

# EVASIVE ATTITUDES OF SEXUAL ORIENTATION SCALE

Adaptation and Validation of the Evasive Attitudes of Sexual Orientation Scale into  
Spanish

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### **Abstract**

This article presents an instrumental study to validate the adaptation of the Evasive Attitudes of Sexual Orientation Scale (EASOS) to Spanish. This instrument has been shown to be useful in detecting the potential lack of awareness about the situation of lesbian, gay, bisexual, and queer (LGBQ) people among psychology professionals and its possible relationship to contemporary homonegative attitudes. The 596 heterosexual psychology students who participated were given an adaptation into Spanish (back translation). A confirmatory factor analysis was performed to study the fit to the factorial structure of the original scale (aversive heterosexism, institutional heterosexism and heterosexual privilege). The internal consistency of the subscales was adequate (.68-.83). The convergent validity showed positive correlations and significant predictive levels between the EASOS and various attitudinal scales and sociodemographic variables. The findings offer evidence that the EASOS is an adequate instrument to evaluate LGBQ-negativity, particularly in the field of psychosocial intervention.

*Keywords:* LGBQ evasion; modern heterosexism; modern homonegativity; psychological skills

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### Adaptation and Validation of the Evasive Attitudes of Sexual Orientation Scale into Spanish

One half century ago, a diagnostic revision by the American Psychological Association (APA, 1975) facilitated the beginning of the end of the depathologization and stigmatization of homosexuality. Nonetheless, some organizations in Spain continued to contradict the APA and instead advocate “the reorientation of sexual inclination.” In practice, this entailed conversion “pseudotherapies” and homosexuality cures, such as those conducted by the bishopric of Alcalá de Henares (Villascusa, 2019). In this context, the General Psychology Council of Spain (CGPE) reiterated its 2017 statement in which it flatly rejected these types of practices for their misrepresentation, lack of scientific evidence, and catastrophic consequences for the health of lesbians, gays, and bisexuals (LGB).

In Spain, the pathologization of homosexuality in the field of mental health consumed a significant portion of the discourse on mental health until the late 1970s, under the influence of psychiatrists like Juan José López-Ibor and Antonio Vallejo-Nájera and psychologists including Fernando Chamorro-Gundín and Luis Cencillo, all of whom produced pathologizing interpretations of homosexuality. Their studies and notes determined that homosexuality was a “deviation” that could be treated or corrected using the techniques of confinement, psychotherapy, behavior modification, electroshock, and even lobotomies (Mora, 2018). The discourse in Spanish psychology did not begin to change until 1977, despite the availability of the Kinsey report (which challenged the pathologizing theories of the era) 10 years earlier. Only a few voices advocated viewing homosexuality as simply one more aspect of the diversity of sexual orientation, and not something to be cured. Psychologists like Baldomero Montoya, Javier López-Linage, Cristóbal Gómez-Benito and Manuel Soriano-Gil devoted their

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work to rebutting the hegemonic discourse (Mora, 2018; Soriano-Gil, 2005). Between the creation of the Association of Psychologists (COP) in 1980 and the appearance of a preliminary draft law to legalize homosexual marriage in 2004, no official position was communicated, beyond lukewarm support for the tenets of the APA. The development of the draft law involved hearings with experts in the field of mental health, including six professionals from psychology and one psychiatrist. Most echoed the position of the COP, which supported the possibility of adoption by homosexual couples and opposed the pathologization of homoerotic desire. However, the psychiatrist Aquilino Polaino took the opposite position, going so far as to categorize homosexuals as disturbed and dangerous with regard to adoption (Aguirregómezcorta, 2005). In the face of this ideological thinking, a wave of professional and academic criticism explained the need and the obligation on the part of psychology to respond with scientific rigor, and to focus on the discrimination suffered by homosexuals, and not on the problematization of their desire (García & Martínez, 2005). In response, specific task forces were created in the COPs of Barcelona (2005) and Madrid (2013). It was in 2016, when the CGPE was incorporated into the International Psychology Network for Lesbian, Gay, Bisexual, Transgender and Intersex Issues, that official national guidelines were finally adopted to improve psychological practice in relation to sexual and gender diversity.

At this time, regional legislation applicable to Madrid (see Law 3/2016, Arts. 31.5, 32, and 33) emphasizes the need for education and research into gender and sexual diversity in the universities in that city. Additionally, the psychology degree has included “human diversity” as a mandatory skill and “the need for regular revision and self-criticism” as a transversal skill for all professionals (ANECA, 2005). Moreover, various professional objectives are included, particularly those related to psychosocial and health intervention and educational psychology: equal opportunity and

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nondiscrimination, emotional-sexual education, prevention, and important behaviors for health processes (ANECA, 2005). All are key elements of the psychology of social, educational, clinical, and health intervention (ANECA, 2005).

In an extension of its recommendations for professionals, since 2000 the APA has developed a series of guidelines that provide information about the good practices that should be implemented and cautions about ineffective approaches to working with LGB people. Additionally, the updated version of the *Guidelines for Psychological Practice with Lesbian, Gay and Bisexual Clients* (APA, 2012), placed particular emphasis on the responsibility shared by all professionals to recognize their own attitudes, skills, and limitations regarding LGB issues. The APA (2012, 2015) also stressed the need to incorporate high-level supervision of explicit and implicit attitudes (especially among heterosexual professionals), given that the non-consideration of LGB identity and its importance can be a good indicator of heterosexism and homonegativity. When the differences associated with sexual identity and/or orientation are ignored, perspectives are adopted that produce incomplete and insufficient interpretations. The APA warns of the professional danger of being “blind” to LGB realities that elude the social and individual barriers of experiences of inequality and injustice.

A lack of reflection and supervision biases future evaluation and treatment, and can impede a patient’s progress (Corey et al., 1993). In this respect, having the tools to evaluate the beliefs that structure “not-knowing” about dissident sexual orientations can assist in this supervision. Investigating this “not-knowing” is fundamental, because “not-knowing” accepts the fallacy of equality discourses without recognizing the differences. Discourses of homogenizing equality *a priori* overlook both the existence of LGBQ bodies “marked” by the heterosexual norm and the various harmful consequences of not accepting them (Brewster et al., 2013). At the same time, however,

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they exempt those “free of marks,” enjoying their privilege, from responsibility (López & Platero, 2019).

In an evaluation that stresses evasiveness over the degree of traditional homonegativity, Brownfield et al., (2018) propose the Evasive Attitudes of Sexual Orientation Scale (EASOS). The aim of the EASOS is to detect evasive attitudes, which “may outwardly indicate neutrality or acceptance toward lesbian, gay, bisexual, and queer (LGBQ) individuals without acknowledging the disparities LGBQ experience” (2018, p.44). Building on studies of racism (Neville et al., 2013), the EASOS focuses on how members of the oppressor group (heterosexuals) perceive the experiences of the oppressed (LGBQ).

Choosing to deliberately “not know” or ignore the realities of oppressed people can be particularly serious in professional terms (Biaggio et al. 2003). Not knowing is in itself LGBQ-phobic, as it disregards and denies the violence suffered by non-heterosexuals (Cowan et al., 2005). Additionally, when a deliberate action like “the right to not know” is at play, knowing is being assessed as a grievance. This right is presented as alleged neutrality in the face of a “homosexualizing conspiracy.” In short, the cultivation of deliberate ignorance makes it possible to obscure systemic inequality and the non-recognition of subjects of privilege (Ahmed, 2018).

According to Brownfield et al. (2018), evasive attitudes are structured around three dimensions: a) stigmatization and contempt towards all issues unconnected to heterosexuality, normalizing violence and justifying silence in the fields of politics and education with regard to any LGBQ content; b) educational discourse about society as equal and fair, in which a heterosexual analytical viewpoint dominates that conceals stressors and the traumatic effects for LGBQ people; and c) the denial of heterosexual

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privilege, accepting premises that ignore and downplay the implications of being of a particular orientation.

The most often cited earlier studies from the 21<sup>st</sup> century had already taken into consideration some aspects of dimensions “a” and “b” regarding the evasive attitudes of the EASOS (Morrison & Morrison, 2002; Walls, 2008). Examples include the revision of homonegative prejudices by Morrison and Morrison (2002), which includes myths related to achieved social equality (in the face of which new demands seem exaggerated and those making them responsible for their non-integration). These elements were later included in Walls’s (2008) proposal as institutional and amnestic heterosexism.

However, despite the inclusion of attitudes towards social and institutional changes in these proposals, none entertain the concept of heterosexual privilege (dimension “c”). In light thereof, the proposal put forth by Brownfield et al. (2018) is unique and doubly innovative, because it allows for more extensive and specific measurements while providing a deeper understanding of contemporary LGBTQ-negativity.

As noted above, evasive attitudes structure heterosexual blindness with respect to heterosexuals’ self-recognition as privileged as well as blindness about the existence of the negative beliefs, violence, and inequalities experienced by LGBTQ people. For example, an evasive person may self-identify as “neutral” on these issues, or believe that at the present time, LGBTQ is “equal to heterosexuality,” despite data to the contrary.

Although a low perception of discrimination is an illusory phenomenon shared by almost half of the Spanish population (Eurobarometer, 2019), the reality is otherwise. In Madrid alone, for example, the number of hate incidents increased by 105 cases between 2016 and 2018 (Observatorio madrileño contra la LGTBIfobia, 2018, 2016). Moreover, political discourse that insidiously postulates heteronormativity, invoking a

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supposed “homosexualizing indoctrination,” (Arribas, 2019) is on the rise. Moreover, Spain has fallen 10 places in the annual classification of the LGBT (T as in Trans) rights situation in Europe, due to the legislative delay in preventing inequality (ILGA, 2019).

Combined with this are other current forms of oppression coming from the discipline of psychological and, in particular, from the university. Studies like the review by Biaggio et al. (2003) have raised concerns about violence of all types, including: a lack of institutional support for any LGB initiatives; the lack of LGB teachers to serve as role models and/or allies; and the lack of information production and dissemination related to LGB. They conclude that American psychology programs are discriminatory, have a heterosexist bias, and are not versed in LGB (Biaggio et al., 2003). Although there are no similar studies for Spain, generally speaking, Pichardo and Puche (2019) have identified various microaggressions based on the assumption of heteronormativity in: the collection of parental data, the use of language, leadership activities and support to the university community, epistemological lacunae, and the exclusion of emotion. The consequence of all these violences, particularly when it is implicit, is an increase in stressors in daily life (Meyer, 2003) and more adverse effects for the mental health of LGBTQ individuals (Woodford et al., 2018).

To date, most research into attitudes towards LGB individuals has focused on cognitive, affective and conative negativity. The tools developed to measure these attitudes have updated the concepts of negativity over time, evolving from a prejudice that is more deeply rooted in religious beliefs and moral postulates in the 1970s and 80s to one focused on social advances and rights in the 1990s and to date. This evolution has been important, since this is a construct that requires constant revision; the degree of real negativity may not be reflected if it is based on antiquated prejudices. In Spain, the



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creation of the Measuring Explicit and Subtle Homophobia (Quiles et al., 2003), and the adaptation of the Modern Homophobia Scale designed by Raja and Stoke (1998) to Spanish (Rodríguez-Castro et al., 2013), reflects this line of changes. However, in a national situation in which the social rejection of homosexual individuals has reduced to less than 9% of the population in the last 44 years, a measure that can detect more imperceptible and sophisticated forms of homonegativity seems to be called for. In this context, the EASOS can be used to identify evasive attitudes, facilitating both better data collection and a greater understanding of the phenomenon, from homonegativity to LGBTQ-negativity. Specifically, the EASOS can help in the evaluation of some professional skills related to psychosocial, psychoeducational, and health intervention.

Moreover, among those who study for the profession, we can elucidate possible shortcomings in the training for the degree in psychology. This aspect is especially relevant in the Spanish context, since the basic degree makes it possible to practice psychology professionally without the need for further training or personal work. In this sense, the future guidelines proposed in the original development of EASOS by Brownfield et al. (2018) and previous works (Jones, Brewster and Jones, 2014, López-Sáez, García-Dauder and Montero 2020) indicate the importance of exploring the existing connections between attitudinal measures and the awareness, knowledge and skills that trainees should develop.

The aims of this work are: a) to adapt the EASOS to Spanish and validate it; b) to analyze evasive attitudes towards LGBTQ individuals among undergraduate psychology students in accordance with gender identity, political affiliation, religiousness, socioeconomic level, and lack of contact with LG and B people; and c) with respect to convergent validity, it was hoped that the EASOS would correlate positively with the Modern Homonegativity Scale (MHS) and the Paternalistic Heterosexism (MHI-PH)

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and Positive Stereotypic Heterosexism (MHI-PSH) subscales, and negatively with the Resistance to Heteronormativity (PPS-RHE) subscale.

### **Method**

#### **Participants**

A total of 596 heterosexual students participated in the study from the Universidad Complutense (UCM; N=292), Universidad Autónoma (UAM; N=223), and Universidad Rey Juan Carlos (URJC; N=81). In total, 79.9% of the participants were cisgender women and 20.1% cisgender men.

#### **Procedure**

The participants were selected using a stratified random sampling with a confidence level of 95%, a maximum variability and maximum error of  $\pm 3\%$  out of a total population of 3,745 students. In order to obtain a representative overview of the current situation in psychology studies in Madrid, proportional samples were established in terms of the total population of each university. Based on this, also, the groups from each level were selected at randomly, establishing a similar sample for first, second, third and fourth academic years. The selection of the participants followed proportional criteria in accordance with the gender identities at each university. The selected individuals were contacted and asked to collaborate when they attended one of their classes or via email. If a person declined to participate, another was randomly selected, ensuring that their gender identity was the same as the person who decided not to participate. The rejection or nonresponse rate of the selected individuals was 30%. All the participants received the same instructions and were informed that their participation was voluntary and their responses confidential and anonymous. They were provided with a website address to participate. Before beginning, they had to read and accept the informed consent and the information related to data protection.

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For the adaptation and translation of the items of the EASOS scale, the following steps were followed: first, a version of the items adapted and translated by three experts in gender psychology was used; second, a pilot group of female (n=4) and male (n=4) students, with 50% from the first year and 50% from the second year of the psychology degree, was used to evaluate how each item was understood; third, an expert in inclusive language reviewed the items; fourth, the last version was independently translated into English by a professional translator, who found no significant semantic differences between the translation and the original; and finally, Jenna Brownfield, the main author of EASOS, was contacted by email and provided with the final version of each article in English and Spanish. After her feedback, the acronym LGBQ was used instead of LGBTQ from then on. As the author explained, the scale is designed to evaluate attitudes towards homosexual and bisexual sexual orientations, which are grouped under “Q for queer,” and that including the “T for trans,” would involve referencing gender identities (personal communication, November 20, 2018). In Spanish-speaking countries, the term “queer” can be used in the same way, and the decision was made to continue to use it.

After each step and the feedback received, some minor modifications were made that resulted in the final proposal presented in the appendix. The response scale was the same as the original EASOS should be stated.

### Measures

All of the scales except for the sociodemographic questionnaire and the Social Desirability Scale employed a 6-point Likert scale, ranging from 1 (strongly disagree) to 6 (strongly agree), in order to avoid neutral answer trends and to homogenize the survey information.

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**Questionnaire including socio-demographic aspects.** Participants reported their gender identity (1=cisgender man, and 2= cisgender woman, 3=trans man, 4=trans woman, and 5=open response option), sexual orientation (1=heterosexual, and 2=bisexual, 3=homosexual, 4=open response option), age, academic year (1°, 2°, 3°, 4°), political (1=left, 2=center-left, 3=center-right, and 4=right-wing) and religious affiliation (1=Atean, 2=Agnostic, 3=Christian, 4=other spiritualities such as Jewish, Muslim and Buddhist, 5=open response option), religiousness (1=nothing or little, and 2=quite or very much), economic class perception (1=lower, 2=lower middle , 3=upper middle, and 4=upper), and relationship with LGB individuals. The “contact” variable asked about the possibility that participants knew any LGB individuals (yes=1/no=2), with the higher score indicating a “lack of contact;” accordingly, that term was used.

### **Evasive Attitudes of Sexual Orientation Scale (EASOS; Brownfield et al., 2018).**

This consists of 14 items that provide a measurement to capture evasive attitudes towards LGBQ. The tool has a trifactorial structure comprising the dimensions discussed above: a) heterosexual privilege (EASOS-HP; for example, “Spanish society – as discussed – favors heterosexuality”); b) institutional heterosexism (EASOS-IH; for example, “LGBQ people have equal advantages compared to heterosexual/straight people”); and c) aversive heterosexism (EASOS-AH; for example, “LGBQ people deserve the same employment rights and benefits as heterosexual/straight people”).

Brownfield et al. (2018) demonstrated sufficient reliability with an alpha coefficient of internal consistency of 0.89. EASOS-AH, EASOS-IH and EASOS-HP had an alpha coefficient of 0.82, 0.90 and 0.78, respectively.

**Modern Homonegativity Scale (MHS; Morrison and Morrison, 2002).** This 22-item scale evaluates the degree of negativity towards lesbian and gay individuals. It has a unifactorial structure that duplicates its items to handle possible differences in

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negativity with respect to homosexual men (MHS-G) or women (MHS-L). The higher scores reflect more negative attitudes towards homosexuality. The item “gay men/lesbian women who are ‘out of the closet’ should be admired for their courage” was eliminated due to the confusion regarding the response for the Spanish population. Morrison and Morrison (2002) report a very good overall reliability with an alpha of .93, specifically an alpha of .91 for the MHS-G version and an alpha of .92 for the MHS-L version. In this study, the overall internal consistency was .94, for MHS-G it was .87 and for MHS-L it was .88.

**Multidimensional Heterosexism Inventory Subscales (MHI; Walls, 2008).** The subscales of Paternalistic Heterosexism (MHI-PH) and Stereotypically Positive Heterosexism (MHI-PSH) were used due to the fact that the content of the items did not overlap with the MHS. MHI-PH consists of six items and measures attitudes disguised as paternalistic that use the excuse of protection in the face of an unjust society. MHI-PSH, which consists of six different items, evaluates apparently positive beliefs that stereotype homosexual individuals and are used to justify their segregation and denigration. The higher scores reflect negative attitudes towards having homosexual offspring and differentiating gays and lesbians along stereotypical lines. Walls (2008) reported an alpha coefficient of internal consistency of .89 for MHI-PH and .90 for MHI-PSH. In this study, internal consistency was .93 for MHI-PH and .80 for MHI-PSH.

**Resistance to Heteronormative Expectations Subscale (PPS-RHE; Badenes-Ribera, Frias-Navarro, Monterde-I-Bort, and Pascual-Soler, 2016).** This 4-item subscale belongs to the Polymorphous Prejudice Scale. The aim of the PPS-RHE is to evaluate the degree of adherence to conservative norms related to sexual morality and traditional gender roles and associated expectations. The items were adapted using

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inclusive language (for instance, “I feel restricted by the social expectations that people have for my gender” was replaced by “I feel limited due to the social expectations that people have for my gender”). The higher scores reflected greater resistance to heteronormativity. Badenes-Ribera et al. (2016) report an alpha coefficient of internal consistency of .84. In this study, the overall internal consistency was .87.

**Short version of the Ambivalent Sexism Inventory (ASI; Rollero et al., 2014).** In its short version, this questionnaire uses the translation of the items from the Spanish version (Expósito et al., 1998). This 11-item instrument evaluates sexism through two subscales that measure hostile sexism (ASI-HS) and benevolent sexism (ASI-BS). The higher scores reflect more sexist attitudes. Rollero et al. (2014) reported a good alpha coefficient (.80 for ASI-BS to .85 for ASI-HS). In this study, the overall internal consistency was acceptable (.71 for ASI-BS to .84 for ASI-HS).

**Short version in Spanish of the Marlowe-Crowne Social Desirability Scale (MCSDS; Gutiérrez, Sanz, Espinosa, Gesteira and García-Vera, 2016).** This 18-item tool measures the level of social desirability. The items are presented as statements that must be accepted or rejected in a true-false response format. The higher scores indicate greater social desirability. Gutiérrez et al. (2016) report an alpha coefficient of internal consistency of .76. In this study, the overall internal consistency was 0.65, choosing to maintain the use of the scale because among men the consistency was 0.75.

## Results

### Analysis

Descriptive statistics were obtained for each item and instrument, along with a visual examination of histogram and normality tests. The scores for each dimension were calculated by averaging the items. A confirmatory factor analysis (CFA) was then conducted to validate the latent structure of the EASOS in the sample. Polychoric

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correlations were used to estimate the correlations, given the ordinal nature of the items. The chosen estimation method, again due to the existence of ordinal items, was the Weighted Least Squares Estimation with Missing Data estimator (WLSMV, Flora and Curran, 2004). The recommended sample for WLSMV is 200 or higher (Liang and Yang, 2014), and the sample was chosen to meet this criterion. The fit measurements used were the  $\chi^2$  statistic, the Comparative Fit Index (CFI), the Tucker-Lewis Index (TLI) and the Root Mean Square Error of Approximation (RMSEA). The cutoff points to determine the fit were values below .08 for RMSEA and .95 for CFI and TLI. The reliability was evaluated using internal consistency with McDonald's omega index ( $\omega$ , McDonald, 1999). This index was prioritized over standard indices like Cronbach's alpha, because several studies have shown estimation and performance biases, especially when the items have asymmetries or the latent factors have differences in factor weights (Trizano-Hermosilla & Alvarado, 2016).

Finally, the convergent validity was examined using a bivariate correlation analysis and multiple linear regression analysis for each dimension of the EASOS. Specifically, the correlations for each dimension of the EASOS were estimated for MHS, MHI-PH and PSH, ASI, PPS-RHE, MCSDS, and demographic variables. The correlations were estimated using Spearman's  $\rho$  coefficient due to the violation of the assumptions of continuity or normality in all of the pairs of variables. The correlations with a significant predictive potential ( $> |.3|$ , indicating approximately a 10% common variance) were then selected. The multiple regression analysis was then done with each dimension of the EASOS as the dependent variable and the variables with significant correlations as predictive variables.

The analyses were performed with the statistical environment R (R Development Core Team, 2020), specifically the *psych* packages (Revelle, 2020) for external validity,

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*lavaan* (Rosseel, 2017) for AFCs, *MBESS* (Kelley, 2007) for reliability. Finally, correlation analyses were performed using the SPSS program (IBM Corp. 2020).

### **Descriptive statistics**

In general, the ages ranged from 17 to 60 ( $M=20.95$ ;  $SD=4.5$ ). With regard to political affiliation, 33.1% described themselves as being on the left, 38.9% on the center-left, 24.8% on the center-right, and 3.2% on the right. The predominant religious affiliation was atheist (40.3%), followed by agnostic (31.5%), Christian (25.8%), and other faiths (2.4%). Of these, only 31.9% identified as quite or very religious. Almost the entire group self-identified as lower middle (35.6%) or upper middle (57.7%) class, with very few considering themselves lower (4.5%) or upper (2.2%) class. Most of the participants acknowledged having homosexuals (87.8%) and bisexuals (78.7%) in their family circles or among their friends.

### **Construct validity**

The factor model for the original scale obtained an unsatisfactory fit, although with room for improvement ( $\chi^2(74) = 446.20$ ,  $p < .001$ ,  $CFI = .96$ ,  $TLI = .95$ ,  $RMSEA = .09$ ,  $IC95\% = [.08 ; .10]$ ,  $SRMR = .07$ ). An examination of the modification indices found a crossed weight – one item that significantly saturated, but on another factor – specifically item 8 for the HP factor. Theoretically, this could be explained by the ambiguous semantic interpretation of the item itself. Therefore, its factor assignment was changed, and a fully satisfactory fit was obtained ( $\chi^2(73) = 265.00$ ,  $p < .001$ ,  $CFI = .98$ ,  $TLI = .97$ ,  $RMSEA = .07$ ,  $IC95\% = [.06; .08]$ ,  $SRMR = .06$ ). All of the estimated factor weights were positive, significant, and above .4. The three factors were found to be positively and significantly related. The final factor model is shown in Figure 1. Regarding internal consistency, the EASOS-HP and EASOS-IH subscales obtained indices in the mid-to-high range ( $\omega = .83$ ). The EASOS-AH factor obtained a more



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questionable index ( $\omega = .68$ ). Eliminating two of its items (11 and 12) increased its reliability. However, due to the good estimated parameters in the CFA and the low number of items, it was decided not to eliminate them from the scale in the end.

### FIGURE 1

#### **Convergent validity**

The bivariate correlations are shown in Table 1. Positive, significant, and important correlations were found ( $>|.4|$ ) between the dimensions of the EASOS. The MHS-G and MHS-L variables also had positive, significant, and important correlations with the three dimensions of the EASOS, with correlations above .5 in all cases. Moderate correlations ( $>|.3|$ ) appeared between the ASI-HS component and the dimensions of the EASOS, especially with EASOS-IH. However, ASI-BS, MHI-PH, MHI-PSH and PPS-RHE had correlations below .3 in all cases, although some were significant and others headed in that direction in accordance with theoretical models. The demographic variables did not have intense significant relationships, except for political affiliation, which had positive, significant correlations above .3 with all the dimensions of the EASOS. Religiousness, socioeconomic level, gender identity, and a lack of contact with gays, lesbians, and bisexuals also had significant correlations, but below .3.

### TABLE 1

In this respect, the attitudinal scales chosen for the regressions that surpassed or approached the criterion of .3 were MHS, ASI (at least in ASI-HS), and PPS-RHE. Similarly, the only sociodemographic variable was political affiliation. With respect to multiple regressions, the MHS-G and MHS-L dimensions had a high collinearity ( $VIF = 2.85$  and  $21.30$ ), altering the estimates. Due to the high theoretical and methodological similarity, the decision was made to combine the two measurements, using an average of the two scores. The final models had a high predictive potential (a corrected  $R^2$  of

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.321, .344, and .405 for the EASOS-HP, EASOS-IH and EASOS-AH dimensions, respectively). The estimated parameters are presented in Table 2. Of the correlations found, MHS had a significant predictive potential in the three dimensions of the EASOS. PPS-RHE produced a significant potential for EASOS-HP and EASOS-IH, although it was low in quantity ( $\beta = -.09$  and  $\beta = -.07$ ). Political affiliation significantly predicted EASOS-HP, but also at a low-level  $\beta = .08$ ). Finally, ASI-BS produced a similar pattern for EASOS-AH ( $\beta = -.09$ ).

TABLE 2

### Discussion and conclusions

The purpose of the present study was to provide additional evidence of the validity and reliability of the Spanish adaptation of the EASOS. Regarding the construct validity, the confirmatory analysis showed that the 14 items had a robust trifactorial structure, with appropriate indices and weightings in line with the indications of Brownfield et al. (2018). However, our factor analysis found that item 8 (“*Las personas LGBQ tienen las mismas oportunidades que los heterosexuales*”/“LGBQ people have equal advantages compared to heterosexual/straight people”) had a crossed weight on the EASOS-HP factor that was explained in semantic terms, since it refers to “advantages,” which could also be understood as a question of privilege. Consequently, it was included in that factor. The internal coherence for the EASOS and each one of the factors was satisfactory. The McDonald omega values are sufficient to guarantee the reliability of the scale ( $\omega = .83$  for EASOS-HP;  $\omega = .83$  for EASOS-IH,  $\omega = .68$  for EASOS-AH).

Regarding the convergent validity, the dimensions of the EASOS have different correlations with each other. The relationships between EASOS-HP and EASOS-IH could indicate how difficulties in considering institutional barriers also involve

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difficulties in recognizing the position of heterosexual privilege. In this respect, the relationships reflect the mindsets that can be found in hegemonic groups whose social identity development accepts a discourse that denies inequality and heterogeneity in relation to sexual identities (Brownfield et al., 2018; Walls et al., 2009). Blindness is, in turn, related to a lack of awareness about the legal framework that governs LGBTQ individuals and the actions taken in response; as a consequence, the correlations between the other two factors and EASOS-AH are unsurprising. Moreover, homonegative attitudes in reference to homosexual individuals (MHS-G and MHS-L) correlated with all the dimensions of the EASOS and were good predictors of them on the whole (MHS), which is consistent with the results found in earlier works (Brownfield et al., 2018).

The moderate correlations of ASI-HS with the dimensions of the EASOS (more marked than with EASOS-AH) follow the pattern of the heteropatriarchal worldview, where sexism and LGBTQ-negativity share roots that promote hypervigilance and punish deviations from the normative spheres of masculinity and femininity. In his results, Walls (2008) observed a correlation between attitudes that justified male supremacy and considered feminist demands excessive (ASI-HS) and those that deny discrimination and stigmatize homosexual demands (in Walls's study, these attitudes were related to amnesic and aversive heterosexism, similar to EASOS-IH and EASOS-AH).

Unlike ASI-HS, the weaker conceptual fit related to discrimination in the ASI-BS items seems to translate into a worse, but existing, correlation with the EASOS and a low predictive level (only for EASOS-AH). The ASI-BS instrument covers beliefs about the roles and characterizations that each gender identity "should" have in relation to the other and as its polar opposite. Thus, ASI-BS prescribes very delimited norms for men and women, without any LGBTQ possibilities. Moreover, LGBTQ can be seen as a

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threat to this binary cis-heterosexual mindset, since it presents a challenge in terms of transgressing sexual desire, expression, and gender roles without adhering to the stipulated agreements (Whitley, 2001): male-masculine-heterosexual and woman-feminine-heterosexual. In other words, although ASI-BS is not directly represented in the EASOS, it is clearly related to attitudes towards evasion at the base of a heteropatriarchal gender belief system. Consequently, it can be consistent when benevolent sexist individuals make use of a paternalist blindfold (shaped by positive stereotyping that builds on clichés and oppresses diversity) that “seems to help,” but at the same time downplays and denies any need for change in the pursuit of less discrimination.

Other weaker correlations similar to ASI-BS occur between EASOS-IH and EASOS-AH with the MHI subscales. The low level of association between the two may be due to some of the particular characteristics of the subscales. Paternalistic heterosexist individuals (MHI-PH) and those who stereotype positively (MSHI-PSH) articulate their beliefs at some distance or using a double standard. According to the distance of the relationship, individuals with paternalistic heterosexist attitudes adopt a more or less evasive position (Walls, 2008). These people tend to affirm premises that accept the existence of equality in principle, to then contradict themselves when they have to give a response as fathers or mothers, for example: “Society is very fair, but I hope my child is not gay, because of the unfairness he will have to face.” The same happens with positive stereotypic heterosexist individuals, who make assessments that are positive and pro-rights *a priori*, but denigrate and stigmatize *a posteriori* (Walls, 2008), for example: “I really like gays because of their good taste, but I don’t think that they’re the most suitable when it comes to adoption.”

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The PPS-RHE subscale has the same negative valence with the dimensions of EASOS-AH and EASOS-HP, showing some predictive potential with the latter. Individuals with heterosexual privilege and/or a lack of awareness about situations of discrimination do not have to think in terms of forms of resistance to heterosexual norms that oppress and limit identity.

On the other hand, the correlation between the EASOS and political affiliation is the most significant sociodemographic variable and the only one with a predictive value. In this respect, earlier studies have found that stronger political conservatism is correlated with higher levels of homonegativity, heterosexism, and sexual prejudice (Lingiardi, et al., 2016; Morrison & Morrison, 2003; Walls, 2008; Warriner et al., 2013), and is a good predictor of those attitudes (Quiles et al., 2003).

Regarding religiousness, which is significantly correlated with EASOS-IH, earlier literature has shown how adherence to traditional religions is linked to negative beliefs regarding any disagreement with heterosexuality (Warriner et al., 2013). The rhetoric disseminated by Christian religious organizations (the majority religious affiliation in our sample) accepts that a) there is no discrimination against LGBQ individuals; and b) when there is discrimination, it is directed towards the heterosexual model by groups that “indoctrinate” (Gallahger & Bull, 2001) with “homosexualizing gender ideologies.”

The correlations of the components of the EASOS with the variable related to lack of contact with homosexuals and bisexuals had less strength, but as seen in previously published works, contact is associated with less negative attitudes (Gato, Fontaine and Carneiro, 2012; Warriner et al., 2013). In this regard, Badenes-Ribera et al. (2016) cautioned about the deficient information that can be produced by dichotomous items related to contact, and recommended using items that provide nuance to the quality of the relationship.

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In short, looking at the sociodemographic characteristics, this study found more evasive attitudes towards LGBQ among males with conservative political and religious values. Likewise, homonegative, sexist, and heterosexist beliefs are related to low resistance to heteronormativity. These predictive factors for evasive attitudes provide evidence of the convergent validity of the scale.

In conclusion, the EASOS delivers a multidimensional and up-to-date measurement of modern negative attitudes that is capable of perceiving elements as subtle as blindness towards non-hegemonic sexual orientation that ignores experience; situations of violence and oppression on different levels; and the privilege of sites of heterosexual formulation. Additionally, the low number of items in the final version of the EASOS results in a short, efficient tool suitable for a variety of evaluation processes. Finally, the results of the study have important practical implications in the field of psychology, because it reveals: a) the invisibility of the oppression of LGBQ individuals; and b) the lack of self-awareness about positions of formulation and privilege among heterosexual psychology professionals that could help perpetuate perspectives about intervention and monitoring that are both inadequate and violent.

However, future work should bear some considerations in mind. First, regarding the content, while the use of the “LGBQ” acronym is more inclusive, in that it considers more sexual orientations and identities than the traditionally used “gays and lesbians,” it does not allow for any exploration of difference in the two possibilities. This is important, because earlier studies found differences that evoked more negative attitudes towards homosexual and bisexual men than towards lesbian and bisexual women (Morrison & Morrison, 2002; Rodríguez et al., 2013). However, this could be difficult to articulate with regard to economy and efficiency, and it may well be more

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advantageous to explore qualitative alternatives that allow for a deeper understanding of the phenomenon.

Second, the use of variables that gauge personal contact in later studies could be reconfigured, making it possible to evaluate the quality of the relationships and explore correlations in that respect. Furthermore, in societies like Spain, where LGBTQ people are widely accepted socially, knowing these individuals does not necessarily ensure less negative attitudes. Third, future research should explore the behavior of the EASOS in more heterogeneous probability samplings. Despite having conducted a probability sampling with a considerable sample size, the results cannot be generalized to all of the country's psychology students, but are only representative of the public university system in the Community of Madrid. Moreover, the population of psychology students in public universities is clearly feminized and shares non-conservative ideological and religious patterns. These patterns may be different in private non-religious and religious universities, presumably with respect to socioeconomic level, political affiliation, and degree of religiousness.

Finally, it would be helpful to distribute the EASOS among active psychology professionals and faculty teaching psychology classes, particularly in the areas of psychosocial, educational, and health intervention. Beyond the fact that potential LGBTQ individuals may use psychological services, conducting a detailed evaluation and implementing mechanisms that subvert heterosexist mindsets is, logically, in the broader interest of psychology.

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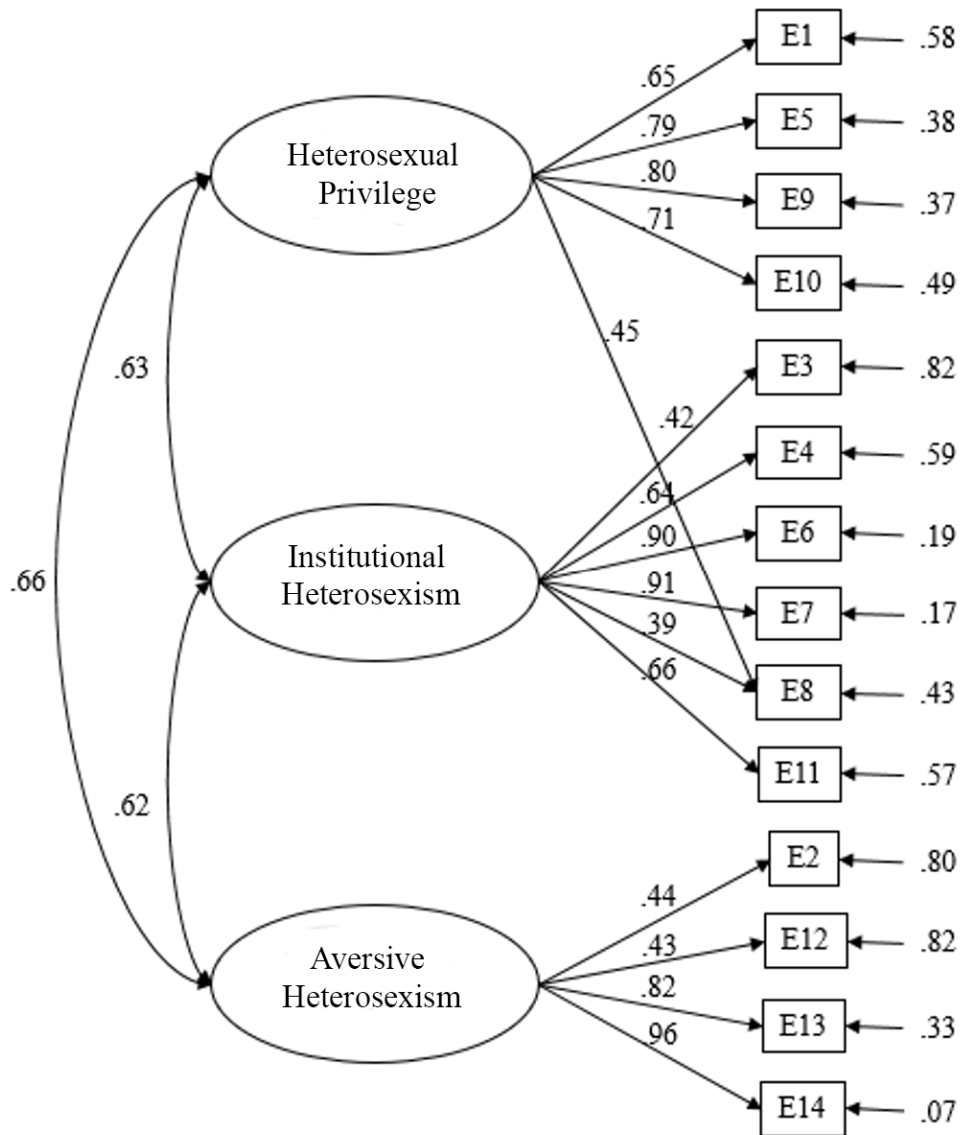
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## Figures

**Figure 1:** Factor model proposed for the EASOS in the Spanish population



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## Tables

**Table 1: Bivariate correlations for the Study**

Variable	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
<b>EASOS dimensions</b>																	
1.EASO																	
S-HP																	
2.EASO																	
S-IH	.63**																
3.EASO																	
S-AH	.46**	.41**															
<b>Theoretically-related scales</b>																	
4.ASI-																	
HS	.35**	.38**	.42**														
5.ASI-																	
BS	.17**	.23**	.25**	.48**													
6.MHS-																	
G	.56**	.55**	.58**	.59**	.39**												
7.MHS-																	
L	.53**	.53**	.58**	.61**	.38**	.92**											
8.MHI-																	
PH	.08	.18**	.24**	.29**	.30**	.33**	.33**										
9.MHI-																	
PSH	.14**	.25**	.26**	.41**	.47**	.32**	.31**	.27**									
10.PPS-																	
RHE	-.28**	-.25**	-.19**	-.31**	-.18**	-.38**	-.40**	-.11**	-.053								
11.MCS																	
DS	.05	.05	.05	-.11**	-.04	-.02	-.026	-.09*	-.052	-.05							
<b>Sociodemographic variables</b>																	
12.GI	-.06	-.15**	-.21**	-.21**	-.11**	-.13**	-.13**	-.05	-.80*	.10**	.016						



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13.PA	.34**	.31**	.33**	.45**	.28**	.48**	.50**	.28**	.21**	-.31**	-.01	-.01					
14.R	.08	.22**	.14	.13	.20**	.18**	.13	.15*	.1	-.10	.04	-.11	.14*				
15.SEL	.06	.08	.03	.01	.003	.02	.03	-.003	.02	-.02	.04	.04	.19**	.20**			
16.AY	.03	-.02	-.05	-.01	-.08*	-.04	-.03	.05	-.01	-.02	-.04	-.001	-.02	-.021	-.01		
17.LHC	.11*	.07	.11**	.14**	.02	.12**	.14**	.07	-.01	-.12**	-.04	-.12**	.08*	.10	-.01	-.01	
18.LBC	.10*	.09*	.16**	.21**	.14**	.22**	.25**	.19**	.12**	-.16**	.01	-.06	.20**	.17*	.04	.09**	.31**

**Note** \* $p < .05$ ; \*\* $p < .01$ ; \*\*\* $p < .001$

1.EASOS-HP=Heterosexual Privilege; 2.EASOS IH=Institutional Heterosexism; 3.EASOS-AH=Aversive Heterosexism; 4.ASI-HS=Hostile Sexism; 5.ASI-BS=Benevolent Sexism; 6.MHS-G=Modern Homonegativity-Gay; 7.MHS-L=Modern Homonegativity-Lesbian; 8.MHI-PH=Paternalistic Heterosexism; 9.MHI-PSH=Positive Stereotypic Heterosexism; 10.PPS-RHE=Heteroresistance; 11.MCSDS=Social Desirability; 12.GI=Gender identity(1=cisgender man, and 2= cisgender woman); 13.PA=Political affiliation; 14.R=Religiousness; 15.SEL=Socioeconomic level; 16.AY=Academic year; 17.LHC=Lack of homosexual contact; 18.LBC=Lack of bisexual contact.

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**Table 2:** Multiple linear regression models for each dimension of the EASOS

Variable	$\beta$	IC95%		<i>t</i>	<i>p</i>
		II	UI		
<b>DV: Heterosexual Privilege</b>					
Modern Homonegativity	.54	.53	.75	11.19	< .001***
Hostile Sexism	-.05	-.18	.05	-1.10	.27
Benevolent Sexism	-.05	-.17	.03	-1.38	.17
Heteroresistance	-.09	-.11	-.01	-2.57	.01*
Political affiliation	.08	.00	.19	1.93	.05*
<b>DV: Institutional Heterosexism</b>					
Modern Homonegativity	.54	.45	.64	11.40	< .001***
Hostile Sexism	.00	-.09	.10	.09	.93
Benevolent Sexism	-.02	-.11	.06	-.63	.53
Heteroresistance	-.07	-.08	.00	-1.95	.05*
Political affiliation	.05	-.03	.14	1.33	.19
<b>DV: Aversive Heterosexism</b>					
Modern Homonegativity	.66	.44	.58	14.62	< .001***
Hostile Sexism	-.01	-.08	.07	-.15	.88
Benevolent Sexism	-.09	-.13	-.01	-2.39	.02*
Heteroresistance	.02	-.02	.04	.49	.62
Political affiliation	.04	-.03	.09	1.06	.29

**Note** \* $p \leq .05$ ; \*\* $p < .01$ ; \*\*\* $p < .001$

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### Appendix

#### Spanish adaptation of the EASOS items

Items of the Spanish version/ Original EASOS items	Dimensions/ Factors
1. Las personas heterosexuales en España tienen ciertas ventajas debido a su orientación sexual. (R)/ 1. Heterosexual/Straight people in the U.S. have certain advantages due to their sexual identity. (R)	Heterosexual Privilege
2. Cuando las personas LGBQ hablan de sus reivindicaciones y su colectivo, no deben ser acusadas de imponer su forma de vida – "homosexualizar"– a la sociedad. (R)/ 2. When LGBQ people talk about their significant others they should not be accused of pushing their sexual identity onto others. (R)	Aversive Heterosexism
3. El profesorado y el personal de administración y servicios tiene la formación adecuada ante los retos que la juventud LGBQ afronta./ 3. U.S. public school teachers and staff receive adequate training on the challenges faced by LGBQ youth.	Institutional Heterosexism
4. Existen suficientes asociaciones de estudiantes LGBQ por toda España./ 4. LGBQ student organizations – such as gay–straight alliances – are sufficiently available throughout the U.S.	Institutional Heterosexism
5. Las personas heterosexuales lo tienen más fácil que las personas LGBQ. (R)/ 5. Heterosexual /Straight people have it easier than LGBQ people. (R)	Heterosexual Privilege
6. Existe legislación suficiente para proteger a las personas LGBQ dentro de España./ 6. There is sufficient legislation in place to protect LGBQ people within the U.S.	Institutional Heterosexism
7. Existen suficientes recursos específicos de atención a personas LGBQ en toda España./ 7. Community centers serving LGBQ people – such as LGBT Centers – are sufficiently available throughout the U.S.	Institutional Heterosexism
8. Las personas LGBQ tienen las mismas oportunidades que los heterosexuales./ 8. LGBQ people have equal advantages compared to heterosexual/straight people.	Institutional Heterosexism
9. La sociedad española favorece –lo referido a– lo heterosexual. (R)/ 9. The U.S. social structure system promotes heterosexual/straight privilege. (R)	Heterosexual Privilege
10. Las personas heterosexuales –en comparación con las personas LGBQ– tienen más posibilidades de conseguir un trabajo y ascender en el mismo. (R)/ 10. Heterosexual/Straight people –compared to LGBQ people – have increased possibilities for getting a job, receiving on the job training, and promotion. (R)	Heterosexual Privilege

## EVASIVE ATTITUDES OF SEXUAL ORIENTATION SCALE

11. La gente trata a las personas LGBQ con la misma justicia que a las heterosexuales./	Institutional
11. People treat LGBQ people as fairly as they treat heterosexual/straight people.	Heterosexism
12. Las personas LGBQ merecen los mismos derechos y beneficios laborales que las personas heterosexuales. (R)/	Aversive
12. LGBQ people deserve the same employment rights and benefits as heterosexual/straight people. (R)	Heterosexism
13. Es importante que los/las/les líderes políticos aborden las cuestiones LGBQ. (R)/	Aversive
13. It is important for political leaders to address LGBQ issues. (R)	Heterosexism
14. Se necesita más legislación que proteja a las personas LGBQ contra la discriminación basada en la orientación sexual. (R)/	Aversive
14. There is a need for more legislation that protects LGBQ people against sexual identity-based discrimination. (R)	Heterosexism

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**Note.** Items followed by (R) must be marked upside down before calculating totals. For each item a 6-point Likert scale is used, ranging from 1 (strongly disagree) to 6 (strongly agree). To obtain a score the scores average the different dimensions.