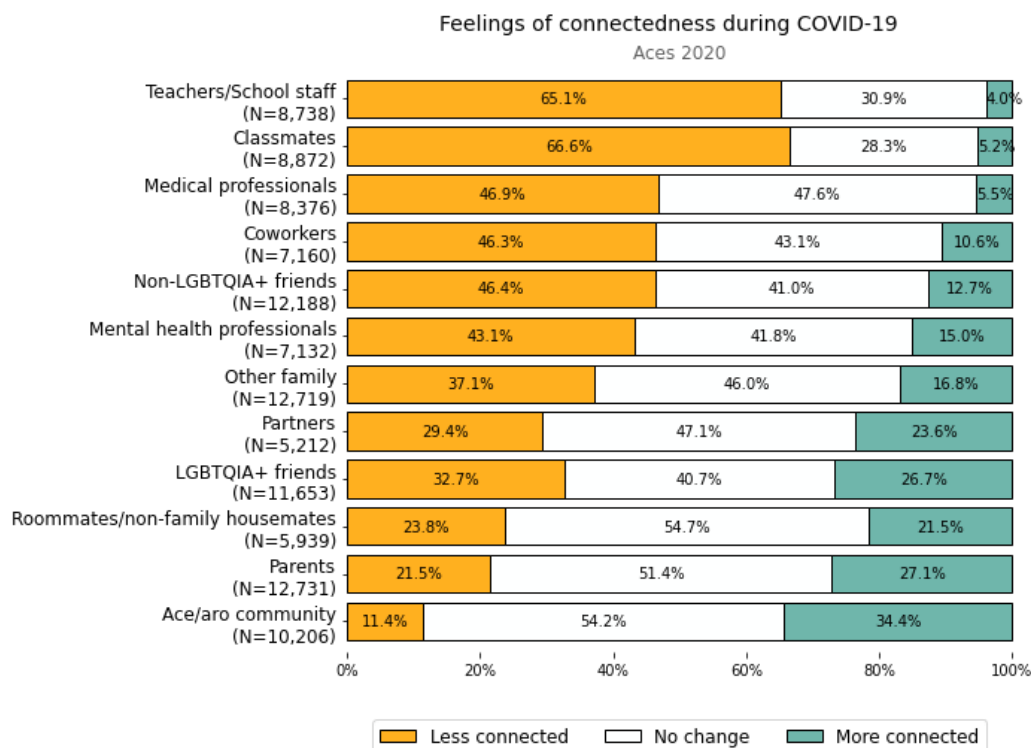
Nearly half (46.6%) of ace respondents disagreed that their emotional intimacy needs were met, while 27.9% of ace respondents' emotional intimacy needs were met. Similarly, 42.5% of ace respondents disagreed that their physical intimacy needs were met, whereas 23.9% responded agreed that their needs were met.

There was a high number of respondents who answered "neither," which was the most or second most common response to all four statements. Respondents who answered "neither" may include those who had mixed agreement, and/or those for whom the statements were not applicable.



Which of the following best describes your feelings of connectedness to various groups since your community began to be impacted by COVID-19?

This bar chart shows respondents' feelings of connectedness to various groups since their community began to be impacted by COVID-19. Classmates and teachers/school staff were the top two groups that respondents felt less connected to (66.6% and 65.1% respectively). This can be attributed to many schools closing down during the pandemic.



Respondents who indicated that they felt less connected to non-LGBTQIA+ friends, coworkers, and mental-health professionals due to COVID-19 outnumber those who indicated no change in these categories, although only by a slight margin. For example, 46.4% of ace respondents felt less connected to their non-LGBTQIA+ friends, but a similar proportion of ace respondents (41.0%) answered that they felt no change in connectedness since COVID-19 began impacting their community. A similar but opposite pattern can be seen with ace respondents' feelings of connectedness to medical professionals, where 47.6% of ace respondents answered "no change," while 46.9% answered "less connected."

For other groups (partners, parents, other family, roommates/non-family housemates, ace/aro community, and LGBTQIA+ friends), "no change" was the most common answer. More than half of respondents answered that they felt no change in feelings of connectedness to parents, roommates/non-family housemates, and the ace/aro community. Of these groups, the ace/aro community (34.4%) and parents (27.1%) were the only ones that ace respondents felt more connected to since COVID-19 began to impact their community, outnumbering respondents who felt less connected.

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Appendix

I. Co-Occurrence of Sexual Identities

This table expands on responses to questions asked in [Section 1.1.2](#), and has been split in two for better visibility.

Respondents were able to select multiple labels relating to sexual orientation. The heat map below shows the co-occurrence of labels for ace respondents. The most frequently selected additional labels were asexual, queer, gray-asexual and demisexual.

The highest level of co-occurrence was queer aces who also identified as asexual (87.8%), but there was also a higher degree of co-occurrence between asexual and all of the other labels provided. Respondents across many orientations identified as queer, most notably gay (67.7%) and cetero-/skoliosexual (66.7%).

	Co-occurrence of sexual orientations, Aces (%), 2020	who identify as _____						
		Asexual, N=12,212	Gray-asexual, N=3,003	Demisexual, N=2,375	Questioning or unsure, N=1,579	Aego-/autochorisexual*, N=191	Heterosexual/straight, N=950	Gay, N=592
Percent of	Asexual, N=12,212	100.0	16.5	11.4	9.9	1.2	5.6	3.9
	Gray-asexual, N=3,003	67.0	100.0	34.4	21.2	1.7	13.6	7.4
	Demisexual, N=2,375	58.4	43.5	100.0	19.3	0.5	15.8	5.8
	Questioning or unsure, N=1,579	76.9	40.4	29.1	100.0	1.5	12.4	4.9
	Aego-/autochorisexual*, N=191	79.6	26.2	6.3	12.0	100.0	5.2	7.9
	Heterosexual/straight, N=950	72.4	42.8	39.6	20.6	1.1	100.0	1.1
	Gay, N=592	79.9	37.7	23.3	13.0	2.5	1.7	100.0
	Lesbian, N=692	78.8	25.1	23.6	11.6	1.0	0.9	20.8
	Bisexual, N=1,273	63.9	42.6	35.7	17.2	1.1	2.6	7.9
	Pansexual, N=740	63.8	45.5	43.0	15.8	0.7	2.4	8.4
	Androsexual, N=78	66.7	48.7	44.9	16.7	6.4	16.7	25.6
	Gynesexual, N=72	66.7	55.6	43.1	20.8	0.0	13.9	12.5
	Cetero-/skoliosexual, N=30	56.7	70.0	43.3	23.3	0.0	13.3	30.0
	Queer, N=4,365	87.6	25.8	18.3	11.5	1.3	2.1	9.2
	None of these, N=17	23.5	5.9	11.8	17.6	5.9	5.9	0.0

	Co-occurrence of sexual orientations, Aces (%), 2020	who identify as _____							
		Lesbian, N=692	Bisexual, N=1,273	Pansexual, N=740	Androsexual, N=78	Gynesexual, N=72	Cetero-/skoliosexual, N=30	Queer, N=4,365	None of these, N=17
Percent of	Asexual, N=12,212	4.5	6.7	3.9	0.4	0.4	0.1	31.3	0.0
	Gray-asexual, N=3,003	5.8	18.0	11.2	1.3	1.3	0.7	37.5	0.0
	Demisexual, N=2,375	6.9	19.2	13.4	1.5	1.3	0.5	33.6	0.1
	Questioning or unsure, N=1,579	5.1	13.9	7.4	0.8	0.9	0.4	31.9	0.2
	Aego-/autochorisexual*, N=191	3.7	7.3	2.6	2.6	0.0	0.0	29.8	0.5
	Heterosexual/straight, N=950	0.6	3.5	1.9	1.4	1.1	0.4	9.8	0.1
	Gay, N=592	24.3	16.9	10.5	3.4	1.5	1.5	67.7	0.0
	Lesbian, N=692	100.0	10.1	5.3	0.0	3.2	0.9	52.6	0.1
	Bisexual, N=1,273	5.5	100.0	19.0	0.7	0.5	0.4	50.5	0.0
	Pansexual, N=740	5.0	32.7	100.0	1.1	0.9	0.9	53.9	0.0
	Androsexual, N=78	0.0	11.5	10.3	100.0	2.6	6.4	42.3	0.0
	Gynesexual, N=72	30.6	9.7	9.7	2.8	100.0	8.3	44.4	0.0
	Cetero-/skoliosexual, N=30	20.0	16.7	23.3	16.7	20.0	100.0	66.7	0.0
	Queer, N=4,365	8.3	14.7	9.1	0.8	0.7	0.5	100.0	0.0
	None of these, N=17	5.9	0.0	0.0	0.0	0.0	0.0	0.0	100.0

II. Co-Occurrence of Romantic Identities

This table expands on responses to questions asked in [Section 1.1.3](#) and is split in half for better visibility.

When aces selected multiple romantic labels, these labels varied across the board, although the most frequent overlaps involved queer, questioning or unsure, and aro identities such as aromantic, gray-romantic, or demiromantic. To a lesser extent, biromantic or panromantic were also selected.

The percentage of cetero-/skolioromantic aces had the highest co-occurrence of identifying as queer (57.8%) and questioning (40.0%), although this sample size was fairly small (N=45). Heteroromantic/straight aces had the lowest occurrence of identifying as queer (5.3%). About half of polyromantic aces also identified as panromantic (53.8%).

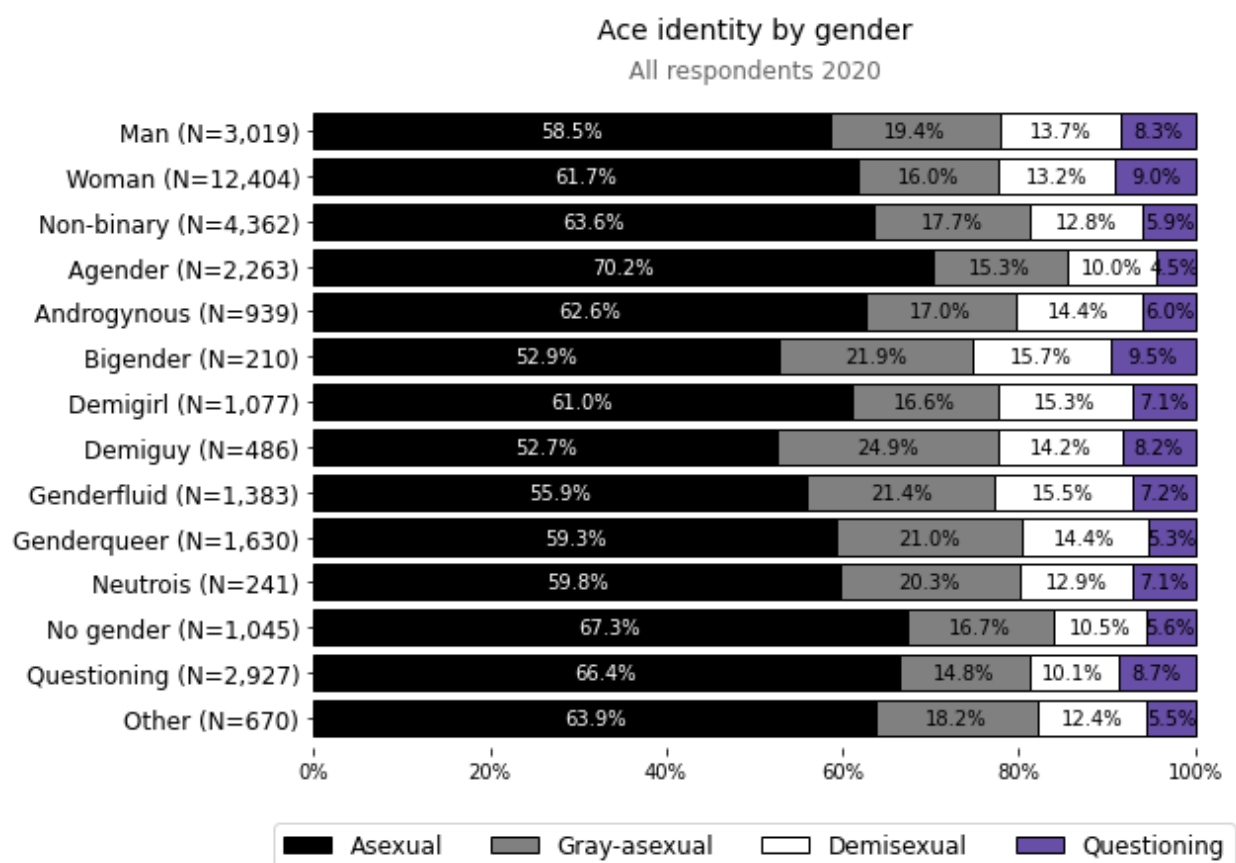
	Co-occurrence of romantic orientations, Aces (%), 2020	who identify as _____								
		Aromantic, N=4,241	Gray-romantic, N=2,106	Demiromantic, N=2,358	Wtf-/quoiromantic, N=951	Lith-/akoiromantic, N=248	Aroflux, N=448	Heteroromantic/straight, N=2,288	Homoromantic/lesbian/gay, N=1,246	Biromantic, N=2,883
Percent of _____	Aromantic, N=4,241	100.0	17.4	11.2	10.9	2.5	4.2	4.2	4.3	5.6
	Gray-romantic, N=2,106	35.1	100.0	35.1	15.1	4.0	9.4	15.4	10.4	21.5
	Demiromantic, N=2,358	20.1	31.4	100.0	8.7	2.2	5.6	17.6	10.6	22.9
	Wtf-/quoiromantic, N=951	48.8	33.4	21.7	100.0	5.7	11.5	8.0	9.4	18.1
	Lith-/akoiromantic, N=248	42.7	33.9	21.0	21.8	100.0	13.7	16.1	8.1	15.3
	Aroflux, N=448	40.0	44.4	29.2	24.3	7.6	100.0	10.7	13.8	22.8
	Heteroromantic/straight, N=2,288	7.7	14.2	18.2	3.3	1.7	2.1	100.0	1.4	7.0
	Homoromantic/lesbian/gay, N=1,246	14.6	17.5	20.1	7.1	1.6	5.0	2.6	100.0	13.9
	Biromantic, N=2,883	8.2	15.7	18.8	6.0	1.3	3.5	5.6	6.0	100.0
	Panromantic, N=2,449	9.0	15.1	22.3	6.5	1.3	4.1	4.4	5.0	27.8
	Polyromantic, N=483	9.9	23.0	23.8	10.4	3.3	7.2	9.7	13.5	33.1
	Androromantic, N=143	18.9	28.7	31.5	14.0	8.4	11.9	28.0	16.1	12.6
	Gyneromantic, N=129	16.3	22.5	32.6	10.1	7.0	12.4	18.6	21.7	20.2
	Cetero-/skolioromantic, N=45	20.0	33.3	35.6	26.7	6.7	22.2	13.3	15.6	15.6
	Queer, N=3,400	33.5	20.4	19.2	12.6	2.1	5.1	3.6	13.8	29.3
	Questioning or unsure, N=3,403	22.2	21.6	19.6	10.4	1.8	4.4	16.1	8.1	18.6
	I prefer not to use a/romantic orientation terminology, N=604	13.7	10.1	8.9	5.6	0.3	2.0	8.4	5.8	10.3
	Writein, N=390	39.5	17.7	14.4	15.4	3.3	9.5	9.2	12.6	15.9

	Co-occurrence of romantic orientations, Aces (%), 2020	who identify as _____								
		Panromantic, N=2,449	Polyromantic, N=483	Androromantic, N=143	Gyneromantic, N=129	Cetero-/skolioromantic, N=45	Queer, N=3,400	Questioning or unsure, N=3,403	I prefer not to use a/romantic orientation terminology, N=604	Writein, N=390
Percent of _____	Aromantic, N=4,241	5.2	1.1	0.6	0.5	0.2	26.9	17.8	2.0	3.6
	Gray-romantic, N=2,106	17.5	5.3	1.9	1.4	0.7	33.0	34.9	2.9	3.3
	Demiromantic, N=2,358	23.2	4.9	1.9	1.8	0.7	27.7	28.3	2.3	2.4
	Wtf-/quoiromantic, N=951	16.8	5.3	2.1	1.4	1.3	44.9	37.1	3.6	6.3
	Lith-/akoiromantic, N=248	12.9	6.5	4.8	3.6	1.2	29.0	24.2	0.8	5.2
	Aroflux, N=448	22.3	7.8	3.8	3.6	2.2	38.8	33.5	2.7	8.3
	Heteroromantic/straight, N=2,288	4.7	2.1	1.7	1.0	0.3	5.3	23.9	2.2	1.6
	Homoromantic/lesbian/gay, N=1,246	9.9	5.2	1.8	2.2	0.6	37.6	22.1	2.8	3.9
	Biromantic, N=2,883	23.6	5.5	0.6	0.9	0.2	34.5	21.9	2.2	2.2
	Panromantic, N=2,449	100.0	10.6	1.1	0.9	0.6	38.5	18.7	2.2	3.2
	Polyromantic, N=483	53.8	100.0	2.9	3.1	1.4	50.1	21.9	2.3	3.3
	Androromantic, N=143	18.2	9.8	100.0	2.8	3.5	34.3	28.7	5.6	4.2
	Gyneromantic, N=129	17.1	11.6	3.1	100.0	8.5	40.3	31.8	0.8	14.0
	Cetero-/skolioromantic, N=45	33.3	15.6	11.1	24.4	100.0	57.8	40.0	4.4	11.1
	Queer, N=3,400	27.8	7.1	1.4	1.5	0.8	100.0	25.7	3.4	3.4
	Questioning or unsure, N=3,403	13.5	3.1	1.2	1.2	0.5	25.7	100.0	5.9	2.8
	I prefer not to use a/romantic orientation terminology, N=604	9.1	1.8	1.3	0.2	0.3	19.0	33.3	100.0	4.6
	Writein, N=390	20.0	4.1	1.5	4.6	1.3	29.7	24.4	7.2	100.0

III. Cross-Analyses Ace by Gender Identity

This section expands on questions asked in [Section 1.2.1](#).

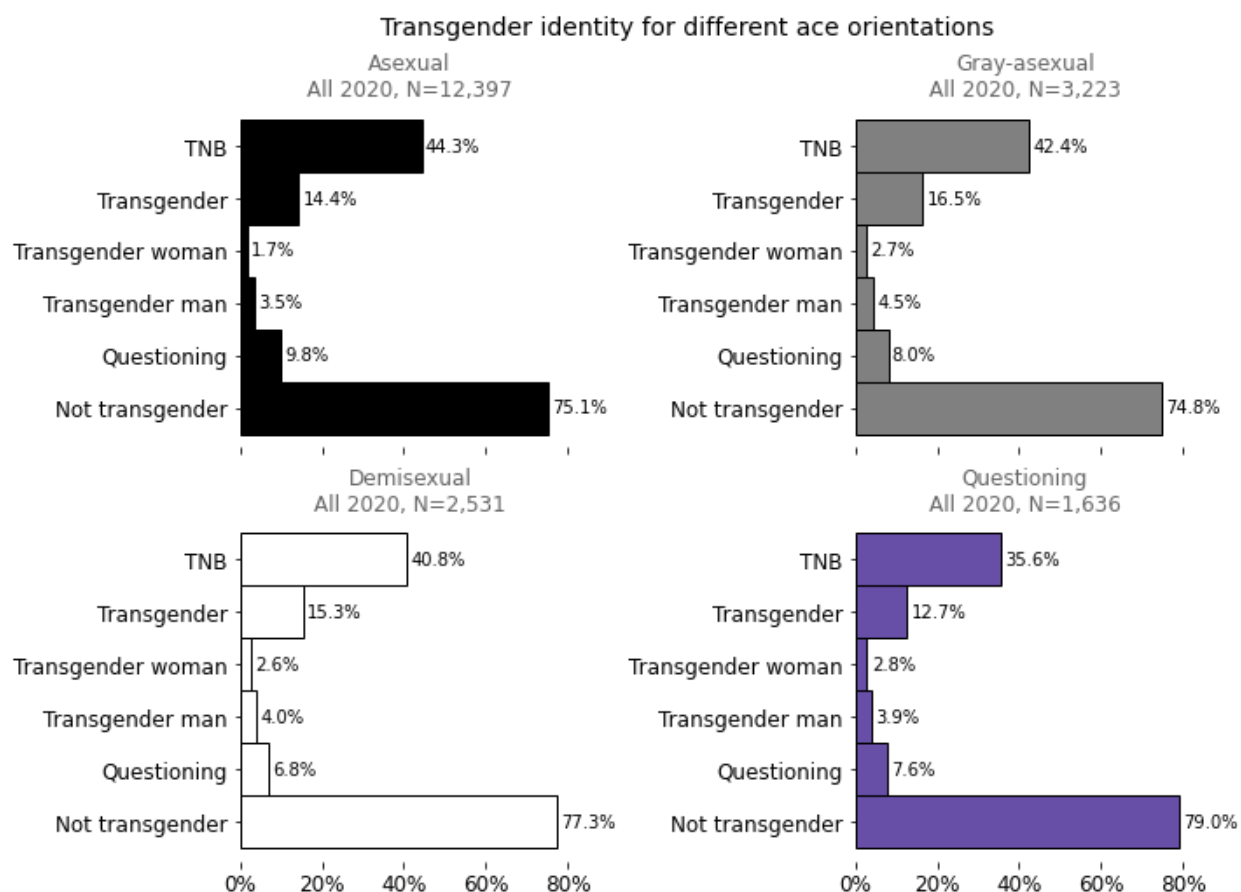
The stacked bar chart below shows that, on average, the ace spectrum categories have a similar proportion among all genders, spanning between 50–70% for asexual respondents, about 15–25% for gray-asexual respondents, and 10–15% for demisexual respondents. Agender and “no gender” have the highest percentage of asexual respondents (70.2% and 67.3%, respectively), demiguy and genderfluid registered the highest percentages of gray-asexual respondents (24.9% and 21.4%, respectively), while bigender and genderfluid had the highest percentages of demisexuals (15.7% and 15.5%, respectively). Regarding people questioning their ace spectrum identity, less than 10% were registered for all genders, though a relatively higher percentage can be noted among the binary genders, bigender, and those who were also questioning their gender.



IV. Transgender Identification by Ace-Spectrum Categories

This section expands on responses to questions asked in [Section 1.2.2](#).

There were no large differences in transgender identification among the major ace-spectrum categories, as can be observed in the graphic below. Around two-fifths of respondents identified as transgender and/or non-binary (TNB)⁷, regardless of ace-spectrum category (asexuals had the highest proportion at 44.3% and “questioning” had the lowest proportion at 35.6%). Likewise, there did not appear to be vastly different trends in identities within the TNB umbrella between the different ace-spectrum labels.



⁷Classification of TNB respondents is detailed in [Terminology](#).

V. Countries of Residence (full list)

This table represents the full list of countries of residence discussed in [Section 1.4](#).

Country of Residence	Aces 2020 (%) N=14,136				
United States of America	6691	Greece	24	Malta	4
United Kingdom	1301	South Korea	24	Bangladesh	4
Canada	883	Romania	23	Dominican Republic	4
Germany	699	Malaysia	22	Sri Lanka	4
Australia	548	Japan	20	El Salvador	4
France	380	Turkey	18	Qatar	3
Spain	366	Peru	18	Lebanon	3
Brazil	340	Croatia	16	Latvia	3
Italy	269	Costa Rica	15	Iran	3
Poland	264	United Arab Emirates	14	Bosnia and Herzegovina	3
Argentina	202	Slovenia	13	Panama	3
Netherlands	187	Serbia	11	Tunisia	2
Mexico	180	Hong Kong	11	Bahrain	2
New Zealand	126	Ukraine	11	Zimbabwe	2
India	115	Lithuania	10	Honduras	2
Sweden	100	Puerto Rico	10	Thailand	2
Finland	95	Luxembourg	9	Belarus	2
Chile	82	Bulgaria	9	Taiwan	2
Austria	75	China	8	Oman	2
Ireland	66	Trinidad and Tobago	8	Algeria	2
Denmark	64	Pakistan	8	North Macedonia	2
Czech Republic	61	Estonia	8	Tanzania	2
Belgium	59	Bolivia	7	Sudan	1
Switzerland	56	Saudi Arabia	7	Morocco	1
Philippines	54	Paraguay	7	Barbados	1
South Africa	52	Kenya	7	Brunei	1
Israel	51	Iceland	6	Kazakhstan	1
Norway	41	Nepal	6	Aruba	1
Russia	39	Bahamas	6	Jordan	1
Singapore	38	Venezuela	6	Georgia	1
Portugal	36	Guatemala	6	Albania	1
Slovakia	35	Vietnam	6	Iraq	1
Indonesia	31	Nicaragua	6	Cyprus	1
Hungary	30	Kuwait	5	Senegal	1
Colombia	26	Egypt	5	Jersey	1
Uruguay	25	Ecuador	5	Republic of the Congo	1

VI. Relationship Status and History

These tables expand on the responses to questions asked in [Section 3.1](#).

Over two-thirds of gray-asexual and demisexual respondents had been in a partnered or intimate relationship (65.4% and 69.7%), while aro aces had the highest percentage of respondents answer that they had not been in a partnered/intimate relationship (52.8%).

Similar proportions of gray-asexual and demisexual respondents answered that they had been in a romantic relationship (60.8% and 67.3%), while over half of aro ace respondents indicated that they had not been in a romantic relationship (56.0%).

Across all identities, the majority of respondents answered that they had not had a non-romantic relationship, and the highest percentages of individuals who have been in one identified as gray-asexual or demisexual (19.4% and 19.6%).

Had a partnered/intimate relationship (2020, %)	Yes	Unsure	No
All aces, N=13,902	52.9	3.0	44.1
Aro aces, N=5,777	44.1	3.1	52.8
Asexual, N=12,182	49.7	3.1	47.2
Gray-asexual, N=3,170	65.4	3.3	31.3
Demisexual, N=2,499	69.7	2.6	27.7
Questioning, N=1,598	50.4	3.8	45.8

Had a romantic relationship (2020, %)	Yes	Unsure	No	I don't differentiate romantic/non-romantic
All aces, N=13,902	48.8	3.5	45.0	2.7
Aro aces, N=5,777	37.1	3.9	56.0	3.1
Asexual, N=12,182	45.7	3.5	48.0	2.7
Gray-asexual, N=3,170	60.8	4.3	32.1	2.8
Demisexual, N=2,499	67.3	3.3	26.5	2.9
Questioning, N=1,598	45.5	4.9	46.5	3.1

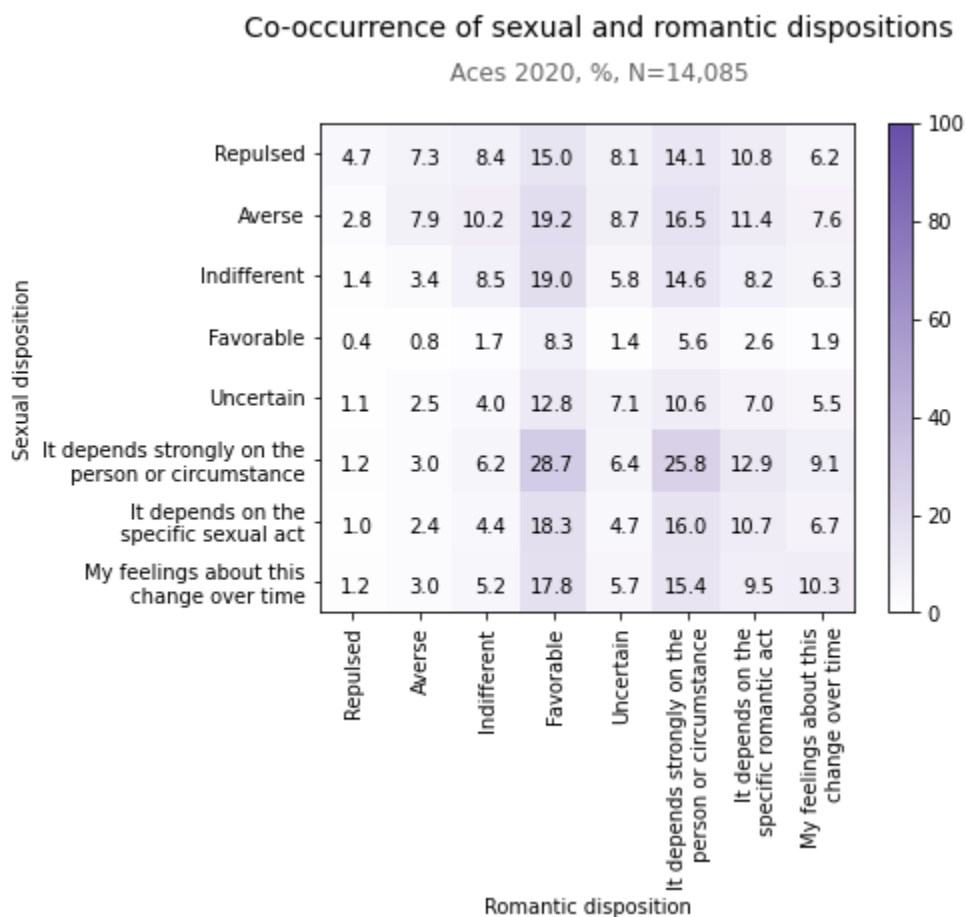
Had a non-romantic relationship (2020, %)	Yes	Unsure	No	I don't differentiate romantic/non-romantic
All aces, N=13,902	14.8	9.1	72.3	3.8
Aro aces, N=5,777	16.2	8.8	71.6	3.4
Asexual, N=12,182	13.6	9.2	73.5	3.8
Gray-asexual, N=3,170	19.4	10.0	66.5	4.0
Demisexual, N=2,499	19.6	9.7	66.0	4.7
Questioning, N=1,598	14.1	10.9	71.5	3.5

VII. Co-Occurrence of Sexual and Romantic Dispositions

This section expands on responses to questions asked about sexual and romantic intimacy in [Section 4.1](#).

The following four heat maps show the percentage of respondents (aces, aro aces, demisexuals, and gray-asexuals, respectively) who identified with any combination of romantic/sexual disposition labels.

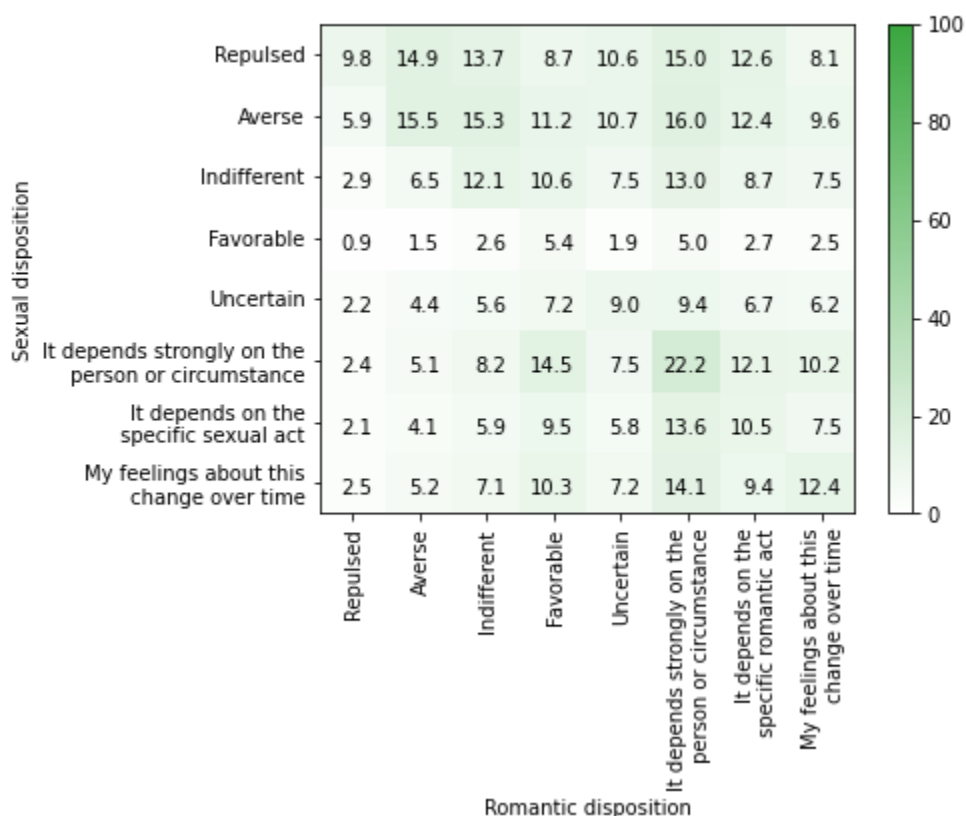
When it comes to examining both sexual and romantic dispositions in aces, there were fairly weak co-occurrences across the board. The strongest co-occurrence was between those who were romance-favorable and whose disposition towards sex depended strongly on the person or circumstance, at 28.7%. The smallest co-occurrence was sex-favorable aces and romance-repulsed (0.4%).



For aro ace respondents, respondents were distributed even more evenly across the heat map. The strongest co-occurrence was between those whose feelings toward both sex and romance depended on the person or circumstance, at 22.2%. Aro aces were more commonly both sex- and romance-repulsed, averse, or indifferent than the general ace population, and less commonly romance-favorable regardless of sexual disposition.

Co-occurrence of sexual and romantic dispositions

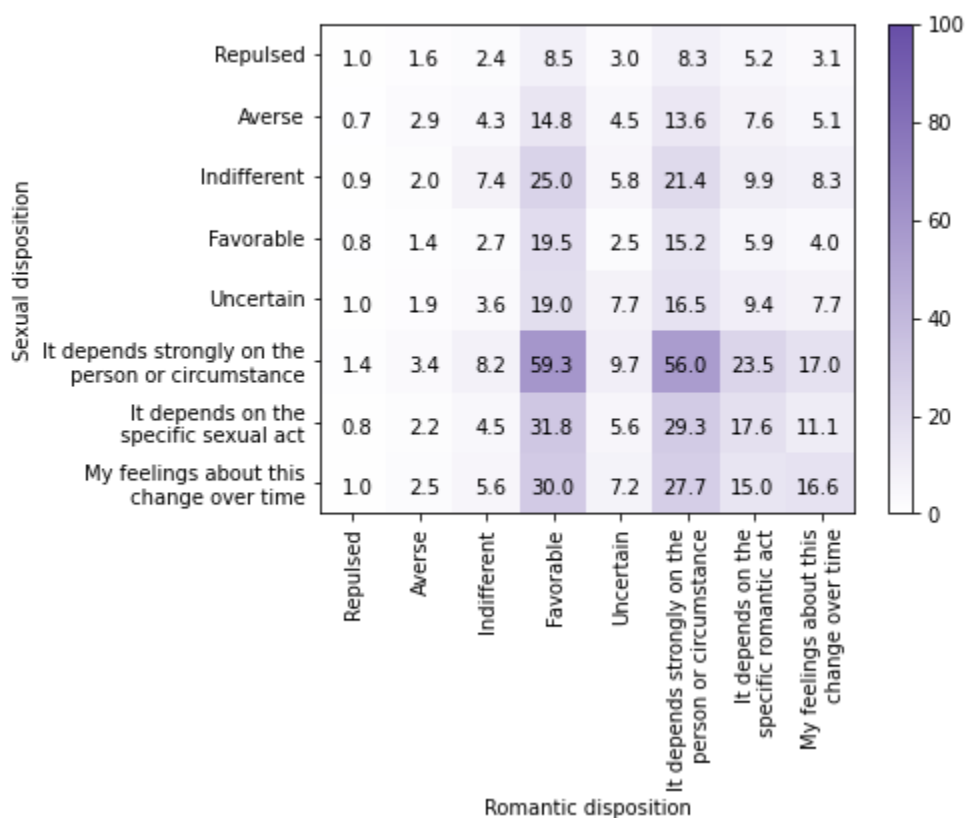
Aro aces 2020, %, N=5,839



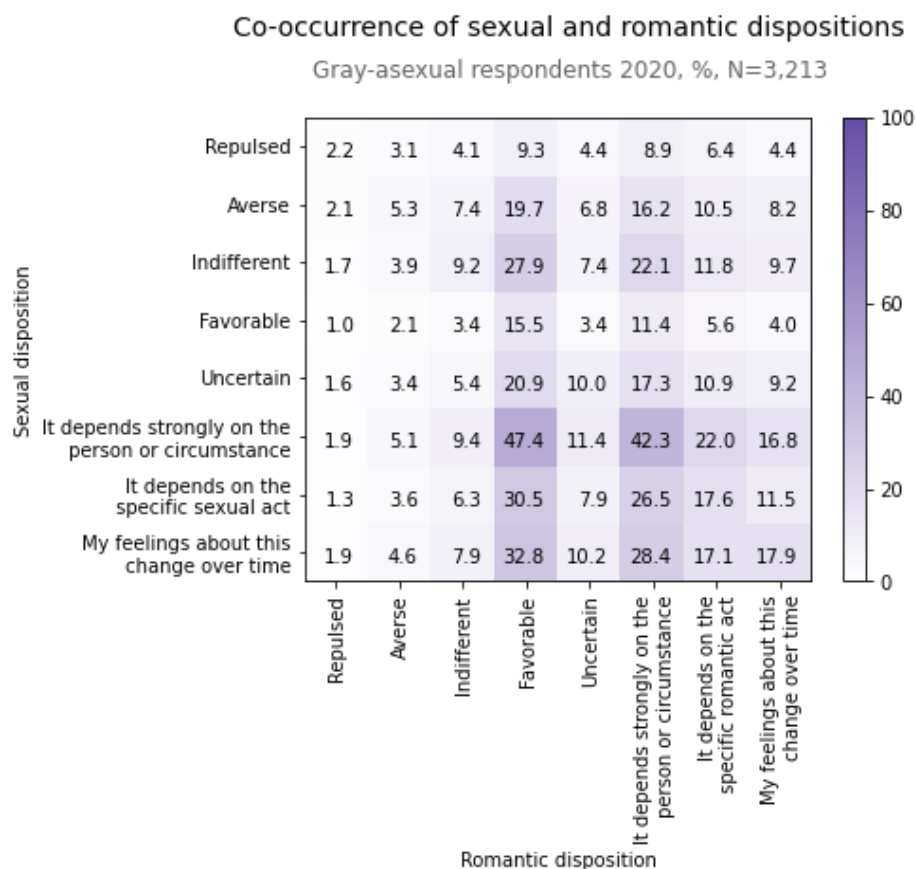
For demisexual respondents, there was a moderate co-occurrence that was also much stronger than for other groups between being romance-favorable and having a sexual disposition that depended strongly on the person or circumstance (59.3%). There was a similar moderate co-occurrence between those who had both sexual and romantic dispositions that depended strongly on the person or circumstance (56.0%). The co-occurrence of romance-favorability and sexual dispositions that depended on specific sexual acts (31.8%) or sexual feelings that changed over time (30.0%) also had higher co-occurrences than other ace groups.

Co-occurrence of sexual and romantic dispositions

Demisexual respondents 2020, %, N=2,523



The co-occurrence of sexual and romantic dispositions for gray-asexual respondents was similar to that of demisexual respondents. The highest co-occurrence was between romance-favorable and sexual disposition that depended strongly on the person or circumstance (47.4%), with a similar co-occurrence between both sexual and romantic dispositions that depended strongly on the person or circumstance (42.3%). Notably, there was a slightly higher co-occurrence for the romance-favorable whose feelings about sexual disposition changed over time (32.8%), which was almost double that of the general ace group.



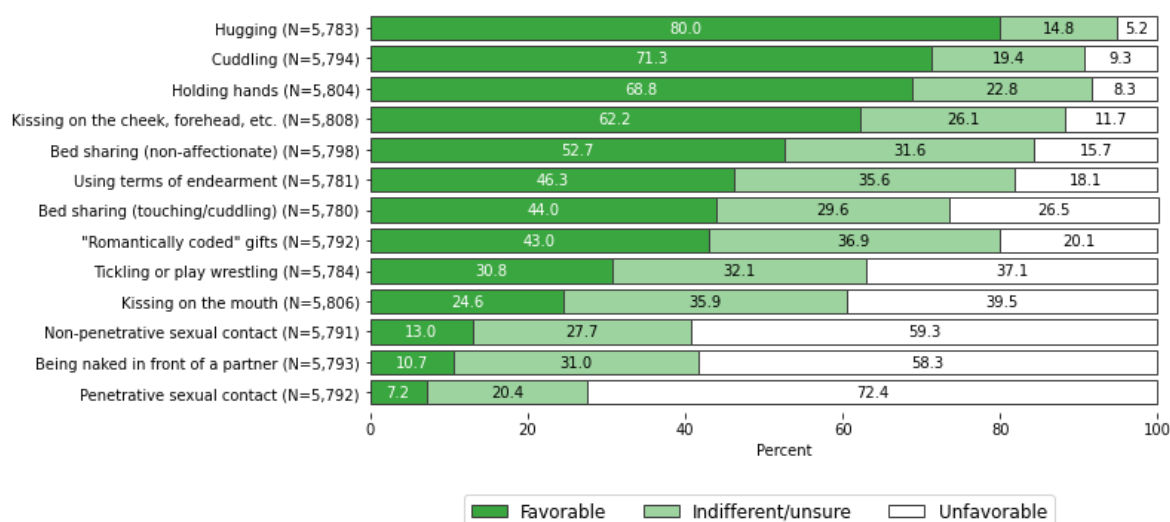
VIII. Favorability of Intimacy Types

This section expands on responses to questions asked about sexual and romantic intimacy in [Section 4.1](#).

The majority of aro aces were favorable toward hugging (80.0%), cuddling (71.3%), holding hands (68.8%), kissing on the cheek, forehead, etc. (62.2%), and non-affectionate bed-sharing (52.7%). Less than a third were favorable toward tickling or play wrestling (30.8%), kissing on the mouth (24.6%), non-penetrative sexual contact (13.0%), being naked in front of a partner (10.7%), and penetrative sex (7.2%). In the final three circumstances, the majority of aro ace participants were unfavorable (59.3%, 58.3%, and 72.4%, respectively), rather than favorable or indifferent/unsure.

If you were planning to engage in the following types of intimacy, under circumstances of your choosing (including the person/people involved), how would you feel about...

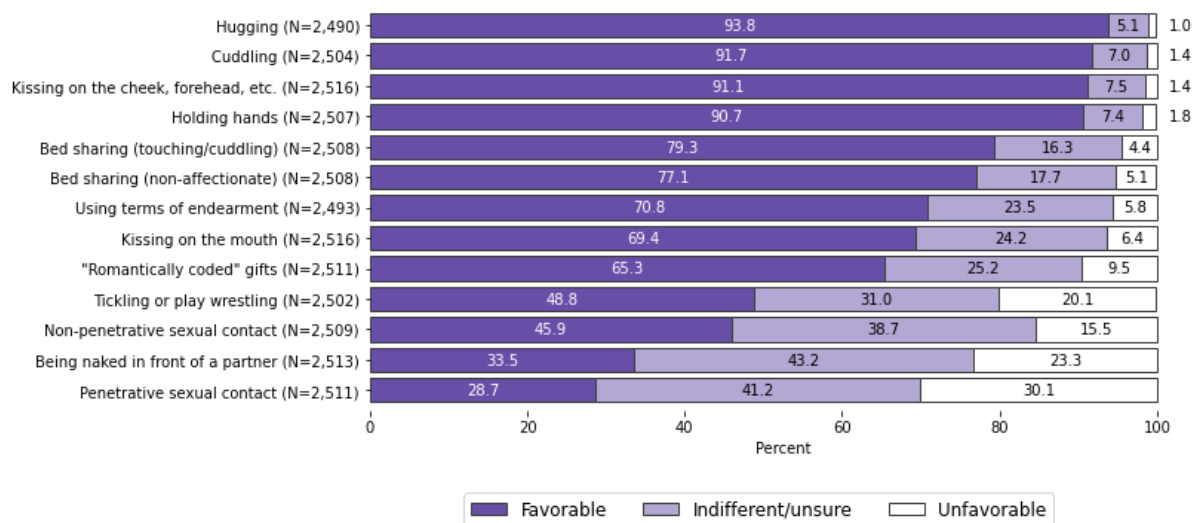
Aro aces, %, 2020



The majority of demisexual respondents were either favorable or indifferent/unsure in every single type of intimacy, with 9 out of 10 demisexual respondents favorable towards hugging (93.8%), cuddling (91.7%), kissing on the cheek, forehead, etc. (91.1%), and holding hands (90.7%). Only four types of intimacy were deemed unfavorable by more than 15% of demisexual respondents: tickling or play wrestling (20.1%), non-penetrative sexual contact (15.5%), being naked in front of a partner (23.3%), and penetrative sexual contact (30.1%). In each of these four cases, about a third or more of participants were indifferent or unsure, but a higher number of demisexual participants were still favorable towards these intimacies than any other ace subset.

If you were planning to engage in the following types of intimacy, under circumstances of your choosing (including the person/people involved), how would you feel about...

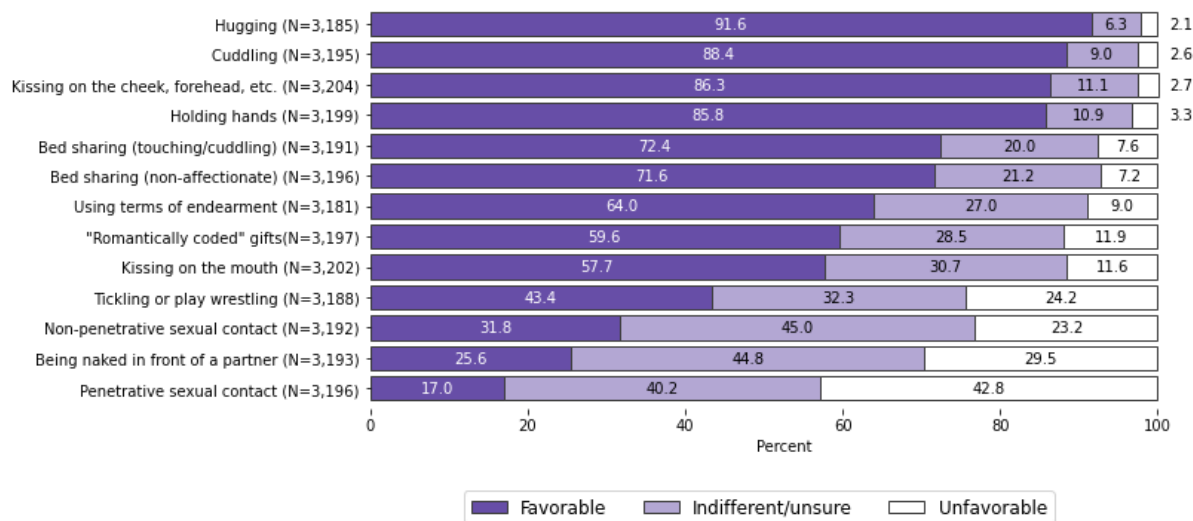
Demisexual respondents, %, 2020



The responses of gray-asexual participants followed a similar pattern to those of demisexuals, with a slightly lower number of participants responding favorably in each case. The intimacies most frequently marked as favorable were hugging (91.6%), cuddling (88.4%), kissing on the cheek, forehead, etc. (86.3%), and holding hands (85.8%). As a note of interest, affectionate bed sharing (touching/cuddling) was more favorable than non-affectionate bed sharing among both gray-asexual and demisexual participants.

If you were planning to engage in the following types of intimacy, under circumstances of your choosing (including the person/people involved), how would you feel about...

Gray-asexual respondents, %, 2020



IX. Kink Intersections

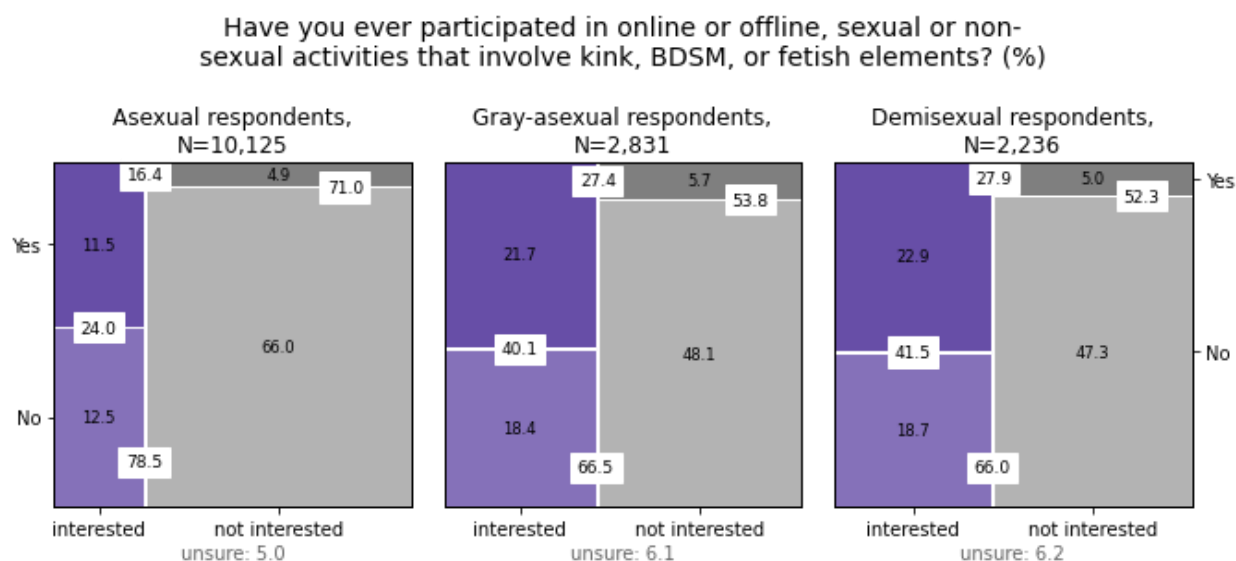
This section expands on responses to questions asked in [Section 4.3](#) regarding the intersection of kink and aces with orientation, gender, disposition, libido, and neurodivergency.

Have you ever participated in online or offline, sexual or non-sexual activities that involve kink, BDSM, or fetish elements?

Less than a quarter (24.0%) of asexual respondents were interested in kink-related activities, and less than one-fifth had engaged in kink-related activities.

Two-fifths of gray-asexual (40.1%) and demisexual (41.5%) respondents were interested in kink, while over a quarter of gray-asexual (27.4%) and demisexual (27.9%) respondents had engaged in such activities. Gray-asexual and demisexual respondents who were interested and had participated in kink among these groups (21.7% and 22.9%, respectively) was nearly double the percentage of asexual respondents (11.5%).

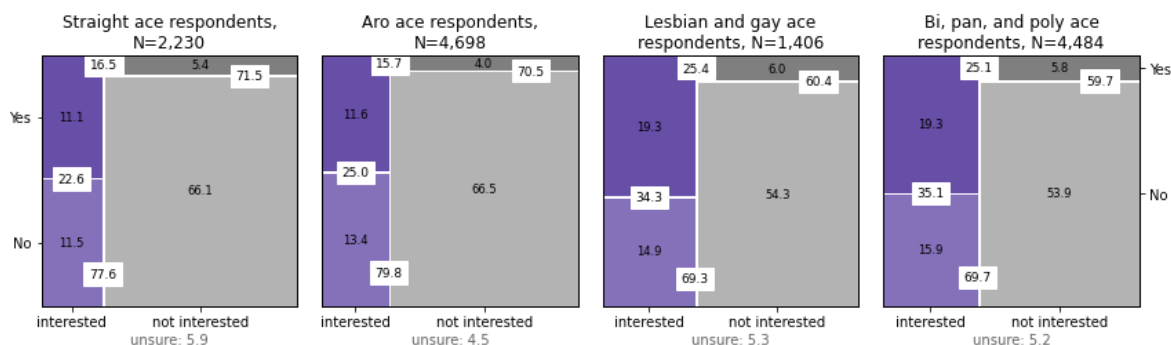
The largest number of participants in all three groups had not engaged in kink-related activities and were not interested, including 66.0% of asexual respondents, 48.1% of gray-asexual respondents, and 47.3% of demisexual respondents.



A quarter of aro ace (25.0%) and less than a quarter (22.6%) of straight ace respondents were interested in kink-related activities, while over a third of lesbian and gay respondents (34.3%) and bi, pan, and poly ace respondents (35.1%) were interested. The majority of all four demographics were uninterested in kink-related activities in general.

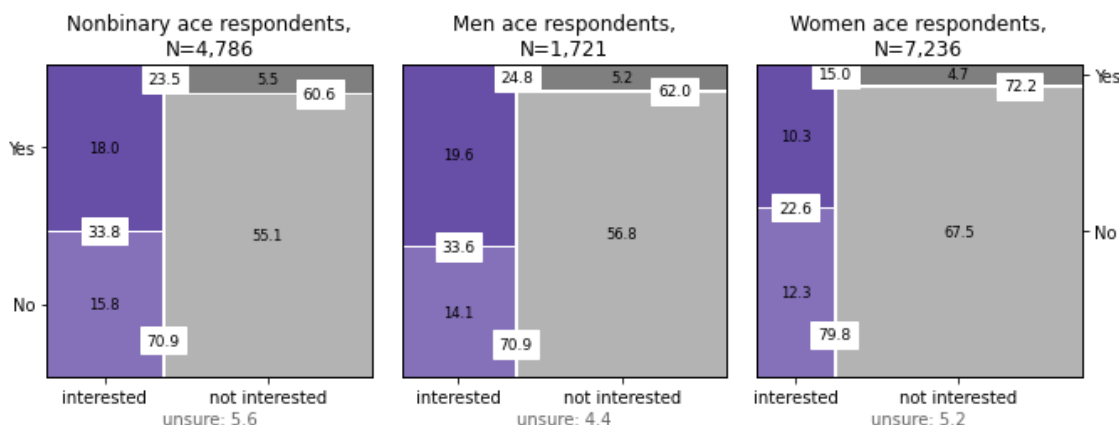
Approximately one in four lesbian and gay aces (25.4%) and bi, pan, and poly aces (25.1%) had engaged in kink-related activities, whereas about one-sixth of straight ace (16.5%) and aro ace (15.7%) respondents had engaged in kink activities.

Have you ever participated in online or offline, sexual or non-sexual activities that involve kink, BDSM, or fetish elements? (%)

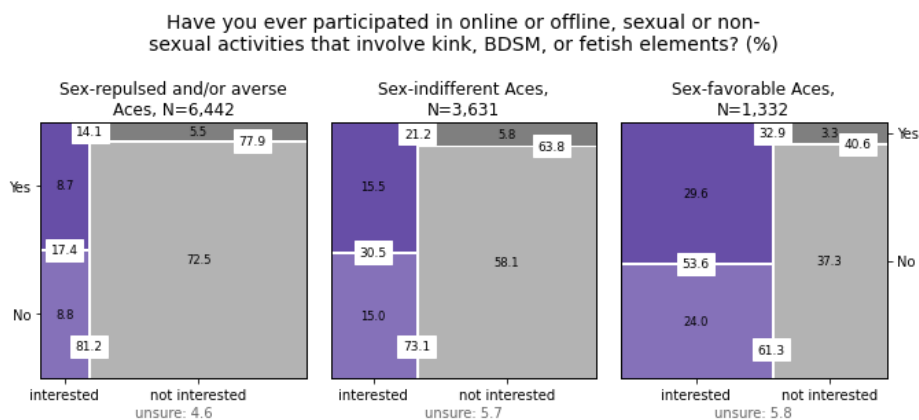


When broken down by gender, 60.6% of non-binary ace respondents, 62.0% of binary men, and 72.2% of binary women were not interested in kink-related activities. Similarly, 70.9% of both non-binary ace respondents and binary men and 79.8% of binary women had not engaged in kink-related activities. Nearly a quarter of non-binary (23.5%) and male (24.8%) ace respondents had engaged in kink activities before, while only 15.0% of binary women had.

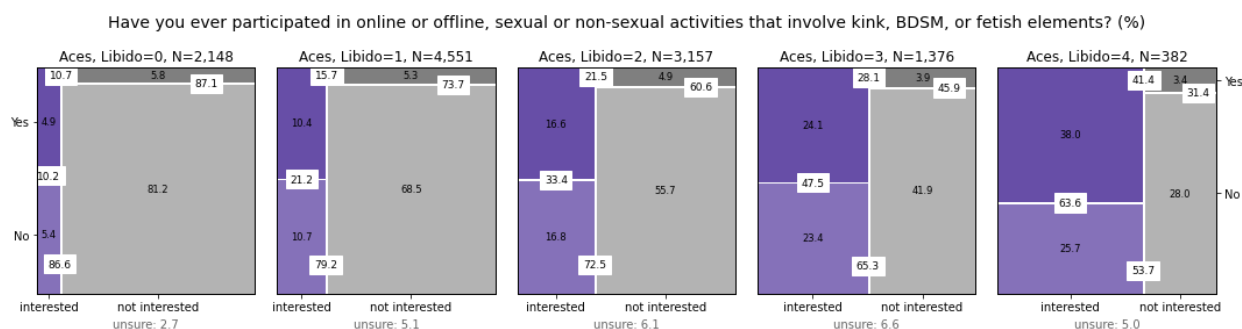
Have you ever participated in online or offline, sexual or non-sexual activities that involve kink, BDSM, or fetish elements? (%)



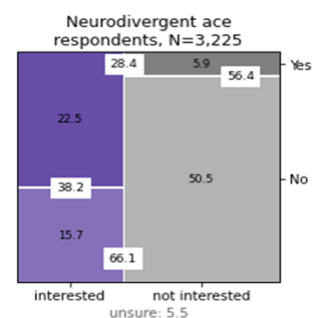
Sex-favorable aces were more commonly interested in kink-related activities (53.6%) when compared to 17.4% of sex-repulsed and/or averse aces and 30.5% of sex-indifferent aces. The proportion of sex-favorable aces who had engaged in kink activities (32.9%) was also greater than that of sex-repulsed and/or averse aces (14.1%) or sex-indifferent aces (21.2%). However, in all three groups, the majority of respondents had not engaged in kink-related activities, including 81.2% of sex-repulsed and/or averse aces, 73.1% of sex-indifferent aces, and 61.3% of sex-favorable aces.



Participants were asked to subjectively rate their libido on a Likert scale from 0 (nonexistent) to 4 (very strong). Seven out of eight participants who rated their libido as “nonexistent” were not interested in kink (87.1%), while only a third of those who rated their libido as “very strong” felt the same way (31.4%). The percentage of participants with a “very strong” libido were almost four times that of those with a “nonexistent” libido when it came to engaging in kink activities (41.4% and 10.7%, respectively).



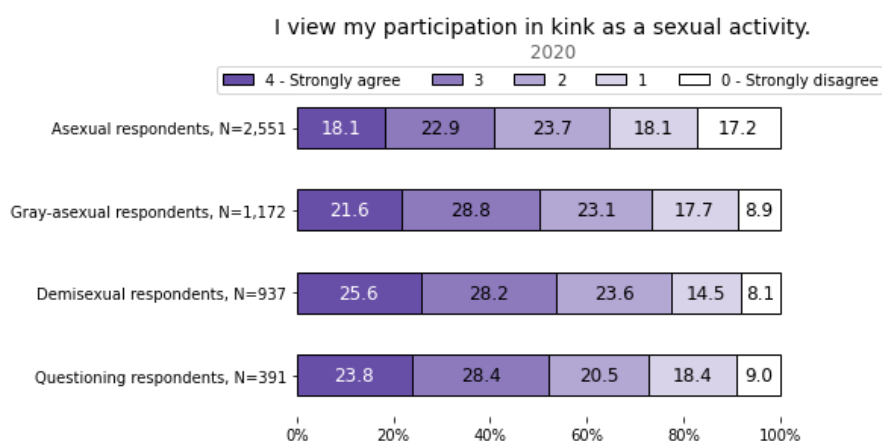
More than half (56.4%) of neurodivergent ace respondents were not interested in kink-related activities. However, 38.2% were interested, and more than half of this group (22.5% of the total) had engaged in kink. These numbers are particularly interesting when compared to the full ace group, where 27.0% of participants were interested in kink and 13.6% of respondents were interested had engaged in it.



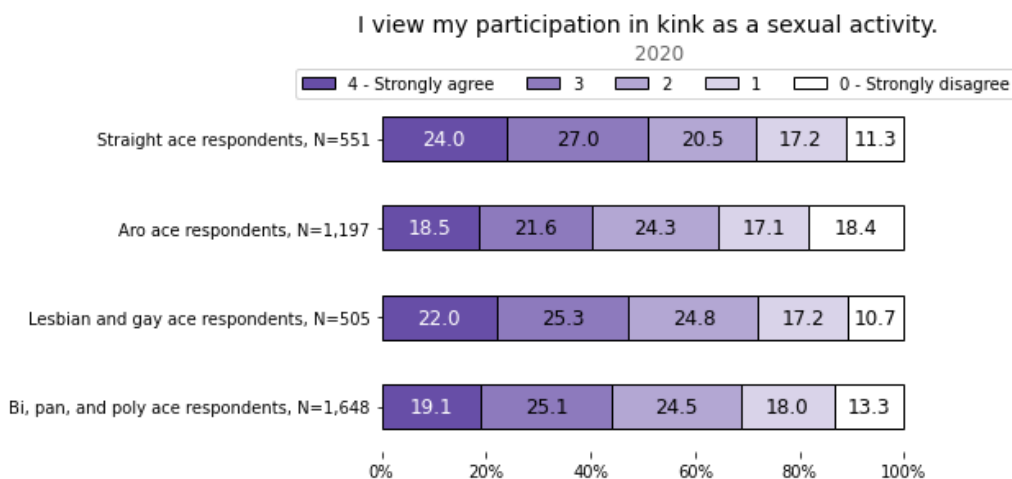
To what extent do you agree or disagree with the following statements about kink, BDSM, and fetish activities?

- I view my participation in kink as a sexual activity.

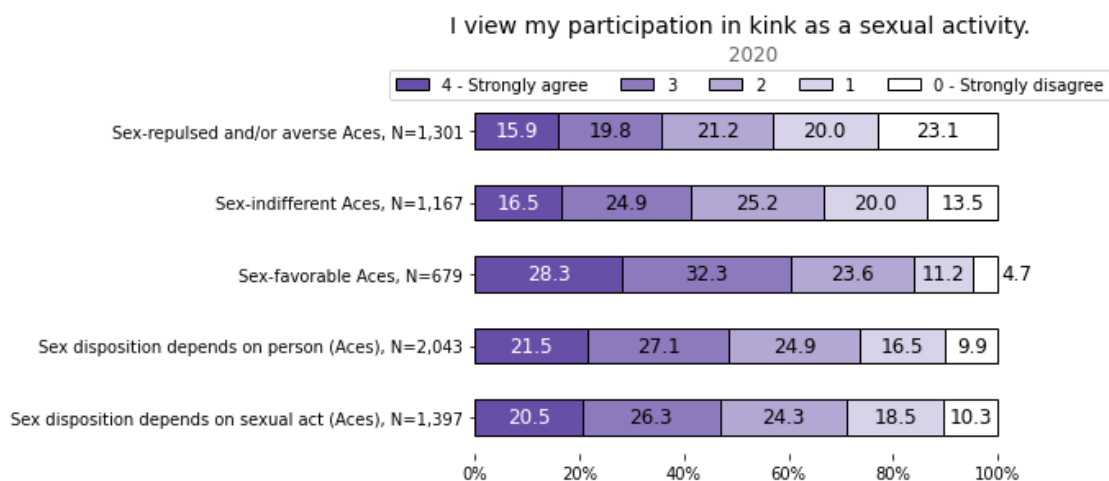
Among respondents on the ace spectrum, less than half of asexual respondents agreed or strongly agreed that they viewed their own participation in kink as a sexual activity (41.0% combined), but more than half of gray-asexual (50.4%), demisexual (53.8%), and questioning (52.2%) respondents felt the same. Over a third of asexual respondents disagreed or strongly disagreed that they viewed their kink participation as sexual (35.3%), while less than a quarter (22.6%) of demisexual participants did. Gray-asexual and questioning participants who disagreed or strongly disagreed with this statement fell within these two ranges, at 26.6% and 27.4%, respectively.



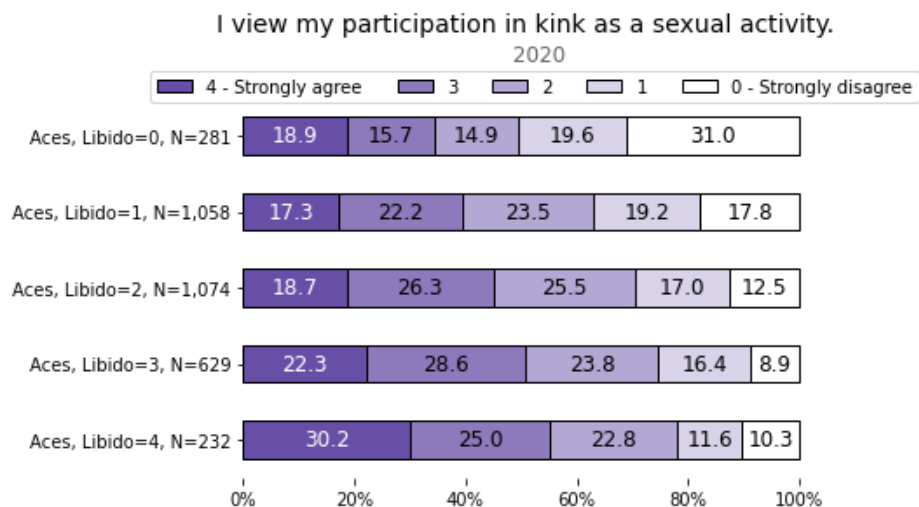
More than half of straight ace respondents agreed or strongly agreed that they viewed their participation in kink as a sexual activity (51%), and less than half of aro ace (40.1%), lesbian and gay ace (47.3%), and bi, pan, and poly ace (44.2%) respondents viewed their participation in kink as sexual. Around a third of these respondents disagreed or strongly disagreed that they viewed their kink participation as a sexual activity.



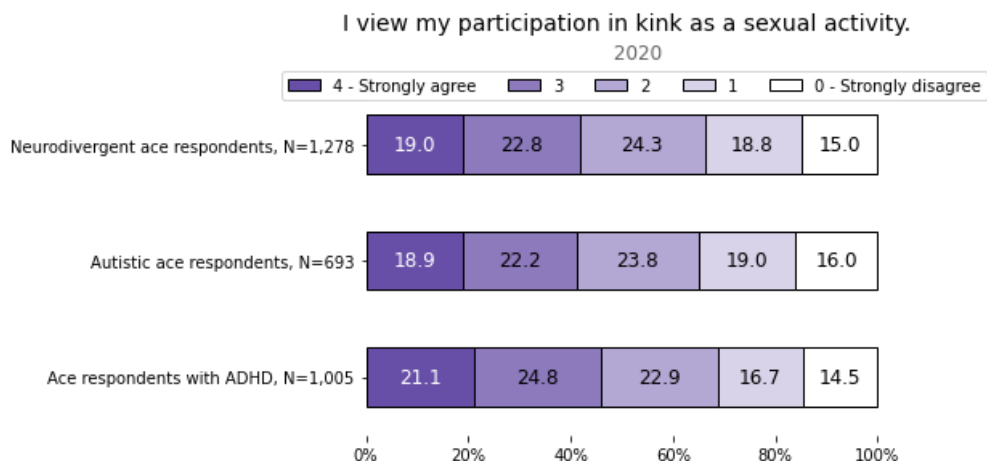
More than half of sex-favorable ace respondents agreed or strongly agreed that they viewed their participation in kink as a sexual activity (60.6%) while only a third (35.7%) of sex-repulsed and/or averse aces did.



Over half of ace respondents with a “very strong” libido agreed or strongly agreed that they viewed their kink participation as a sexual activity (55.2%), while only a third of those with a “nonexistent” libido did (34.6%). In contrast to ace respondents with “very strong” libido who disagreed or strongly disagreed with the statement (21.9%), twice the percentage of those with “nonexistent” libido disagreed or strongly disagreed (50.6%).

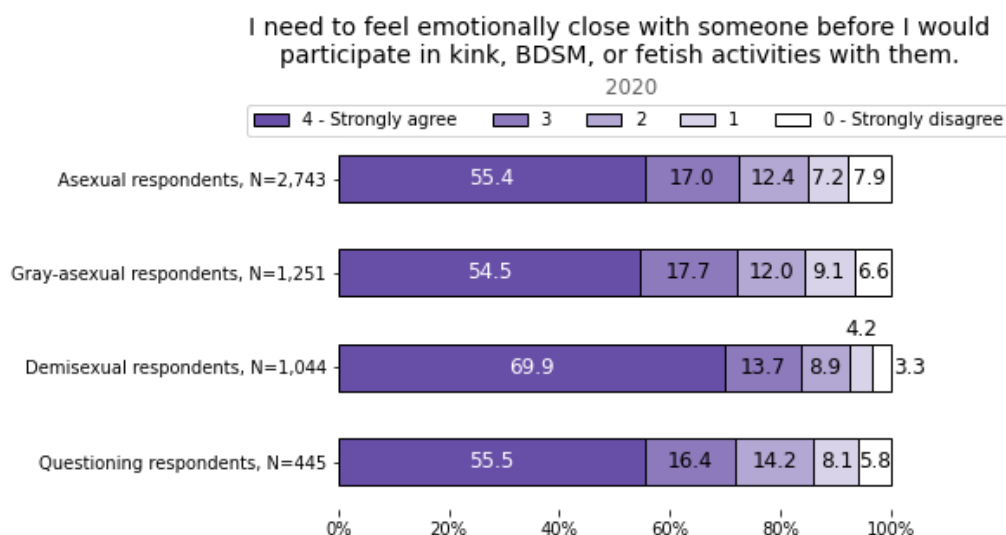


About two in five ace respondents who identified as neurodivergent, autistic, or had ADHD viewed their kink activities as sexual (41.8%, 41.1%, and 45.9%, respectively), and about a third of them disagreed or strongly disagreed that they viewed their kink activities as sexual (33.8%, 35.0%, and 31.2%, respectively).

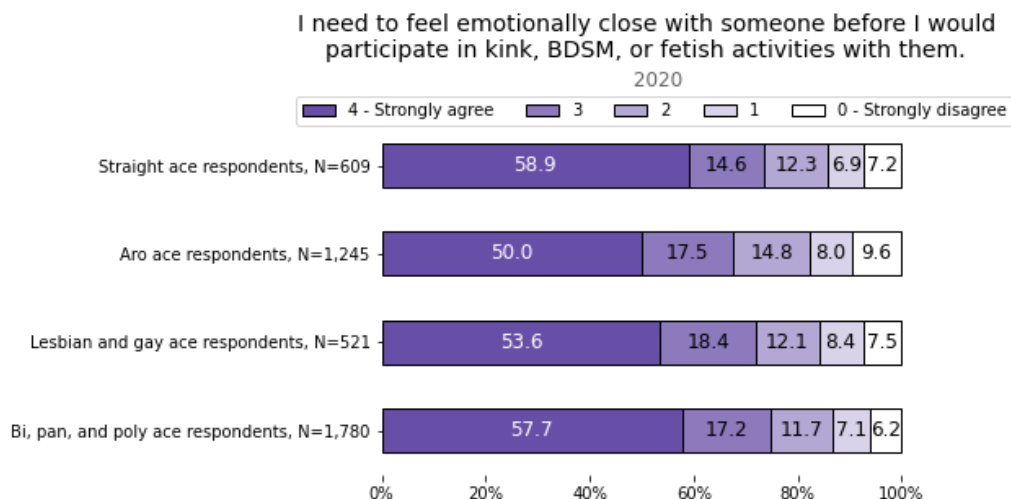


- I need to feel emotionally close with someone before I would participate in kink, BDSM, or fetish activities with them.

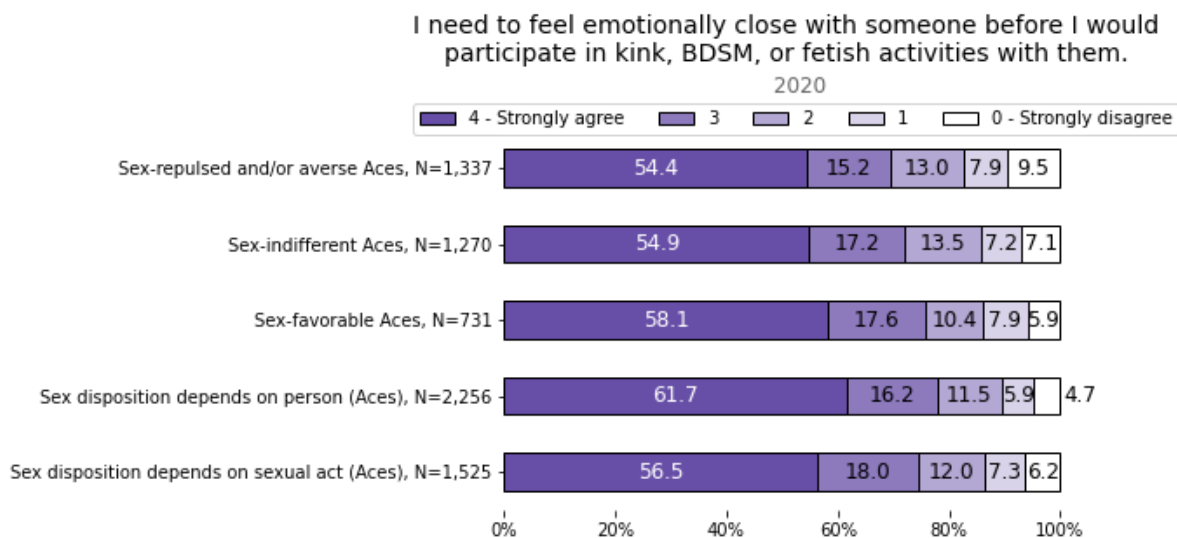
Overall, the vast majority of asexual (72.4%), gray-asexual (72.2%), demisexual (83.6%), and questioning (71.9%) participants agreed or strongly agreed that they needed to feel emotionally close with someone before they would participate in kink, BDSM, or fetish activities. This was especially true for demisexual respondents, where 69.9% strongly agreed, and only 7.5% disagreed or strongly disagreed with the statement.



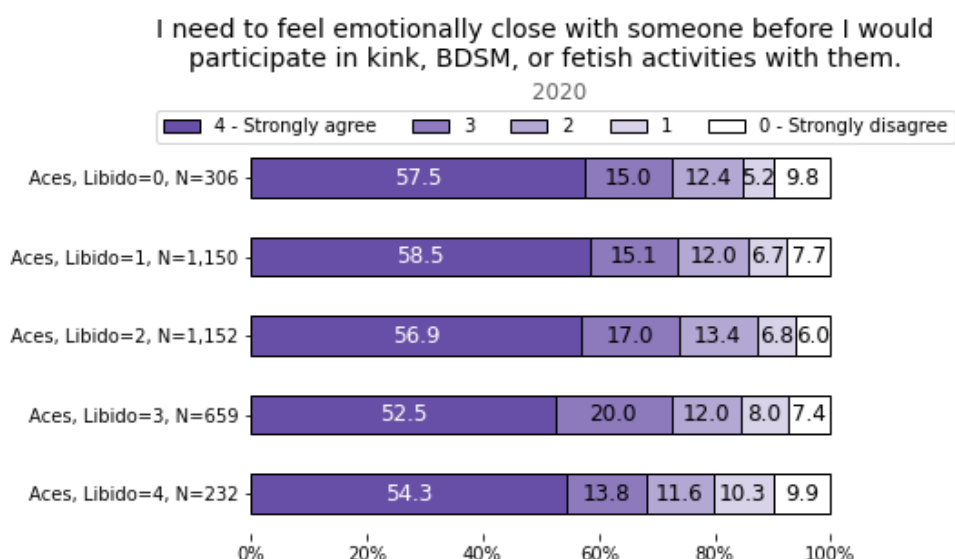
The vast majority of ace respondents across different sexual and romantic orientations agreed or strongly agreed that they needed emotional closeness before participating in kink activities, including straight ace (73.5%), aro ace (67.5%), lesbian and gay ace (72.0%) and bi, pan, and poly ace (74.9%) respondents. Less than one in six participants in any category disagreed or strongly disagreed with this statement, with the exception of aro aces (17.6%).



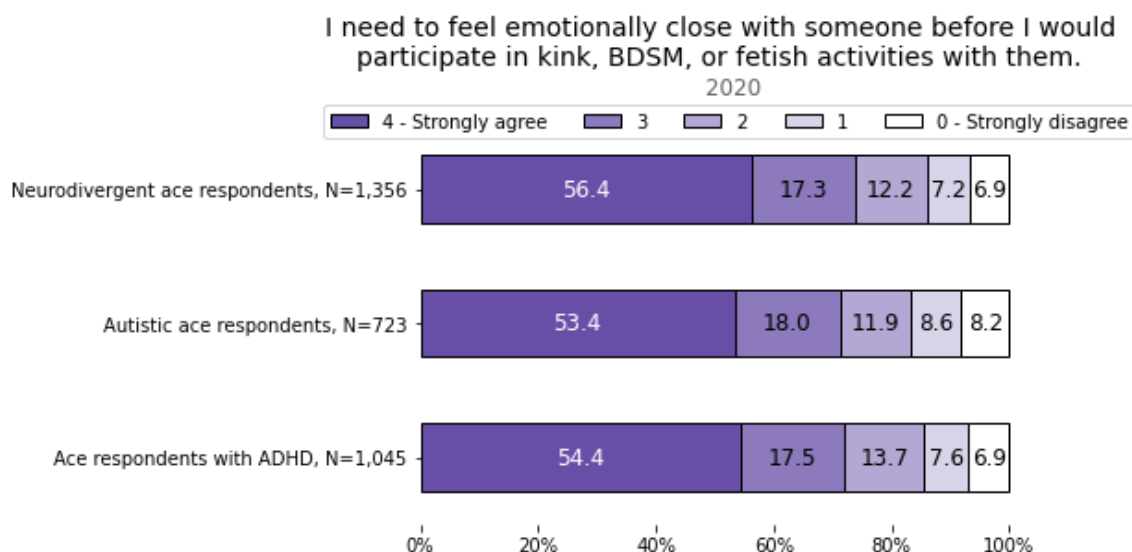
Ace respondents whose sex disposition depended on their partner agreed or strongly agreed the most with the statement, “I need to feel emotionally close with someone before I would participate in kink, BDSM, or fetish activities with them” (77.9%), but there were similar responses among aces who were sex-repulsed and/or averse (69.6%), sex-indifferent (72.1%), sex-favorable (75.7%), and aces whose disposition depended on the sexual act (74.5%).



Over two-thirds of ace respondents agreed or strongly agreed with the need to feel close to their kink partner, where those with a “nonexistent” libido (72.5%) were fairly on par with those who had a “very strong” libido (68.1%). Similarly, one in six of those with a “nonexistent” libido disagreed or strongly disagreed with the statement (15.0%), while one in five of those with a “very strong” libido did (20.2%).

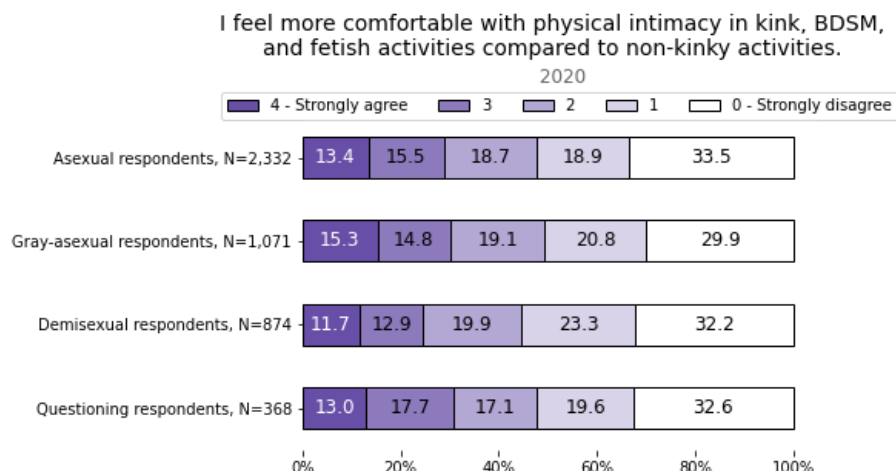


Three out of four ace respondents who identified as neurodivergent, autistic, or had ADHD agreed or strongly agreed that they needed to feel emotionally close to their partner before participating in kink-related activities (73.7%, 71.4%, and 71.9%, respectively). Roughly one-sixth disagreed or strongly disagreed that they needed this emotional closeness before kink participation (14.1%, 16.8%, and 14.5%, respectively).

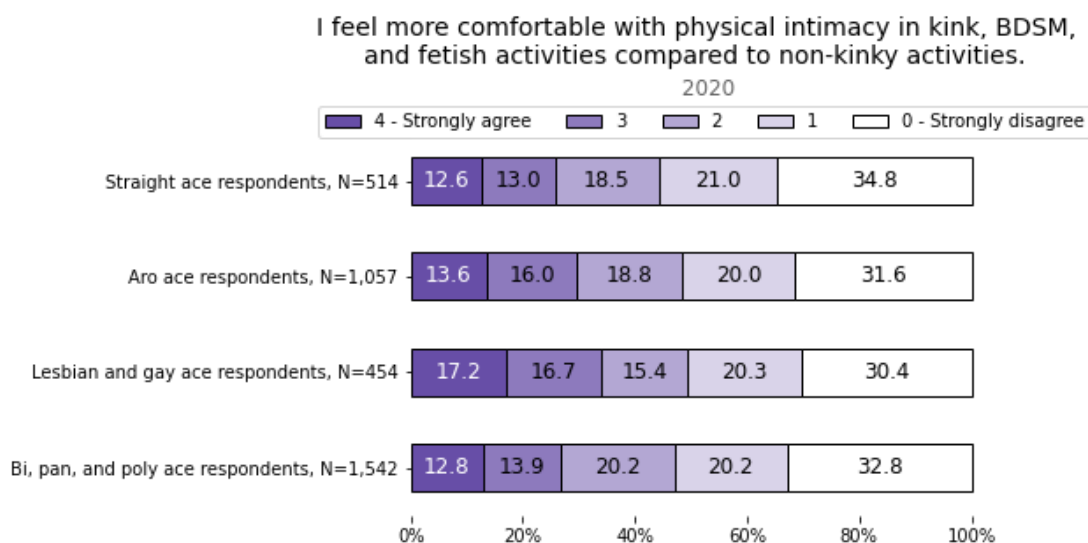


- I feel more comfortable with physical intimacy in kink, BDSM, and fetish activities compared to non-kinky activities.

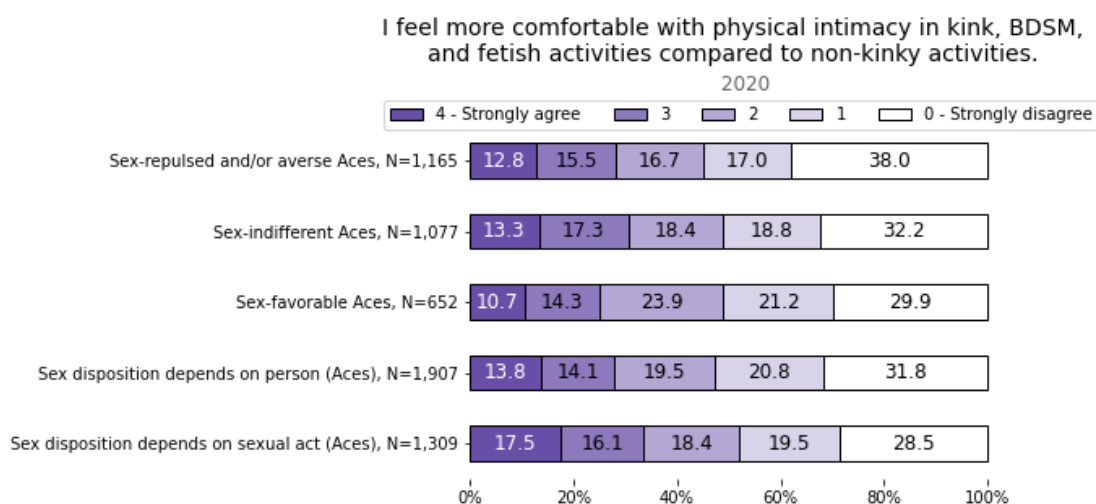
Roughly half of respondents who were asexual (52.4%), gray-asexual (50.7%), demisexual (55.5%), and questioning (52.2%) all disagreed or strongly disagreed that they felt more comfortable with physical intimacy in kink than outside of kink. More than a quarter (28.9%) of asexual respondents agreed or strongly agreed with this statement, with questioning (30.7%) and gray-asexual (30.1%) respondents agreeing more and demisexual participants agreeing less (24.6%).



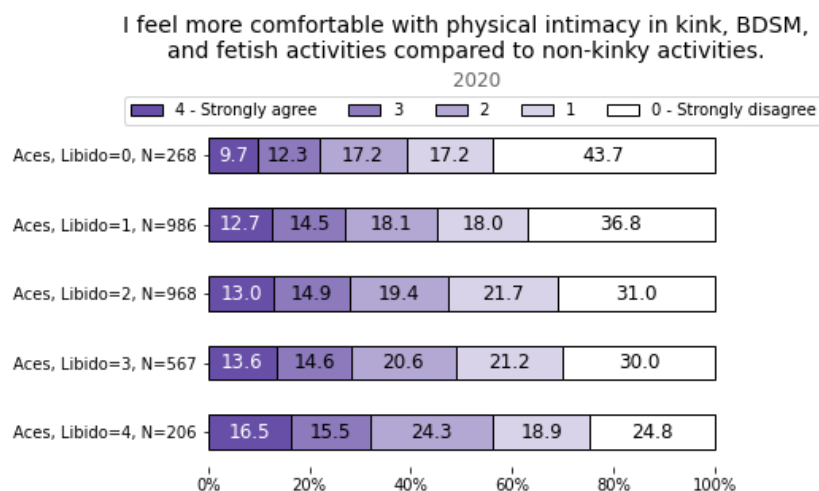
Among ace respondents of different orientations, a third of lesbian and gay aces agreed or strongly agreed that they felt more comfortable with physical intimacy in kink-related activities compared to non-kink activities (33.9%), while a quarter of straight aces did (25.6%). In general, more than half of ace respondents, whether they were straight ace (55.8%), aro ace (51.6%), gay and lesbian ace (50.7%), or bi, pan, and poly ace (53.0%), disagreed or strongly disagreed with this statement.



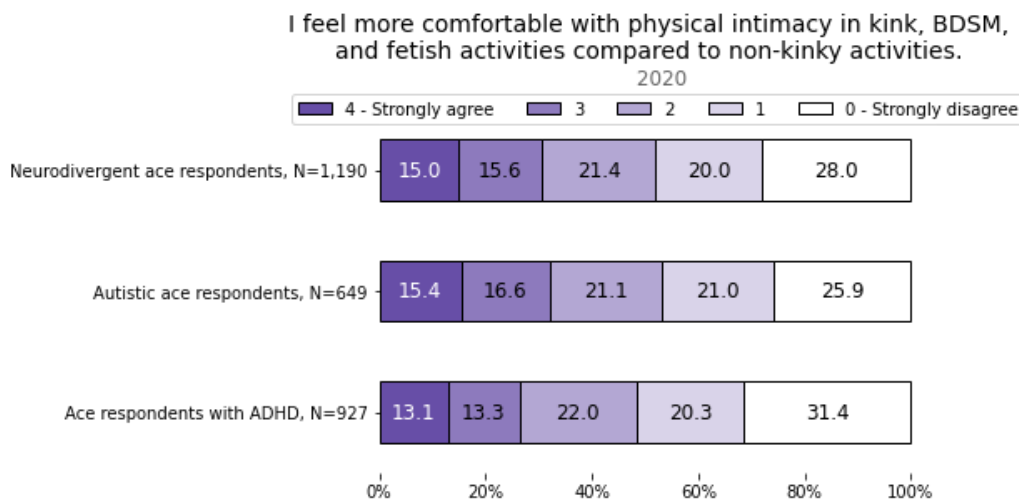
Among nearly all sexual dispositions, more than half of aces disagreed or strongly disagreed that they felt more comfortable with physical intimacy in kink compared to out of kink. This was true for ace respondents who were sex-repulsed and/or averse (55.0%), sex-indifferent (51.0%), sex-favorable (51.1%), or whose sexual disposition changed depending on the other person involved in the act (52.6%). For ace respondents whose sex disposition depended on the sexual act, almost half (48.0%) disagreed or strongly disagreed, while a third (33.6%) agreed or strongly agreed. The latter was slightly higher than for sex-repulsed and/or averse aces (28.3%), sex-indifferent aces (30.6%), sex-favorable aces (25.0%), and those whose disposition depended on the person (27.9%).



Approximately one-third (32.0%) of ace respondents with a “very strong” libido agreed or strongly agreed with feeling more comfortable with physical intimacy in kink-related activities than out of kink-related activities, compared to only 22.0% of those with a “nonexistent” libido. A further 43.7% of those with a “very strong” libido disagreed or strongly disagreed with this statement, while 60.9% of those with a “nonexistent” libido did the same.

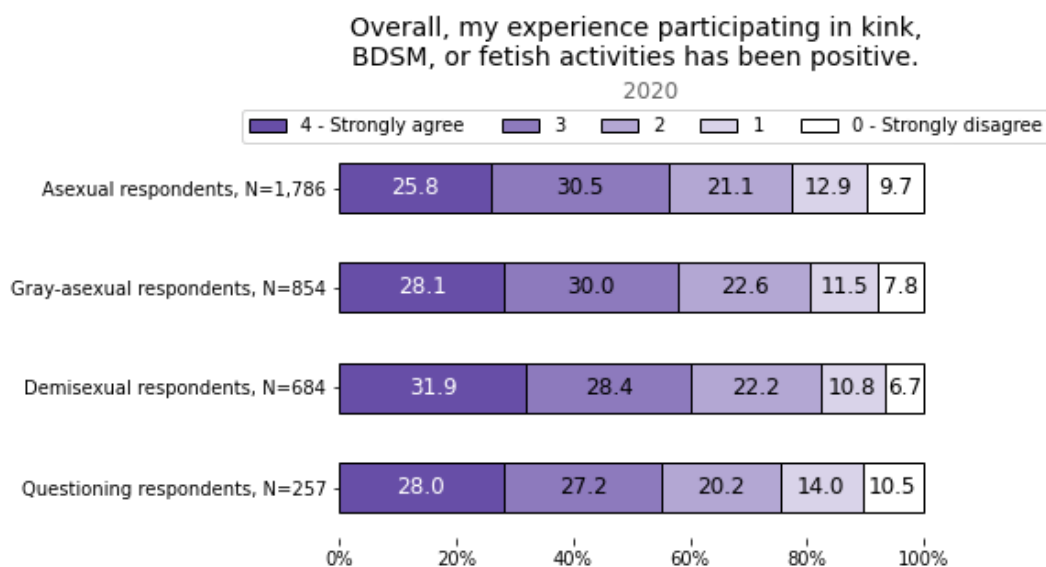


Approximately half of ace respondents who identified as neurodivergent (48.0%), autistic (46.9%), or had ADHD (51.7%) likewise disagreed or strongly disagreed that they felt more comfortable with physical intimacy in kink. On the other hand, about a third of neurodivergent (30.6%) and autistic (32.0%) ace respondents and 26.4% of ace respondents with ADHD agreed or strongly agreed that they felt more comfortable with physical intimacy in kink than out of kink.

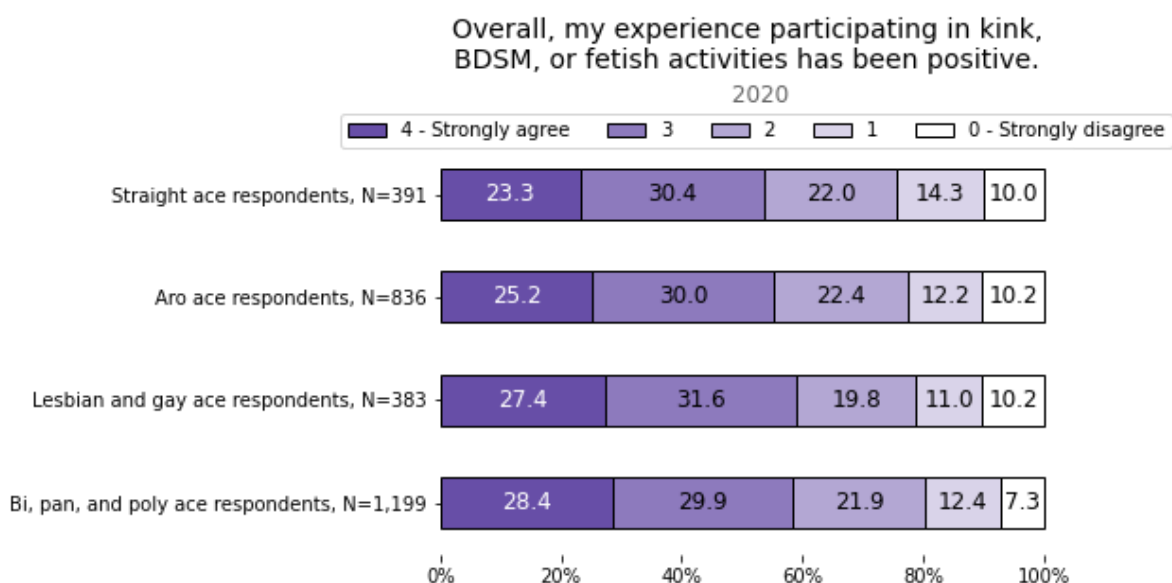


- Overall, my experience participating in kink, BDSM, or fetish activities has been positive.

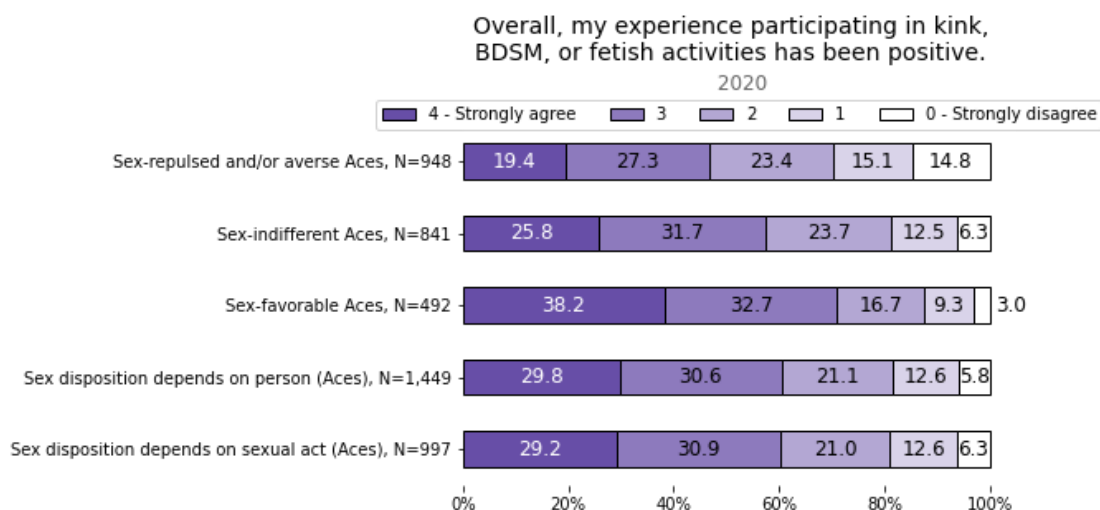
More than half of asexual (56.3%), gray-asexual (58.1%), demisexual (60.3%), and questioning (55.2%) respondents agreed or strongly agreed that they had had positive experience in kink-related activities. Questioning respondents reported the greatest proportion to disagree or strongly disagree that their experience with kink was positive (24.5%), while demisexual respondents reported the least (17.5%).



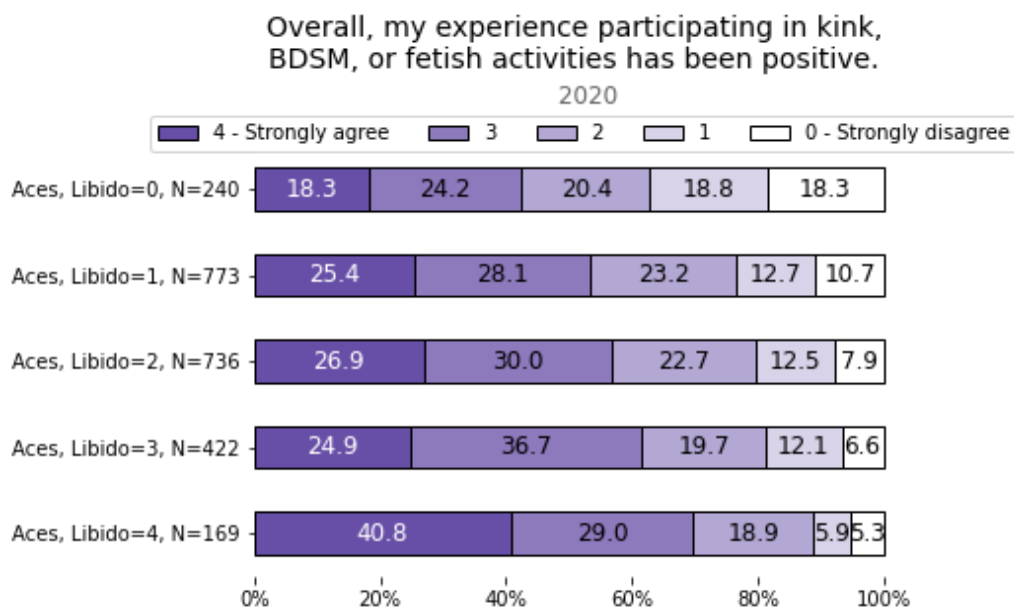
More than half of straight ace (53.7%), aro ace (55.2%), lesbian and gay ace (59.0%), and bi, pan, and poly ace (58.3%) respondents agreed or strongly agreed that they had a positive experience with kink.



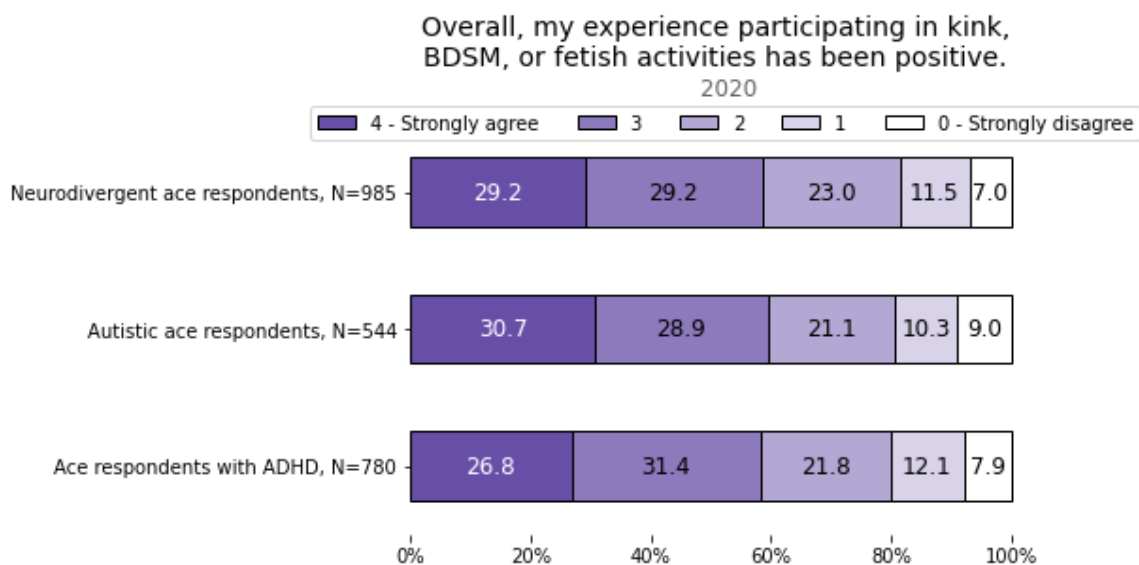
Seven out of ten sex-favorable ace respondents agreed or strongly agreed that their kink experience had been positive overall (70.9%), as did over half of those whose sex disposition depended on the person (60.4%) or sexual act (60.1%), and sex-indifferent aces (57.5%). Only 12.3% of sex-favorable aces disagreed or strongly disagreed with the statement, while nearly a third (29.9%) of sex-repulsed or averse aces did.



Two-thirds (69.8%) of ace respondents with a “very strong” libido agreed or strongly agreed that they had a positive experience with kink, while only two-fifths (42.5%) of those with “nonexistent” libidos did. Meanwhile, one in ten ace respondents with a “very strong” libido disagreed or strongly disagreed with the statement, while over a third (37.1%) of those with a “nonexistent” libido did.

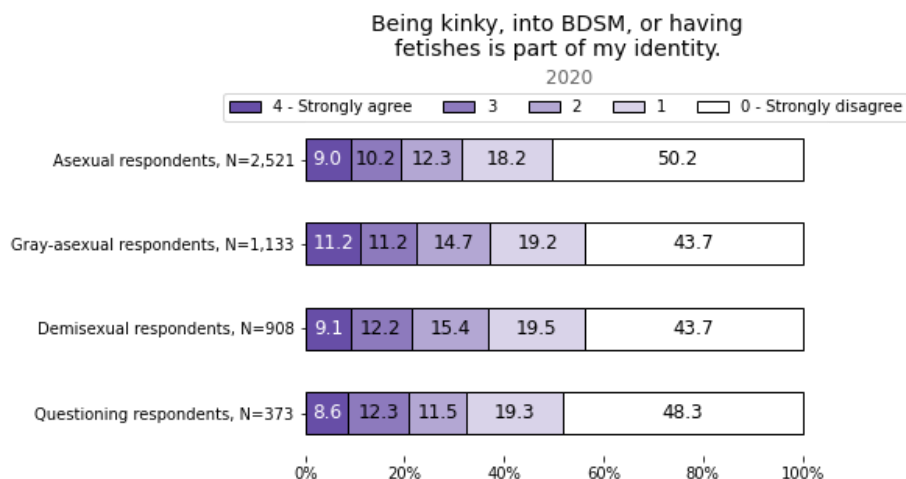


Three out of five neurodivergent ace respondents (58.4%), autistic ace respondents (59.6%), and ace respondents with ADHD (58.2%) agreed or strongly agreed that they had positive kink participation. Likewise, one in five disagreed or strongly disagreed (18.5%, 19.3%, and 20.0%, respectively).

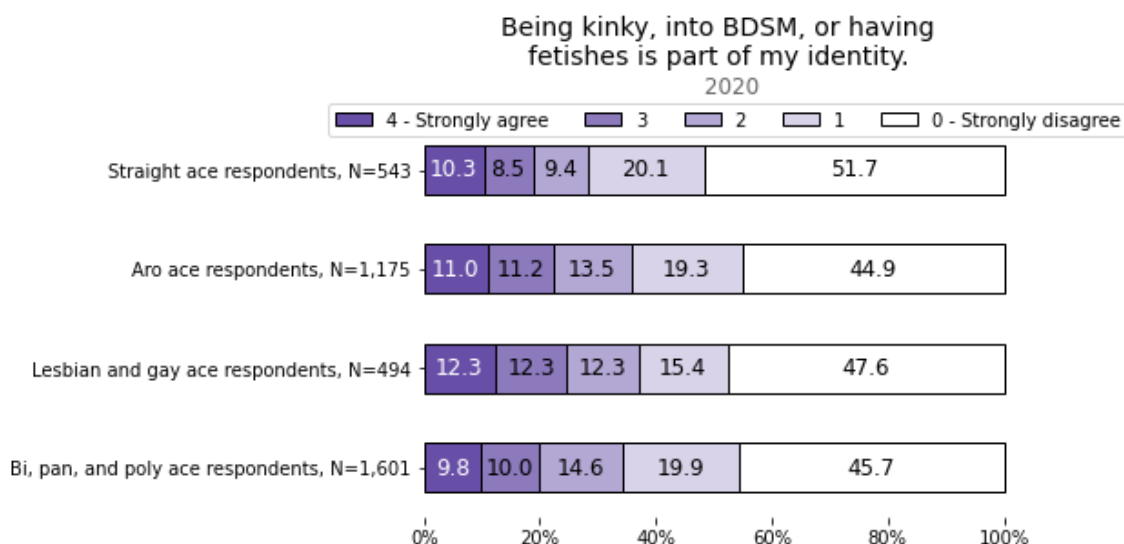


- Being kinky, into BDSM, or having fetishes is part of my identity.

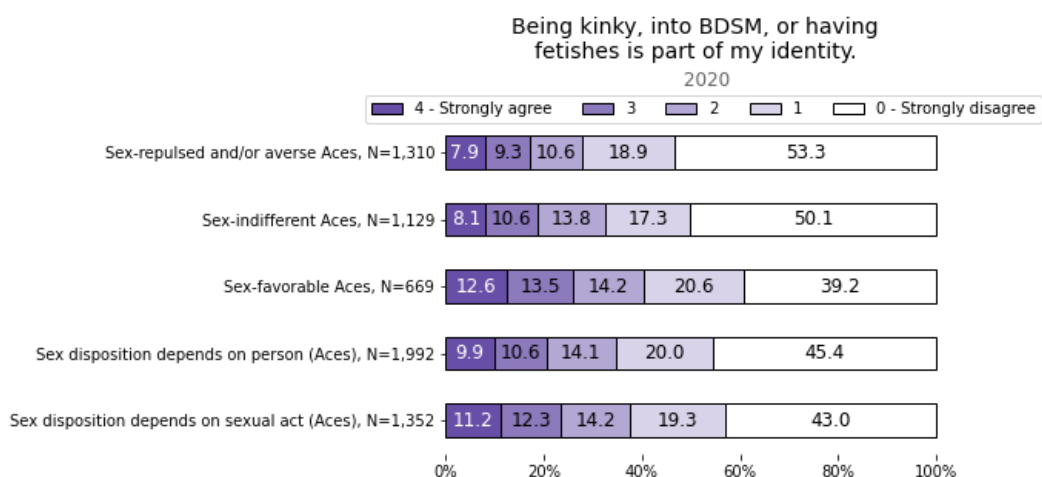
At least three out of five respondents under the ace umbrella disagreed or strongly disagreed that being kinky was part of their identity (68.4% asexual, 62.9% gray-asexual, 63.2% demisexual, and 67.6% questioning). Around one in five asexual (19.2%), gray-asexual (22.4%), demisexual (21.3%), or questioning (20.9%) respondents agreed or strongly agreed with the statement.



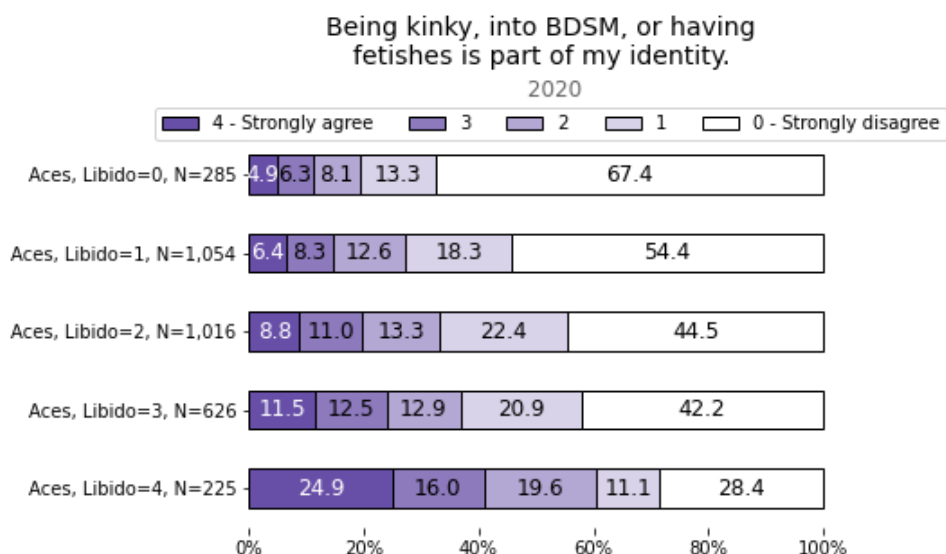
Across different ace identities and romantic orientations, only one in five participants agreed or strongly agreed that they viewed kink as part of their identity, including straight ace (18.8%), aro ace (22.2%), lesbian and gay ace (24.6%), and bi, pan, and poly ace (19.8%) respondents. In contrast, over half disagreed or strongly disagreed with this statement (71.8%, 64.2%, 63.0%, and 65.6%, respectively).



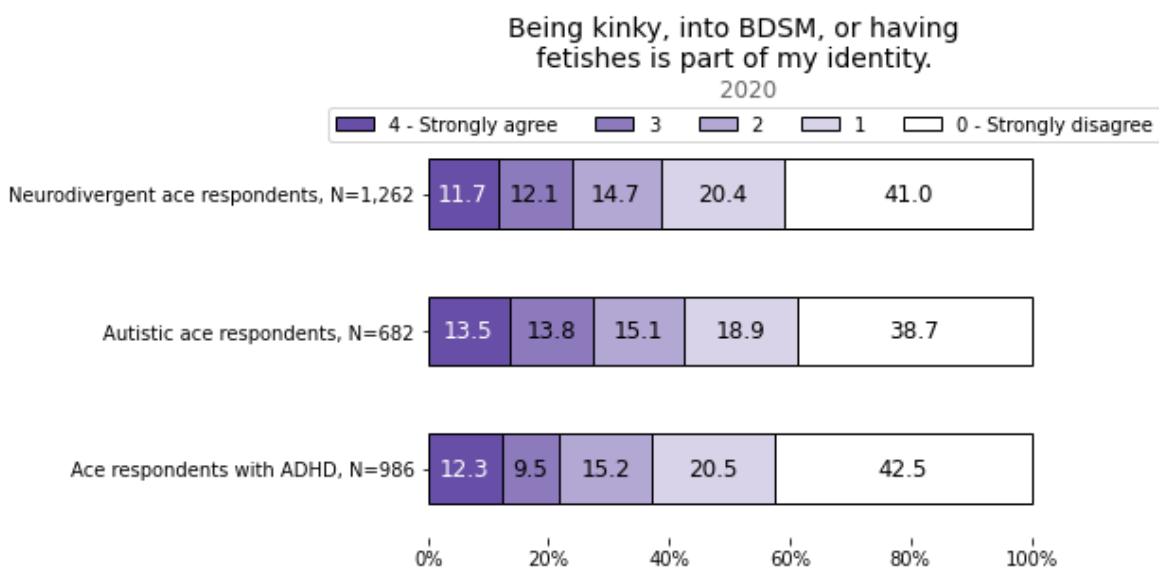
One in four (26.1%) sex-favorable aces agreed or strongly agreed that they viewed kink as part of their identity, while only 17.2% of sex-repulsed and/or averse aces did. Respondents whose sex dispositions changed depending on the sexual act reported slightly greater proportions to agree or strongly agree that kink was part of their identity (23.5%) than respondents whose sex disposition changed depending on the partner (20.5%). Across all sex dispositions, however, around two-thirds of aces disagreed or strongly disagreed that kink was part of their identity, with the highest proportion among sex-repulsed or averse aces (72.2%), followed by sex-indifferent aces (67.4%), those whose disposition depended on the person (65.4%) or sexual act (62.3%), and sex-favorable aces (59.8%).



Two-fifths (40.9%) of aces with a “very strong” libido agreed or strongly agreed that they viewed kink as part of their identity, compared to one in ten (11.2%) aces with a “nonexistent” libido. However, a further 39.5% of aces with a “very strong” libido disagreed or strongly disagreed with this statement, which was still less than half of aces with a “nonexistent” libido (80.7%) who did the same.



Three out of five neurodivergent ace respondents (61.4%), autistic ace respondents (57.6%), and ace respondents with ADHD (63.0%) disagreed or strongly disagreed that kinks were part of their identity. More autistic aces agreed that being kinky, into BDSM, or having fetishes was part of their identity (27.3%), than neurodivergent aces (23.8%) and aces with ADHD (21.8%).



X. Sexual Violence Experienced by Binary Transgender Men and Women

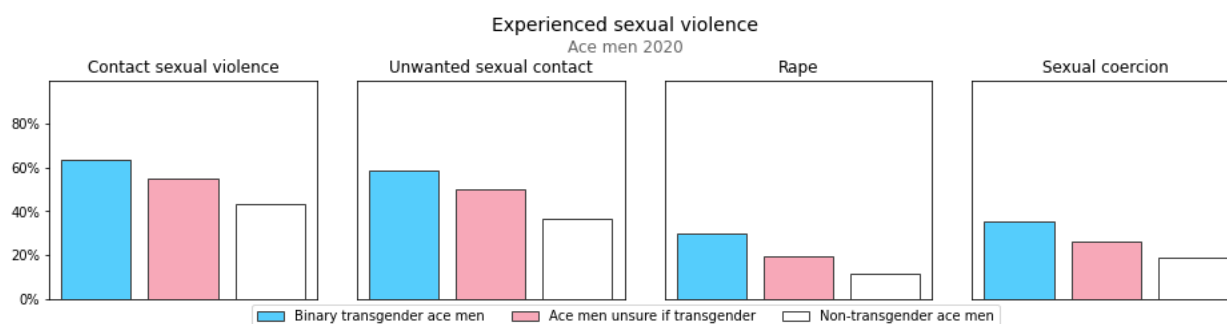
This section expands on responses to questions asked in [Section 5.3.2](#).

Overall, ace women had a similar risk of experiencing sexual violence regardless of transgender status, but binary transgender ace women had a higher risk of facing sexual coercion.



Experienced sexual violence (2020)	Binary transgender ace women	Ace women unsure if transgender	Non-transgender ace women
Contact sexual violence	57.1% (N=184)	58.9% (N=253)	60.8% (N=5,867)
Unwanted sexual contact	53.0% (N=185)	53.6% (N=261)	55.4% (N=6,048)
Rape	20.9% (N=182)	19.3% (N=243)	17.9% (N=5,559)
Sexual coercion	30.9% (N=181)	24.4% (N=242)	26.1% (N=5,567)

Binary transgender ace men also had a higher risk of facing sexual violence of any reported type in comparison to ace men who were questioning if they were transgender or ace men who were not transgender.



Experienced sexual violence (2020)	Binary transgender ace men	Ace men unsure if transgender	Non-transgender ace men
Contact sexual violence	63.2% (N=364)	54.8% (N=62)	43.3% (N=1,046)
Unwanted sexual contact	58.6% (N=374)	50.0% (N=64)	36.6% (N=1,083)
Rape	29.9% (N=344)	19.4% (N=62)	11.6% (N=1,030)
Sexual coercion	35.5% (N=341)	26.2% (N=61)	19.1% (N=1,021)