

## ARTICLE

# THE EVALUATION OF LGBTQ INDIVIDUALS ON SOCIAL AND INDIVIDUAL LIFE PERCEPTIONS

Cigdem Durust\*

Cyprus Science University, Educational Sciences Faculty, Kyrenia, North Cyprus, TURKEY

## ABSTRACT

Discrimination based on gender and sexual orientation has been the subject of many studies since the 20th century as one of the international problems that have been evaluated within the scope of human rights in the world. It is not easy to grasp the differences of individuals whose sexual orientation is different (non-heterosexual) and defined as lesbian (L), gay (G), bisexual (B), transsexual (T), and queer (Q). For this, it is necessary to understand how social life and their perceptions are. In fact, it is not possible to understand whether there is discrimination or the reason for discrimination. The main aim of this study is to learn how LGBTQ evaluates themselves in social life and social relations, to try to understand whether they feel differently and to feel that they feel free when establishing social relations. For this purpose, it was tried to reveal the feelings and thoughts of LGBTQ individuals towards social life. In this context, attitudes and behaviors in social life were interpreted. Thus, it is aimed to discuss whether LGBTQ individuals are discriminated against in social life. In order to reach the goal, it has been investigated whether LGBTQ individuals see themselves differently physically and emotionally. In addition, LGBTQ individuals have been questioned about how they behave towards institutions or phenomena considered as authority in social life. Another issue questioned by this research is whether LGBTQ individuals associate their happiness with the events and people around them. How the phenomenon of violence was perceived and whether victims of violence were also discussed. Most of the assumptions highlighted in the results of the study have been confirmed in the light of the questioned problems. LGBTQ individuals see themselves as physically different; LGBTQ individuals do not see themselves as emotionally different; because they have different sexual orientations and gender identities; that they act in conformity with norms of social life and other phenomena considered as authority; they shape their behavior according to their independent decisions, not according to the wishes of others; Although they are not sensitive to the comments made about themselves, they are sensitive to the comments made by their families; It was found that they believed that their happiness was related to other individuals around them. It is assumed that LGBTQ individuals, who are the participants of this study, represent the working universe. The findings and results were evaluated in this direction and suggestions were developed. In addition, it was assumed that the participants gave sincere and correct answers to the questions. As a result of the study, assumptions such as in the study conducted by the same researcher (myself) in the 2011-2013 interval were confirmed. In addition, despite the measures taken with the legal regulations in 2014, it has been revealed that there are still steps to be taken against discrimination on the basis of sexual orientation in Northern Cyprus.

## INTRODUCTION

LGBTQ individuals are marginalized or unaccepted in North Cyprus, as in many other countries. They can be excluded from social life. They're having trouble making friends. This is called homophobia [20]. Homophobia is described as irrational hatred, fear, discontent or discrimination against homosexuals. LGBTQ individuals face prejudice and discrimination in society. In order to identify such negative attitudes and behaviors, researchers have revealed the concept of homophobia. Homophobia is an important issue that concerns every area of society and needs to be studied by different disciplines. [36]. In other words, homophobia is discrimination against non-heterosexual persons, or against other LGBTQ people with other sexual orientations. This discrimination is called homophobia. Those who practice this discrimination are also called homophobic. Homophobia is not only a concept in psychology. The United Nations, the European Union and many other countries of the world have been working to prevent the discrimination of individuals who have different sexual orientation. It is understood that homophobia is a global problem. According to the findings published by Amnesty International, homosexuals are discriminated against in 80 countries, legal barriers restricting their right to exist in social life and even non-heterosexual punishments can be given. (<http://tr.wikipedia.org/wiki/Homophobia>). Because LGBTQ individuals think that they are not sufficiently accepted in social life, they are building social groups in which they can only be involved. Only in groups can they feel freer. This reinforces the othering. In a sense, they form their own subcultures. Perhaps they feel that they are not perceived differently because of their sexual orientation. They believe that they can protect themselves from personal or social conflicts in the communities they can think of. This election can cause them to be conceptualized as an external group. Through this conceptualization, homophobic ideology is shaped not as a personal trait but as a socio-cultural context [20].

### Purpose

The aim of this study is to learn how LGBTQ evaluates themselves in social life and social relations. To understand whether they feel differently and to feel themselves free when they establish social relationships. For this purpose, the feelings and thoughts of LGBTQ individuals towards social life are revealed. Attitudes and behaviors in social life are tried to be interpreted. In this way, it will be possible to make a comparison with the work carried out in 2013 with the same objectives. The next step after this study will be the comparison of the two studies Durust, & Caglar [15].

### Problem

The main problems discussed in order to reach the aim of this study are:  
a. Do LGBTQ individuals see themselves different?

### KEY WORDS

sexual orientation, gender identity, social identity, homophobia, homosexuality.

Received: 25 June 2018  
Accepted: 28 Aug 2018  
Published: 10 Sept 2018

\*Corresponding Author  
Email:  
cdurust@yahoo.com  
Tel.: +90 392 650 00 00

- b. What is the attitude of LGBTQ individuals to the institutions or phenomena considered as authority in social life?
  - c. Do LGBTQ individuals associate their happiness with events and people around them?
  - d. Are LGBTQ individuals afraid to see violence based on their sexual orientation or gender identity?
- The aim of the study was to examine the discrimination perspective while looking for problems. It has been paid attention to examine the findings of discrimination with a wide range of dimensions according to gender identity and sexual orientation. The results were also examined from this perspective.

### Limitations

#### a) Hard to Reach Participants

Northern Cyprus is a geography where patriarchal traditions and gender inequality still continue. Neither legal nor social gender-based discrimination has yet to be fully achieved. It has been in use since 1923 and the law that defines homosexuality as a crime to be punished and against nature is annulled in the north of Cyprus in 2014 (<https://www.haberturk.com/dunya/haber/916328-kktcde-escinsel-iliski-artik-suc-degil>). The northern part of Cyprus was legally free of homosexual relations. The criminal offenses were redefined by the amendment to the criminal law. In the new regulation, unnatural sex crimes were listed and the relationship between men and women was excluded. It was envisaged that up to 5 years of imprisonment would be imposed on persons who were found to be homosexual in the previous law. In spite of everything, it is seen that there are still problems in sociopsychological aspects. Reasons for gender-based inequalities support a negative view of sexual orientation. Therefore, non-heterosexual individuals can still be seen in social life with their sexual orientation and gender identity. In such a restrictive and unequal environment, finding the LGBTQ individuals who would not hesitate to present their feelings and thoughts and opinions by participating in the research was the most difficult process in the research.

#### b) The Working Universe is Not Distinct

Several challenges were encountered to create the working group. It was a fundamental challenge to reach LGBTQ individuals and ask them to answer the questions. The study group was defined as North Cyprus and the participants were reached with the snowball method. For this reason, it was not possible to reach a result that is interpreted with equal distribution in terms of age, nationality, education level, gender identity or sexual orientation.

### Assumptions

In the study, the following assumptions were considered:

- a. LGBTQ individuals see themselves physically different;
- b. LGBTQ individuals do not see themselves as emotionally different;
- c. LGBTQ individuals believe that sexual orientation and gender identities are different, so they have the possibility to experience violence;
- d. LGBTQ individuals behave in accordance with norms of social life and other phenomena considered as authority;
- e. LGBTQ individuals shape their behavior according to their own decisions, not according to the wishes of others;
- f. LGBTQ individuals are not sensitive to comments made about themselves, but especially they are sensitive to comments made by their families;
- g. LGBTQ believes that individuals' happiness is related to other individuals around them;
- h. The LGBTQ responds to the study by representing the study population;
- i. It is assumed that the participants gave sincerely and correctly answers to the questions.

### SCOPE OF THEORETICAL FRAMEWORK AND FIELD

Article E of the European Convention on Human Rights prohibits not only direct discrimination, but also indirect discrimination. The ban also includes positive discrimination. This situation may be impossible or too difficult for some people to fulfill a condition for everyone to benefit from a right. Although the condition is set for everyone, it may mean lack of rights for some. This is called indirect discrimination (ECHR Article E). On the other hand, the attitude and behaviors created in social life and / or in the legal field towards LGBTQ individuals are discrimination. While discrimination is sometimes easily distinguishable and there are some attitudes; sometimes it is necessary to understand the discrimination of practices and to have a special sensitivity and capacity to evaluate. Therefore, it may be correct to examine discrimination in 3 groups [24].

1. **Direct discrimination:** It explicitly means that a person, group or community is treated unequally by belief, language, religion, gender and / or sexual orientation or ethnicity and similar differences. This unequal treatment; it may include a wide range of forms of discrimination, starting from mockery, humiliation or scolding, to dissemination of hate speech provoking discrimination against these groups.

**2. Indirect discrimination:** It refers to attitudes that are difficult to notice, implicitly or indirectly, or sometimes subject to certain groups of discrimination in terms of their consequences, although they do not create any problematic circumstances.

**3. Ignoring:** In society, a life is built without considering the needs of some groups; or a portion of the beneficiaries may be ignored due to differences. In fact, this situation can be considered as a kind of indirect discrimination. In case of neglect, no direct or verbal discrimination occurs directly. However, disregard of those who are not taken into consideration is actually discrimination at this point. When LGBTQ individuals are exposed to homophobic violence in their family life since childhood, they are also subject to various researches. This violence is mainly experienced in the forms of verbal abuse, physical threat or physical violence: 58% of women with different sexual orientations have researches that at least one of these three types of victimization have experienced any period of their lives. 34% of these women were abused by their fathers, 24% by brothers and 15% by their sisters. 30% of males who have different sexual orientation express their violence by their mothers, 23% by fathers, 43% by their brothers and 15% by their sisters. Since sexual orientation is punished by the abusive reactions of parents, relatives and relatives, 26% of gay and lesbian youth say they have been forced to leave their homes.

Until recently, the most common use of LGBTQ, or homosexuality, was known as a pathological disorder that should be overcome by treatment. However, there are scientific data that accept homosexuality as one of the normal appearances of human sexuality. In the period when homosexuality was accepted as a disease, the evaluation of sexual orientation was made to be an identification that could distinguish individuals from others. However, today's researches argue for the correctness of examining the issue both in academic and practical terms in terms of physical and mental well-being of LGBTQ individuals.

Today, it is known that LGBTQ individuals are prone to some physical and mental disorders due to their discriminatory practices and thoughts that they face individually or socially. Therefore, it is considered more important to evaluate the conditions after taking information about the sexual orientation of individuals in any research or practice to be carried out [4].

There are three components of sexual orientation. These are desires, behavior and identity. They may be compatible or incompatible with the individual. The expression "sexual orientation" can still be used incorrectly. In the narrower sense, it was accepted that the person pointed to the tendency to erotic response. The term sexual preference suggests that there is a relationship between desire and choice. Homosexuality first came to the fore in the second half of the nineteenth century with the introduction of the term paranoria (para: outside; nous: reason), which began to appear from time to time in French literature. During this period, he defined other paranoid disorders called psychiatric disorders, as well as descriptions of homosexuals seeking erotic desire against people of the same sex (Hocaoğlu 2001). The term heterosexual was later developed for the erotic desire of persons of the opposite sex. Bisexuality was used by Freud to describe the attraction to both sexes. These terms are more commonly used in areas such as sexual desire, gender roles, sexual behavior, personal and social identity, personality type, normality and abnormality, and the presence or absence of mental illness.

## MATERIALS AND METHODS

48 LGBTQ individuals participated in this study. 7 questions in the scale are related to the participant profile. The remaining 12 questions were prepared as 5-point Likert scale and LGBTQ aims to determine the social and emotional states of the individuals. The scale used in this study was developed by the researcher and the Corn Bach Alpha value was calculated as 0.9. This means that the reliability of the scale is very good.

The study universe, which lasted about 4 months, is North Cyprus. LGBTQ individuals who are now living in Northern Cyprus are the participants of the study conducted during the study period. All the people who answered the questions were interviewed face to face.

The data collected by the snowball method were analyzed by means of SPSS. The analyzes were carried out in 2 stages:

The first stage was completed by obtaining the percentage values of the participants by revealing the age, gender and sexual orientation, educational status, nationality and place of residence of the participants.

In the second stage, the responses to the 12-point Likert-type scale prepared for the analysis of social life and social relations were evaluated, and the average of the answers and the answers given were tried to be given.

## RESULTS

### Findings and Reviews About Participant Profile

This study was conducted among 48 LGBTQ individuals. 96% of respondents used valid answers. When the questionnaires with the current response are used to be sorted from older to older, table appears as below.

**Table 1:** Distribution of participants by age

Age	Frequency	Percent
0-14,99	4	8,33
15-24,99	10	20,83
25-34,99	17	35,42
35-44,99	4	8,33
45+	11	22,92
Total	46	
Missing	2	4,17
Total	48	100

35,42% of the participants were aged 25-34,99; 22,9% 45+, 20,8% between 15-24,99 years; 8,33% of the participants are aged between 35-44,99 years and 8,33%.

As can be seen from Table 1, most of the participants (87,75%) are older than 15 years. The age range of the participants of the questionnaire covers the periods in which the effects of the parents are reduced and the independent decision-making capacity of individuals is assumed. At these stages, it is argued that it is safe to be able to interpret and give information about the individuals by determining their life habits (PRDD 2009, (4) 31; [22]) (See Table 1).

**Table 2:** Citizenship status of participants

Citizenship	Frequency	Percent
Turkish Republic of Northern Cyprus (TRNC)	35,00	72,92
Turkey	7,00	14,58
Cyprus Republic	4,00	8,33
TRNC-TR	1,00	2,08
Total	47,00	97,92
Missing	1,00	2,08
Total	48,00	100,00

The citizenship rates of the participants reveal that most of them are citizens of the country where the research is conducted. According to this, 72,92% of the participants are citizens of TRNC and they are directly involved in the culture of the country where the research is conducted. In addition, the most populous group of foreign nationals living in the TRNC are citizens of the Republic of Turkey. In parallel with this, 14,58% of Turkish citizens; 8,33% of Citizens of the Republic of Cyprus and 2,08% of them show that they are both Turkish Republic of Northern Cyprus and Turkish nationals. This study is in parallel with the rates given in the last census in TRNC (<http://www.devplan.org/nufus-2011>; See Table 2).

**Table 3:** Distribution of participants in terms of residence

Residence	Frequency	Percent
Turkish Republic of Northern Cyprus (TRNC)	28,00	58,33
Turkey	8,00	16,67
Cyprus Republic	10,00	20,83
Total		95,83
Missing	2,00	4,17
Total	48,00	100,00

It appears that most of the participants reside in the TRNC. According to survey respondents participating in the survey 58,33% of the TRNC which they reside permanently, they live on the borders of the Republic of Turkey provides 16,67's%, 20,83% and found that while from time to time in the Republic of North Cyprus in the South of Cyprus. In this case, it is highly probable that the study will reveal a safe result in terms of the distribution in the universe in which the study was conducted and the findings of the study to reveal the findings in the North of Cyprus (See Table 3).

**Table 4:** Distribution by biological gender

Biological gender	Frequency	Percent
Woman	10,00	20,83
Man	36,00	75,00
Total		95,83
Missing	2,00	4,17
Total	48,00	100,00

If we make an evaluation in terms of the biological sexes of the individuals who are participating in the research, 20.83% of the respondents are women, 75% of them are men. This is an important factor for women to express their views explicitly because of the reflection of Islamic life style and patriarchal approaches to culture. Patriarchal life causes discrimination between men and women. Under the influence of this perspective, women are shier than men when they talk about their gender and sexual orientation. For this reason, it is understandable that the rates in the study are such (see Table 4).

**Table 5:** Participant distribution by sexual orientation

Sexual Orientation	Frequency	Percent
Woman	2,00	4,17
Man	4,00	8,33
Lesbian	4,00	8,33
Gay	20,00	41,67
Bisexual	14,00	29,17
Transsexual	1,00	2,08
Travestite	1,00	2,08
Total	46,00	95,83
Missing	2,00	4,17
Total	48,00	100,00

When the distribution of the participants in terms of sexual orientation is examined, 41,67% gay, 29,17% bisexual, 8,33% lesbian, 8,33% male, 4,17% female, 2,08% transgender and 2,08% said they were transvestites (See Table 5).

### Findings and Comments Obtained from Responses to Likert Type Scale

In this section, each item in Likert type scale and the answers given to these substances are interpreted.

#### I enjoy being different from others in many ways:

Most of the 48 LGBTQ individuals surveyed indicated “too many” responses. The mean value of this option is 4,178. According to this result, it can be said that people with different sexual orientations enjoy being different from others in many ways. This result reveals the desire to reveal the difference in their social life and to live their individuality (Kaya, Selçuk, 2007).

Erich Fromm emphasizes that social needs are more important in human life than biological needs. The individual develops dependence on his environment which meets his needs from the first years of his life. This dependency is primarily essential for the maintenance of life, but changes later when individual needs arise when social needs do not coincide. At this stage, the individual, who begins to differentiate, may go on to establish a life according to his / her subjective differences [19].

#### I respect the authorities I've contacted:

Most of the 48 LGBTQ individuals surveyed indicated “too many” responses. The mean value of this option is 3,91. This shows that LGBTQ individuals generally respect the many people, institutions, or social doctrines they regard as their authority in their environment. Learning respect for authority is a rule of socialization [27]. Authority is actually the power of the position. The existence of the organizations around the individual (social, economic, political etc.) makes the existence of the authorities visible. Because, regardless of the type of organizations around individuals, leaders, leaders or leaders are given the power of authority naturally [29].



Individuals often respect the authority to protect their interests. He can benefit from authority as a mentor. He / she establishes a relationship with authority together with the group. They can consciously form an alliance to reach common goals [32]. The alliance with the society is one of the conscious alliances. In this way, the individual learns not to be excluded from society.

Early work on authoritarianism in the 1930s revealed that the authority had an over-prejudice against non-self-rigid, over-motivated, over-reassuring attitudes. It was revealed that respect for the authority developed strong group loyalty. It was explained that it was a result of the search for security in the social hierarchy and in this way, it was used to emphasize the extreme values. These values may sometimes refer to characteristics such as nationalism, sometimes traditionalism, sometimes religious beliefs, genders, ethnicities. The ability to accept the naturalness of the escape from the fearful and unsafe environments, and to understand the emergence of an orientation towards the security resources, explains the development of authorities. While authoritarianism was first described as a personality pattern that laid the foundations for early childhood, researchers suggest that authoritarian tendencies express social beliefs and ways of thinking that mature in late adolescence [13]. It would be meaningful to include gender and sexual orientation in the elements listed as values of the authoritarianism claims. There are studies that draw attention to the relationship of identity status and styles with authorities. There are studies showing that age and gender variables affect the relationship with authorities [26].

According to Erich Fromm, the person struggles to get rid of his dependence on his environment and gain his individuality. But in later times, his individualization deprives him of environmental support. At this stage, the individual feels lonely. This is the neck of social authority many times to get rid of loneliness. According to Fromm, none of the human societies have come up with an adequate solution to the conflict faced by the individual in the way of dependency and individualization. However, a humanistic socialist society can give a person the opportunity to gain individuality in solidarity [19].

There is authority at the core of social learning. The model you take is also the authority you imitate. This is as effective as what is considered as authority and what is considered as authority [6].

#### **I have to consider my parents' advice when planning my education:**

The mean value of "too many" for his question is 4,06. This result indicates that LGBTQ people often care about their parent's advice.

Considering the advice of parents is in fact related to both cultural and psychological functioning. Psychological functions occur in a social, cultural and physical environment, which has the effect of identifying, interpreting, and facilitating the coping of problems [10]. In other words, the social and cultural atmosphere in societies closely affects how people can make sense of and understand their lives [30].

According to Pedersen's emphasis on individuality (1987), the case is accepted as general right. However, individuals can sometimes achieve happiness through their contributions to the society in which they live and thus complete the process of self-realization [42]

#### **I think my fate is built with destiny:**

The LGBTQ individuals who participate in the survey agree that their fate is built with the fate of their surroundings. This is understood from the mean value of 3.43, which is given to the "too many" response. According to the reviews, individuals in the Eastern and Latin American countries mostly refer to physicians with somatic symptoms. In Western cultures, more expressions such as emotional resentment are expressed. (Marsella, Friedman, Gerrity & Scurfield, 1996; Jenkins, 1996). Psychological problems are expressed as internalized anxiety and guilt feelings in the cultures where individuality is at the forefront. In societies where the society is in the forefront, interpersonal problems such as social adjustment disorder are seen. Cimilli in Turkey (2003) studied the relationship of culture and depression conducted by compiling research. It is explained here that Turkish people mostly use somatization as a symptom of depression. To summarize, the expression and meaning of psychological problems in the societies where the individual is at the forefront differs according to the cultures in which the society is at the forefront. Therefore, the type and manifestation of symptoms of psychological problems should also be examined in the context of culture.

#### **I feel comfortable to be rewarded from among everyone:**

The answers of 48 individuals were concentrated as a result of "less than average (Mean value is 2,33). Choosing from everyone means being visible. To be awarded from among everyone is also like being deciphered. It is frightening to expose the individual who is a victim of discrimination because of his sexual orientation by the society. For this reason, it is understandable that they choose to be rewarded from among everyone and prefer less.

When Abraham Maslow developed in 1943 and considered a widely accepted "hierarchy of needs", it is not seen as a normal situation to prefer not to be chosen among everyone. LGBTQ individuals consider the need for respect for someone else. This is the step of "the need for respect of others" according to

Maslow's theory. The fact that LGBTQ individuals look at it negatively is definitely a detail that should be evaluated. Because the reward is brought with respect. Being rewarded from among others facilitates respect and steps towards self-actualization. This convenience is often a step in the social life to provide satisfaction in the individual life. However, LGBTQ individuals, who do not want to stand out of the way and do not want to draw attention, are trying to avoid this step in the Turkish Cypriot community.

#### **My happiness depends on the happiness of those around me:**

The 48 individuals participating in the survey sees happiness associated with the happiness of others (Medium frequency mean value is 3,05). This result, in spite of everything, is believed to be the tendency of the individual exposed to social development rather than individuality to match his / her happiness with his / her happiness. It can also be claimed that social acceptance is a factor that promotes happiness when the importance of communication between individuals and their families in Northern Cyprus is taken into consideration. The relevance of the happiness of the individuals participating in the survey with the happiness of the people around them is also related to the social qualities of social life.

Feldman's [17] article published in the 1996 Bulletin of Personality and Social Psychology states that happiness is related to the sexes. According to this claim, the effects of cultural encodings on happiness and anger are pointed out. According to cultural coding, women are more prone to happiness and men to anger. It is also noted that these trends are a balancing factor in social life. Satisfaction with the relationship with parents, friends and dating, that is to say that social interactions are positively influenced by happiness. In one of his first empirical work on happiness, Wilson (1967) stated that social interaction is the strongest predictor of happiness. Emmons and Diener [14] also found that there was a significant relationship between positive emotions and satisfaction and happiness in interpersonal relations. Francis (1999, p.6) expresses the strong relationship between happiness and extraversion by saying "güçlü happiness is something that can be called continuous extraversion Francis. Psychological well-being is conceptually different from the significant empirical indicators of subjective well-being, such as happiness or life satisfaction [7] [12]. Thus, Ryff (1989a) [38] states that subjective well-being is not planned to define the basic structure of psychological well-being (p.1070). Ryff [38, 39] in this model, Maslow (1968) 's self-realization, Allport [1] 's maturation, Rogers (1961) 's fully functioning people and Jung (1933) 's individualization concepts, Erikson [16] ' psychosocial developmental stages, Buhler (1935) 's basic life trends and Neugarten (1973) 's personality change in adulthood and old age characteristics and Jahoda (1960) 's determined by the use of positive psychological health measures.

#### **I often want to do different things, but generally try to do what others want to do:**

Most of the answers given by 48 individuals were "less than average" (2,91 mean). This implies that the individual who believes that he / she is not accepted due to his sexual orientation is trying to avoid doing things that he will not be happy and feel comfortable with. This situation causes him to be less active in the social life and avoid relations with the environments he is not used to, and to dislike the relationships and environments he does not know. This situation shows a meaningful parallel with the idea expressed by Erich Fromm in "Escape from Freedom".

#### **Even if I hate it, I do things that please my family:**

Most of the responses of 48 individuals are "medium average" (3,14 mean). The concept of family is important in the Turkish Cypriot community. For this reason, it is important for LGBTQ individuals to get their family's appreciation and make them happy even if there is an obstacle to their happiness.

It is necessary to share the information that Doğan Cüceloğlu quotes from the renowned therapist Virginia Satir and says that each individual should have these innate liberties: The freedom to request and refuse something must be the freedoms that each individual has. The freedom of seeing and hearing (perception) of individuals who grow up in the Turkish Cypriot community, the freedom to express their feelings as they are, the freedom to express their thoughts as they are, and the freedom to develop their own potential in the direction they want, can be restrained in the case of family.

#### **I think I'm physically different from other people:**

Individuals participating in the survey often see themselves as physically different. ("average frequency" mean value is 2,99) LGBTQ individuals are dominant in the belief that they are physically different. This situation reveals the fact that LGBTQ individuals often see themselves as different.

In many societies attitudes towards homosexuality are determined by factors such as sexism, tradition and conservatism. This causes homosexuality to be seen as a marginal feature. For this reason, LGBTQ people feel sorry for themselves. They see themselves physically different (Whitley, 2001). All this is because of not being different or trying to be like heterosexual women and men. The effect of socially accepted sexual orientation on heterosexuality is great. Generally, it is known that homosexuals face a disregard for others

and a judiciary that they are unhealthy compared to others. Although some studies aiming to change attitudes towards homosexuality have been made, stereotypes and false beliefs regarding homosexuals still continue [1]. Presence of this information It is very difficult for the LGBTQ individual to view himself as a non-different person. In fact, the researchers state that people's attitudes towards homosexuals are generally negative, but that their prejudices change when they engage in social relations with homosexuals (Journal of Homosexuality, 2001). It is an undeniable fact that, as Hansen [23] said in 1982, the fear or homosexuality of homosexuals still existed in social life with the definition of homophobia.

#### **I think I'm emotionally different from other people:**

Most of the responses of 48 different people with sexual orientation were "less than average" (Mean value is 2.56). LGBTQ individuals who define themselves physically differently think that they are not emotionally different. He points out that the belief that his emotional being is close to heterosexuals is dominant. The life of homosexuals is in many ways similar to the life of heterosexual people. However, the differences they experience and the negative attitudes they face in their social life, have a different developmental task throughout their lives. For example, young people who feel different from others who feel different during their childhood and adolescence, and when they need to begin to express their homosexuality, face serious challenges. ((TUR/03/01/13-02/P13) Project, 2002) However, this does not change the fact that they are human beings, nor do they interfere in their lives as heterosexuals feel emotions.

#### **I have a chance to see violence because I'm different:**

LGBTQ individuals think that "medium frequency" is a possibility of violence. (3,26 mean). Violence is the reflection of anger and aggression. It shows similar characteristics in different societies and different social structures. This situation can be accepted at this point, which is mainly due to the male-dominated social structure. For this reason, it is important to understand the violence better and to examine the inter-gender power imbalance in both public and private spheres. According to Subaşı and Akın (2004) [41], violence is not affected by age, socio-economic status, religion, ethnic origin. In the Turkish Cypriot community, which shows a closed structure, it is seen that national legislation regulations on the right of non-discrimination based on sexual orientation or gender identity are ineffective when it comes to looking at the causes of violence against LGBTQ individuals (Amnesty International, 2011: 8). In addition, factors such as prejudice in society, fear of unknown, and stigmatization are among the reasons of this violence. The discourse of homosexuality is a disease and should be treated of people who have a voice and who in some cases make opinion leaders in societies clearly reveals the dimensions of prejudice in society against LGBTQ individuals (Amnesty International, 2011: 9).

#### **Being different makes me afraid.**

48 LGBTQ individuals participating in the survey live and perceive that they are different. ("More than average" 3,84 mean value). The reason for the 10th question is that LGBTQ can be a factor for individuals to live in a fearful life and to take part in environments where they feel comfortable while improving their life habits.

## CONCLUSION AND RECOMMENDATIONS

- a) LGBTQ individuals see themselves physically different from other people around them.
- b) LGBTQ individuals think that they are not emotionally different from other people around them.
- c) LGBTQ individuals believe that they are likely to experience violence because of their physical differentiation.
- d) LGBTQ individuals respect the authorities in which they relate. This result reveals that they respect both traditions and the law.
- e) LGBTQ individuals have divided their lives into two. First, the socially accepted qualities and their life appearing in social life; the second one is not accepted in society, the sexual orientation of the private areas can easily show and live.
- f) They respect their parents' opinions about their education and careers
- g) LGBTQ individuals are reluctant to express their sexual orientation.
- h) While LGBTQ individuals cannot think of their existence differently from the existence of individuals around them, they see their happiness related to the happiness of others.
- i) Scientific research on LGBTQ individuals in North Cyprus is insufficient. A literature review was made for this study, and there was a lack of resources for Northern Cyprus findings.



## Recommendations

- a) The fact that LGBTQ individuals think that they are physically different may be due to the lack of awareness of sexual orientation and gender identities. In order to raise awareness and equitable perspective on these issues in North Cyprus, the findings on gender-based discrimination and sexual orientation may be effective in providing positive developments to the public through the media by supporting them in the legal field and in the formal education system.
- b) In the North of Cyprus, both laws and social norms reinforce and support discrimination based on gender and sexual orientation. The constitution and laws are in a position to ignore "LGBTQ individuals in terms of gender and sexual orientation. Gender and gender roles can be made without discrimination in the definition of the family institution in schools. The definition of division of labor in the family also ignores LGBTQ individuals. In line with these determinations, it would be beneficial to implement legal regulations and to provide egalitarian expressions based on gender and sexual orientation to the national education system.
- c) Social life is formed by a heterosexist approach. LGBTQ individuals can be regarded as dangers that may disrupt society's morality, even if they do not express their sexual orientation and sexual orientation. Therefore, LGBTQ individuals are the people with the potential to experience violence. In most cases, LGBTQ individuals hide their gender identity and sexual orientation. Although they are not respected, they exhibit attitudes towards social norms, laws and their families. This result suggests that LGBTQ individuals are not in favor of harming social norms or legal peace. To decide to prevent LGBTQ individuals from being seen as a danger; starting from the families of LGBTQ individuals, realizing awareness raising activities based on gender identity and sexual orientation may contribute to the formation of equality in opportunities and outcomes. LGBTQ helps to understand that individuals do not present a threat to social life and development.
- d) LGBTQ individuals should be told that they are not individuals who are socially harmful and are not harmful to traditional life. It should be explained that wanting to live their sexuality and romantic feelings freely does not harm the society, but on the contrary, it will preserve family integrity. It can help to contribute to peace in social life. It can be said that the universal declaration of human rights will serve as well as the equality of the results.
- e) Their respect for the views of their parents and their careers is the result of their respect for the social authorities. In this sense, it can be said that they are not free in determining their individual decisions and orientations on their education and career choice and development. The expectations and expectations of LGBTQ individuals have not been saturated. They can't feel as equal individuals. For this reason, they shape their future lives in a way that reduces them. This situation may be an obstacle to the individual and his / her family, generally to society and progress. Therefore, it is recommended to increase research on LGBTQ individuals.
- f) LGBTQ individuals living in a society that has adopted discrimination based on gender and sexual orientation are particularly afraid of being punished by norms in the North of Cyprus. This fear brings with it the fear of violence. In fact, this situation cannot be deciphered, the community refuses to be in the forefront of being in the forefront or uncomfortable behavior in environments where it does not show clearly reveals. Implementation of regulations to eliminate inter-individual discrimination, both in social perception and in practice, will contribute to the elimination of discrimination against individuals.
- g) They try to act according to their environment without planning even when they want to do different things. They try to enter into behaviors and attitudes that support the decision of the majority. So, LGBTQ individuals are not consistent or incompatible. For this reason, instead of living by ignoring or discriminating, work should be done to reveal that they are normal individuals. Within this scope, studies should be carried out in order to remove sexual orientation other than heterosexism.
- h) They said that they did not feel comfortable about being awarded among everyone. It can be said that these feelings of LGBTQ individuals are completely related to sexual orientation differences and fears of violence. They said that they did not feel comfortable about being awarded among everyone. It can be said that these feelings of LGBTQ individuals are completely related to sexual orientation differences and fears of violence. It can also contribute to the acceptance of society.
- i) Studies on sexual orientation in North Cyprus are inadequate. This and other studies which are related to individuals with different gender and sexual orientation contribute to both literature and humanity's ability to build an egalitarian life. It is obvious that the results of the studies to be done in many areas of

life starting from education, will contribute to the social life in relation to individuals' freedom and mental health.

j) Different genders and sexual orientations are open to psychological, social and cultural advice and interactions. With this truly known move, research on LGBTQ individuals with insufficient sexual orientation in the Turkish Cypriot community is insufficient to comply with parental recommendations. The cultural structure in which the society in the Turkish Cypriot community is at the forefront can easily explain the harmony with the structure of the social environment and the construction of a living space combined with the social environment. Therefore, it is very normal and natural for participants to find their fate related to their fate.

In the following periods, more comprehensive and comparative evaluation based on individual sexual orientation is important in terms of achieving the findings and results that will serve the social interests and the lives of individuals.

#### CONFLICT OF INTEREST

There is no conflict of interest.

#### ACKNOWLEDGEMENTS

None

#### FINANCIAL DISCLOSURE

None

### REFERENCES

- [1]Akalin, A. (2000). *Cinsel kimlik gelişimi, Cinsel Sağlık Bilgileri Eğitimi: Öğretmen El Kitabı içinde*. İnsan Kaynağını Geliştirme Vakfı Yayınları, İstanbul.
- [2]Allport, Gordon W.(1996). Narrative Psychology. *American Psychologist*, Vol 21(1) p.1-10.
- [3]Allport Gordon W.(1961).*Pattern and Growth Personality*. New York:Holt, Rinehart & Winston
- [4]Anadolu Psikiyatri Dergisi.(2008). Eşcinsellik Tutum Ölçeği geliştirilmesi, geçerlilik ve güvenilirlik çalışması: Bir ön çalışma. 9:84, 90.
- [5]Article E - Non-discrimination . The enjoyment of the rights set forth in this Charter shall be secured without discrimination on any ground such as race, colour, sex, language, religion, political or other opinion, national extraction or social origin, health, association with a national minority, birth or other status.
- [6]Ataç, F. (1991). *İnsan yaşamında psikolojik gelişim*. İstanbul Beta Basım Yayım Dağıtım A.Ş.
- [7]Bradburn, N.( 1969). *The structure of psychological well-being*. Chicago: Aldine,
- [8]Buhler, C. (1935). *From Birth to Maturity*. London: Kegan Paul, Trench, Trubner & Co.,Lad.
- [9]Cimilli, C.( 2005). *Kültür ve Depresyon: Türkiye'den Bir Bakış*. Birinci Baskı. (Ed. Kemal Sayar) Kültür ve Ruh Sağlığı: Küreselleşme Koşullarında Kültürel Psikiyatri. İstanbul, Metis.
- [10]Creamer, M.( 1995). *A cognitive processing formulation of posttrauma reactions*. In R. J. Kleber, C.R. Figley, ve B. P. R. Gersons (Eds). *Beyond Trauma: Cultural and Societal Dynamics*. NY: Plenum Press.
- [11]Cüceloğlu, D. (1992) *İçimizdeki Çocuk*. İstanbul, Remzi Kitapevi.
- [12]Diener, E. (1984). Subjective well-being. *Psychological Bulletin*, 95(3), 542-575.
- [13]Duriez, B.(2007). Soenens, B., Vansteenkiste, M.: In Search of The Antecedents of Adolescent Authoritarianism: The Relative Contribution of Parental Goal Promotion and Parenting Style Dimensions, *European Journal of Personality*, 21, 507-527.
- [14]Diener E,Emmons RA, Larsen RJ. (1985). The Satisfaction with Life Scale. *J Pers. Assesment* 49:71-75.
- [15]Dürüst C, Çağlar, M. (2015) LGBTQ Bireylerin Sosyal Ve Bireysel Yaşam Algılarının Değerlendirilmesi, *TIJSEG*, Vol 4 No 2.
- [16]Erikson,E. (1968). *İdentiyty Youth and Crisis*. New York: W.W. Norton.
- [17]Feldman, Robert. (1996) *Pers So.c Psychol Bull*. vol. 22(10) 1014-1022
- [18]Freud, S.(1957). On the universal tendency to debasement in the sphere of love (Contributions to the psychology of love: II). *Standart Edition*, 11:177-190. London: Hogarth Press,
- [19]Fromm E. (1941). *Escape From Freedom*. New York. Rinehart.
- [20]Goregenli, M.(2009). *Anti-homofobi*. Kaos GL Ankara
- [21]Gençlere Üreme Sağlığı Hizmetleri Sunumu İçin Üniversite Modelleri (TUR/03/01/13-02/P13) Projesi, 2002)
- [22]Gümüş ve Gümüş (2009). Bilgilendirilmiş Onay:Psikolojik Danışma Süreci Yasal ve Etik Yükümlülüğü. *Türk Psikolojik Danışma ve Rehberlik Dergisi*. 4 (31), 70
- [23]Hansen, G.L. (1982). Measuring prejudice against homosexuality among college students: A new scale. *The Journal of Social Psychology*, 117, p.233-236
- [24]Herdt G. ve van der Meer T. (2003). Homophobia and anti-gay violence-Contemporary perspectives. *Culture, Health and Sexuality*. Vol 5, No. 2, 99-101.
- [25]Hocaoğlu, Uz. Dr. Çiçek.(2001). Paranoid semptomlar ve sendromlar. *Psikiyatri Dünyası*. 5:97-104
- [26]İ. Demir ve Y. Derelioğlu (2010). Gençlerde otoriteriyenizmin Yordayıcıları olarak kimlik statüleri ve kimlik stillerinin incelenmesi. *Eğitim Fakültesi Dergisi XXIII* (1), 2010, 99-119)
- [27]Jersild, A.T.(1979). *Çocuk psikolojisi*. (çev. G. Günçe), 3. Baskı, Ankara: A. Ü.
- [28]Nihat KAYA, Seçil SELÇUK. (2007). Bireysel başarı güdüsü organizasyonel bağlılığı nasıl etkiler? *Doğuş Üniversitesi Dergisi Cilt 8* (2).p27.
- [29]Karaman, 1999; Schremeron. (1999). *Profesyonel yöneticilerde güç yönetimi*. İstanbul: Türkmen Kitabevi.
- [30]Kleber, R. J., Figley, C. R. ve Gersons, B. P. R (1995). *Beyond trauma: Cultural and societal dynamics*. NY: Plenum Press.
- [31]KKTC Ceza yasanı, fasıl 154, www.mahkemeler.net (See on.18/8/2018)
- [32]Morgan, G.(1996). *Images of organization*. New York: Sage Publications Inc.
- [33]Marsella, A. J., Friedman, M. J., Gerrity, E.T, ve Scurfield, R. M. (Eds.). *Ethnocultural aspects of posttraumatic stress disorders: issues, research, and clinical applications*. Washington, DC: American Psychological Association
- [34]Lyubomirsky, S.(2001). Why are some people happier than others: the role of cognitive and motivational processes in well-being. *American Psychologist*, Vol.56. No.3, 239-249.
- [35]Lyubomirsky, S., Sheldon, K. M., & Schkade, D. (2005) Pursuing happiness: The architecture of sustainable change. *Review of General Psychology*, 9, 111-131.
- [36]Orta İ & Camgöz, S. (2018). A general overview on research on homophobia in turkey. *Ankara University DTCF Dergisi* 58.1 (2018): 409-439
- [37]ÖZTÜRK, M., Sayar, K., Uğurad, İ. ve Tüzün. (2005). Sosyal fobisi olan çocukların annelerinde sosyal fobi yaygınlığı. *Klinik Psikiyatri Dergisi*. 15(2), 60-64.

- [38]Ryff, C.D. (1989a). Happiness is everything, or is it? Explorations on the meaning of psychological well-being. *Journal of Personality and Social Psychology*, 57, 6, 1069-1081.
- [39]Ryff, C.D. (1995). Psychological well-being in adult life. *Current Directions in Psychological Science*, 4, 4, 99-104.
- [40]Sakallı, N., Uğurlu, O. (2001). Effects of social with homosexuals on heterosexual Turkish university students attitudes towards homosexuality. *Journal of Homosexuality*, Vol. 42 (1), 53-62.
- [41]Subaşı, N. ve Akın, A. Kadına Yönelik Şiddet, Nedenleri, Sonuçları. [www.huksam.hacettepe.edu.tr/şiddet.htm](http://www.huksam.hacettepe.edu.tr/şiddet.htm). (Displayed:05.01.2015).
- [42]Türk Psikolojik Danışma ve Rehberlik Dergisi Cilt: III Sayı: 27, sayfa 111
- tr.wikipedia.org/wiki/Homofobiİspanyolca) El País - Al denuncia que más de 70 países persiguen aún a los gays y ocho los condenan a muerte.(see on 18 October 2012)
- Amnesty International,2011: 8)
- Amnesty International,2011: 9)
- [43]Wilson, W. (1967). Correlates of avowed hapiness. *Psychological Bulletin*. 67, 294-306.
- [44]Whitley, Jr. B. (2001) Gender-role variables and attitudes toward homosexuality. *Sex Roles* Vol.45 , (11-12),691-721. <https://www.haberturk.com/dunya/haber/916328-kktcde-escinsel-iliski-artik-suc-degil> (Displayed 14/10/2018)
- <http://www.devplan.org/nufus-2011>