

Social and Personal Life of LGBTQ Individuals

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ABSTRACT This study aims to reveal if the individuals with different sexual orientation including lesbian, gay, bisexual, transgender, queer – LGBTQ feel themselves to be different in their social life and due to their feelings, if they feel free during their social relationships. The study inserts the results of a 12-point Likert Scale which was formed with the review of publications created by professionals who have worked about gender, gender identity and sexual orientation. The target population of this study is North Cyprus which lasted about 2 years. The LGBTQ individuals who are residents in North Cyprus form the participants of the study during the research. As a result, 95 participants revealed that LGBTQ individuals see themselves to be different and they cannot feel free during their interpersonal relationships or in social life.

INTRODUCTION

LGBTQ individuals are being excluded from social life in most of the countries as well as in North Cyprus; they are being marginalized or not being accepted, and this is defined as homophobia. GÖrgenli (2003), defines homophobia as irrational hate, fear, displeasure or discrimination towards homosexuals. In other words, homophobia is discrimination towards people who are not heterosexual or to LGBTQ who have other sexual orientation; this discrimination is called homophobia and the people who perform this discrimination are called homophobic. Homophobia is not just a concept in psychology, but we keep facing it as a global problem, as we can understand from the precautions trying to be taken by the United Nations, European Union and some countries towards discrimination done to the people who have different sexual orientation. Gates (2015) concludes that same-sex couples are as good at parenting as their different-sex counterparts. Any differences in the wellbeing of children raised in same-sex and different-sex families can be explained not by their parents' gender composition but by the fact that children being raised by same-sex couples have, on average, experienced more family instability, because most children being raised by same-sex couples were born to different-sex parents, one of whom is now in the same-sex relationship. According to the findings published by the Amnesty International, homosexuals are being discriminated in more than 80 countries, restrictive legal barriers are being applied towards

their right to have a social life and even a death penalty can be given to people who are not heterosexual (<http://tr.wikipedia.org/wiki/Homofobi>). For not acknowledged in social life LGBTQ individuals form a group for themselves within the social life, and within these groups they can feel freer. In a sense, they form their sub-culture. Perhaps they believe they can protect themselves from personal and social conflicts where they think they are being perceived differently because of their sexual orientations

Aim

The aim of this paper is to learn how LGBTQ individuals evaluate themselves in their social life establishing social relationships, trying to understand if they feel different and put forward if they feel free establishing social relationships. Within the framework of this aim the study is trying to interpret the attitude and behaviour of the LGBTQ individuals by revealing their thoughts and feelings towards social life.

Problem

To achieve the purpose of this study, the main problems discussed are:

- a. Do LGBTQ individuals see themselves different?
- b. What are the attitudes of the LGBTQ individuals towards the institutions or events which are considered as an authority in social life?
- c. Do LGBTQ individuals associate their happiness with the events and people around themselves?

- d. Do LGBTQ individuals fear of facing with violence because of their sexual orientations or sexual identifications?

Searching for answers for the problems towards the aim of the study, particularly the perspective of discrimination is examined. Discrimination, which has a wide range, has been examined with attention to sexual identification and sexual orientation, and the results have been examined with this perspective.

Assumptions

In this study, the following assumptions were taken into account:

- a. LGBTQ individuals see themselves physically different;
- b. LGBTQ individuals do not see themselves emotionally different;
- c. LGBTQ individuals think that there is a possibility for them to face violence because of their sexual orientations and identifications;
- d. LGBTQ individuals behave compatible towards the norms of the social life and towards the facts accepted as authority;
- e. LGBTQ individuals shape their behaviours by their independent decisions but not what the others want;
- f. LGBTQ individuals are not sensitive towards the comments on themselves made by the others, but sensitive towards the comments made by their families;
- g. LGBTQ individuals believe their happiness is related to the other people around them;
- h. The LGBTQ individuals who participated at study and answered the questions represent the target population of the study;
- i. It has been assumed that the participants gave correct and sincere answers.

Theoretical Framework and Viewing the Literature

With the European Convention on Human Rights Article E, not only direct discrimination but indirect discrimination is also prohibited. Such prohibition also includes positive discrimination. This is a condition brought for everyone to take advantage of a right, for some people it can be difficult or impossible to fulfill. These conditions have been put for everyone, though

some people may remain deprived of for. This is called indirect discrimination (AIHS Article E). In contrast, in social life and/or in legal field the attitudes and behaviours towards LGBTQ individuals are discrimination. Discriminations sometimes can be distinguished and easily recognizable, but sometimes in order to understand the discrimination, special sensitivity and a capacity of evaluation is required. Therefore, discrimination should be examined in 3 groups (Herd and Meer 2003).

Direct Discrimination

It means when, unambiguously a person, group or segment of a society, see unequal treatment because of their belief, language, religion, gender and / or sexual orientation, or due to differences in ethnicity and so on. This unequal treatment; may contain a wide variety of forms of discrimination from making fun of, humiliating or scandalizing and continues promoting discriminated hate speeches towards these groups.

Indirect Discrimination

It explains the attitudes which are difficult to notice, intimations or indirect form of expressions or sometimes, although it seems there is no problem, as in result it expose certain segments to discrimination.

To Ignore

In such cases, a life has been built without considering the needs of the mentioned groups; or can be ignored due to their various features of the beneficiaries who differentiate from the majority of the group. In fact, this kind of situation can be considered as a form of indirect discrimination. In the case of ignoring, there are no verbal or action based direct discrimination. However, this is an exact form of discrimination where people are not taken into consideration and be ignored.

When it is the case of LGBTQ individuals, exposition of homophobic violence within the family from a very early age is one of the research topics.

METHODOLOGY

95 individuals of LGBTQ have participated in this study answering 7 questions of participant profile and 12 of 5 point Likert scale ques-

tions. The number of the LGBTQ individuals living in North Cyprus is not known therefore the target population of the study is defined as North Cyprus in general. None of the participants have been interviewed face to face; most of the participants received closed envelopes of the survey by the help of an intermediary person and asked to answer the questions. The number of the LGBTQ individuals, who are afraid of deciphering their sexual orientation, which is the aim of this study is not known therefore in order to have a reliable research, the survey has been implemented in 1 year reaching as many people as possible at different time and places. The data has been collected by the snowball method and analyzed in percentages with SPSS. The analysis has been done in two stages. The first stage has been completed by taking the percentage of the distribution of the participants' age, sex and sexual orientation, education level, nationalities and place of residence. The second stage has been completed by taking the average of the answers of the 12 point Likert scale questions which aim to study the social life and social relations.

FINDINGS

Findings and Comments on Participants Profile

This research has been done between 95 LGBTQ individuals. 96 percent of the participants used valid answers. The average age of the valid answered survey from older age to younger age is as follows.

Table 1: The distribution of the participants according to age

<i>Age Table</i>	<i>Frequency</i>	<i>Percent</i>
0-15	9	9.1
15-25	20	20.2
25-35	36	36.4
35-45	21	21.2
45+	9	9.1
Total	95	96.0
Missing	4	4.0
Total	99	100.0

As it can be seen from the Table 1, 36.4 percent participant between the age of 25-35; 21.2 percent between the age of 35-45, 20.2 percent between the age of 15-25; 9.1percent until the age of 15 and 9.1percent above the age of 45.

Most of the participants (77.8%) are between the age of 15 to 45. The age range include the periods which is assumed that the effects of the parents decrease and the individuals start to make independent decisions (PRDD 2009; Gümüo and Gümüo 2009). At these stages, it is argued that the ability of the individuals giving information about themselves, commenting about themselves and determining their life routine is reliable.

Table 2: Nationality of the participants

<i>Nationality</i>		
<i>Citizenship</i>	<i>Frequency</i>	<i>Percent</i>
TRNC	71	71.7
TR	15	15.2
CR	7	7.1
TR-TRNC	2	2.0
Total	95	96.0
Missing	4	4.0
Total	99	100.0

According to the Table 2 which was conducted within this study, shows that the percentage of the nationalities of the participants is within the target population. When the participants' nationalities are ranked from highest to lowest it can be seen that 71 percent of them are Turkish Cypriots and within the target population, where these participants are directly related to the country and culture of the survey which was implemented. Directly related to the fact that the most numerous group of foreign citizens living in TRNC are from Republic of Turkey making up to 15.2 percent , 7.1 percent citizens of Republic of Cyprus and 2 percent citizens of both TRNC and TR. The survey, which was conducted within this study, shows that, when the percentages of the nationalities are examined from the most crowded to the least, it can be seen that there is a compatible validity of the percentages of the population.

Table 3: The distribution of the participants according to their residence

<i>Residence</i>	<i>Frequency</i>	<i>Percent</i>
TRNC	69	69.7
CR	10	10.1
TR	16	16.2
Total	95	96.0
Missing	4	4.0
Total	99	100.0

In this survey when the results are evaluated according to the residence of the participants shows that the most of the participants live within the boundaries of TRNC. Hereunder 69.7 percent of the participants live in TRNC permanently, 16.2 percent of them live within the boundaries of Republic of Turkey and visit North Cyprus from time to time, and 10.1 percent of them live in South Cyprus, which is Republic of Cyprus. This increases the possibility of a reliability of the research and its demonstration of the facts in North Cyprus (See Table 3).

Table 4: Distribution according to the biological sex

<i>Biological sex</i>		
<i>Biological</i>	<i>Frequency</i>	<i>Percent</i>
<i>Sex</i>		
Female	20	20.2
Male	75	75.8
Total	95	96.0
Missing	4	4.0
Total	99	100.0

In this research if we evaluate the individuals according to their biological sex on their identification card who participated at the study, it shows that 20.2 percent of the participants who answered to the survey were female and 75.8 percent of them were male. The guidance of Islam on individual's life and its cultural characteristics, women cannot express their views and this is an important factor on these results. The patriarchal view causes discrimination between man and woman and this may show that women are more shy than men about unveiling their private life with the help of the norms and this can be a factor within this survey (See Table 4).

Table 5: The distribution of the participants based on sexual orientation

<i>Sexual orientation</i>		
<i>Sexual orientation</i>	<i>Frequency</i>	<i>Percent</i>
Woman	5	5.1
Man	8	8.1
Lesbian	8	8.1
Gay	41	41.4
Bisexual	29	29.3
Transsexual	2	2.0
Transvestite	2	2.0
Total	100	100.0
Total	99	100.0

When the researchers look at the distribution of the individuals who participated in the study and responded to the survey, based on sexual orientation: in a descending order, 41.4 percent of the participants defined themselves as gay, 29.3 percent as bisexual, 8.1percent as lesbian, 8.1 percent as man, 5.1percent as woman, 2 percent as transsexual and finally 2 percent as transvestite. The educational level of the 62.6 percent of the participants who responded to the survey, is high school and below and 33.3 percent university and higher education. If it is considered that the 9.1percent of the participants are under age 15, to determine the educational level of the participants, it should be reasonable to reduce the share of this group (See Table 5).

The Findings and Comments Achieved from the Responses of Likert Scale

In this section, every item of the Likert scale and the responses given to these items have been presented and interpreted.

1. I enjoy being different from others in many ways:

The responses of 95 LGBTQ individual who participated in the survey, have a mean value of 4.178 which can be matched with "above the average". According to this result, it can be said that individuals who have a different sexual orientation like to be different from the others in many ways. This result reveals the desire of demonstrating their differences and living their individuality in the social life (Kaya and Selçuk 2007).

Erich Fromm emphasizes that the social needs are more important than the biological needs in human life. Since the first years of his life, an individual develops a dependency towards the environment which meets his needs. This dependency is first essential for the maintenance of his life but afterwards, it varies when individual needs differ from social ones. At this stage, an individual who began to diverge may choose to establish a life in accordance with his subjective differences (Fromm 1941).

2. I respect the authorities which I am in relation with.

The responses of 95 LGBTQ individual, who participated in the survey, have a mean value of 3, 91 which means "above the average". This shows that, LGBTQ people generally respect the people, institutions or social doctrines which they judge as authorities.

Learning to respect an authority is in fact a rule of socializing (Jersild 1979). Actually, the authority is the power of the status.

An individual often respects an authority to protect his benefits. An authority may be a mentor for him. He may establish a relationship with the authority individually or with the group that he belongs to and may consciously build alliances to achieve common goals (Morgan 1996). The alliance with the community is one the conscious alliances. In this way, the individual will learn being not excluded from society.

The first studies made on authoritarianism in 1930s, showed that the authority pay extreme attention to compliance, suppress emotions and it is intensively prejudiced to the different ones. It has been explained that, as a consequence of safety quest in social hierarchy, the respect to the authority serves to emphasize the extreme values by developing commitment to the strong group. These values may sometimes represent nationalism, traditionalism, religious beliefs, gender or ethnic origins. To accept the naturalness of the escape of the individuals from unsafe and fearful environments and to understand the orientation to the resources which provides security explain the development of the authority. Even if the authoritarianism has been represented as a personality pattern founded in early childhood, the researchers assert that the authoritarian tendencies represent fully matured social beliefs and way of thinking during late adolescence (Duriez and Ark. 2007). It would make sense to put gender and sexual orientations as the values of authoritarianism. There are studies which draw attention to the relationship between identity status and styles with the authorities. There are also studies which show that age and gender variables affect the relationship with the authorities (Demir and Derelioglu 2010).

According to Erich Fromm, an individual efforts to get rid of his dependence and win the individuality while growing. But in the future, the individualization causes him to be deprived from the environmental support. At this stage, the individual feels lonely. To get rid of this loneliness he submits the social authority many times. According to Fromm, none of the history of the human societies found a solution for people who face a conflict through the path of dependency and individualization. Only a humanistic socialist community can give people the chance to win their individuality (Fromm 1941).

There is also authority at the core of social learning. Both what you take as a model and you imitate are authorities. Afterwards, this will be effective from what you see as an authority and what you will accept as an authority (Ataç 1991).

3. I should consider the advices of my parents while planning my education.

With a mean value of 4.06 (above the average) of this question, we may say that the LGBTQ individuals usually consider the advices of their parents.

Considering the advices of the parents is in fact associated with both cultural and psychological functionality. Psychological functions are formed in social, cultural and physical environments, these environments have an effect which may facilitate or complicate facing the problems and the identification-explanation of the lives (Creamer 1995). In other words, social and cultural atmospheres affect the people about the explanation of their lives (Kleber et al. 1995).

According to Pedersen's emphasis on individualism (1987), the generally accepted correct fact is the individual development which has been deprived from the group, family and the community. However, sometimes individuals can achieve happiness, with their contributions to the society in which they live and thus they can complete the process of self-actualization (Gümüş 2009).

4. I think that my destiny is woven with the fate of the people around me.

The responses of LGBTQ individuals, who participated in the survey, have a mean value of 3.43 which means "above the average".

Based on the reviews, in Eastern, and Latin American countries, individuals often refer to the experts with physical symptoms. In western cultures, it is indicated that emotional resentment is more expressed (Marsella et al. 1996; Jenkins 1996). In the cultures that the individuality is at the forefront, the psychological problems are being expressed with anxiety and feelings of guilt and meanwhile interpersonal issues such as social adjustment disorders are being seen in the cultures that the community is at the forefront. Similarly, Cimilli, who analyzed the culture-depression relation by compiling the researches made in Turkey (2003), indicates that somatization is very common as a symptom of depression among Turkish people. To summarize, the expression and the explanation of the psychological problems vary in the communities that

the individuality is at the forefront and in the cultures that the community is at the forefront. Therefore the symptoms and expressions of the psychological problems should also be analyzed within the context of culture.

5. I feel comfortable to be selected and rewarded

The responses of 95 individuals, who participated in the survey and who have different sexual orientation, have a mean value of 2.33 which means "below the average".

To be selected of all people means to be visible. After being selected, to be rewarded is like being deciphered. It is frightening for a victim of discrimination to be deciphered because of his sexual orientation. For this reason, their response is understandable.

According to the widely accepted hierarchy of needs developed by Abraham Maslow in 1943, it is not a normal situation that an individual does prefer to be selected and rewarded. It is a detail which should be considered that the LGBTTT individuals who participated in the survey are affected negatively by the 4th step of Maslow model: "the need to other's respect". To be rewarded brings the respect. To be selected and rewarded eases the steps of gaining respect and self-actualization. This usually is a step which provides the status in the social life and the individual life satisfaction. However, the LGBTQ individuals who don't desire to attract the attention try to stay away from this step in the Turkish Cypriot community.

6. My happiness depends on the happiness of those around me.

Ninety-five individuals who participated in the survey see their happiness connected to the happiness of those around them with "medium rate" (3.05 mean). This result creates the impression that in North Cyprus, people, who are exposed to the social development of personality, rather than individualism, tend to match their happiness with the happiness of those around them. When the communication between the individuals and their families/environment is considered in North Cyprus where the research has been implemented, we can claim that social acceptance is a factor which supports the happiness. The fact that the participants associate their happiness with the happiness of those around them can be related with the social qualities of social life.

In the article of Feldman which has been published on 1996 in a journal named Personality

and a Social Psychology, it is claimed that the happiness related with genders. According to this claim, the effects of cultural coding on happiness and anger have been pointed out. According to the cultural coding, while the women are inclined to happiness, men are inclined to anger and it is also claimed that these inclinations are stabilizing factors in social life. To be content with the relations with parents, friends, and dating relationships, to be positively affected from social interactions are some of the determinants of happiness. In one of the first empirical studies about happiness, Wilson (1967) stated that social interaction is the most powerful predictor of happiness. In the study that Emmons and Diener (1985) realized among the college students, they determined that there is a meaningful relationship between positive emotions, satisfaction and happiness in the interpersonal relationships. Francis (1999: 6) pointed out the strong relation between happiness and extraversion by saying, "Happiness is something that may be named as extraversion".

Psychologically being good is different than the important empirical indicators of subjectively being good such as happiness or life satisfaction (Bradburn 1969; Diener 1984). Thus, Ryff (1989a) states that subjectively being good isn't planned to define the basic structure of psychologically being good. In this model, Ryff (1989a, 1995) benefited from Maslow's (1968) self-realization, Allport's (1961) maturation, Rogers' (1961) full functioning human and Jung's (1933) concept of individuation, Erikson's (1968) psychosocial stages of development, Buhler's (1935) basic life tendencies and Neugarten's (1973), personality change in adulthood and old age and Jahoda's (1960) positive psychological health.

7. Even if I want different things, I adjust the things that the other ones want to do.

The responses of 95 individuals, who participated in the survey and who have different sexual orientation, have a mean value of 2.91 which means "below the average"

An individual, who believes that he is not being accepted because of his sexual orientation, tries to stay away from doing things which won't make him happy or feel comfortable. This causes him to be less active in social life, to stay away from the environments and relations which he is not used to. The idea that Erich Fromm describes with "escape from freedom" and the reaction that the participants' re-

action about doing what the others want to do are significantly parallel.

8. Even if I hate to do, I do things what my parents will appreciate.

The responses of 95 individual, who participated in the survey and who have different sexual orientation, have a mean value of 3.14 which means "average".

The concept of family constitutes an important place in the Turkish Cypriot community. For this reason, even if something prevents the happiness of LGBTQ individuals, after having the appreciation of their families, it is very important to do this thing to please their families.

At this point we should mention about the fundamental freedoms that Dođan Cücelođlu adapted from famous therapist Virginia Satir and says that every individual should have these innate freedoms: Every individual should have the freedom to refuse and request something. In the Turkish Cypriot Community, the freedom of seeing or hearing (perception), the freedom of expressing their feelings and thoughts, the freedom of expressing their thoughts as they are, and the freedom of developing their potentials as they wish, may be restrained when their family are involved.

9. I think I'm physically different from other people:

Individuals who participated in the survey usually see themselves as individuals with physical differences. The responses of the survey have a mean value of 2.99 which means "average"

LGBTQ individuals are dominated by the belief that they are physically different. This situation reveals the fact that LGBTQ individuals often see themselves as different individuals. In many societies, attitudes towards homosexuality, sexism are determined by factors such as tradition and conservatism. This is why homosexuality is seen as a marginal feature. For this reason, LGBTQ individuals feel sadness and concern for their own situation and they will see themselves physically different (Whitley 2001). All of these are because of the effort of not being different or being like heterosexual men and women. The socially accepted sexual orientation is heterosexuality and this has an important effect on this effort.

It is widely known that the homosexuals are facing a prejudice not being respectable and being in unhealthy forms. Even if there are studies which struggle to change the attitudes against

the homosexuals, stereotypes and false beliefs about homosexuals are still ongoing (Akalin 2000). With the presence of these data, it is very hard for a LGBT individual to not feel different than the others.

In fact, researchers generally state that people have negative attitudes against homosexuals but they also add that when people socialize with homosexuals, their prejudices change

(Sakalli and Uđurlu 2001) As Hansen told in 1982, it is an undeniable fact that the existence of homophobia is still preserved in the social life (Hansen 1982).

10. I think I'm emotionally different from other people.

The responses of 95 individual, who participated in the survey and who have different sexual orientation, have a mean value of 2.56 which means "below the average".

LGBTQ individuals who define themselves physically different think that they are not emotionally different. This points that, the dominant belief is being emotionally close to the heterosexuals.

The lives of the homosexuals are similar in many ways with the lives of the heterosexuals. However, the different things that they experience and negative attitudes that they face causes a different developmental assignment for the LGBTQ individuals. For example, young people, who feel different and realize the attraction which he feels to the same gender during the childhood and adolescence. However, this does not change the fact that they are human beings and does not prevent them to feel the emotions that the heterosexuals feel.

11. I may be exposed to violence because I am different.

LGBTQ individuals think that there is "average" possibility for them to be exposed to violence (3, 26mean). Anger and aggression which are reflections of violence in different societies and different social structures show similar features and this may justify the view that this arises from male-dominated society structure. For this reason, to understand the violence is very important to examine the imbalance between sexes for both public and private sectors.

According to Subasi and Akin (2004), violence is not affected by age, social-economic status, religion or ethnic origin. In the Turkish Cypriot Community, which is a closed society, if we take a look to the reasons of violence against

LGBTQ individuals. Besides, the prejudiced attitudes in the society, the fear of the unknown, factors such as being branded are among the causes of this violence. Another example of the insistence to not to remove the prejudice and deficiencies in the legislation is that; our country did not vote at the historical directive at the General Assembly of the United Nations in December 2010 whose goal is to condemn the illegal, arbitrary and extrajudicial execution of the people with different sexual orientations.

12. It scares me to be different

The responses of 95 LGBTTT individuals, who participated in the survey feel that they are different and their responses have a mean value of 3.84 which means "above the average"

The reasons of 10th question may be a factor for the LGBTQ individuals, to live a life filled with fear or to be in comfortable environments to develop their habits of life.

DISCUSSION

In this study, the researchers had claimed that, LGBTQ individuals find themselves different both physically and socially (Akalin 2000). This violence is mostly verbal abuse, physical threat or physical abuse: There are studies showing that 58 percent of the women who have different sexual orientation had experienced at least one of these three kinds of victimization at any time of their lives. 34 percent of these women have been abused by their fathers, 24 percent by their brothers, 15 percent by their sisters. 30 percent of the men who have different sexual orientation has been abused by their mothers, 23 percent by their fathers, 43 percent by their brothers, 15 percent by their sisters. Gays and lesbians are punished by abusive reactions by their mother, father or family members therefore 26 percent of them feel forced to leave their houses. Until very recently, LGBTQ or common use homosexuality, known as a pathologic disorder which has to be treated. Nevertheless today the argument has been defended that homosexuality is one of the normal aspect of sexuality. During the time when homosexuality was accepted as a disease in order to distinguish the individuals from each other an evaluation was being done on sexual orientation. Whereas today, the researches in academic or in practice argue that the researches should

also cover the LGBTQ individuals' physical and emotional sturdiness. Today, the LGBTQ individuals tend to have some physical and emotional disturbance because of the discriminatory actions and thoughts which they are faced with as an individual or social sense. For this reason, at all kinds of studies and researches which will be done should evaluate the conditions after receiving information on individuals' sexual orientation (Anatolian Psychiatry Magazine 2008). There are three components of sexual orientation. These are desire, behaviour, and identity. These can be compatible or incompatible with the individual. The terms sexual orientation and sexual preference are often used interchangeably. Yet in a narrower sense the first one is considered as an individual's erotic respond tendency. The term sexual preference brings to mind that an individual can prefer, desire and preference has a connection. For the first time homosexuality came up during the second half of the 19th century by the French physician using the term of paranoia (Para: outside; nous: mind) which has been appearing in the literature from time to time since early ages. During this period in psychiatry it covered all the mental disorders named as paranoid disorders and homosexuals who have erotic desire to the same sex (Hocaoglu 2001). The term heterosexual later developed corresponding to a person who has erotic desires to the opposite sex. Bisexuality has been used by Freud to describe person who has attraction to both the sexes. These terms have been used mostly in sexual desire, social gender roles, form of sexual behaviour, individual and social identity, personality type, degree of normality and abnormality, the presence of mental illness.

Several studies indicated that the influence popular culture has on individuals both within and outside the LGBTQ community is striking, as LGBTQ individuals were likely to be portrayed in a negative, homophobic, or stereotypical manner (Comer et al. 2015)

If the sexual orientation of individuals didn't affect their social life, perhaps the experience of every individual may move them directly in better statues (Wilson 1967). This may allow to increase or could be accelerated the developments in the progress of society. According to Figueiredo and Abreu (2015), LGBT individuals are at increased risk for mental health problems, as a consequence of a hostile stressful environment. Studies provide evidence that individuals in a sexual or gender minority are at greater risk for suicidal thoughts and behaviours. There is evi-

dence of elevated rates of reported suicide attempts in LGBT compared to heterosexual adolescents and adults, worldwide. Social stigma, prejudice and discrimination associated with this individual are important factors.

If discrimination will continue to rise further, the lives of many individuals may be more restricted. It can also reduce the speed and quality of social development.

This kind of studies in similar fields can make positive marks on social development.

CONCLUSION

Below, there are conclusions of the study:

- a) LGBTQ individuals see themselves physically different from other people around them.
- b) LGBTQ individuals believe that they are not emotionally different from the other persons.
- c) LGBTQ individuals believe that due to their physical differences, there is a possibility for them to be exposed to violence.
- d) LGBTQ individuals are respectful to the authorities that they are in relation with. This result shows that they are both respectful to traditions and law.
- e) LGBTQ individuals dedicated their lives to two key areas. The first area is their socially accepted lives and the second is their socially declined private lives where they can comfortably live their sexual orientations.
- f) They respect their families about carrier and education.
- g) LGBTQ individuals feel embarrassed to express their sexual orientation.
- h) LGBTQ individuals can't think their presence different than the others and see their happiness connected to the other ones.
- i) Scientific researches about LGBTQ individuals are insufficient in North Cyprus. During the literature research of this study, lack of resources in North Cyprus has emerged.

RECOMMENDATIONS

The fact that the LGBTQ individuals feel physically different may arise from the limited awareness about sexual orientation and gender identity. To raise the awareness of the society and to gain the egalitarian perspective about these issues in North Cyprus, it may be positive-

ly effective to deliver the public findings about the discrimination based on gender and sexual orientation through media, law and education.

In North Cyprus, both the laws and social norms reinforce and support discrimination based on gender and sexual orientation. The Constitution and the laws are in an "Ignoring" attitude to the LGBTQ individuals about social gender and sexual orientation. In the schools depending on National Education system, starting from primary school, the definition of FAMILY, the roles of gender and sexual orientation also ignore LGBTQ individuals. In line with these observations, it will be useful to gain egalitarian expressions to the National Education system and to realize the legal regulations.

Social life is formed with a heterosexist concept and even if LGBTQ individuals do not articulate their gender identity and sexual orientation, they may be accepted as a danger that can break the moral values of the society. Because of this reason, LGBTQ individuals may face violence. However, most of the time LGBTQ individuals can conceal their gender identity and sexual orientation and they are respectful to their families, to the laws and social norms. This makes us think that LGBTQ individuals are not in favor of giving harm to social norms or legal peace. Therefore, to make arrangements to prevent LGBTQ to be seen as a threat; it should be started from the families of LGBTQ individuals and implement awareness-raising activities based on gender identity and sexual orientation and contribute the formation of equality in social life, opportunities and results. Thus we may understand that they do not represent a threat for development.

It can be said that LGBTQ individuals are not a threat for social cohesion and traditional life, the fact that they want to live their sexuality and romantic emotions freely is not a harmful thing for the society, on the contrary from the integrity of the family to the peace in social life, their rights will provide the equality of opportunities that Universal Declaration of Human Rights commands.

To respect their families about education and carrier is a result of their respect to the authorities. In this sense, throughout their lives, their decisions and tendencies about education and career choices don't fully meet their expectations. The unsaturated expectations and requests of the LGBTQ individuals cause them not to feel as equal individuals and to shape their future lives in a reducing point of view. Considering that this situation prevents the social progress in partic-

ular the families and individuals and in general the society, it may be recommended to increase the researches about LGBTQ individuals.

LGBTQ individuals, who live in a society where discrimination based on gender and sexual orientation has been adopted, are afraid of being punished with the laws or norms especially in North Cyprus (See TRNC Penal Code—www.mahkemeler.net). This fear brings the fear of violence. This situation already reveals the fact that they abstain of being deciphered, refuse to be at the forefront of the society and cannot act comfortably in places that they are not used to. To make legal arrangements and eliminate the discrimination among individuals in North Cyprus, including health and education fields, will contribute to remove the discriminations against LGBTQ individuals.

Even if they do not want to, LGBTQ individuals show the behaviours that the majority of the society will support, this shows that LGBTQ individuals are not in a harmful attitude in the society. For this reason, instead of causing them to shape their lives with a lot of disadvantage by ignoring them or leaving them discriminated, studies which will show them as normal individuals and which will normalize the sexual orientations except heterosexism.

We may say that the feeling that the LGBTQ individuals have about not being comfortable of being selected and rewarded arise and fear of violence. To decipher the LGBTQ individuals who are discriminated in the society because of their sexual orientation may be very frightening for them. For this reason, not particularly attaching importance that a LGBTQ individual is being rewarded may increase their self-confidence and may make the society more accepting.

Researches based on sexual orientation are insufficient in North Cyprus. Studies which focus on gender and sexual orientations may contribute the literature and a more equal social life. To evaluate the results of these studies in many fields starting from education will provide freedom and mental health to the individuals.

Different genders and sexual orientations are open to different advices and interactions psychologically, socially and culturally. Starting from this reality, about following the advices of the families in the Turkish Cypriot Community, this issue is still a taboo because of the deficiency of the studies about the sexual orientations of the LGBTQ individuals. The cultural structure in North Cyprus, where the society is at the fore-

front, may explain the consistency with the structure of the social environment and the establishment of a unified living space with the society. For this reason, it is very normal that the individuals who participated in the survey think that their faith is related to the other ones'.

In future studies, it is very important to evaluate the researches about each sexual orientation separately for achieving results which will serve social benefits and individual lives.

LIMITATIONS

1. Not Enough Signification of the Target Population

North Cyprus is a geography where patriarchal traditions and social sexual inequalities still take place. The struggle towards discrimination based on gender, has not yet been fully responded legally or socially. Inequalities based on social gender, causes negative point of view towards sexual orientations. Therefore, the sexual orientations in social life, sexual identifications and their appearances cannot be fully mentioned for not heterosexual individuals. The most difficult process of the study was that to find LGBTQ individuals who can contribute to the study and put forward their views and ideas within this kind of limited and unequal environment.

2. Not Enough Signification of the Target Population

There were some challenges forming a study group, firstly to reach LGBTQ individuals and secondly make them answer the questions. The study group can be identified as North Cyprus in general and the participants have been reached with the snowball method. For this reason, the classification could not be done according to age, nationality, education level, sexual identification or sexual orientation and the result could not be interpreted by the equal distribution of these classifications.

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