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**Heteronormative Beliefs and the Impact on Self-acceptance and
Disclosure of Male Homosexuality in Portugal and Turkey**

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Dissertation submitted as partial requirement for the conferral of
*Erasmus Mundus European Master in the Psychology of Global Mobility, Inclusion and Diversity in
Society*

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June, 2019

Acknowledgments

I would like to acknowledge that this research would not have been possible without the financial support of the Education, Audiovisual and Culture Executive Agency for having me provided with the award of an Erasmus Mundus Scholarship. I am sincerely grateful for this scholarship because it allowed me to pursue one of my long-awaited career goals.

I want to offer my special thanks to my supervisor, Dr. David L. Rodrigues, whose expertise, collaboration and guidance throughout the writing of this dissertation were invaluable elements for the successful completion of this work. I also wish to acknowledge the help received from my co-supervisor, Dr. Başak Can.

My thanks are also extended to the staff involved in the GlobalMINDS program, especially to the professors from Koç University and SWPS University.

I would also like to thank the following organizations, social venues, and websites from Portugal and Turkey for their assistance during the process of data collection: AMPLOS, AMPLOS Porto, Ayı Sözlük, CaDiv-Caminhar na Diversidade, Caleidoscópio LGBT, Casa Qui, Centro LGBT, Checkpoint LX, EsQrever, Genç LGBTİ Derneği İzmir, ILGA Portugal, Istanbul Bears, LGBTI News Turkey, Lgbti Viseu, LISTAG, Motociclistas Alternativos Portugueses, Opus Gay Madeira, Pois.pt, Portogay, Portugalgay.pt, Queer IST, Rumos Novos, Rede ex Aequo, Türkiye LGBTİ Birliği, and Yıldız Teknik Üniversitesi ODA.

Finally, I wish to express my gratitude with every one of the participants that collaborated in this research.

General Acknowledgments

I want to thank my family because their support transcended the barrier of geography, and even though we were thousands of kilometers apart, I felt how their love crossed the oceans.

I am so grateful to my friends, my chosen family. Their constant words of encouragements were vital for the fruitful realization of this work.

My thanks are extended to my classmates, with them, I truly understood the value of diversity, and they helped me broaden my horizons.

Finally, I wish to thank all the gay, queer, trans, intersex, non-conformist people in the world. I will always be in mourning for those who are not here due to the injustices of this planet. And for the rest of us, never doubt that we are truly beautiful.

Abstract

Several studies have shown that heteronormative contexts are detrimental to the process of sexual identity development of non-heterosexuals. However, research examining how internalizing heteronormativity can affect the coming-out process of gay individuals is still scarce. Therefore, we argue that that internalization of heteronormativity and homonegativity (sexual prejudice against homosexuality) could have crucial roles in the coming-out process. Thus, the present study focuses on how socially imposed heteronormative beliefs are associated with the coming-out process, specifically with the self-acceptance and disclosure of homosexuality among gay men, and if this association is mediated by homonegativity. We conducted a cross-sectional survey study with 396 men that are romantically/sexually attracted to other men living in Portugal ($n = 247$; $M_{\text{age}} = 28.10$, $SD = 9.94$) and Turkey ($n = 149$; $M_{\text{age}} = 24.80$, $SD = 7.73$). Results confirmed the hypothesized model. Indeed, greater heteronormative beliefs were associated with lower levels of self-acceptance and disclosure of homosexuality, and this association was partially mediated by homonegativity levels. Furthermore, results showed that this mediation differed depending on the country. For the Portuguese sample, the association between heteronormative beliefs and self-acceptance and disclosure was weaker than in the Turkish sample, but the overall mediation through homonegativity was stronger. These findings showed that the internalization of heteronormative beliefs plays an important role in the coming-out process of gay men. Overall, this research makes innovating contributions to the existing literature on gay identity development, gay-affirmative psychology, and LGBTI+ activism.

Keywords: heteronormative beliefs, homonegativity, coming-out, self-acceptance, disclosure, Portugal, Turkey.

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Glossary of Acronyms

HABS – Heteronormative attitudes and beliefs scale

LG – Lesbians and gays

LGB (s) – lesbians, gays, and bisexuals

LGBTI+ (s) – lesbians, gays, bisexuals, trans people, intersex and more

MISS-G – Measure of Internalized Sexual Stigma for gay men

Introduction

For LGB (lesbian, gay, and bisexual) individuals, coming-out refers to the declarative process of recognizing homo-sexual and romantic feelings, accepting a non-heterosexual orientation as part of the identity, and — to some extent— disclosing this sexual orientation to others (Manning, 2015; Rust, 2003). It implies the ownership of one's sexual orientation as a relevant characteristic of the self, and it involves a profoundly complex process of sexual identity development. In the developing of a non-heterosexual identity, individuals experience cognitive incongruence between expected heterosexuality and their homoerotic desires (Cass, 1979). The coming-out process entails the resolution of this incongruity through the acceptance of the sexual orientation and the self-identification with the LGB categories (D'Augelli, 1994; Rosario, Hunter, Maguen, Gwadz, & Smith, 2001).

Coming-out or identifying as LGB member can have relevant psychological benefits such as the increase of self-esteem, the decrease of minority stress (e.g., expectation of rejection, hiding of the sexual orientation), the enhancement of the sense of belonging, the reduction of psychological distress, the development of better strategies to address discrimination, and better overall mental health (Bybee, Sullivan, Zielonka, & Moes, 2009; Meyer, 2013; Morris, Waldo, & Rothblum, 2001; Rosario et al., 2001). However, a generalization of the psychological and social outcomes of the coming-out process is not an easy task, mainly because LGB individuals are likely to go through different processes depending on contextual factors (Legate, Ryan, & Weinstein, 2012).

In the endeavor to better understand the outcomes of coming-out it is necessary to take into consideration the influence of social and contextual factors. Many authors have explained how coming-out would imply different results depending on the context. For instance, Legate et al. (2012) showed that LGBs are less open about sexual orientation in social contexts with low autonomy support, that is “controlling social contexts [where] people feel [the] pressure . . . to be how others want them to be” (p. 147). Hence, when the social and cultural environment forces LGBs to comply with expected rigid roles, less disclosure of sexual orientation occurs. Similarly, Martin and Hetrick (1988) also explained that coming-out in highly homophobic environments is associated with feelings of isolation, and experiences of stigmatization and violence. Therefore, it would be a daring statement to affirm that coming-out always has positive consequences in the lives of LGB individuals. To

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fully assess the psychological and social outcomes of coming-out, it is critical to revise how the social commands imposed by the context contradict (or not) non-heterosexual identities.

In the present study, we interpreted the imposition of heterosexuality (i.e., heteronormativity) as a social factor that is negatively associated with the coming-out process of gay men. More specifically, we wanted to investigate if the internalization of imposed heterosexual ideology was adverse for the components of self-acceptance and disclosure of male homosexuality.

I. Theoretical Framework

1.1 Self-Acceptance and Disclosure: “Mom, Dad, I Am Gay”

The existing literature about the coming-out process usually consists of theoretical models that describe the developmental stages toward the self-identification as an LGB person (for reviews see, Bohan, 1996; Bohan & Russel, 1999; Manning, 2015; Mohr & Fassinger, 2003; Orne, 2016). Among the stages proposed by these models, there is awareness of homoerotic desires, identity confusion, exploration of homosexuality, acceptance of sexual orientation, disclosure of LGB identity, and engagement with the LGB community (Cass, 1979; D’Augelli, 1994; Fassinger & Miller, 1997; Troiden, 1988).

For this study, we focused on two of the components of the overall coming-out process — self-acceptance and disclosure. The *self-acceptance* component refers to the process of embracing a non-heterosexual orientation. It goes from awareness of non-heterosexual feelings, followed by contemplating the idea of being LGB, and gradually integrating these feelings as a part of the self (Bilodeau & Renn, 2005; Fassinger & Miller, 1997). The *disclosure* component refers to the act of sharing with others one’s sexual orientation (Collins & Miller, 1994). It consists of revealing and being open about one’s LGB identity to others (Mohr & Fassinger, 2003). The disclosure component can also be interpreted as a political act because it entails the confrontation with the stigmatization, discrimination, and oppression that come along with being identified as a member of the LGB group (Fassinger & Miller, 1997; Mohr & Fassinger, 2003).

Self-acceptance and disclosure are interrelated — but not simultaneous — components that mutually influence each other in the complex process of developing a non-heterosexual identity (McCarn & Fassinger, 1996). Fassinger and Miller (1997) suggested a separate interpretation of both constructs because they have different implications in the overall coming-out process. For instance, self-acceptance should be understood as an individual internal process, consisting in the resolution of the personal struggle of becoming aware of homosexual feelings when heterosexuality is expected (Cass, 1979; Gough, 2007). Disclosure, on the other hand, should be understood as a social identification process, consisting of the experience of sharing with others one’s sexual orientation (Fassinger & Miller, 1997; Mohr & Fassinger, 2003).

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To the extent that the coming-out process is susceptible to social factors, levels of self-acceptance and disclosure of sexual orientation are also likely to be dependent on the social environment. Therefore, both components can be influenced in varying degrees depending on social circumstances, cultural contexts, society norms, family values, religious beliefs, national policy, etcetera (Mohr & Fassinger, 2003; Shapiro, Rios, & Stewart, 2010). In some cases, disclosure of homosexuality may not occur because the particularities of the context could compromise the safety of LGB individuals (Martin & Hetrick, 1988). For instance, Gough (2007) showed that many gay male athletes avoid disclosing their sexual orientation to their peers. Instead, they embrace straight-acting attitudes because of the fear of negative consequences due to the hypermasculine behaviors present in male-only sports environments. Another example is LGBs living in small rural contexts, who avoid public identification as non-heterosexual to escape stigmatization and prejudice that is based on overly conservative values (Gottschalk & Newton, 2009). In other cases, disclosure can happen even before the conclusion of the inner dialogue that is conducive to self-acceptance. As it is the case of the forced outing, which means LGB individuals are forced to admit under coercion their sexual orientation or their engagement in homosexual practices (Manning, 2015).

Not only can the processes of accepting and disclosing one's sexual orientation be affected by the particular factors of the involving context, the development of one's sexual identity has to occur within a quasi-global structural system constructed at its core in the name of heterosexuality. In the words of Butler (1990), this is called the "heterosexual matrix," which means that society organizes bodies, genders, and desires in terms of heterosexuality in order to provide meaning and to make sense out of the anatomical difference of the bodies. Thus, any self-identified LGB person that comes out has to do it in a context that assumes — and imposes — heterosexuality from birth (Rich, 1980).

1.2. Heteronormativity: Being Gay in a Heterosexual World

The imposition of heterosexuality is referred to as heteronormativity, which is the norms that societies impose so that individuals conform to heterosexuality and heterosexual roles (Habarth, 2008; Kitzinger, 2005; Nielsen, Walden, & Kunkel, 2000; Warner, 1993). The institution of heterosexuality organizes male and female behaviors, roles, and interaction (Rich, 1980; Tolman, Spencer, Rosen-Reynoso, & Porche, 2003). Heteronormativity is imposed into societies through social institutions (i.e., family, religion, education, laws, and

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etcetera) that reproduce a normative perspective of heterosexual relationships as the healthiest, most normal, most correct, and respectable type of relationships (Eguchi, 2006; Elia, 2003; Habarth, 2015; Warner, 1993). In that way, these institutions propagate a sexual relationship hierarchy that locates non-heterosexual orientations below heterosexuality (Eguchi, 2006; Elia, 2003; Rubin, 1992). Implying that non-heterosexuals are abnormal, and in that way, causing the categorization of them as sexual deviants.

We can observe stigmatization of non-heterosexuals in countless examples that go from day-to-day activities to complex political structures. For example, Fasoli, Maas, Paladino, and Sulpizio (2017) showed that people are discriminated and stereotyped based on the way they sound (gay-sounding speech). In their study, the authors showed that people tend to stereotype gay-sounding men as not employable for typically masculine job positions, such as leadership. Rieger, Linsenmeier, Gygax, Garcia, and Bailey (2010) also showed that lesbians and gays are perceived to be more sex-atypical — less conforming to gender roles (e.g., boys playing with dolls) —, and sex atypicality is commonly associated with stigmatization from an early age (e.g., being treated negatively by their parents and peers). Thus, the LGB population that does not conform to heterosexual expectations are stigmatized since childhood.

LGBs are also stigmatized by political structures, as it is the case of the criminalization of non-heterosexual orientations (Hutt, 2018). For example, Arreola et al. (2015) showed that countries that criminalize homosexual practices have higher levels of sexual stigma against LGBTI+ (lesbian, gay, bisexual, trans people, intersex and more) and this, in turn, is negatively associated with LGBs' mental and general health. In other words, LGB individuals living in countries that criminalize homosexuality confront higher discrimination, internalized higher levels of sexual stigma, and have riskier sexual practices.

So far, we have explained that stigmatization and discrimination are not rare events in LGBs' daily lives and that they occur based on the oppressive system that heteronormativity has established (Herz & Johansson, 2015). However, as coming-out implies the self-identification as non-heterosexual, and heteronormativity is the imposition of heterosexual norms, the coming-out process will necessarily confront these norms while at the same time, be affected by them.

1.2.1 The influence of heteronormativity on self-acceptance and disclosure.

There is empirical evidence that shows how heteronormative contexts influence the coming-out process. For instance, Baiocco, Laghi, Di Pomponio and Nigito (2012) showed that LG teens tend to avoid closeness in intimate friendships so they do not feel the need of disclosing their homosexual feeling, in this manner, they avoid possible social rejection of revealing a stigmatized identity. Reingardé (2010) explained that the dominance of heteronormativity in workplaces and the assumption of heterosexuality of the workforce cause LGBs to prefer not to disclose sexual orientation and remain silenced using strategies of “covering” homosexuality through straight-acting. In contrast, Bauermeister et al. (2010) showed that a supportive context of sexual orientation is beneficial for LGB’s exploration of emergent sexual identity. LGBs need to have an environment that will allow self-exploration so they can achieve full self-acceptance of sexual identity (Konik & Stewart, 2004).

As shown above, existing studies typically focus on the association of heteronormativity and coming-out when heteronormativity is perceived as an external force (i.e., heteronormative contexts leading to stigmatization). In our study, however, we were interested to understand if already internalized heteronormativity (i.e., heteronormative beliefs) is associated with the coming-out process. Instead of approaching heteronormativity exclusively as a social structure, we wanted to focus on the individual psychological internalization (i.e., cognitive appraisal) of heteronormativity as societal impositions (Crocker, Major, & Steele, 1998; Lazarus & Folkman, 1984).

1.2.1.1. Internalizing heteronormative beliefs.

To understand how heteronormative beliefs are internalized, we first need to understand how heterosexual values and roles became normative. There is a conceptual mistake when heteronormativity is interpreted exclusively as the imposition of heterosexuality as a sexual orientation. When we say heteronormativity is the social norms that force people to comply with heterosexuality, we are referring to an extended definition of heterosexuality that goes beyond sexual orientation, better explained by Jackson (2006):

Heterosexuality . . . should not be thought of as simply a form of sexual expression. It is not only a key site of intersection between gender and sexuality, but also one that reveals the interconnection between sexual and non-sexual aspects of social life (p. 107).

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What Jackson is suggesting is that heteronormativity not only reproduces the marginalization of non-heterosexual orientations but it would also reproduce normative expressions of gender and sexuality (Jackson, 2006). Let us make this idea clearer; heteronormativity imposes and reproduces heterosexuality in society by both stigmatizing and marginalizing people outside the heterosexual axis and controlling people inside too, namely heterosexuals (Jackson, 2006; Javaid, 2018).

Or as Javaid (2018) said: “the perpetuation of heteronormativity, therefore, not only relies upon other marginal sexualities to serve its purpose but also relies upon gender relations within heterosexual relations” (p. 84). In that sense, heteronormativity should not only be understood in terms of the heterosexual/homosexual axis but also include gender as a regulatory function.

Heteronormativity ensures that sexual pairing among women and men is heterosexual through the perpetuation of a binary system of gender, where biological sex determines the roles they play in society (Gilbert, 2009; Kitzinger, 2005; Nielsen et al., 2000; Seidman, 2009). In words of Schilt (2009), “Heterosexuality requires a binary sex system, as it is predicated on the seemingly natural attraction between two types of bodies defined as opposites” (p. 443). Heteronormativity and bi-genderism continually reinforce each other to ensure the pairing of princesses with knights. “Heterosexuality dictates gender difference but, in addition, a binary gender order normalizes heterosexuality” (Seidman, 2009, p. 20).

Heteronormativity not only inflicts heterosexual orientation and support bi-genderism but also validates some relationships over others. According to Seidman (2005), heteronormativity also imposed love-based monogamous relationships as more respectable than the “promiscuous” and “hedonistic” non-monogamous relationships. Along these lines, heteronormativity establishes a dichotomy between good and bad sexual citizens that stigmatizes not only LGBs but instead also unmarried, polyamorous and, promiscuous heterosexuals (Seidman, 2005).

Seidman (2005) proposed that the good and bad sexual citizen dichotomy influences how LGBTI+ population is socially accepted. Hence there are normal gays (good sexual citizens) that embrace a monogamous, love-based type of relationships, and polluted homosexuals (bad sexual citizens) that are perceived promiscuous, and less accommodated to the heteronormative standards (Seidman, 2005, 2009). In Seidman’s own words: “in social

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sectors in which lesbian and gay individuals are integrated and normalized, the dominant axis of sexual hierarchy may no longer be the heterosexual-homosexual division but rather the good versus the bad sexual citizen” (2009, p. 26).

Limiting heteronormativity solely on the spread of heterosexual orientation would cause the misinterpretation that institutions with LGBTI+ inclusivity and antidiscrimination policies are unaffected by heteronormativity. The embodiment of heteronormativity as a social structure is not only due to the imposition of heterosexual orientation but a result of the indissoluble interconnection of heterosexuality with gender and normative sexual behaviors (Jackson, 2006; Seidman, 2009).

Therefore, every person, independently of their sexual orientation, is subject to internalization of heteronormative beliefs. Individuals are continually shaped within the complex heteronormative web that interlinks gender roles, sexual behavior, and heterosexuality through institutions that mold our behaviors, our morals, and ethics (i.e., school, family, religion). For instance, DePalma and Atkison (2010) showed that the absence of sexual and gender diversity in the curricula of primary schools was based on heteronormative beliefs, such as assuming that the parents would not appreciate their kids to be exposed to sexual orientations other than heterosexuality.

Because heteronormativity forces a heterosexual perspective of gender roles, sexual behavior, and sexual orientation, it is likely that the internalization of heteronormative beliefs is associated with the self-acceptance and disclosure of sexual orientation in gay men. Nonetheless, we also need to understand whether homonegativity plays a role in this process.

1.3. Homonegativity: “If Only I Were Straight”

Heteronormative beliefs are different from sexual prejudice. Whereas the former refers to internalized gendered ideas that propagate heterosexuality and heterosexual roles, the latter refers to “negative attitudes based on sexual orientation” (Herek, 2000, p. 19). For instance, a heteronormative belief would be “gender and sex are the same thing”; whereas sexual prejudice can be operationalized as gay-bulling and gay-bashing. Nevertheless, heteronormativity and sexual prejudice are interconnected concepts. Habarth (2015) explained that the negative attitudes toward non-heterosexuals (discrimination and microaggressions) are related to heteronormativity and the lack of compliance with it by the

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people living “beyond the margins of presumed ‘normal’ heterosexual orientation and identity” (p. 168).

It can be argued that sustained heteronormative beliefs induce prejudices toward sexual minorities. For example, Adams, Nagoshi, Filip-Crawford, Terrell, and Nagoshi, (2016) showed that perceived threats to heteronormativity mediated the association of highly homophobic discourses (i.e., right-wing authoritarianism) and homophobia. In their own words: “any perceived deviation from heteronormativity is seen by prejudiced gender heteronormative individuals as being a threat” (p. 194). Furthermore, Toomey, McGuire, and Russell (2012) showed that gender non-conforming and LGB students’ perception of safety is associated with heteronormativity in school climates. The authors further showed that non-conforming and LGB students perceive higher safety when their schools engaged in policies to reduce heteronormativity.

Throughout the literature, there are different terms to designate sexual prejudice (e.g., homophobia, homonegativity, and heterosexism). Even though these terms vary in specifications, they all accorded on negative attitudes based on sexual orientation. In this study, we used the term homonegativity because it is focused exclusively on prejudicial attitudes and feelings against homosexuals (Cerny & Polyson, 1984; Morrison, Parriag, & Morrison, 1999).

There is evidence showing that sexual minorities tend to develop more psychological issues due to the particular and unique social stressors they experience (Meyer, 1995, 2013; Cao et al., 2017). Meyer (1995, 2013) named these stressors as *minority stress*, which refers to the particular stress a member of a stigmatized group (i.e., LGB) faces from the experienced disharmony between their own identity as a minority and the stigmatization from the dominant culture. (Meyer, 1995). The author identified internalized homophobia, expectations of discrimination, and higher prevalence of psychiatric disorders, as the resulting adverse psychological outcomes that LGB can develop from the interaction with homonegative contexts. Hence, homonegative contexts are likely to be negatively associated with the mental health of gay men. Among the psychological implications of internalized homonegativity, research has identified negative feelings toward one’s sexual orientation and rejection of other non-heterosexuals (Herek, 2004); anxiety and depression (Lorenzi, Miscioscia, Ronconi, Pasquali, & Simonelli, 2015); lower connectedness with LGBTI+ community and social anxiety (Lingiardi, Nardelli, & Baiocco, 2012); unsatisfactory

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romantic relationships (Doyle & Molix, 2015); exaggerated gender roles performances (Eguchi, 2010); and straight-acting strategies (Herek, Chopp, & Strohl, 2007).

Individuals can internalize homonegativity through norms, customs, and traditions transmitted by society, culture, or religious beliefs. Shared ideas that homosexuality is a sin, or mental pathology, correspond to old-fashioned views of sexuality (Morrison et al., 1999). More recently, Morrison and Morrison (2002) proposed a modern view of homonegativity, stemming from the fact that in contemporary times, the LGBTI+ matter is more disseminated around the globe. Thus, homonegativity is present in more abstract concerns such as the supposed “unnecessary demands of gay people for inclusion when they are accepted everywhere now” (p. 18).

Meyer (1995) explained that internalized homonegativity is relevant even after the person’s process of acceptance of their homosexuality, “because of the strength of early socialization experiences and continued exposure to anti-homosexual attitudes, internalized homophobia [homonegativity] remains an important factor in the gay person’s psychological adjustment throughout life” (p. 41). Therefore, we considered it necessary to explore the influence of homonegativity on self-acceptance and disclosure of male homosexuality.

1.4. The Present Study

Heteronormativity forces upon people a set of norms — based on heterosexuality — that categorize them between normal or deviant. Hence, in this study, we aimed to examine if heteronormative beliefs are associated with the process of coming-out, particularly with the processes of self-acceptance and disclosure of homosexuality. Research directly examining the role of heteronormativity on the coming-out process is still scarce. Instead, many studies focus on the influence or consequences of sexual stigma (prejudicial attitudes and internalized homophobia) on the process of coming-out and mental health of LGBs (Cao et al., 2017; Herek et al., 2007; Meyer, 1995; Meyer, 2013). From our point of view, a deeper understanding of the coming-out process would require to take a step back and associate it with the imposed heteronormativity.

This study focused exclusively on self-identified men that are sexually/romantically attracted by other men. We decided to work exclusively with men because previous research has proven that men tend to be more affected by heteronormative beliefs. For example, Eguchi (2009) showed that gay men are socially pressured to respond to hegemonic

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masculinity, and that is why many gay men engage in straight-acting. Moreover, Lingardi et al. (2012) showed that men have higher levels of internalized sexual stigma than women. Although heteronormativity is present in any society that embraces a binary perspective of gender, the expression of it would differ depending on the context (Warner, 1993). That is why we argue for the importance of examining two countries with a very different approach for their LGBTI+ members. We compared one context with inclusive politics for LGBTI+ individuals (Portugal) and another one with no protection laws for non-heterosexual persons (Turkey).

In Portugal, the legal framework recognizes same-sex relationships, same-sex marriage is legal, same-sex couples can adopt, and there are laws against sexual discrimination (Carrol & Mendos, 2017). Even though Turkey does not criminalize same-sex acts, the government do not recognize same-sex marriage, and there are no protection laws in cases of discrimination (Carrol & Mendos, 2017). The way these two countries transmit heteronormative beliefs is very different. In Portugal, disapproval for current inclusive policies comes from opposing far-rights political parties and members of the Catholic Church (Brandão & Machado, 2012). In contrast, the views of homosexuality as immoral or unnatural in Turkey are present on many levels, in family values or even in governmental institutions. For instance, the army excludes homosexual men from being recruited (Engin, 2015). Notably, both countries somehow embrace heteronormative ideas which make the comparison possible.

1.4.1 Hypotheses.

The process of coming-out (self-acceptance and disclosure) among gay men entails a balance between two opposing forces: internalized heteronormativity and sexual orientation (Fassinger & Miller, 1997; Habarth 2015). For that reason, we expected that internalized heteronormative beliefs would be detrimental to self-accepting and disclosing homosexuality. Therefore, our primary hypothesis proposed for this study is: (a) *the higher the presence of heteronormative beliefs the lower the levels of self-acceptance and disclosure of male homosexuality*. Hence, we predicted that gay individuals complying with a heteronormative perspective on family values, gender roles, and sexual conservatism would likely have more struggles in self-accepting their sexual orientation and sharing it with others.

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As heteronormativity is the foundation of any expression of sexual prejudice (including homonegativity), we defined as the second hypothesis that (b) *the expected association between heteronormative beliefs and self-acceptance and disclosure of homosexuality to be explained by homonegativity*. In other words, gay men with more heteronormative beliefs should be less self-accepting and less likely to disclose their sexual orientation because they hold higher prejudice against homosexuality.

Heteronormative beliefs are shaped differently according to the cultural context. Internalization of heteronormativity is affected by social variables, such as rural vs. urban context, social class, the policies on the country of residence, the social perception of sexual minorities, and many more (Lorenzi et al., 2015). As Warner (1993) said, “sexuality can have different meaning in different context” (p. 11). For this reason, we defined as our third hypothesis that (c) *the association between heteronormative beliefs and self-acceptance and disclosure of homosexuality is moderated by country* (i.e., Portugal and Turkey). Portugal’s policies are more inclusive; hence, we expected *the association to be weaker in individuals living in Portugal* (c1). On the other, because Turkey holds higher prejudice towards LGBTIs, we expected *the association to be stronger for individuals living in Turkey* (c2).

We anticipated the mediation effect to have different results for each country. Specifically, (d) *we expected the association of heteronormative beliefs and homonegativity to be moderated by the country* (see Figure 1.1). Because Portugal most likely holds lesser heteronormative beliefs, we expected *the association between heteronormative beliefs and homonegativity to be weaker* (d1). In contrast, due to expected higher levels of heteronormative beliefs in Turkey, *we expected the association between heteronormative beliefs and homonegativity to be stronger* (d2).

As the association of homonegativity and the developing of a non-heterosexual identity (self-acceptance and disclosure) is an inward psychological process, we expected them to occur independently of the country. Therefore, we did not argue for a moderation in the association between homonegativity and Self-acceptance and disclosure.

Finally, according to Bierly (1985), prejudices towards homosexuals could be an inherited characteristic from group membership (e.g., political party and religiosity). Hence, we controlled for political orientation and religiosity as variables that could shape the association between heteronormative beliefs and self-acceptance and disclosure of

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homosexuality. Rosario et al. (2001) showed that older (vs. younger) gay males had more positive attitudes towards homosexuality and more involvement with LG activities.

Therefore, we also considered age as a potential demographic that shapes the association of our main variables.

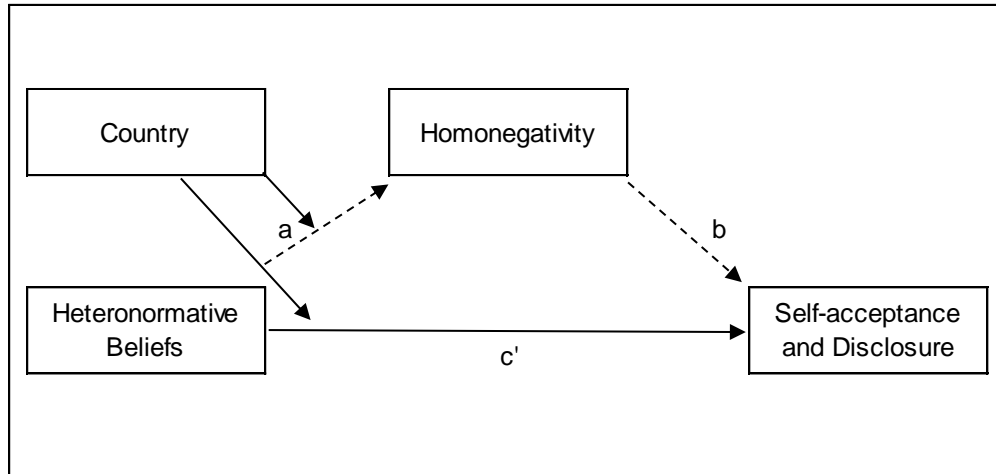


Figure 1.1 Mediation model, moderated by country

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II. Method

2.1. Participants

From the initial sample of 841 participants that started the survey, we removed uncompleted surveys, people who identified themselves with a gender other than men (e.g., women, transmen, transwomen, gender nonconformist), and people not living in either Portugal or Turkey. The final sample comprised 396 men with ages ranging from 18 to 62 ($M = 26.86$, $SD = 9.30$) that indicated to be sexually/romantically attracted to other men.

In the Portuguese sample ($n = 247$; $M_{\text{age}} = 28.10$, $SD = 9.94$; age range = 18-62), participants identified themselves as homosexuals (81.1 %), bisexuals (15%), pansexuals (2%), asexuals (0.4%), or other (0.8%). Twenty-eight participants (11.3%) indicated other nationalities of origin (e.g., Brazilian). In the Turkish sample ($n = 149$; $M_{\text{age}} = 24.80$, $SD = 7.73$; age range = 18-57), participants identified themselves as homosexuals (77.2%), followed by bisexuals (18.8%), pansexuals (2%), asexuals (0.7%), heterosexuals (0.7%), and finally others (0.7%). Eight participants (5.4%) indicated other nationalities of origin (e.g., Kosovan).

2.2. Measures

2.2.1. Heteronormative beliefs.

Heteronormative beliefs were measured using the Heteronormative attitudes and beliefs scale (HABS; Habarth, 2015) that comprises 16 items and assesses individual heteronormative cognitions based on two subscales. The first subscale — Essential binary beliefs about sex and gender — consists of eight items and measures binary ideas of gender and sex (e.g., “Femininity and masculinity are determined by biological factors, such as genes and hormones, before birth”). The second subscale — Normative attitudes about relational behavior — also consists of eight items and measures attitudes about romantic relationships based on expected heterosexuality (e.g., “There are particular ways that men should act and particular ways that women should act in relationships”). Participants were asked to what extent they agree or disagree with the statements on a 7-point scale (1 = *Strongly disagree* to 7 = *Strongly agree*).

In the original study, Habarth (2015) proposed the two subscales using factor analysis with direct-oblimin rotation, with eigenvalues of 10.3 and 6.6. The two subscales were significantly correlated, $r = .42$, $p < .001$. The author confirmed this structure in subsequent

confirmatory factor analysis. There was good internal consistency between the HABS and the sample in our study ($\alpha = .80$).

2.2.2. Self-acceptance and disclosure of homosexuality.

To measure self-acceptance and disclosure of homosexuality, we used the Measure of internalized sexual stigma for gay men (MISS-G; Lingardi et al., 2012). The original scale assesses negative attitudes gay men hold about their sexual orientation along with three components: identity, social discomfort, and sexuality. Given the aims of our study, we decided to drop the sexuality dimension. Hence, we used only two subscales. The first subscale — Identity — consists of five items that measure negative self-attitudes gay men have about their homosexuality and the internalization of sexual stigma as part of the identity (e.g., “Sometimes I think that if I were heterosexual, I could be happier”). The second subscale — Social discomfort — consists of seven items that assess the fear of public identification as gay in social contexts and disclosure to intimate social spheres (e.g., “At university (and/or at work), I pretend to be heterosexual”). Participants were asked to what extent they agree or disagree with the statements on a 7-point scale (1 = *Strongly disagree* to 7 = *Strongly agree*). The results were reverse-scored so the direction of the answers could be easily interpreted considering the other measures used in this study; thus, in the end, higher mean scores indicate more self-acceptance and disclosure.

Lingardi et al. (2012) proposed the three subscales using confirmatory factor analysis and convergent validity was obtained by running correlations between the subscales of the MISS-G and other measures of internalized sexual stigma (e.g., ego-dystonic homosexuality scale); the results showed significant correlations from .32 to .52 ($p < 0.01$). The MISS-G showed good reliability in our sample ($\alpha = .90$).

2.2.3. Homonegativity.

We used the Modern homonegativity scale (Morrison & Morrison, 2002) to assess modern prejudice toward gay individuals. By “modern” homonegativity, the original authors of the scale are referring to negative views toward homosexuality based on abstract concerns (e.g., “Gays are asking for unnecessary demands, such as spousal benefits”) that discredit the relevance of LGBTI+ activism today. The scale consists of 12 items that measure modern homonegativity (e.g., “The notion of universities providing students with undergraduate degrees in Gay and Lesbian Studies is ridiculous”). One item of the scale was modified to fit the current research, from “In today’s tough economic times, Canadians’ tax dollars shouldn’t

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be used to support gay men's organizations" to "In today's tough economic times, taxes shouldn't be used to support gay men's organizations." Participants were asked to what extent they agree or disagree with the statements on a 7-point scale (1 = *Strongly disagree* to 7 = *Strongly agree*).

Morrison and Morrison (2002) examined the scale's construct validity by correlating it with political conservatism, $r = .46, p < .001$, and modern sexism, $r = .59, p < .001$. We obtained good internal consistency ($\alpha = .872$) for the instrument in our study.

2.2.4. Political orientation and religiosity.

Morrison and Morrison (2002) suggested that single-item measures are psychometrically appropriate to assess political orientation and religiosity. Therefore, participants were asked to indicate their political orientation (e.g., 1 = *right*, 2 = *center-right*, 3 = *center*, 4 = *center-left*, 5 = *left*), and their religiosity. Religiosity was assessed by asking the participants to indicate their attendance to religious services (1 = *never*, 2 = *on special occasions*, 3 = *now and then*, 4 = *usually*).

2.3. Procedure

We conducted an online-based survey using Qualtrics software. The survey was available in three languages, English (see Appendix A), that was the original version, and the translated versions in Portuguese (see Appendix B) and Turkish (see Appendix C). We used the collaboration of researchers and students from ISCTE-IUL (Lisbon, Portugal) and Koç University (Istanbul, Turkey) to translate the original survey to their respective languages and to validate the accuracy of the translation.

To recruit the participants, we asked LGBTI+ NGOs from Turkey and Portugal to disseminate the survey in their social media and among their members; we also used LGBTI+-oriented facebook groups, Instagram ads, and gay-dating apps to spread the link of the study. The inclusion criteria for participation were (a) having Turkish or Portuguese nationalities or living in those countries; (b) being 18 years of age or older; (c) identifying oneself as men; (d) being attracted (romantically and/or sexually) to other men. Before the recruitment of participants, we obtained the Ethics' Committee approval from ISCTE-IUL (Lisboa, Portugal).

Before starting, people were told that they would be taking part in a study examining their ideas on sexual orientation, gender roles, and relational behaviors. They were also

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informed that participation was completely anonymous and voluntary and that they had the right to exit or refuse to answer any item without explanations. After providing informed consent (clicking in the *yes* option), participants were asked to provide demographic information (e.g., nationality, country of residence, gender identity, biological sex, sexual orientation, age, etcetera), followed by the main variables (see Measures section). At the end of the survey, the debriefing information clarified the purpose of the study was to measure heteronormative beliefs and the impact on self-accepting and disclosing homosexual orientation.

III. Results

3.1. Overview of the Analysis

We used SPSS statistics version 24 to conduct our analysis. First, we removed from our dataset all the cases that did not match the inclusion criteria (participants non-identified as men, not living in the selected countries, and unfinished questionnaires), the exclusion rate was 47.08%. We also examined outliers using boxplots graphs in the three main variables — heteronormative beliefs, homonegativity, and self-acceptance and disclosure. There was a small percentage of outliers (3.28%), and we decided not to exclude these cases from the analyses. The questionnaire allowed participants to proceed with the survey without responding to any particular item; therefore we used missing value analysis to determine missing data; results showed that within the main variables, there was 1.3% of missing values.

We computed descriptive statistics and correlations to measure the strength of the associations between main variables and demographics and to determine which variables were going to be entered as covariates. We compared the means of the groups within the demographics variables to have a clearer picture of how they associated with our main variables. Finally, we conducted a moderated mediation employing Hayes' (2015) PROCESS macro for hypothesis testing.

3.2. Preliminary Analysis

Descriptive statistics and overall correlations among measures are shown in Table 3.1. Results showed that correlations followed the expected hypothesized directions. For instance, heteronormative beliefs were positively correlated to homonegativity, $p < .001$, and negatively correlated to self-acceptance and disclosure, $p < .001$. Also, homonegativity was negatively correlated to self-acceptance and disclosure, $p < .001$. The correlations with demographic variables showed that age was positively correlated with heteronormative beliefs, $p = .018$. Religiosity was positively correlated with heteronormative beliefs and homonegativity, $p < .001$, while negatively correlated with self-acceptance and disclosure, $p < .001$. Lastly, political orientation was negatively correlated with heteronormative beliefs, and homonegativity, both $ps < .001$.

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Table 3.1

Descriptive statistics and overall correlations

	<i>M</i>	<i>SD</i>	1	2	3	4	5
1. Heteronormative Beliefs	2.47	0.84	—				
2. Homonegativity	2.8	1.21	.58***	—			
3. Self-acceptance and Disclosure	5.15	1.4	-.37***	-.38***	—		
4. Age	26.86	9.3	.11*	.01	.09	—	
5. Religiosity	1.78	0.85	.29***	.19***	-.19***	.03	—
6. Political Orientation	3.86	1.17	-.28***	-.24***	.03	.04	-.29***

* $p < .050$; ** $p < .010$; *** $p < .001$

We also examined the correlation for each country separately. Results showed a similar pattern of correlations in Portugal and Turkey; main variables were correlated among each other, all $ps < .001$, see table 3.2 Religiosity and political orientation were kept for subsequent analysis. As age had just one significant correlation with heteronormative beliefs — only for Turkey, it was not included in the model.

Table 3.2

Descriptive statistics and correlations by country

Measures	Turkey	Portugal	Correlations					
	M (SD)	M (SD)	1	2	3	4	5	6
1. Heteronormative Beliefs	2.59 (0.89)	2.4 (0.80)	—	.46***	-.39***	.29***	.42***	-.30***
2. Homonegativity	3.13 (1.12)	2.6 (1.22)	.65***	—	-.33***	.11	.38***	-.19*
3. Self-acceptance and Disclosure	4.41 (1.5)	5.59 (1.13)	-.33***	-.34***	—	-.02	-.41***	.07
4. Age	24.8 (1.11)	28.1 (9.94)	.61	.03	.05	—	-.05	.06
5. Religiosity	1.68 (0.82)	1.85 (0.87)	.24***	.15*	-.19**	.11	—	-.43***
6. Political Orientation	4.13 (1.11)	3.69 (1.17)	-.32***	-.34***	.16*	.04	-.18*	—

Note. Correlation for Turkey are presented above the diagonal, and correlations for Portugal are presented below the diagonal

* $p < .050$; ** $p < .010$; *** $p < .001$

3.3. Moderated Mediation Model

We hypothesized that men with higher levels of heteronormative beliefs had lower levels of self-acceptance and disclosure of non-heterosexual orientation because they internalize homonegative prejudice against their sexual orientation. Considering heteronormative beliefs are transmitted differently depending on the social context, we further explored if this mediation is moderated by country.

We used a 10,000 bootstrapped moderated mediation model using PROCESS 3.0 for SPSS (Model 8, Hayes, 2015). The moderated mediation model allowed to capture all the proposed association in the present study. Heteronormative beliefs were the predictor variable (*X*), homonegativity was the mediator variable (*M*), and country (coded 0: Portugal, 1: Turkey) was the moderator variable (*W*). The outcome variable was self-acceptance and disclosure of homosexuality (*Y*). Religiosity and political orientation were entered as covariates in the model. The variables were centered prior to the analyses. Results are summarized in Table 3.3.

Table 3.3

Moderated Mediation Analysis

(Model 8)	Homonegativity (<i>M</i>)		Self-acceptance and Disclosure of Homosexuality (<i>Y</i>)	
	<i>b</i>	SE	<i>b</i>	SE
Constant	3.13***	.23	6.37***	.34
Heteronormative Beliefs (<i>X</i>)	0.79***	.06	-0.34**	.09
Country (<i>W</i>)	0.45***	.10	-1.08	.13
X x W	-0.46**	.11	-0.25	.14
Living in Portugal	0.97***	.08	-0.24*	.11
Living in Turkey	0.50***	.09	-0.49***	.11
Political Orientation (Cov)	-0.10*	.04	-0.05	.07
Religiosity (Cov)	0.05	.05	-0.25**	.05
Homonegativity (<i>M</i>)	—	—	-0.19**	.06

* $p < .050$; ** $p < .010$; *** $p < .001$

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As expected (hypothesis a), there was a significant negative association between heteronormative beliefs and self-acceptance and disclosure, $b = -0.34$, $SE = .09$, $p < .010$. Moreover, the results supported hypothesis b, heteronormative beliefs were significantly associated with homonegativity, $b = 0.79$, $SE = .06$, $p < .001$; and this then had a significant negative association with self-acceptance and disclosure, $b = -0.19$, $SE = .06$, $p < .010$. Also, as estimated (hypotheses c & d), the index of moderated mediation showed that country significantly moderated this model, $b = 0.09$, $SE = .04$, 95% CI [0.02, 0.19].

There were country differences in homonegativity and self-acceptance and disclosure, such that men living in Portugal (vs. Turkey) reported lower homonegativity ($M_{\text{Portuguese}} = 2.60$, $SD = 1.22$; vs. $M_{\text{Turkish}} = 3.13$, $SD = 1.12$) and greater self-acceptance ($M_{\text{Portuguese}} = 5.59$, $SD = 1.13$; vs. $M_{\text{Turkish}} = 4.41$, $SD = 1.50$). Results showed a partially significant moderation of country in the association between heteronormative beliefs and self-acceptance and disclosure, $b = -1.08$, $SE = .13$, $p = .08$. Simple slope analyses showed that the association between heteronormative beliefs and self-acceptance and disclosure was stronger for men from Turkey, $b = -0.49$, $SE = .11$, $p < .001$, albeit also significant for Portugal, $b = -0.24$, $SE = 0.11$, $p = .035$ (see Figure 3.1). Contrast analyses showed that differences in self-acceptance and disclosure between Turkey and Portugal are stronger for those with higher heteronormative beliefs (+1 SD), $t(364) = -4.28$, $p < .001$, than in those with lower heteronormative beliefs (-1 SD), $t(364) = -2.11$, $p = .036$.

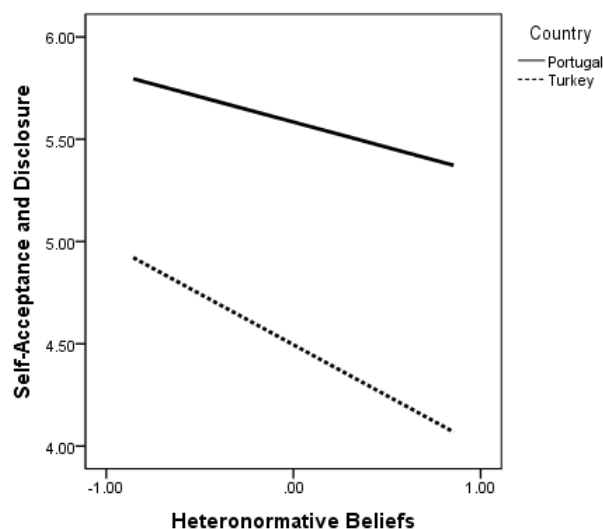


Figure 3.1 Interaction between heteronormative beliefs and self-acceptance/disclosure

Note: X axis is organized in -1SD, mean, and +1SD

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Results also showed that the association between heteronormative beliefs and homonegativity was moderated by country, $b = -0.46$, $SE = .11$, $p < .010$. Simple slope analyses showed that the association between heteronormative beliefs and homonegativity was stronger for Portugal, $b = 0.97$, $SE = .08$, $p < .001$., albeit also significant for Turkey, $b = 0.50$, $SE = .09$, $p < .001$ (see Figure 3.2). Contrast analyses showed that whereas men with more heteronormative beliefs are also those with higher levels of homonegativity (+1 *SD*) in both countries, $t < 1$, men living in Portugal with lower heteronormative beliefs (-1 *SD*) have significantly less homonegativity when compared to Turkey, $t(364) = 5.67$, $p < .001$.

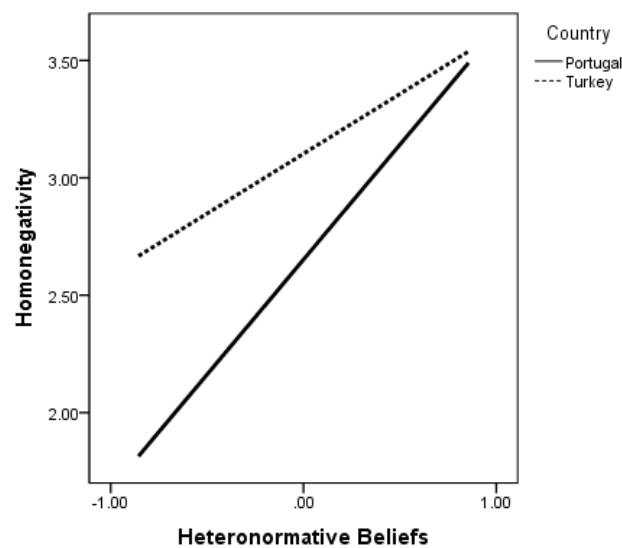


Figure 3.2 Interaction between heteronormative beliefs and homonegativity

Note: X axis is organized in -1SD, mean, and +1SD

3.4. Additional Analyses

In a more detailed analysis, we compared the means of the categories within religiosity, and the results showed that individuals that attend to religious services more often (vs. less often or never) hold more heteronormative beliefs ($M = 3.09$, $SD = .69$ vs. $M = 2.27$, $SD = .74$), more homonegativity ($M = 3.37$, $SD = 1.30$ vs. $M = 2.65$, $SD = 1.14$), and less self-acceptance and disclosure ($M = 4.50$, $SD = 1.79$ vs. $M = 5.39$, $SD = 1.25$). Correlations of religiosity and heteronormative beliefs, homonegativity and self-acceptance and disclosure are stronger in Turkey, all $ps < .001$, than in Portugal: heteronormative beliefs, $p < .001$, homonegativity, $p = .010$, and self-acceptance and disclosure, $p = .022$.

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We also compared the means of the categories within political orientation and results shown people with right-wing political tendencies (vs. left-wing political tendencies) showed higher heteronormativity ($M = 4.73, SD = 1.56$ vs. $M = 2.32, SD = 0.77$), more homonegativity ($M = 3.57, SD = 1.35$ vs. $M = 2.58, SD = 1.12$), and lower levels of self-acceptance and disclosure ($M = 4.73, SD = 1.56$ vs. $M = 5.04, SD = 1.48$). Furthermore, correlations between political orientation and the main variables were stronger for participants from Portugal (all $ps < .012$) than in Turkey. For participants from Turkey, political orientation was not correlated with self-acceptance and disclosure ($p = .076$), the rest of the main variables were significantly correlated to political orientation, all $ps < .020$.

IV. Discussion

4.1. Main Discussion

This study aimed to examine if the internalization of heteronormative beliefs that are imposed and reproduced by societies are detrimental to the coming-out process for gay men. More specifically, this study focused on understanding if internalized heteronormative beliefs were associated with self-acceptance and disclosure of homosexuality. We also aimed to understand if this association was explained by homonegativity. Moreover, we examined if the strength of the proposed associations were different in two different cultural contexts: Portugal and Turkey.

The results supported our hypotheses. Specifically, our findings showed that the higher the level of internalized heteronormative beliefs, the lower the self-acceptance and disclosure of sexual orientation for gay men (hypothesis a). As heteronormativity regulates gender roles, sexual behavior, and sexual orientation in terms of heterosexuality (Jackson, 2006; Seidman 2005, 2009), individuals that internalize heteronormative beliefs, are also internalizing social norms against homo-parental families, gender atypicality and homosexual orientation. Thus, in the coming-out process, gay men accept a sexual identity that conflict with the heteronormativity that was most likely imposed since birth. Therefore, as it was proved in the present study, gay individuals that hold higher levels of heteronormative belief will have a more troubling process of self-acceptance and disclosure of their sexual orientation; in other words, we can say that heteronormativity is intrinsically in contradiction with gay identity.

Findings also supported homonegativity as a mediator of the association between heteronormative beliefs and self-acceptance and disclosure of male homosexuality (hypothesis b). More specifically, gay men who reported higher heteronormative beliefs also reported higher homonegativity, which in turn was negatively associated with lower self-acceptance and disclosure. This finding made sense because homonegativity is sustained by heteronormativity. In other words, negative attitudes towards homosexuality are supported by the stigmatization based on the idea that homosexuality is deviant and heterosexuality is normal (Herek, 2004). The results somehow resonate with previous findings reported by Adams et al. (2016), which showed that the association between homophobic discourses (e.g., religious fundamentalism, right-wing authoritarianism, physical aggression proneness, and benevolent sexism) and sexual prejudice (homophobia, transphobia) was the perception

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of threat to heteronormativity. In other words, when individuals raised in a highly homophobic environment face someone that contradicts their internalized heteronormativity, levels of sexual prejudice would likely rise. Our results are also consistent with Herek's (2004) statements, that internalized sexual stigma is related to negative feelings towards one's sexual orientation. It must be noted that our results showed that the association between heteronormative beliefs and self-acceptance and disclosure remained significant regardless of homonegativity; this indicates that we found evidence of a partial mediation; we should also consider that may exist other underlying mechanisms that are operating to explain the proposed association. However, the findings could be interpreted as if the internalization of heteronormative beliefs is unfavorable for the coming-out process regardless of internalizing homonegative prejudice. Homonegativity could be interpreted as an added effect that reinforced the already existing negative association of heteronormativity and self-acceptance and disclosure.

We found evidence to support the country as a moderator of the association between heteronormative beliefs and self-acceptance and disclosure (hypothesis c). Our findings showed that the tested association was different between Portugal and Turkey. As expected, the association between heteronormative beliefs and self-acceptance and disclosure was stronger for Turkish participants, than for Portuguese participants (hypotheses c1 and c2). Arguably, these differences are a product of socio-political contexts and different approaches for the inclusion of LGBTI+ population. In the case of Turkey, the political context is less favorable for LGBTI+ population than Portugal. For instance, Turkey has a less inclusive legal framework; governmental institutions replicate heteronormative policies (Baba, 2011); and some fragments of the culture sustain a view of homosexuality as immoral (Engin, 2015). Therefore, it was unsurprising that gay men from Turkey had a stronger association among heteronormative beliefs and self-acceptance and disclosure, especially when compared to Portugal.

The results also supported hypothesis d, which suggested that the strength of the association between heteronormative beliefs and homonegativity is significantly different depending on the country. We estimated a weaker association between heteronormative beliefs and homonegativity for individuals living in Portugal than in Turkey (hypotheses d1 and d2), but this was not supported. Instead, our findings showed that the association was stronger in Portugal than in Turkey. However, on closer inspection of the slopes, we found that at lower levels of heteronormative beliefs, Portuguese participants reported significantly

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lower levels of homonegativity, when compared to Turkish participants. At higher levels of heteronormative beliefs, however, no differences were found between countries. Therefore, the slope of the association between heteronormative beliefs and homonegativity was steeper in Portugal than in Turkey. One possible explanation for Portugal to have a stronger association between heteronormative beliefs and homonegativity, even though they have overall lower levels of heteronormative beliefs and homonegativity, and higher levels of self-acceptance and disclosure compared to Turkey, could be taken from the results of Oliveira, Gonçalves, and Nogueira (2013). The authors suggested that current political strategies of LGBTI+ inclusion in Portugal are still influenced by historical events and discourses that sustain a strong heteronormative background (e.g., the persistence of Catholic morality, the *Estado Novo* regime). Moreover, the authors explained that heteronormativity is still reproduced even within inclusion policies because LGBTI+ inclusion depends on how heteronormatively appropriate gay people behave. For instance, as we previously explained, heteronormativity regulates sexual behavior through the imposition of the idea that “acceptable gays” are those that pursue family-oriented relationships (Seidman, 2005). Oliveira et al. (2013) showed that some LGBTI+ groups and individuals in Portugal embraced the idea of acceptable gays (vs. unacceptable gays) to increase visibility, ensure safety, and decrease discrimination. Therefore, we inferred that the internalization of the acceptable/unacceptable dichotomy influenced some gay men in Portugal and, in that way, increased homonegative prejudice toward the so-called unacceptable gays. Nonetheless, more research is needed to understand how exactly this acceptable/unacceptable dichotomy shapes different coming-out processes among LGBTIs.

4.2. Theoretical Contributions

The connection between heteronormativity and coming-out has been studied before (Baiocco et al., 2012; Bauermeister et al., 2010; Cech & Waidzunus, 2011; Konik & Stewart, 2004). However, the emphasis has usually been on either the effects of heteronormative and heterosexist attitudes (i.e., stigmatization, prejudice, and discrimination) on coming-out or on how internalized sexual stigma affects coming-out. To the best of our knowledge, this is the first time a study has focused on the association of internalized heteronormativity and the processes of self-accepting and disclosing homosexuality. The results of the present study suggest that the internalization of heteronormative beliefs is at the origin of any difficulties in the coming-out process. The contribution of this study to the existing literature was that internalizing heteronormative beliefs (i.e., binary perspective on gender, apparent normality

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of heterosexuality over other sexual orientation, and regulatory views of sexual behavior) has an adverse association with self-acceptance and disclosure of homosexual orientation.

Our research can be relevant to gay affirmative therapy and LGBTI+ activism, because it can offer a new view on how to understand gay men's difficulties with self-hate, internalized sexual stigma, and lack of connectedness with LGBTI+ community. As Meyer (2013) explained, LGBs tend to reduce their levels of minority stress when they get actively involved with LGBTI+ communities, because they stop evaluating themselves in comparison to members of the dominant culture (i.e., heterosexuals). Nonetheless, Meyer (1995) also explained that even after gay individuals assumed their homosexuality and got involved with LGBTI+ communities, many of them still struggle with internalized sexual stigma. Therefore, and following our findings, to successfully tackle the issues that compromise the development of gay identity — coming-out, it is crucial to start by deconstructing the heteronormative beliefs in the mindsets of gay men. This is consistent with the reasoning of D'Augelli (1994). The author explained that in the development of an LGB identity, individuals have to become aware and demystify internalized stereotypical preconceptions about non-heterosexuals. Moreover, our findings showed that there is an association between heteronormative beliefs and homonegative prejudice. Thus, we would expect that working on the reduction of heteronormative beliefs would bring a decrease of internalized sexual prejudice.

Our study contributes to the existing knowledge about sexual identity development of gay men. Some models of sexual identity development (Cass, 1979; Fassinger & Miller, 1997; Troiden, 1988) suggest that non-heterosexual individuals experienced a phase of identity confusion; this phase is defined by the feelings of being different, sexual orientation confusion, anxiety, and fear (Cass, 1979; Fassinger & Miller, 1997; Troiden, 1988). Because our findings showed that heteronormativity and coming-out are associated, we believe that the identity confusion phase could be explained by the feelings of contradicting heteronormative imposed ideas. Better said, as identity confusion is the result of gay youth feeling they are different because they are not heterosexuals, then, this could imply heterosexuality is perceived as the normality and homosexuality as the otherness. We would expect that if homosexuality was a valid option for any adolescent from the very beginning, then the emotional turmoil to accept sexual orientation should reduce. Therefore, in order to understand the struggles present in adolescents to come to terms with non-heterosexual

orientations, it is necessary to revise the heteronormative beliefs that are being imposed by cultural traditions and social institutions (e.g., family, education, neighborhood, religion).

This study also contributes by showing that heteronormative beliefs are assimilated differently, and influence the coming-out process differently, depending on the cultural context. Therefore, at the moment of assessing self-acceptance and disclosure (i.e., coming-out) of gay men, it is important to consider the particular ways heteronormativity is spread – and internalized– in their respective cultures. For instance, aligned with the findings of Oliveira et al. (2013), our study showed that just because a particular society has a more inclusive legal framework for LGBTI+ population, this does not necessarily mean that heteronormativity does not play a role on people’s coming-out processes. Hence, it is always necessary to consider the cultural background to have a clearer picture of how heteronormative beliefs are associated with homonegativity, and this in turn with self-acceptance and disclosure.

4.3. Limitations and Future Research

Because of the cross-sectional nature of our study, we cannot establish causality among heteronormative beliefs and self-acceptance and disclosure of homosexuality, and also we cannot ignore that our findings were affected by other variables not explored in the present model (e.g., intrafamily views on homosexuality). We encourage future researchers to keep testing the association between heteronormative beliefs and self-acceptance and disclosure in different cultural contexts. Also, we believe future research should aim to design interventions programs to reduce the salience of heteronormative beliefs and subsequently assess if the association with self-acceptance and disclosure changes after the participants become aware of the internalized rules of heteronormativity. One possible way to assess coming-out after the manipulation of internalized heteronormative beliefs could be offering future participants information about heteronormativity that would reduce its salience before evaluating their levels of self-acceptance and disclosure.

The present study used a convenience sampling strategy to recruit participants. Our sample came from LGBTI+ organizations in Turkey and Portugal, internet adds in social media websites, gay-oriented groups on the internet, gay-dating apps, and flyers in gay venues. This particular strategy of recruitment has an issue to consider. Because our participants already have a connection with LGBTI+ communities (e.g., being a member of an LGBTI+ organization, follow LGBTI+ content in social media, or attending to gay

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venues), our results may not be generalizable to gay men less involved or less knowledgeable about LGBTI+ culture, movements and activism — either in their respective countries or worldwide —. Therefore, the sampling strategy was not able to reach non-heterosexual men that did not have connections with LGBTI+ communities. Obtaining information from this kind of participants could strengthen our current results and have some impact on the association of heteronormative beliefs, and self-acceptance and disclosure. Therefore, although we acknowledge the difficulties to study more closeted gay men, we recommend to other researchers to try to gather information from gay participants that are not involved with LGBTI+ communities, because of interesting potential results on how heteronormativity affects coming-out when individuals are unaware of any facet of gay and queer culture.

The present study demonstrated that among Portuguese and Turkish individuals the levels of internalization of heteronormativity are different according to the country; which is consistent with Warner (1993) that explained that heteronormativity differs depending on contextual factors. It would be interesting if future research focuses on mapping the association of heteronormative beliefs and cultural contexts and values. For example, the connections between cultural values (e.g., collectivism, individualism, power distance, etcetera) and the internalization of heteronormativity.

Our results showed that religious attendance played a significant role in the association of heteronormative beliefs and self-acceptance and disclosure. More specifically, our findings showed that in our sample, higher attendance to religious services is negatively associated with self-acceptance and disclosure. This is consistent with previous findings, for instance, Barnes and Meyer (2012) demonstrated that LGB individuals that are affiliated to nonaffirming religions (i.e., religions that sustain anti-gay ideas) have higher levels of internalized homophobia, which means, LGB people direct society's negative prejudice against homosexuality towards themselves, — leading to difficulties in the coming-out process. Also, the findings of Hooghe, Claes, Harel, Quintelier, and Dejaeghere (2010), showed that anti-gay sentiments and opposition to LGBTI+ rights are concentrated among religious groups. Hence, based on previous findings and the present study, religiosity is negatively associated with coming-out. However, other authors suggested that LGBTI+ individuals tend to define themselves as spiritual instead of religious because the concept of spirituality allows them to follow religious morality without the anti-gay bias of organized religions (Clarke, Carlson, & Hochstein, 1989; Halkitis et al., 2009). Therefore, we advise to future researchers to deepen the associations of religiosity with heteronormativity,

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homonegativity, and the coming-out process, while taking into consideration the concept of spirituality. Also, we suggest to future researchers, to analyze the interconnection of religiosity and coming-out, keeping in mind the influence of social and cultural values; as Hooghe et al. (2010) showed, same religious faith is interpreted differently according to the cultural context.

Our findings showed that political orientation was significantly associated with homonegativity; namely, right-wing political tendencies are positively associated with homonegative prejudice. Examples of the association of right-wing political tendencies with homonegative prejudice can be found in other studies, to name a few, Whitley (1999) showed that right-wing authoritarianism is a significant factor for anti-gay prejudice. Also, Pacilli, Taurino, Jost, and Van der Toorn (2011) demonstrated that right-wing conservatism is associated with negative attitudes towards same-sex parenting. In a similar fashion, Crawford and Pilanski (2012) showed that conservatism predicted intolerance for pro-gay activists. Many of the existing research focuses on the association of political orientation and sexual prejudice as a social issue. However, there is scarce research focusing on the effects of political orientation in the lives of non-heterosexuals and their sexual identity development. We recommend to future research to concentrate on the association of political orientation and the replication of heteronormative beliefs; also on the influence of political beliefs in the coming-out process, for example, right-wing LGBs and the balance between their political ideas and their sexual orientation.

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Conclusion

This study contributed to the overall understanding of the coming-out process. More specifically, it extended the comprehension on the development of sexual identity in gay men, demonstrating that the internalization of heteronormative beliefs -that are commonly disseminated in society- are negatively associated with self-acceptance and disclosure of homosexuality. Thus, these findings could have substantial implications for gay-affirmative psychology, LGBTI+ activism, inclusion policies, and any other kind of field that works with sexual diversity and inclusivity. Because the usefulness of our findings lies in the potential psychological wellness, sexually diverse individuals can obtain from deconstructing internalized discriminatory norms transmitted by heteronormativity that are harmful to non-heterosexuals.

We found support for the moderated mediation model we proposed, in which the country of the individual moderated the mediating effect of homonegativity in the relationship between heteronormative beliefs and self-acceptance and disclosure of homosexuality. Therefore, our study showed that heteronormative beliefs are associated with homonegativity, and this, in turn, is negatively associated to self-acceptance and disclosure; thus, possible obstacles in the process of self-accepting and disclosing homosexuality might be related to internalized heteronormative beliefs and the subsequent homonegative prejudice. Hence, this study suggests that reducing heteronormative beliefs would not only bring beneficial effects for the coming-out process but also will help reduce internalized sexual stigma within the LGBTI+ community.

Finally, the study showed that individuals internalize heteronormative beliefs differently according to the country of residence or origin; similarly, the association of heteronormative beliefs with self-acceptance and disclosure of homosexuality would also be different depending on the country. For practitioners working with culturally and geographically diverse LGBTI individuals, these findings bring new insights to help them understand that coming-out is not a universal process, but one that is affected by the cultural background of the individual.

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Appendix A.

Original Survey (English Version)

Consent form.

You will participate in a web-based online survey about sexual orientation, gender roles, and relational behaviors. This is a research project being conducted by César Alexander Torres, a student from the interuniversity master program GlobalMINDS (the European Master in the Psychology of Global Mobility, Inclusion and Diversity in Society), currently based in ISCTE-IUL in Lisbon. This survey has an expected maximum duration of 20 minutes.

Your participation in this survey is voluntary. Therefore you can refuse to take part in the research or exit the survey at any time without penalties. There are no foreseeable risks involved in participating in this survey, yet you are free to decline to answer any of the items and no explanation is required. There is no direct compensation for your participation; however, your responses will help us learn more about people's beliefs on subjects concerning sexual diversity.

This is an anonymous survey, meaning that personal data such as your name, email address or IP address won't be collected; your responses will remain anonymous. The gathered information has no other purpose than serve as an analyzing tool for the research project. If you have any comment or doubt about the study, please contact us at c.torres.globalminds@gmail.com. You may also contact the institutional supervisor, David L. Rodrigues (dflrs@iscte-iul.pt).

If you wish you may print a copy of this consent form for your records.

Clicking on the Agree button indicates that: you have read the above information; you voluntarily agree to participate in the survey, you are 18 years of age or older; you identify yourself as man, and you find men sexually/romantically attractive

- Yes
- No

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Demographics.

In this first block, you will find some questions that will allow us to know you better.

Q01. What is your Nationality?

- Portuguese
- Turkish
- Other

Q02. In what country are you currently living?

- Portugal
- Turkey
- Other

Q03. How long you've been living outside Turkey? (Display this question if what is your nationality? = Turkish; and in what country are you currently living? = Other)

Q04. How long you've been living outside Portugal? (Display this question if what is your nationality? = Portuguese; and in what country are you currently living? = Other)

Q05. In what city do you live in at the moment?

Q06. What is your age?

Q07. Please select your biological sex

- Male
- Female
- Intersex
- Prefer Not to Answer

Q08. Please tell us the gender identity do you most identify

- Man
- Woman
- Transgender man
- Transgender woman
- Gender variant/non-conformist
- Other

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Q09. Please tell us your sexual orientation

- Homosexual
- Heterosexual
- Bisexual
- Pansexual
- Asexual
- Other

Q10. Do you feel sexually/romantically attracted to men?

- Yes
- No

(Skip To: End of Survey If Do you feel sexually/romantically attracted to men = No)

Q11. Have you disclosed your sexual/romantic preferences to your family members?

- Yes
- No

Q12. Have you disclosed your sexual/romantic preferences to your friends?

- Yes
- No

Q13. Please indicate how often you go to religious services

- Never
- On special occasions
- Now and then
- Usually

Q14. Please indicate your political orientation

- Right
- Center-right
- Center
- Center-left
- Left

The heteronormative attitudes and belief Scale – Janice M. Habarth.

HETERONORMATIVE BELIEFS ON MALE HOMOSEXUALITY

Below are some statements representing different beliefs. Please indicate your reaction to each statement in a scale from Strongly Disagree to Strongly Agree. Answer as honestly as possible: there are no right or wrong answers.

Response Scale.

Strongly Disagree	Disagree	Slightly disagree	Neither agree nor disagree	Slightly agree	Agree	Strongly agree
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Items.

1. In healthy intimate relationships, women may sometimes take on stereotypical 'male' roles, and men may sometimes take on stereotypical 'female'. (R)
2. In intimate relationships, women and men take on roles according to gender for a reason; it's really the best way to have a successful relationship.
3. *There are only two sexes: male and female.*
4. People should partner with whomever they choose, regardless of sex or gender. (R)
5. *Gender is the same thing as sex.*
6. *Femininity and masculinity are determined by biological factors, such as genes and hormones, before birth.*
7. *All people are either male or female*
8. Things go better in intimate relationships if people act according to what is traditionally expected of their gender
9. *Gender is a complicated issue, and it doesn't always match up with biological sex. (R)*
10. It's perfectly okay for people to have an intimate relationship with people of the same sex. (R)
11. *People who say that there are only two legitimate genders are mistaken. (R)*
12. *Gender is something we learn from society. (R)*
13. There are particular ways that men should act and particular ways that women should act in relationships.
14. The best way to raise a child is to have a mother and a father raise the child together.
15. *Sex is complex; in fact, there might even be more than 2 sexes. (R)*
16. Women and men need not fall into stereotypical gender roles when in an intimate relationship. (R)

Scoring.

HETERONORMATIVE BELIEFS ON MALE HOMOSEXUALITY

The items in *italics* are from the sub-scale Essential Sex and Gender, and the others are from the subscale Normative Behavior. The (R) at the end of some items indicates that they should be reverse-scored.

A Measure of Internalized Sexual Stigma for Gay Men – Lingiardi, Baiocco, and Nardelli.

Here you will find statements related to the experience of being a gay man (or a man who has sex with other men). Please indicate how much you agree or disagree with each of the following statements. Please answer as honestly as possible: ***there are no right or wrong answers.***

Response Scale.

Strongly Disagree	Disagree	Slightly disagree	Neither agree nor disagree	Slightly agree	Agree	Strongly agree
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Items.

1. *I would not tell my friends that I am gay because I would be afraid of losing them.*
2. I'm worried to understand whether I like women.
3. *I am careful of what I wear and what I say to avoid showing my homosexuality.*
4. *When I realize that I am demonstrating feminine behavior, I feel embarrassed.*
5. I would prefer to be heterosexual.
6. *When I feel attracted to another gay man, I hope no one realizes it.*
7. The thought of being gay makes me feel depressed.
8. *It is difficult for me to say that I am gay, including to someone I know.*
9. Sometimes I think that if I were heterosexual, I could be happier.
10. *At university (and/or at work), I pretend to be heterosexual.*
11. *Effeminate gay men annoy me.*

Scoring.

The items in *italics* are from the social scale (Disclosure), and the others are from the Identity scale (Self-acceptance).

Modern Homonegativity Scale – Morrison and Morrison.

HETERONORMATIVE BELIEFS ON MALE HOMOSEXUALITY

Here you will find common opinions about gay men; please indicate how much you agree or disagree with the following statements. Answer as honestly as possible: there are no right or wrong answers.

Response Scale.

Strongly Disagree	Disagree	Slightly disagree	Neither agree nor disagree	Slightly agree	Agree	Strongly agree
----------------------	----------	----------------------	----------------------------------	-------------------	-------	-------------------

Items.

1. Many gay men use their sexual orientation so that they can obtain special privileges.
2. Gay men seem to focus on the ways in which they differ from heterosexuals, and ignore the ways in which they are the same.
3. Gay men do not have all the rights they need. (R)
4. The notion of universities providing students with undergraduate degrees in Gay and Lesbian Studies is ridiculous.
5. Celebrations such as “Gay Pride Day: are ridiculous because they assume that an individual’s sexual orientation should constitute a source of pride.
6. Gay men still need to protest for equal rights. (R)
7. Gay men should stop shoving their lifestyle down other people’s throats.
8. If gay men want to be treated like everyone else, then they need to stop making such a fuss about their sexuality/culture.
9. Gay men who are “out of the closet” should be admired for their courage. (R)
10. Gay men should stop complaining about the way they are treated in society, and simply get on with their lives.
11. In today’s tough economic times, taxes shouldn’t be used to support gay men’s organizations.
12. Gay men have become far too confrontational in their demand for equal rights.

Scoring.

The (R) at the end of some items indicates that they should be reverse-scored.

Debriefing information.

HETERONORMATIVE BELIEFS ON MALE HOMOSEXUALITY

Heteronormative beliefs and the impact on self-acceptance and disclosure of homosexual men in Portugal and Turkey

Thank you for agreeing to participate in this online survey, the general purpose of this research is to understand how the ideas and views about gender roles, family values, and relational behaviors influence the process of accepting and disclosing the sexual orientation.

This study focuses on heteronormative beliefs, which means socially imposed ideas that define heterosexuality as the only normal sexual orientation and categorize any other sexual orientation or sexual behavior as less normal. Heteronormativity can be internalized by any member of society regardless of their sexual orientation and can influence the way we understand families, gender roles, and relationships.

That is why we invited people who are:

- 18 years of age or older, and
- Identify themselves as men

This survey will allow us to test if the higher the heteronormative beliefs, the lesser the levels of self-acceptance and disclosure of homosexual orientation.

If you know of any friends or acquaintances that might be eligible to participate in this study, please share the link of the survey but do not discuss it with them until after they have had the opportunity to participate. Knowing ahead the items can invalidate the results. Thank you for your collaboration.

We want to remember your participation is completely anonymous and it will be impossible to identify who you are by your responses. There is no trace of your personal identity.

Thank you one more time for your participation, If you have any comments or doubts about the study, or if you need further assistance, please contact us via email at c.torres.globalminds@gmail.com

Appendix B

Translated Survey (Portuguese Version)

Formulário de Consentimento.

Irá participar num estudo on-line sobre orientação sexual, papéis de género e comportamentos relacionais. Este estudo faz parte de um projecto de investigação conduzido por César Alexander Torres, aluno do programa de mestrado GlobalMINDS (Mestrado Europeu em Psicologia da Mobilidade, Inclusão e Diversidade na Sociedade Global), actualmente sediado no ISCTE-IUL em Lisboa. Este estudo tem uma duração máxima esperada de 20 minutos.

A sua participação é voluntária. Pode recusar participar ou terminar a sua participação a qualquer momento, sem que as suas respostas sejam consideradas, bastando para tal fechar a janela. Não há riscos envolvidos com a sua participação, mas é livre de não responder a qualquer um dos itens, sem que necessite dar explicação. Não há remuneração pela sua participação; no entanto, as suas respostas irão ajudar a compreender mais sobre as crenças das pessoas em assuntos relacionados à diversidade sexual.

Esta é uma pesquisa anónima, o que significa que os dados pessoais, como seu nome, endereço de e-mail ou endereço IP, não serão gravados. As suas respostas irão permanecer anónimas e a informação guardada terá apenas como finalidade servir como uma ferramenta de análise para o projeto de pesquisa.

Se tiver algum comentário ou dúvida sobre o estudo, entre em contacto connosco através dos contactos c.torres.globalminds@gmail.com. Pode também contactar o supervisor institucional, David L. Rodrigues (dflrs@iscte-iul.pt).

Se desejar, pode imprimir uma cópia deste formulário de consentimento.

Clicar no botão “Sim” indica que: leu as informações acima; concorda em participar voluntariamente deste estudo; tem 18 anos de idade ou mais; identifica-se como homem, e considera homens sexualmente / romanticamente atraentes

- Sim
- Não

Perguntas demográficas.

Neste primeiro bloco, encontrará algumas perguntas que nos permitirão conhecê-lo melhor.

HETERONORMATIVE BELIEFS ON MALE HOMOSEXUALITY

Q01. Qual é a sua nacionalidade?

- Português
- Turco
- Outra nacionalidade

Q02. Em que país mora atualmente?

- Portugal
- Turquia
- Outro país

Q03. Há quanto tempo mora fora da Turquia? (Indique esta questão se a sua nacionalidade = Turco; e em que país você mora atualmente? = Outro)

Q04. Há quanto tempo mora fora de Portugal? (Indique esta questão se a sua nacionalidade = Português; e em que país você mora atualmente? = Outro)

Q05. Em que cidade mora no momento?

Q06. Qual a sua idade?

Q07. Por favor, selecione seu sexo biológico

- Masculino
- Feminino
- Intersexo
- Prefiro não responder

Q08. Por favor, diga-nos a sua identidade de género, isto é, com que género mais identifica

- Homem
- Mulher
- Homem transgénero
- Mulher transgénero
- Sexo variante / não conformista
- De outros

Q09. Qual a sua orientação sexual?

- Homossexual
- Heterossexual

HETERONORMATIVE BELIEFS ON MALE HOMOSEXUALITY

- Bissexual
- Pansexual
- Assexuado
- Outro

Q10. Você se sente sexualmente / romanticamente atraído por homens?

- Sim
- Não

Q11. Você revelou suas preferências sexuais / românticas para seus familiares?

- Sim
- Não

Q12. Você revelou suas preferências sexuais / românticas para seus amigos?

- Sim
- Não

Q13. Por favor, indique quantas vezes vai a serviços religiosos

- Nunca
- Em ocasiões especiais
- Esporadicamente
- Frequentemente

Q14. Por favor, indique a sua orientação política

- Direita
- Centro-Direita
- Centro
- Centro-Esquerda
- Esquerda

The heteronormative attitudes and belief Scale – Janice M. Habarth.

Abaixo estão algumas frases que representam diferentes crenças. Por favor, indique sua opinião relativamente a cada frase numa escala que varia de Discordo totalmente a Concordo totalmente. Responda da forma mais honesta possível, sabendo que não há respostas certas ou erradas

HETERONORMATIVE BELIEFS ON MALE HOMOSEXUALITY

Response Scale.

Discordo Totalmente	Discordo	Discordo Ligeramente	Não Discordo Nem Concordo	Concordo Ligeramente	Concordo	Concordo Totalmente
------------------------	----------	-------------------------	------------------------------------	-------------------------	----------	------------------------

Items.

1. Nas relações íntimas saudáveis, as mulheres às vezes assumem papéis tipicamente masculinos e os homens às vezes assumem papéis tipicamente femininos. (R)
2. Nas relações íntimas, mulheres e homens assumem papéis típicos do seu género por uma razão: é realmente a melhor forma de ter uma relação de sucesso.
3. *Existem apenas dois sexos: masculino e feminino.*
4. As pessoas devem ter relações com quem quiserem, independentemente de sexo ou género. (R)
5. *Género é a mesma coisa que sexo.*
6. *Feminilidade e masculinidade são determinados por fatores biológicos, como genes e hormonas, antes do nascimento.*
7. *Todas as pessoas são homens ou mulheres.*
8. As coisas correm melhor em relações íntimas se as pessoas agirem de acordo com o que tradicionalmente se espera de seu género.
9. *O género é uma questão complicada e nem sempre combina com o sexo biológico.*(R)
10. É perfeitamente aceitável que as pessoas tenham uma relação íntima com pessoas do mesmo sexo. (R)
11. *As pessoas que dizem que existem apenas dois géneros legítimos estão enganadas.*(R)
12. *Género é algo que aprendemos com a sociedade.* (R)
13. Há formas específicas pelas quais os homens devem agir e há formas específicas pelas quais as mulheres devem agir nas relações.
14. A melhor forma de criar um filho é ter uma mãe e um pai que cuidem do filho em conjunto.
15. *O sexo é complexo; na verdade, pode até haver mais do que dois sexos.* (R)
16. Mulheres e homens não precisam agir de acordo com papéis de género estereotipados quando estão em numa relação íntima. (R)

Scoring.

HETERONORMATIVE BELIEFS ON MALE HOMOSEXUALITY

The items in *italics* are from the sub-scale Essential Sex and Gender, and the others are from the subscale Normative Behavior. The (R) at the end of some items indicates that they should be reverse-scored.

A Measure of Internalized Sexual Stigma for Gay Men – Lingiardi, Baiocco, and Nardelli.

Irá ler frases relacionadas com a experiência de ser um homem gay (ou um homem que faz sexo com outros homens). Por favor, indique em que medida discorda ou concorda com cada frase. Responda da forma mais honesta possível, sabendo que não há respostas certas ou erradas.

Response Scale.

Discordo Totalmente	Discordo	Discordo Ligeramente	Não Discordo Nem Concordo	Concordo Ligeramente	Concordo	Concordo Totalmente
------------------------	----------	-------------------------	------------------------------------	-------------------------	----------	------------------------

Items.

1. Não diria aos meus amigos que sou gay porque teria medo de os perder.
2. Estou preocupado em perceber se gosto de mulheres
3. Tenho cuidado com o que uso e com o que digo para evitar mostrar a minha homossexualidade.
4. Quando percebo que estou a demonstrar algum comportamento feminino, sinto-me envergonhado.
5. Preferia ser heterossexual.
6. Quando me sinto atraído por outro homem gay, espero que ninguém perceba.
7. Só de pensar que sou gay faz-me sentir deprimido.
8. É difícil para mim dizer que sou gay, inclusive para alguém que conheço.
9. Às vezes acho que se eu fosse heterossexual, poderia ser mais feliz.
10. Na universidade (e / ou no trabalho), finjo ser heterossexual.
11. Homens gays efeminados irritam-me.

Scoring.

The items in *italics* are from the social scale (Disclosure), and the others are from the Identity scale (Self-acceptance).

Modern Homonegativity Scale – Morrison and Morrison.

HETERONORMATIVE BELIEFS ON MALE HOMOSEXUALITY

Em seguida irá ler opiniões comuns sobre homens gays; Por favor, indique em que medida discorda ou concorda com cada afirmação. Responda da forma mais honesta possível, sabendo que não há respostas certas ou erradas.

Response Scale.

Discordo Totalmente	Discordo	Discordo Ligeramente	Não Discordo Nem Concordo	Concordo Ligeramente	Concordo	Concordo Totalmente
------------------------	----------	-------------------------	------------------------------------	-------------------------	----------	------------------------

Items.

1. Muitos gays usam sua orientação sexual para obter privilégios especiais.
2. Os homossexuais parecem concentrar-se naquilo que os difere dos heterossexuais, e ignoram aquilo em que são iguais.
3. Os homossexuais não têm todos os direitos que precisam. (R)
4. A noção de ter universidades que permitem aos estudantes terem uma graduação em Estudos de Gays e Lésbicas é ridícula.
5. Celebrações como "Dia do Orgulho Gay" são ridículas porque supõem que a orientação sexual de uma pessoa deve constituir uma fonte de orgulho.
6. Os gays ainda precisam lutar por direitos iguais. (R)
7. Os gays devem parar de esfregar o seu estilo de vida na cara das outras pessoas.
8. Se os homens gays querem ser tratados como toda a gente, então precisam parar de fazer tanto alarido sobre sua a sexualidade / cultura.
9. Os homens gays que já se assumiram devem ser admirados pela sua coragem. (R)
10. Os gays devem parar de reclamar sobre como são tratados na sociedade e simplesmente seguir com as suas vidas.
11. Com a nossa economia actual, os impostos não deviam ser usados para dar apoio a organizações de homens gays.
12. Os gays tornaram-se muito conflituosos na sua luta por direitos iguais.

Scoring.

The (R) at the end of some items indicates that they should be reverse-scored.

Informação sobre o estudo.

Crenças heteronormativas e o impacto na auto-aceitação e revelação de homens homossexuais em Portugal e na Turquia

HETERONORMATIVE BELIEFS ON MALE HOMOSEXUALITY

Obrigado por concordar em participar neste estudo. O objetivo geral é entender como as ideias e pontos de vista sobre papéis de género, valores familiares e comportamentos relacionais influenciam o processo de aceitação e revelação da orientação sexual.

Este estudo centra-se em crenças heteronormativas, ou seja, ideias socialmente impostas que definem a heterossexualidade como a única orientação sexual normal e categorizam qualquer outra orientação sexual ou comportamento sexual como menos normal. A heteronormatividade pode ser internalizada por qualquer membro da sociedade, independentemente de sua orientação sexual, e pode influenciar a maneira como entendemos famílias, papéis de género e relacionamentos.

É por isso que convidamos pessoas:

- com 18 anos de idade ou mais e
- que se identifiquem como homem.

Este estudo irá permitir-nos compreender se quanto maiores as crenças heteronormativas, menores os níveis de auto-aceitação e revelação da orientação homossexual.

Se souber de algum amigo ou conhecido que possa querer participar neste estudo, partilhe o link, mas não discuta o estudo ou os objectivos do mesmo, uma vez que poderá invalidar os resultados.

Obrigado pela sua colaboração! Relembramos que sua participação é completamente anónima e será impossível identifica-lo ou às suas respostas. Se tiver algum comentário ou dúvida sobre o estudo, ou se precisar de mais ajuda, entre em contato connosco pelo e-mail c.torres.globalminds@gmail.com

Appendix C

Translated Survey (Turkish Version)

Onam formu.

Cinsel yönelim, cinsiyet rolleri ve ilişkisel davranışlar hakkında web tabanlı bir çevrimiçi ankete katılacaksınız. Bu, şu anda Lizbon'daki ISCTE-IUL'da bulunan, üniversiteler arası master programı GlobalMINDS'ın (Küresel Hareketlilik, Kaynaştırma ve

HETERONORMATIVE BELIEFS ON MALE HOMOSEXUALITY

Toplumda Çeşitlilik Psikolojisi Avrupa Yüksek Lisansı) öğrencisi olan César Alexander Torres'in yürüttüğü bir araştırma projesidir. Anketin en fazla 20 dakika sürmesi beklenmektedir.

Bu ankete katılımınız isteğe bağlıdır. Bu nedenle, araştırmaya katılmayı reddedebilir veya anketten dilediğiniz zaman, herhangi bir yaptırım olmaksızın çıkabilirsiniz. Bu ankete katılmanın öngörülebilir bir riski yoktur; herhangi bir maddeyi cevaplamayı reddetmekte özgürsünüz ve açıklama yapmanız beklenmez. Ankete katılımınızdan dolayı herhangi bir ücret ödenmeyecektir; ancak, cevaplarınız, insanların cinsel çeşitlilikle ilgili konulardaki inançları hakkında daha fazla bilgi edinmemize yardımcı olacaktır.

Ankette anonimlik esastır; yani adınız, e-posta adresiniz veya IP adresiniz gibi kişisel verileriniz toplanmayacak, yanıtlarınızda isminiz kullanılmayacaktır. Toplanan bilgilerin, araştırma projesi için bir analiz aracı olarak hizmet etmekten başka bir amacı yoktur. Çalışma hakkında herhangi bir yorumunuz veya şüpheniz varsa lütfen c.torres.globalminds@gmail.com adresinden bizimle iletişime geçin. Ayrıca kurum sorumlusu David L. Rodrigues ile de iletişime geçebilirsiniz (dflrs@iscte-iul.pt).

Dilerseniz bu izin formunun bir kopyasını yazdırarak saklayabilirsiniz.

Kabul Et düğmesine tıkladığınız takdirde şunları kabul edersiniz: yukarıdaki bilgileri okudunuz; ankete katılmayı gönüllü olarak kabul ediyorsunuz; 18 yaşında veya daha büyüksünüz; kendinizi erkek olarak tanımlıyorsunuz; Erkekleri cinsel/romantik açıdan çekici buluyorsunuz

- Evet
- Yok hayır

Demografik bilgiler.

Q01. Uyruğunuz nedir?

- Portekiz
- Türk
- Diğer

Q02. Şu anda hangi ülkede yaşıyorsunuz?

HETERONORMATIVE BELIEFS ON MALE HOMOSEXUALITY

- Portekiz
- Türkiye
- Diğer

Q03. Ne zamandır Türkiye dışında yaşıyorsunuz? (Cevaplar aşağıdaki gibiye bu soruyu göster: Uyuğunuz nedir? = Türk; Şu anda hangi ülkede yaşıyorsunuz? = Diğer)

Q04. Ne zamandır Portekiz dışında yaşıyorsunuz? (Cevaplar aşağıdaki gibiye bu soruyu göster: Uyuğunuz nedir? = Portekiz; Şu anda hangi ülkede yaşıyorsunuz? = Diğer)

Q05. Şu anda hangi şehirde yaşıyorsunuz?

Q06. Yaşınız nedir?

Q07. Lütfen biyolojik cinsiyetinizi seçin

- Erkek
- Kadın
- İnterseks
- Cevap Vermemeyi Tercih Ederim

Q08. Lütfen sizi en iyi tanımlayan cinsel kimliği seçin

- Erkek
- Kadın
- Transseksüel erkek
- Transseksüel kadın
- Cinsiyeti değişken / uyumsuz
- Diğer

Q09. Lütfen cinsel yöneliminizi seçin

- Homoseksüel
- Heteroseksüel
- Biseksüel
- Panseksüel
- Aseksüel
- Diğer

HETERONORMATIVE BELIEFS ON MALE HOMOSEXUALITY

Q10. Q13 Erkeklere cinsel/romantik çekim duyuyor musunuz?

- Evet
- Hayır

Q11. Cinsel/romantik tercihlerinizi aile üyelerinize açıkladınız mı?

- Evet
- Hayır

Q12. Cinsel/romantik tercihlerinizi arkadaşlarınıza açıkladınız mı?

- Evet
- Hayır

Q13. Lütfen ibadet etmeye ne sıklıkla gittiğinizi belirtin

- Hiç
- Özel günlerde
- Ara sıra
- Genellikle

Q14. Lütfen politik yönünüzü belirtin

- Sağ
- Merkez sağ
- Merkez
- Merkez sol
- Sol

The heteronormative attitudes and belief Scale – Janice M. Habarth.

Aşağıda farklı inançları temsil eden bazı ifadeler yer almaktadır. Lütfen her bir ifadeye verdiğiniz cevabı Kesinlikle Katılmıyorum ile Kesinlikle Katılıyorum arasındaki ölçek içerisinde belirtiniz. Olabildiğince dürüst cevaplar verin: Doğru ya da yanlış cevap yoktur.

HETERONORMATIVE BELIEFS ON MALE HOMOSEXUALITY

Response Scale.

Kesinlikle katılmıyorum	Katılmıyorum	Kısmen katılmıyorum	Ne katılıyorum ne katılmıyorum	Kısmen katılıyorum	Katılıyorum	Kesinlikle katılıyorum
-------------------------	--------------	---------------------	--------------------------------	--------------------	-------------	------------------------

Items.

1. Sağlıklı, yakın ilişkilerde, kadınlar bazen klişeleşmiş 'erkek' rollerini üstlenebilir ve erkekler bazen klişeleşmiş 'kadın' rollerini üstlenebilir. (R)
2. Yakın ilişkilerde, kadınların ve erkeklerin bir cinsiyet rolü üstlenmesi boşuna değildir; başarılı bir ilişkiye sahip olmanın en iyi yolu budur.
3. *Sadece iki cinsiyet vardır: erkek ve kadın.*
4. İnsanlar, cinsiyetleri veya cinsel kimlikleri fark etmeksizin seçtikleri herkesle partnerlik kurmalıdır. (R)
5. *Cinsiyet ve cinsel kimlik aynı şeydir.*
6. *Kadınlık ve erkeklik, genler ve hormonlar gibi biyolojik faktörlerle doğumdan önce belirlenir.*
7. *Tüm insanlar erkek veya kadındır.*
8. İnsanlar cinsiyetlerinden geleneksel olarak beklenenlere göre davranırlarsa, yakın ilişkiler daha iyi yürür.
9. *Cinsel kimlik karmaşık bir konudur ve her zaman biyolojik cinsiyetle eşleşmez. (R)*
10. İnsanların aynı cinsiyetten insanlarla yakın bir ilişki içinde olmalarında hiçbir sorun yoktur. (R)
11. *Sadece iki meşru cinsiyet olduğunu söyleyenler yanılıyorlar. (R)*
12. *Toplumsal cinsiyet toplumdaki öğrendiğimiz bir şeydir. (R)*
13. İlişkilerde erkeklere ve kadınlara has belirli davranış biçimleri vardır (13)
14. Bir çocuğu yetiştirmenin en iyi yolu, çocuğu bir anne ile bir babanın birlikte yetiştirmesidir. (14)
15. *Cinsiyet karmaşıktır; aslında, ikiden fazla cinsiyet bile olabilir. (R)*
16. Kadınlar ve erkekler yakın bir ilişki içindeyken basmakalıp toplumsal cinsiyet rollerine bürünmek zorunda değildir. (R)

Scoring.

The items in italics are from the sub-scale Essential Sex and Gender, and the others are from the subscale Normative Behavior. The (R) at the end of some items indicates that they should be reverse-scored.

HETERONORMATIVE BELIEFS ON MALE HOMOSEXUALITY

A Measure of Internalized Sexual Stigma for Gay Men – Lingiardi, Baiocco, and Nardelli.

Bu kısımda bir eşcinsel (ya da diğer erkeklerle seks yapan erkek) olma deneyimine ilişkin ifadeler bulacaksınız. Lütfen aşağıdaki ifadelerin her birine ne kadar katıldığınızı veya katılmadığınızı belirtin. Lütfen olabildiğince dürüst cevaplar verin: **Doğru ya da yanlış cevap yoktur.**

Response Scale.

Kesinlikle katılmıyorum	Katılmıyorum	Kısmen katılmıyorum	Ne katılıyorum ne katılmıyorum	Kısmen katılıyorum	Katılıyorum	Kesinlikle katılıyorum
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Items.

1. *Arkadaşlarıma eşcinsel olduğumu söylemem çünkü onları kaybetmekten korkarım.*
2. Kadınlardan hoşlanıp hoşlanmadığımı anlamak konusunda endişeleniyorum.
3. *Eşcinselliğimi göstermekten kaçınmak için kıyafetlerime ve konuşma tarzıma dikkat ediyorum .*
4. *Kadınsı davranışlar sergilediğimi fark ettiğimde utanıyorum.*
5. Heteroseksüel olmayı tercih ederim.
6. *Başka bir eşcinsel erkeğe ilgi duyduğumda umarım kimse anlamıyordu.*
7. Eşcinsel olma düşüncesi beni depresif hissettiriyor.
8. *Tanıdığım birine bile eşcinsel olduğumu söylemek zor.*
9. Bazen heteroseksüel olsaydım daha mutlu olurum diye düşünürüm.
10. *Üniversitede (ve / veya işte), heteroseksüel gibi davranıyorum.*
11. *Kadınsı eşcinsel erkekler beni rahatsız ediyor.*

Scoring.

The items in *italics* are from the social scale (Disclosure), and the others are from the Identity scale (Self-acceptance).

Modern Homonegativity Scale – Morrison and Morrison.

Bu bölümde eşcinsel erkekler hakkında varsayılan ortak görüşler bulacaksınız. Lütfen aşağıdaki ifadelere ne ölçüde katıldığınızı veya katılmadığınızı belirtiniz. Olabildiğince dürüstçe cevap verin: Doğru ya da yanlış cevap yoktur.

HETERONORMATIVE BELIEFS ON MALE HOMOSEXUALITY

Response Scale.

Kesinlikle katılmıyorum	Katılmıyorum	Kısmen katılmıyorum	Ne katılıyorum ne katılmıyorum	Kısmen katılıyorum	Katılıyorum	Kesinlikle katılıyorum
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Items.

1. Birçok eşcinsel erkek özel ayrıcalık elde etmek için cinsel yönelimini kullanır.
2. Eşcinsel erkekler heteroseksüellerden farklılıklarına odaklanarak benzerliklerini gözden kaçırıyor.
3. Eşcinsel erkekler ihtiyaç duydukları haklara sahip değiller. (R)
4. Üniversitelerin Gay ve Lezbiyen Çalışmaları üzerine lisans programı sunmaları saçmadır.
5. Eşcinsel Onur Yürüyüşü ve Kutlamaları saçmadır çünkü bireyin cinsel yöneliminin bir gurur kaynağı olması gerektiğini varsayıyorlar.
6. Eşcinsel erkeklerin eşit haklara sahip olmak için eylem yapmaları gerekir. (R)
7. Eşcinsel erkekler yaşamlarını diğer insanlara dayatmaktan vazgeçmelidir.
8. Eşcinsel erkekler herkes gibi muamele görmek istiyorsa cinsellikleri ve kültürleri hakkında yaygara koparmaktan vazgeçmelidir.
9. Eşcinsel olduğunu açıklayan erkekler cesaretlerinden ötürü takdir edilmelidir. (R)
10. Eşcinsel erkekler toplumda gördükleri muameleden şikayet etmeyi bırakmalı ve hayatlarına devam etmelidir.
11. Günümüzün zorlu ekonomik dönemlerinde vergiler eşcinsel erkek örgütlerini desteklemek için kullanılmalıdır.
12. Eşcinsel erkekler eşit hak talep ederken çok fazla zıtlasma yaşadılar.

Scoring.

The (R) at the end of some items indicates that they should be reverse-scored.

Bilgilendirme bilgileri.

*Heteronormatif inançların kendini kabullenme ve kendini açabilme üzerindeki etkisi:
Türkiye ve Portekiz'deki eşcinsel erkekler*

Bu çevrimiçi ankete katılmayı kabul ettiğiniz için teşekkür ederiz. Bu araştırmanın genel amacı cinsiyet rolleri, aile değerleri ve ilişkisel davranışlar hakkındaki fikir ve görüşlerin cinsel yönelimi kabullenme ve açıklayabilme sürecini nasıl etkilediğini anlamaktır.

HETERONORMATIVE BELIEFS ON MALE HOMOSEXUALITY

Bu çalışma sadece heteroseksüelliği normal cinsel yönelim olarak tanımlayan ve diğer herhangi bir cinsel yönelimi veya davranışı daha az normal olarak kategorize eden ve sosyal olarak empoze edilmiş heteronormatif inançlara odaklanmaktadır. Heteronormatiflik cinsel yönelimlerinden bağımsız olarak herhangi bir toplum üyesi tarafından içselleştirilebilir ve aile, cinsiyet rolleri ve ilişkileri anlama biçimimizi etkileyebilir. Bu yüzden 18 yaş ve üstü, ve kendini erkek olarak tanımlayanlar insanları davet ettik.

Bu araştırma, heteronormatif inançlar ne kadar yüksekse, eşcinsel yönelim içinde kendini kabullenme ve açıklayabilmenin o kadar düşük olup olmadığını test etmemizi sağlayacaktır.

Bu çalışmaya katılımının uygun olabileceğini düşündüğünüz arkadaşlarınız veya tanıdıklarınız varsa lütfen anket bağlantısını paylaşın, ancak bu kişiler katılım fırsatı bulana kadar onlarla içeriği tartışmayın. Maddeleri önceden bilmek sonuçları geçersiz kılabilir. İş birliğiniz için teşekkür ederiz.

Katılımınızın tamamen isimsiz olduğunu ve cevaplarınızla kim olduğunuzu tanımlamanın imkansız olduğunu hatırlamak isteriz. Kişisel kimliğinize dair herhangi bir bilgimiz yoktur.

Katılımınız için bir kez daha teşekkür ederiz, Çalışma hakkında herhangi bir yorumunuz veya şüpheniz varsa veya daha fazla yardıma ihtiyaç duyarsanız, lütfen c.torres.globalminds@gmail.com adresinden e-posta yoluyla bizimle iletişime geçin.