

Attitudes Toward Sexual Orientation and Gender Diversity in a Locally Representative Sample in northern part of Cyprus



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FOREWORD

Queer Cyprus was founded to combat discrimination based on language, ethnic origin, religion, race, sexual orientation, gender identity or gender expression in the northern part of Cyprus. Over the years, through successful implementation of projects and advocacy efforts, Queer Cyprus has achieved a number of conquests, including enhancing awareness of lesbian, gay, bisexual, trans, intersex and plus (LGBTI+) issues, and influencing policy and legal contexts toward protection of LGBTI+'s. Although significant steps have been made toward recognizing LGBTI+'s as a legitimate community with specific requirements, there are still a number of hurdles to overcome.

This publication is a concise summary of the findings of a survey conducted with a representative sample from the northern part of Cyprus which aimed to understand homophobia, transphobia, biphobia and negative attitudes toward nonconforming. By understanding levels of negative attitudes toward the LGBTI+ community, it will better enable QCA and other organizations, to create a roadmap for future projects and advocacy campaigns dedicated to enhancing equality.

On behalf of QCA,
Shenel Husnu Raman

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1- INTRODUCTION

Sexual orientation refers to a person's romantic and/or sexual attraction to another person. Sexual orientation has been typically categorized to include attraction to members of one's own gender (gay or lesbians), attraction to members of the other gender (heterosexuals), and attraction to members of other genders (bisexuals). Some people might identify as 'queer' in terms of their sexual orientation, which means they define their sexual orientation outside of the gender binary of "male" and "female" only. While these categories continue to be widely used, research suggests that sexual orientation can actually occur on a continuum and not be defined by such clear categories (APA, 2012).

Gender identity refers to one's sense of self as male, female or something else. When one's gender identity and assigned gender at birth are not congruent, the individual may identify as nonbinary or along the transgender spectrum (APA, 2012).

LGBTI+ stands for lesbian, gay, bisexual, transgender, intersex and other sexual orientations or gender identities such as non-binary or pansexual.

1.1 Diversity of Colours Project- Aims and Goals

The Diversity of Colours Project was launched in 2018 by Queer Cyprus Association with the goal of improving access to human rights for the LGBTI+ community and strive toward the prevention of discrimination in the northern part of Cyprus. Funded by the European Union the project ran for 3 years and included a number of activities including training inclusive psychologists and lawyers; monitoring the media and reporting; organizing international conferences with local universities and writing booklets essential to LGBTI+ issues (such as mental and physical health) to name a few.

As part of the Diversity of Colours Project another goal was to assess attitudes toward the LGBTI+ community as well as beliefs in their human rights and equal opportunities within the northern part of Cyprus. An additional aim was to see how attitudes had changed over the years and to see whether significant improvements (or deterioration) in attitudes and feelings had occurred.

1.2 Negative attitudes toward LGBTI+'s

Homophobia has been defined as an irrational fear, hatred and intolerance toward gay and lesbians (Weinberg, 1972). Transphobia has more recently been conceptualized with regards to a disgust felt at not meeting prescribed standards of gender roles and expectations (Hill, 2002). Closely related to this are negative attitudes toward nonconforming people and often transphobia is also extended to include negative attitudes toward nonbinary people as well. Biphobia however, is prejudice toward individuals who challenge the dual-categorization of sexual orientation (in terms of hetero- vs. homosexual) including negative attitudes toward bisexual individuals (Bennett, 1992).

1.3 Previous Research

Despite the topic of anti-LGBTI+ attitudes being widely investigated around the world, research in the northern part of Cyprus is still quite new. Findings have shown that LGBTI+'s have reported

a reluctance at disclosing their sexual orientation and gender identity in public arenas (Dürüst & Çağlar, 2015) and also report experiencing insults, physical and sexual violence (Uluboy, 2011). In a recent study conducted on transphobia, it was found that results showed that low levels of contact with LGBTI+’s, having sexist gender ideologies and being homophobic were all predictive of transphobic attitudes (Uluboy & Husnu, 2020).

An extensive survey was conducted by Queer Cyprus Association in 2015 and replicated again in 2017 regarding attitudes toward LGTBI+’s and their human rights. Pervasive levels of homophobia and transphobia were reported by the participants. Similarly, low levels of contact with LGBTI+’s were reported. Participants did however feel that the human rights of LGBTI+’s in the northern part of Cyprus were relatively low.

1.4 Current Research

To assess attitudes toward LGBTI+’s in the northern part of Cyprus, a number of reliable and valid questionnaires measuring homophobia (Index of Homophobia Scale; Hudson & Ricketts, 1980), transphobia (Transphobia and Genderism Scale; Hill & Willoughby, 2005), biphobia (Attitudes regarding Bisexuality Scale; Mohr & Rochlen, 1999) and attitudes toward non-conforming individuals (Transgender Attitudes and Beliefs Scale; Kanamori, Cornelius White, Pegors, Daniel & Hulgus, 2017) were utilized. Similarly, opinions regarding human rights, discrimination laws, civil union and child adoption of LGBTI+’s were assessed. Finally, the amount of positive contact and number of friends from the LGBTI+ community were assessed along with demographic characteristics. All the scales were found to have robust psychometric properties.¹

2. SAMPLE

A total of N=1002 participants completed the survey. They were a representative sample based on distribution of population in northern part of Cyprus. The data was collected by a consultancy and research centre over a period of 3 months during the summer of 2021. The demographic characteristics of participants can be seen in Table 1. The statistical analyses and remainder of report are based on the binary classification of gender as female and male due to the very low number of participants identifying outside of the binary.

Table 1. Demographic Characteristics of Sample

	Properties	N (%)
Age, years	18-85 years	Mean= 38.67, SD=14.98
Gender	Female	425 (42.4%)
	Male	575 (57.4%)
	Non-specified	2 (2%)

¹ Each scale used was analyzed for reliability and found to have high Cronbach Alpha coefficients which are indices of a psychometrically sound assessment tool.

Sexual Orientation	Heterosexual	961 (95.9%)
	Lesbian/Gay	22 (2.2%)
	Bisexual	16 (1.6%)
	Non-specified	3 (.3%)
Nationality	Turkish Cypriot	591 (59%)
	Turkish	373 (37.2%)
	Dual Turkish Cypriot &	38 (3.8%)
	Turkish	
Religiosity	Yes	810 (80.8%)
	No	192 (19.2%)
Religion	Islam	769 (76.7%)
	Christianity	10 (1%)
Educational Background	Primary School	156 (15.6%)
	Secondary School	138 (13.8%)
	High School	391 (39%)
	University	264 (26.3%)
	Postgraduate	53 (5.3%)
Relationship Status	Married	496 (49.5%)
	Single	458 (45.7%)
	Cohabiting	21 (2.1%)
Region	Nicosia/Lefkosia	327 (32.6%)
	Famagusta/Magusa	231 (23.1%)
	Kyrenia/Girne	212 (21.2%)
	Morphou/Guzelyurt	88 (8.8%)
	Trikomo/Iskele	105 (10.5%)
	Lefka/Lefke	39 (3.9%)

3.1 RESEARCH FINDINGS

3.1.1 Attitudes toward Sexual Orientation and Gender Diversity

All attitudes were measured on a scale from 1 (low phobia) to 7 (high phobia). As can be seen in the figure below, homophobia was found to be the highest, followed by biphobia, this was followed by attitudes toward non-binary and the least negative was found to be transphobia.

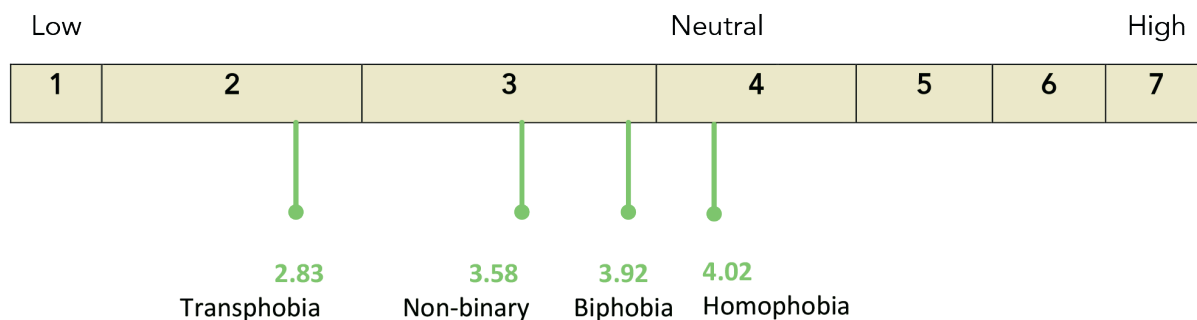


Figure 1: Comparative scale of phobias

3.1.2 Attitudes toward LGBTI+ Rights

As an indicator to celebrating the rights and recognition of LGBTI+’s in northern part of Cyprus we inquired into participants’ knowledge of the Pride parade. There was close distribution for those who had heard of it and those who had not. Split at the middle, 50.2% hadn’t heard of Pride while 47.5% stated being aware of it. In terms of participating 90.7% had not participated, while 7.3% had.

Asked whether they agreed that LGBTI+’s should have equal rights for marriage, more participants reported being strongly opposing this (31.24%) than being strongly supportive of it (23.6%). A similar finding was obtained regarding adoption of a child by a gay couple, such that more participants were strongly against it (36.55%) than supportive (19.56%). With regards to whether they believed LGBTI+’s required ‘laws’ to prevent discrimination more people were supportive (29.47%) than non-supportive (23.43%) (see Figure 2). Lastly, 16.7% of participants said they believed human rights for LGBTI+’s was generally bad, conversely 17.3% said it was generally good.

Note Percentages below 5% are not represented in graph.

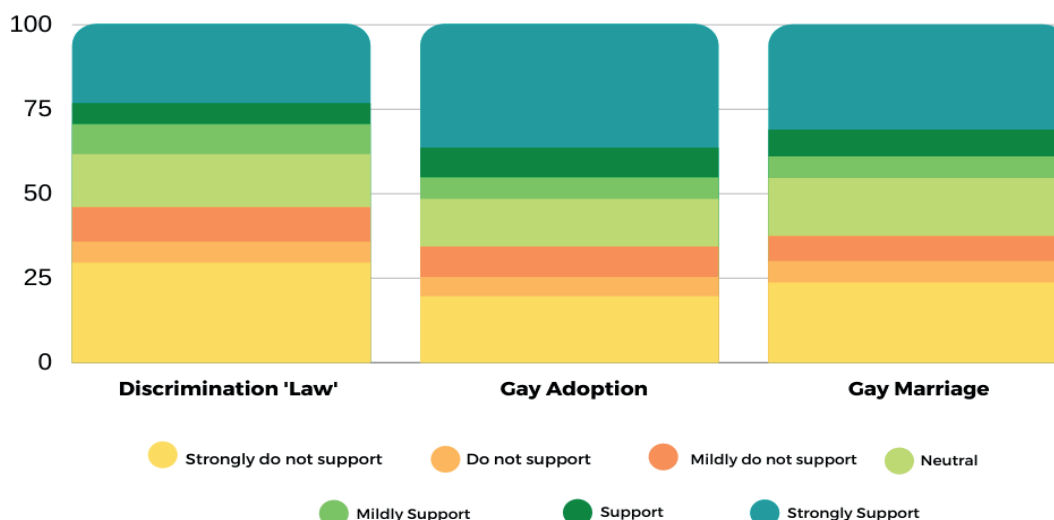


Figure 2: Comparison of ratings for questions pertaining to rights of LGBTI+

3.2.1 Predictors of Negative Attitudes toward LGBTI+

Gender:

In line with previous cross-cultural findings, we found that males on average had more negative attitudes than females (see Figure 5).

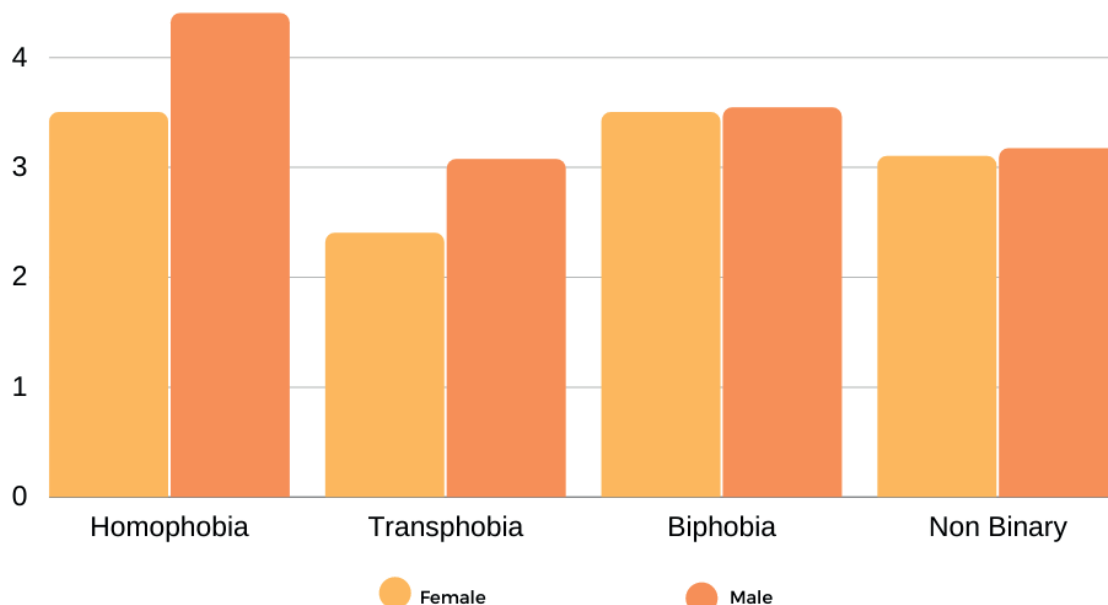


Figure 3. Attitudes according to gender of female and male

Education:

It was found that as education level increased (from primary school to postgraduate education) negative attitudes reduced across all types of phobia.

Nationality:

A significant difference was found between Turkish Cypriots and Turkish participants, with the latter reporting higher levels of homophobia, transphobia, biphobia and negative attitudes toward nonbinary people.

Location:

As can be seen in the graphs (See Figure 4), the most negative attitudes were consistently observed in Trikomo/Iskele and most positive attitudes (or least negative) was Kyrenia/Girne regardless of type of phobia

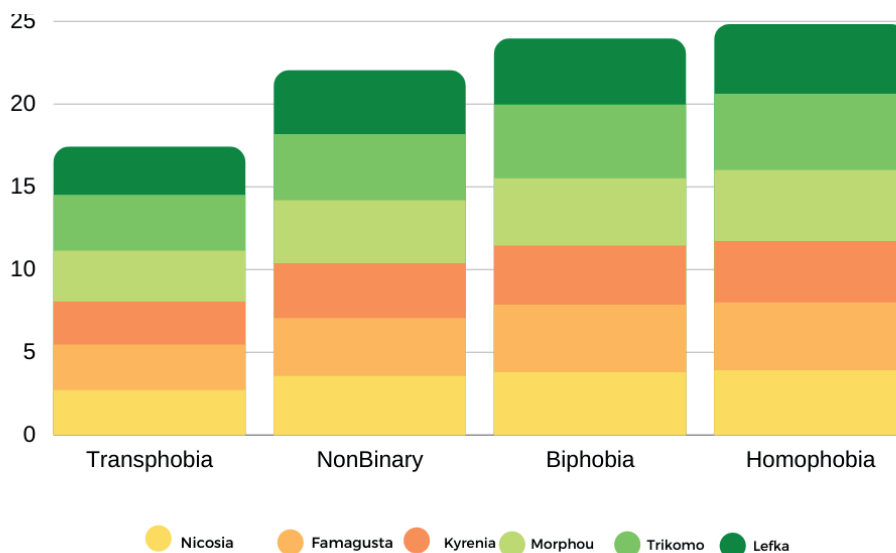


Figure 4: Attitudes according to location

Residency:

When location was analyzed according to urban and rural areas, it was found that participants residing in cities and more urban areas had more positive attitudes than those living in rural areas in the northern part of Cyprus.

Age:

As age increases negative attitudes significantly increased, such that older participants showed higher homophobia, transphobia, biphobia and negative attitudes to non-conforming individuals.

Level of Religiosity:

As religiosity levels increase homophobia, transphobia, biphobia and negative attitudes to non-conforming individuals also were found to increase.

Contact:

More positive contact and more LGBTI+ friends was predictive of less homophobia, transphobia, biphobia and negative attitudes to non-conforming individuals.

3.3.1 Contact with LGBTI+'s

Over 50% of the participants stated having no positive contact with the LGBTI+ community whereas only 8% stated frequent positive contact. Similarly, close to 60% of participants said they had no friends or acquaintances who were LGBTI+.

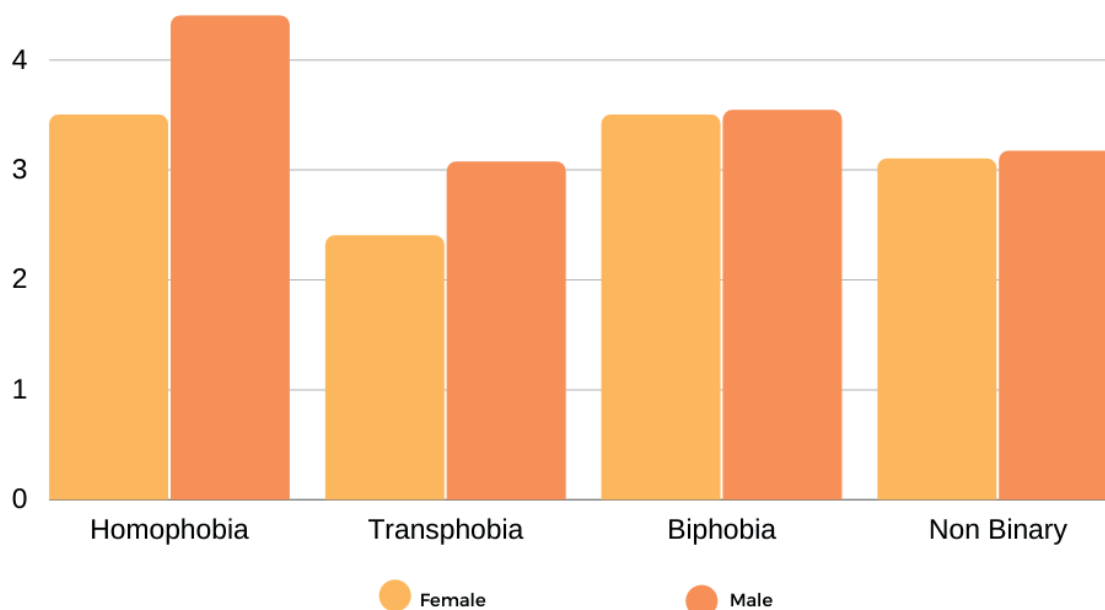


Figure 3. Attitudes according to gender of female and male

3.4.1 Observations from the field

While collecting data, the trained interviewers and data collectors reported a number of observations which also deserve mention as they provide anecdotal evidence to the attitudes and opinions of our participants. Consistent feedback given by our interviewers was that people who refused to participate in the study were those who stated no knowledge on the topic. Even when further information was provided by interviewers, they still refused to participate reiterating a lack of knowledge. The interviewers further reported receiving no negative backlash and instead reported several participants making reference to 'respecting the human rights of others' also stating, 'we might be different however this does not permit any form of discrimination'. This is in stark contrast to the more negative and abusive responses received by interviewers in the field 4 years prior.

3.5 Comparative Analysis

When we compare the level of homophobia reported from 2017 to that of today, we see that there is no difference in negative attitudes toward LGs in the northern part of Cyprus. However, there was an increase in the level of transphobia reported as can be seen in Figure

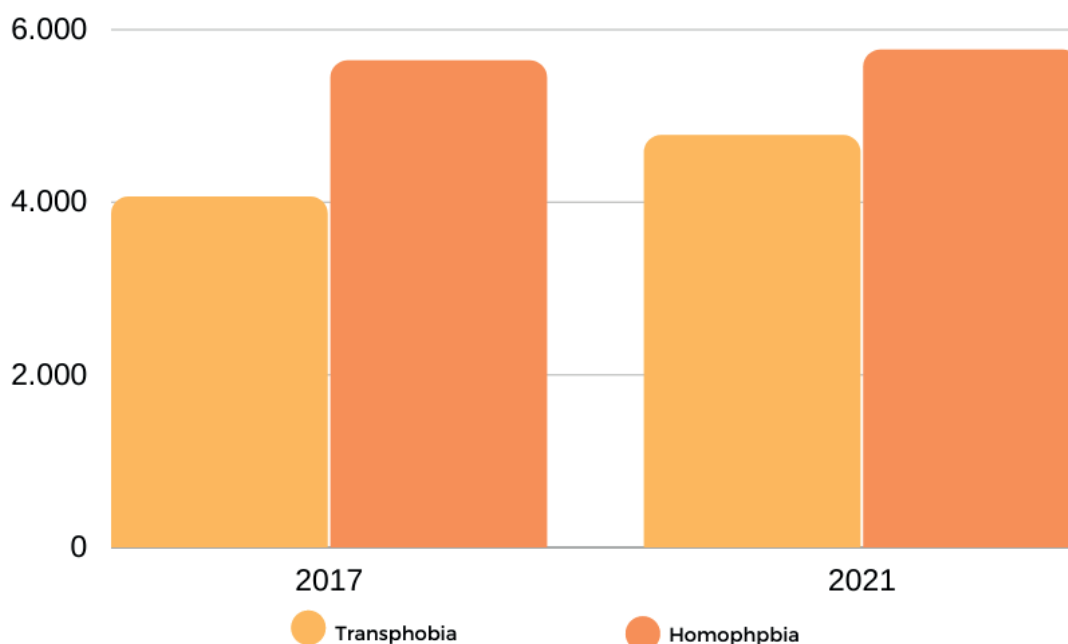


Figure 5: Homophobia and transphobia rates 2017 vs. 2021

With regards to LGBTI+’s human rights, there was a significant increase in the ratings people gave for the human rights of the LGBTI+ community in the northern part of Cyprus. While only 1% of people surveyed in 2017 believed that human rights are very good for LGBTI+’s, this rate increased to 12% in 2021. Conversely, those rating it as ‘very bad’ in 2017 were 23% but this was 16% in 2021. Hence implying that human rights are better now than 2017. As for attitudes toward civil partnership, in 2017 30% were against it, almost the same rate was found in 2021, such that 31% also stated being strongly against civil partnership. Those in support of it however declined in 4 years where by the amount of support for civil union reduced 47% in 2017 to 24% in 2021. Similarly, in 2017 while 59% believed there was a need for anti-discriminatory ‘laws’ in place to protect LGBTI+ people, in 2021 the rate dropped to 30%.

When we compare the negative attitudes based on year and residency, we find that with from 2017 to 2021, in both urban and rural areas, levels of homophobia and transphobia increased to an equal extent with rural areas reporting higher levels of negativity than urban areas in both cohorts.

Contact with the LGBTI+ community was measured by asking participants whether they had friends who were LGBTI+. When comparing the rates in each of the years, it was found to be relatively the same such that 73% of participants in 2017 stated only having either 1 or no LGBT+ friends, the rate in 2021 was found to be 66%.

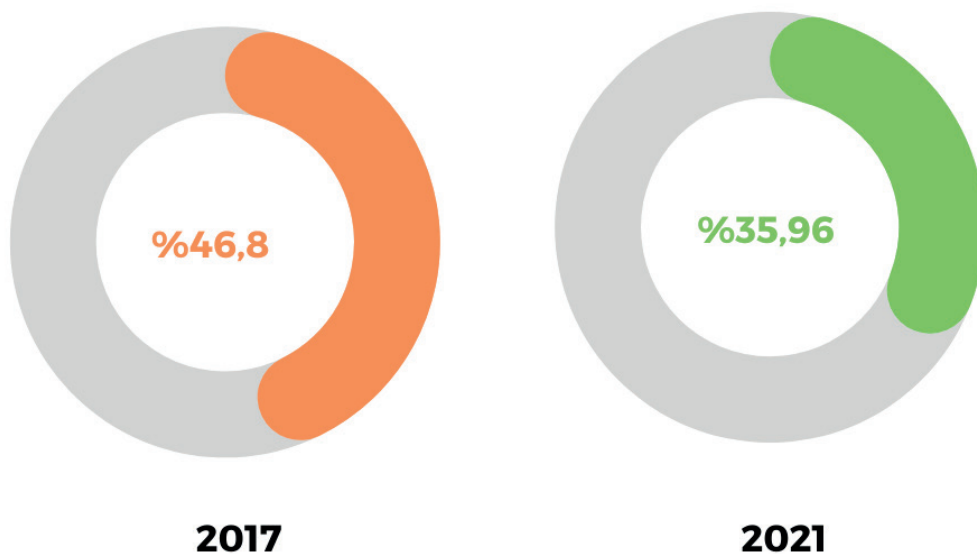
3.5.1 Key Questions

A number of key questions were asked to decipher specific attitudes at a personal and more general level at both cohorts with regard to sexual orientation and gender identity. The comparative percentages are covered below. Numbers represent percentages of respondents who ‘strongly agreed’ to the statement.

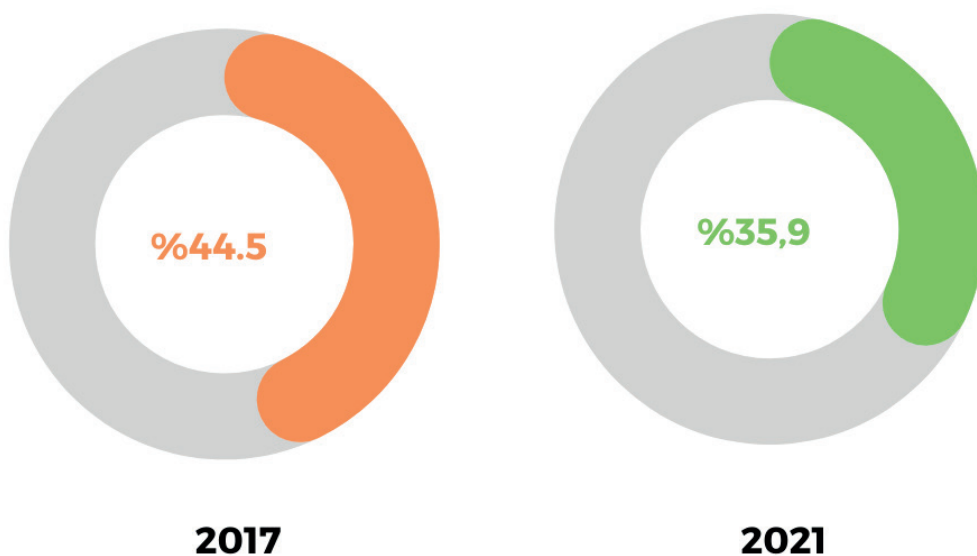
3.5.1.1 Key Attitudes regarding Sexual Orientation

As can be seen in the comparative graphs, there appears to be a general improvement in attitudes on key issues regarding one's child's, sibling's or best friends' sexual orientation. In 2017 when respondents were asked about their specific attitudes, they showed more negative and disapproving attitudes when the target LGBTI+ person was closely related and became more neutral in their feelings and opinions as the relationship became less intimate (e.g., doctor, boss). A similar finding was observed in the current study however, a clear decline in the negativity reported can be found.

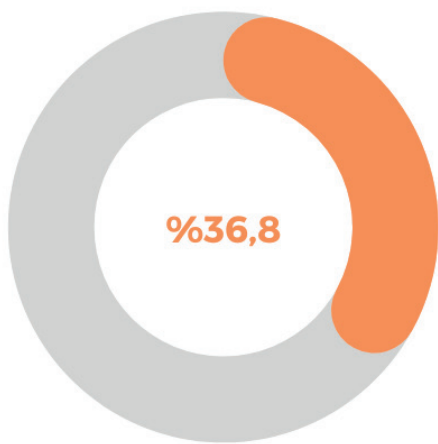
'I would feel disappointed if I heard that my child was homosexual'



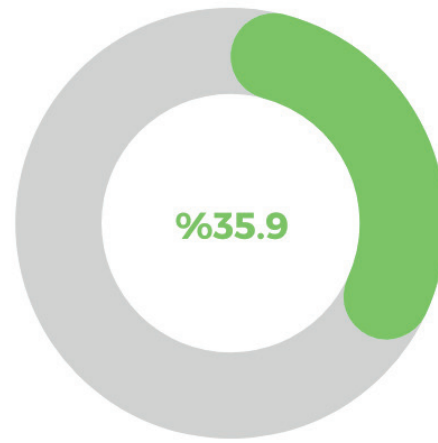
'I would be upset if I learned that my brother or sister was homosexual'



'I would feel comfortable if I learned that my best friend of my sex was homosexual'

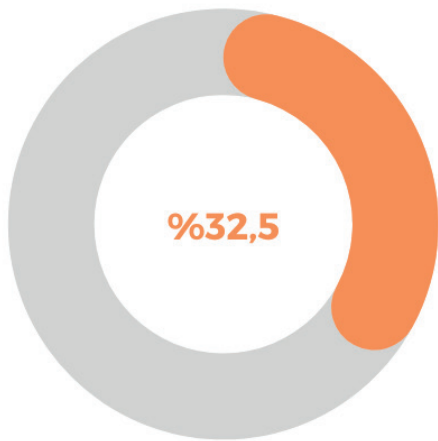


2017

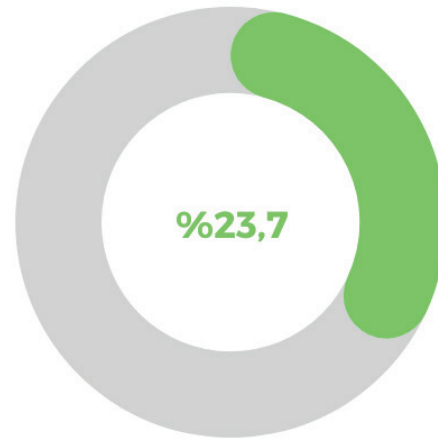


2021

'I would feel uncomfortable if I learned my daughter's teacher was a lesbian'

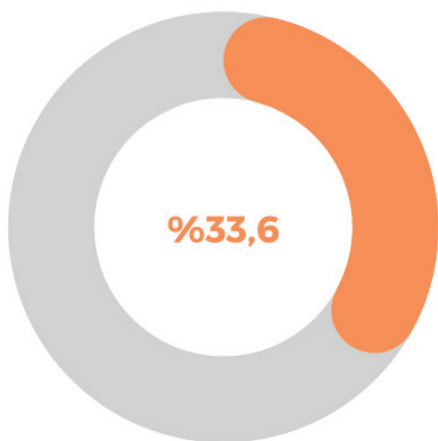


2017

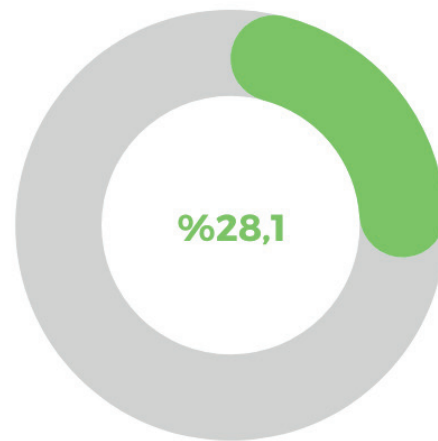


2021

'I would feel uncomfortable knowing that my son's male teacher was homosexual'

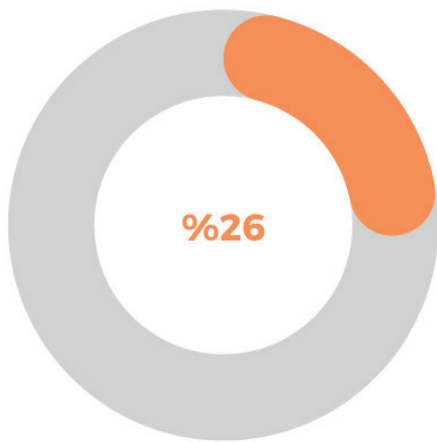


2017

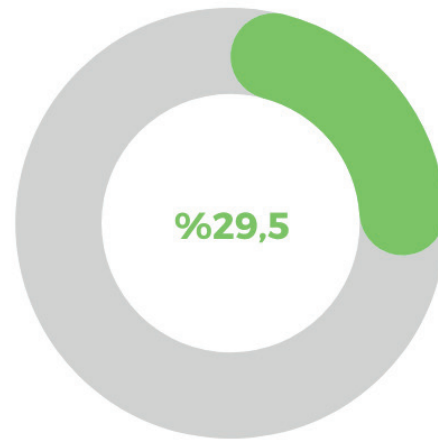


2021

'I would feel comfortable working with a male homosexual'

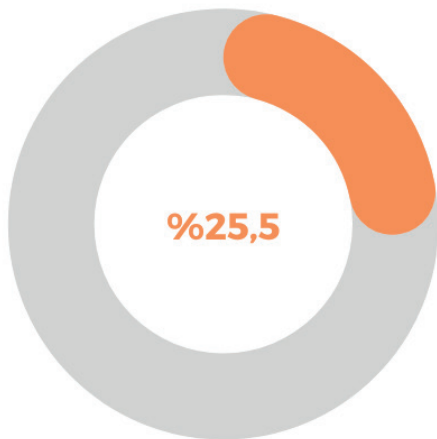


2017

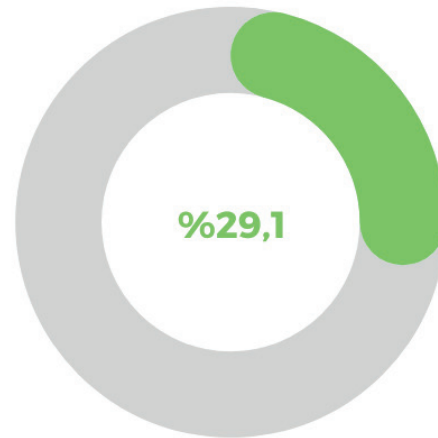


2021

'I would feel comfortable working with a female homosexual'

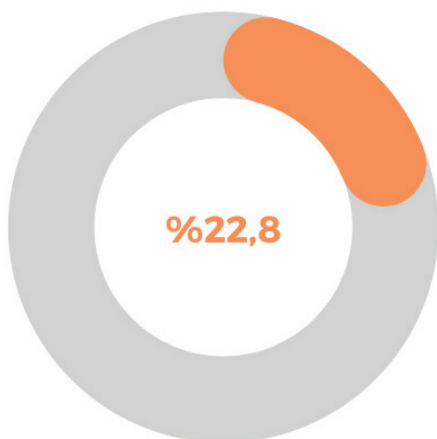


2017

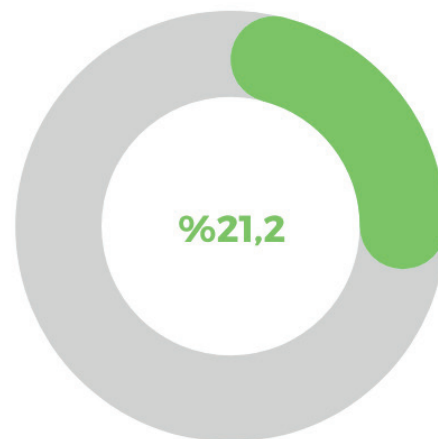


2021

'It would disturb me to find out that my doctor was homosexual'

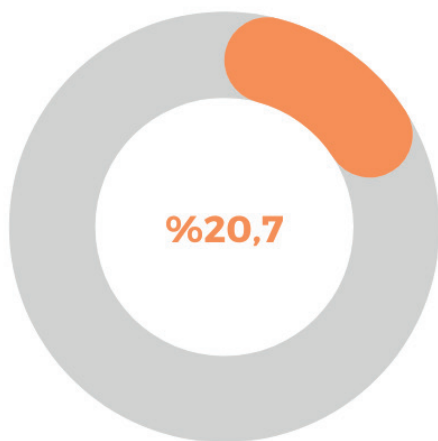


2017



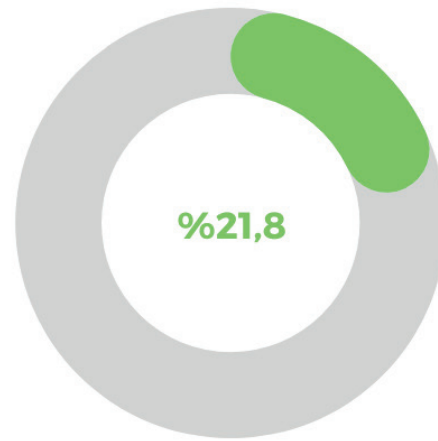
2021

'It would disturb me to find out that my boss was homosexual'



%20,7

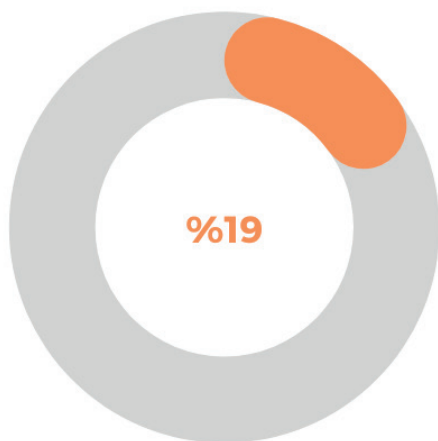
2017



%21,8

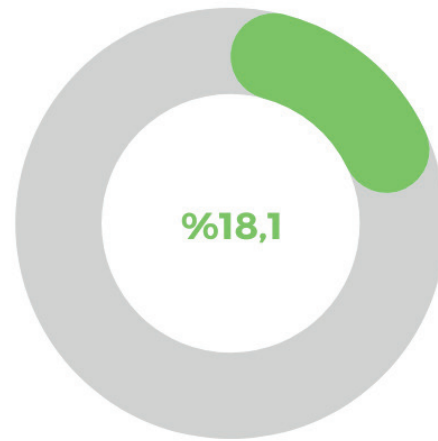
2021

'It would disturb me to find out that my neighbor was homosexual'



%19

2017



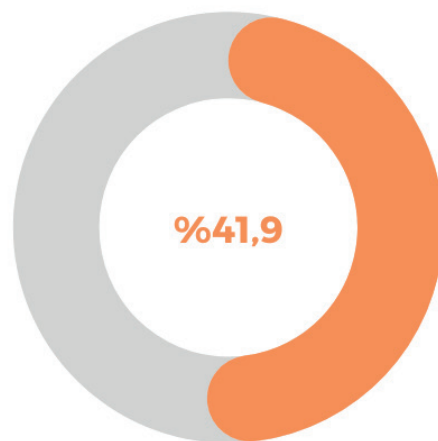
%18,1

2021

3.5.1.2 Key Attitudes regarding Gender Identity

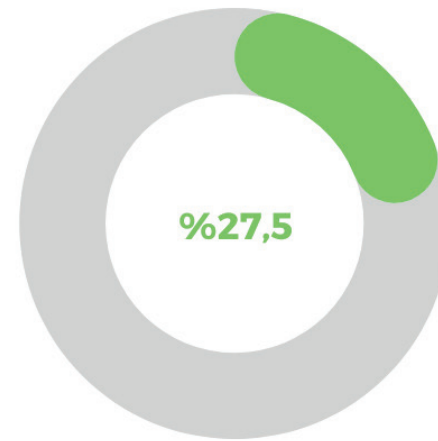
As can be seen below, compared to 2017, respondents in 2021 report more positive attitudes to key issues regarding transgender identities.

'Sex change operations* are morally wrong'



%41,9

2017

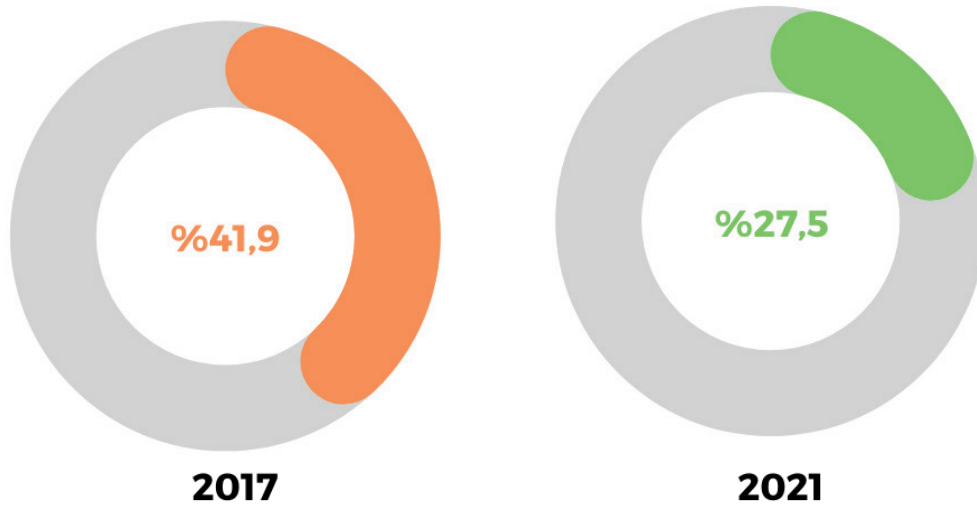


%27,5

2021

* NB: The original item of the scale includes the term 'sex change' and has therefore been stated as so in this report, however, a more correct terminology would be 'gender affirming surgery/treatment'.

"People are either men or women"



In the study conducted in 2017 questions pertaining to nonbinary individuals were not assessed, therefore we cannot compare the results, however it is important to further report 2 key questions asked regarding attitudes toward nonbinary individuals. As can be seen, participants predominantly agreed with the notion that gender cannot be based solely on external genital organs but more so on the person's own expression. They further agreed that humanity is not simple being 'female' or 'male' but that there could be identities between. These are encouraging results suggesting a more open understanding of the varieties of gender identity

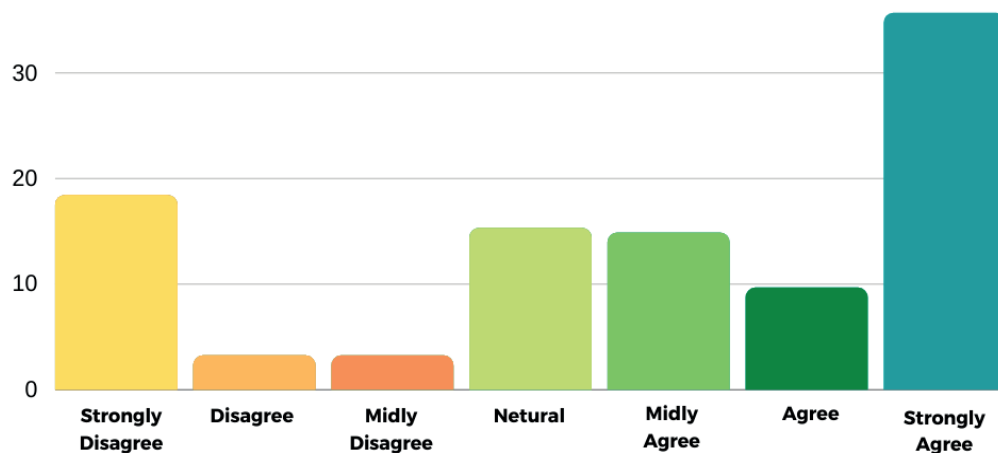


Figure 6: Gender is not based on external sex organs, it is based on a person's own expression.

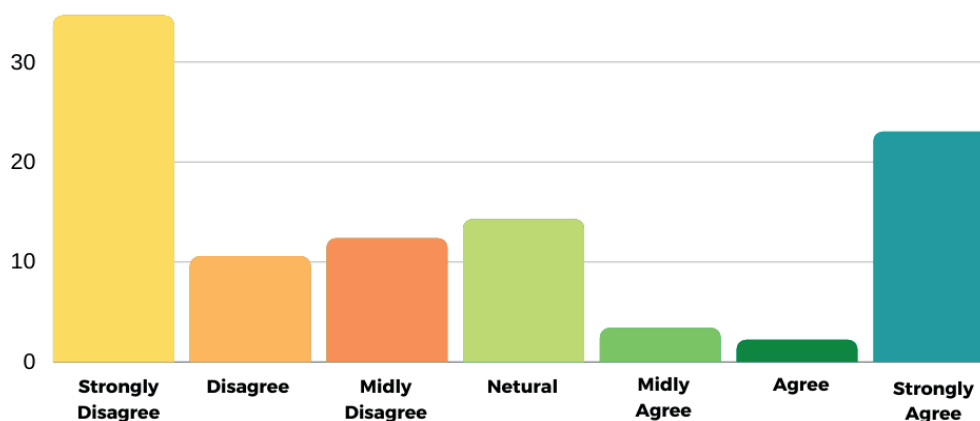


Figure 7: Humanity is only male or female; there is nothing in between.

4.1 DISCUSSION

The findings show clear parallels with the literature in terms of predictors of discriminatory beliefs, such that being male, of an older age, residing in rural areas, lower in educational attainment and higher in religiosity levels are all associated with negative attitudes toward LGBTI+’s (Herek & Capitanio, 1996; Tee & Hegarty, 2006; Norton & Herek, 2013). Conversely, positive contact with the LGBTI+ community, having LGBTI+ friends to socialize with were found to be predictive of positive attitudes (West, Husnu & Lipps, 2015; Herek & Capitanio, 1996). This is particularly important in societies such as the northern part of Cyprus, whereby sexual orientation and gender diversity are often stigmatized, this means that cisgender heterosexuals may know very little about LGBTI+’s, relying more so on stereotypes and often erroneous information. This finding shows the power of social relationships and contact in ameliorating negative attitudes, challenging stereotypes and enhancing acceptance.

It was found that the level of homophobia was higher than that of transphobia. This is actually contrary to what most contemporary research finds- transphobia is generally much higher than homophobia levels, regardless of context (Norton & Herek, 2013). We believe lower levels of transphobia may have been reported because participants were not truly aware of what a transgender individual is. For instance, due to a lack of accurate understanding of transgender and/or nonconforming people, a trans-female may have simply been regarded as a gay man by the participants. This might explain the lower levels of transphobia compared to homophobia. Therefore, it is suggested that further research be conducted into people’s comprehension of the terminology related to LGBTI+ within the northern part of Cyprus, to gain a clearer understanding of the knowledge and awareness levels regarding the LGBTI+ community.

The comparative analysis showed that no overall improvements in negative attitudes following the 4-year period, despite improvements on some key issues. One reason for the lack of a general change may be the short duration between the two dates of data collection. A 4-year period is not a sufficient duration for long-term societal reform and attitude change to occur. When compared to other countries, this is not a surprising finding. When we turn to the U.S. for instance, they have been measuring attitudes toward LGTBI+ since the 1970s. All through the 70s and 80s attitudes measured were very negative. As recently as the 1990s, respondents still reported anti-LGBTI+ attitudes, however a shift started to occur toward acceptance as of 1995 (Fetner, 2016). Similarly, in the UK despite milestones such as the Marriage (Same-Sex Couples) Act introduced in 2013 and Turing’s Law which posthumously pardons men convicted for same sex relations, still negative attitudes are reported toward the LGBTI+ community, whereby two in five respondents reported experiencing a negative incident such as harassment or physical violence because they were LGBTI+ (UK Government Equalities Office, 2018). This may particularly be the case in cultures that are higher in patriarchal beliefs and authoritarianism, such as Cyprus.

Another reason for the lack of improvement may be due to the right-wing, authoritarian conservatist ideology that is on the rise in the northern part of Cyprus and its closely tied neighbour Turkey

² For more information please see:

<https://www.nbcnews.com/feature/nbc-out/ukrainian-church-leader-who-blamed-covid-19-gay-marriage-tests-n1239528>
<https://www.pinknews.co.uk/2020/03/09/israel-rabbi-coronavirus-pride-parade-gay-god-divine-punishment-covid19-meir-mazuz/>
<https://www.dw.com/tr/diyagnetin-e%C5%9Fcinseellik-ile-igili-s%C3%B6zlerine-be%C5%9Ftepeden-destek/a-53255583>

(albeit the world). Turkey's recent withdrawal from the 'Istanbul Convention' was justified by the government as necessary, stating that the convention 'protected and normalized' the LGBTI+ community, who they described as a 'threat to traditional Turkish values and the traditional family unit' (Amnesty International, 2021). Such a lack of institutionalized support and protective policies at the governmental level as well as a cultural and social level (e.g., within schools and communities) can lead to more negative attitudes, discriminatory behaviours and even hate crimes toward LGBTI+'s (Duncan & Hatzenbuehler, 2014; Hatzenbuehler, 2014).

This ideology might also explain the finding regarding the difference between Turkish Cypriots and Turkish nationals in terms of negative attitudes. It was found that Turkish nationals reported higher levels of phobia across all types measured. This may not imply a fundamental difference in tolerance levels of each national group but instead a manifestation of the current political climate in Turkey being imprinted and internalized more so by those Turkish nationals residing in the northern part of Cyprus.

Relatedly, the COVID-19 pandemic has led to an increase in the scapegoating of minority groups, namely LGBTI+'s who have been blamed as the cause of the viral outbreak by certain religious authorities worldwide. Once again, the openly discriminatory practices at the authority level creates a climate in which anti-LGBTI+ rhetoric is acceptable and even welcome. Such a climate may therefore have influenced public opinion since data collection was conducted while the influence of the pandemic was still very palpable.

QCA has been most active in advocacy efforts and awareness raising within the community. It might also be the case that this increased visibility of LGBTI+'s in the northern part of Cyprus have led to increased feelings of threat to the traditional norms of the Turkish society which might have fuelled the general negative attitudes reported by respondents (Stephan & Stephan, 1985). It is likely that as time progresses and LGBTI+'s visibility in society further increases, LGBTI+'s will be less regarded as a threat and positive perceptions will prevail.

There is an indication toward this, on key issues related to sexual orientation and gender identity improvements were seen. More specifically, when compared to previous years respondents expressed feeling less disappointed if their child/sibling or best friend was lesbian or gay. Similarly, regarding gender affirming treatment and a strict understanding of gender as binary, attitudes reported showed significant improvements. Similarly, more positive responses pertaining to nonbinary identities were reported. These are encouraging findings suggesting the advocacy efforts of organizations such as QCA are paying off. It is not uncommon for society's to hold seemingly contradictory attitudes of egalitarianism as well as anti-LGBTI+ affect (Hegarty, Pratto & Lemieux, 2004).

One other finding was the decline in percentage of individuals believing in the need for laws against discrimination toward LGBTI+'s, essentially they stated the human rights of LGBTI+'s was sufficient. A reason for this opinion may be the recent changes in the local legal text, or, "Penal Code" in the northern part of Cyprus. As a result of long advocacy efforts, the "Penal Code" was amended in

³ For more information on LGBTBI+ mental health please see: <https://www.queercyprus.org/wp-content/uploads/2020/11/Mental-Health-Booklet.pdf>

⁴ For more information on LGTBI+ physical health please see: <https://www.queercyprus.org/en/lgbti-physical-health-booklet/>

March 2020 to define Hate Speech as a crime. In this context, any comment, language or rhetoric directed at LGBTI+’s involving hatred, disgust or humiliation and/or the targeting of people due to their sexual orientation and gender identity is now considered a crime. Knowledge of this change in ‘law’ may have influenced opinions reported with regards to increasing discriminatory ‘law’. It is however noteworthy that despite the so-called change in the “Penal Code”, police are yet to investigate the number of potential hate crime cases that have been reported to them by QCA and the police chief inspector has declined to meet with QCA representatives to tackle this issue (QCA, 2021).

4.1.1 Implications and Suggestions

The report provides a mixture of positive and negative findings regarding attitudes toward LGBTI+’s while also offering important implications for further reducing discrimination and enhancing LGBTI+’s human rights. Implementing on a broader level, educational intervention programs aimed at awareness-raising, increasing knowledge and dispelling false information about LGBTI+ issues is vital. Inviting people from the public to participate in workshops focused on increasing knowledge about sexual orientation and gender identity would be most valuable. This might be of greater importance in more rural communities in the northern part of Cyprus, where negative attitudes have been more prevalent across the years. Sources influencing public opinion such as political leaders, religious figures and the media can be invited to such educational activities and be involved in discussions surrounding enhancing LGBTI+’s human rights. Making individuals aware that support for egalitarianism cannot be independent from positive affect toward LGBTI+’s might be critical and enhancing cross-group friendships and contact between LGBTI+’s and their cisgender heterosexual counterparts might be the key.

Discrimination faced by LGBTI+’s has serious health consequences both mentally and physically. It is therefore vital that prejudice toward these groups be combatted on several levels- from policy makers and politicians to educators and health care professionals. We hope this report sheds light on the status of attitudes toward the LGBTI+ population in the northern part of Cyprus and provides clear guidelines as to how to move forward in the hope that equality is established, and diversity is forever celebrated.

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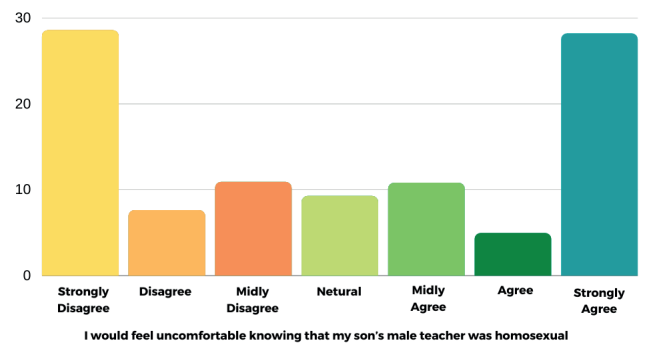
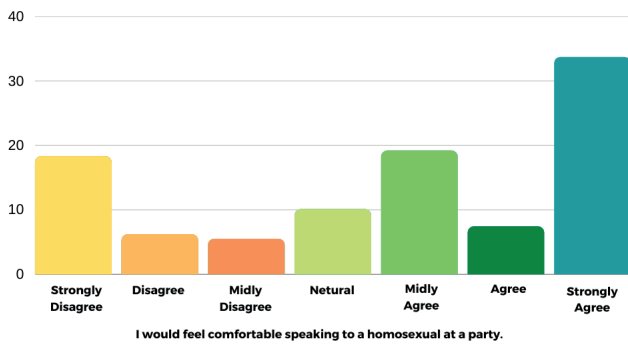
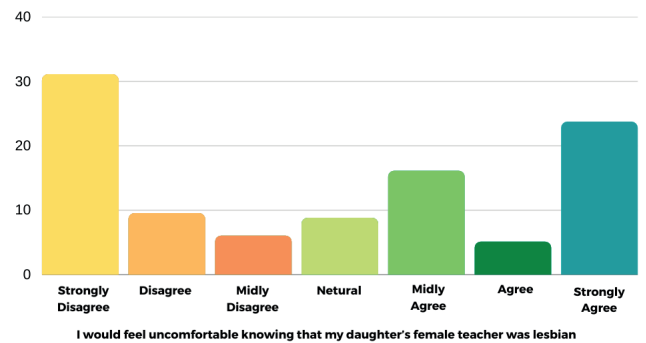
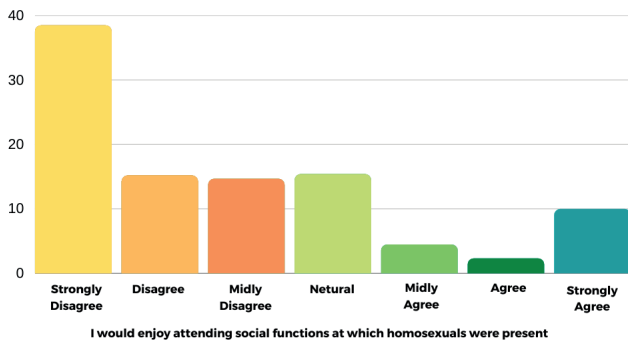
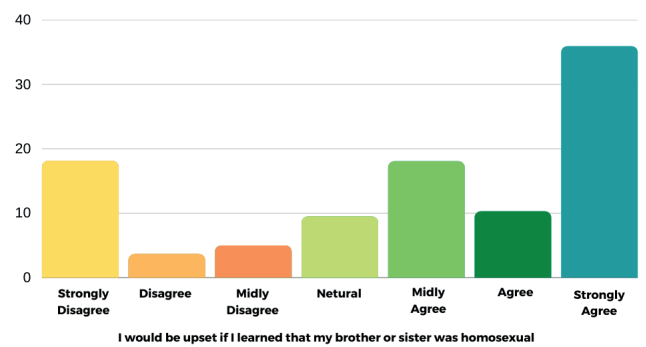
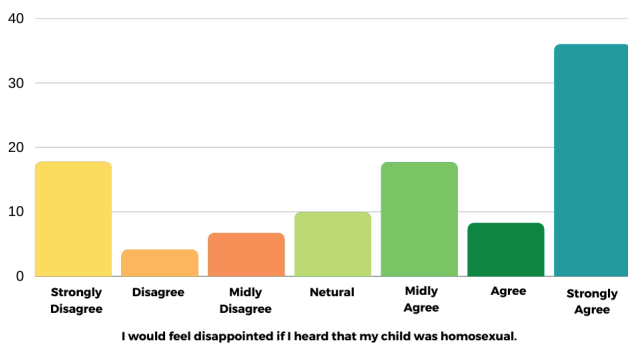
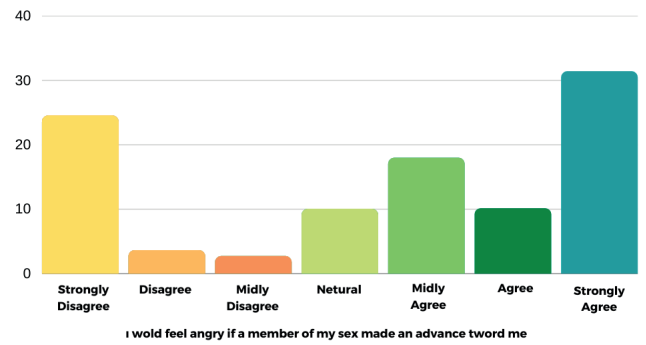
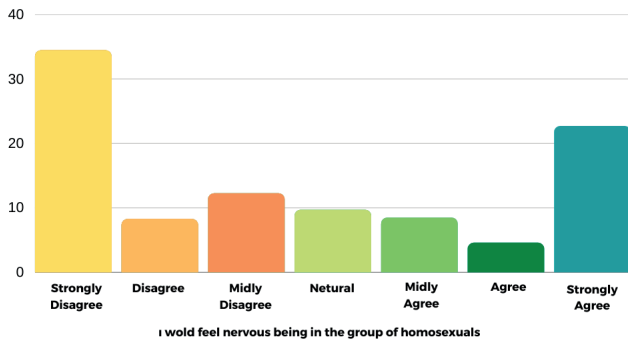
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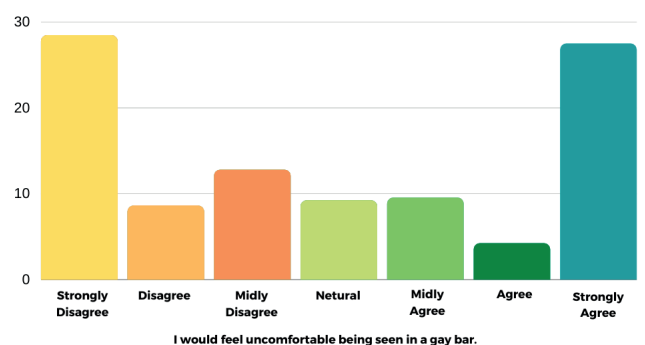
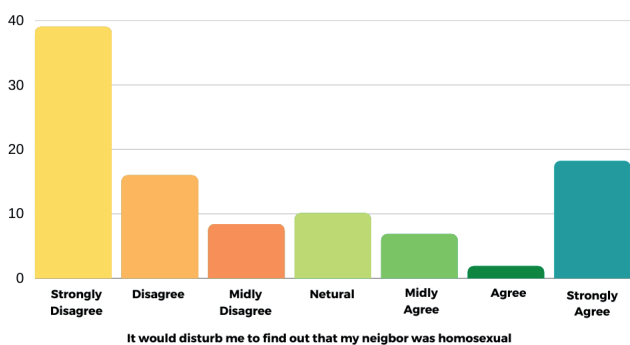
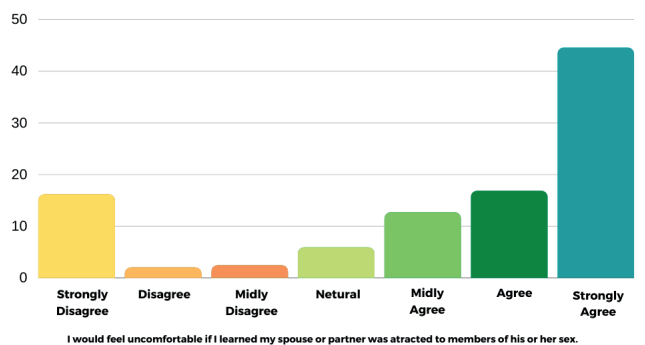
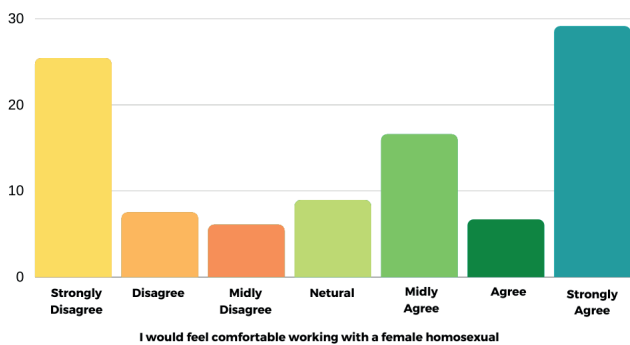
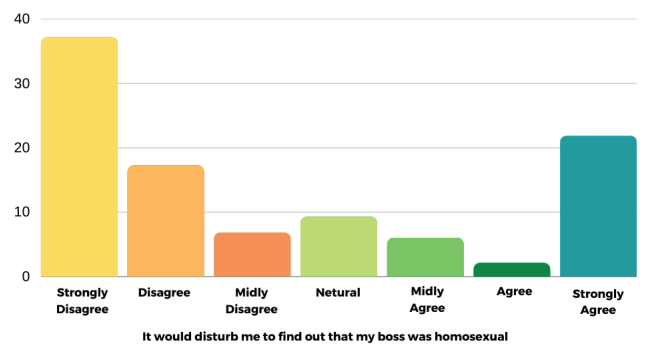
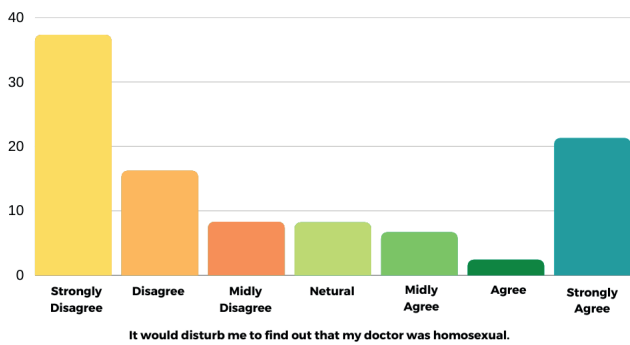
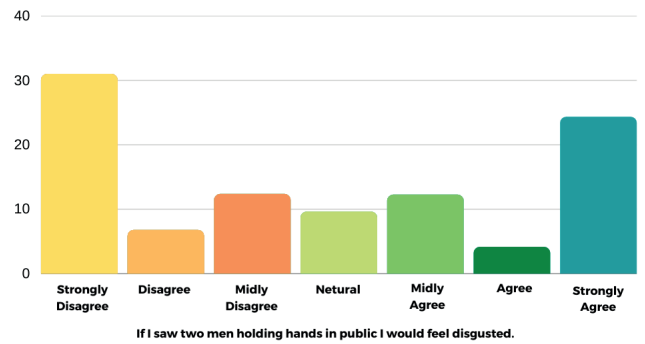
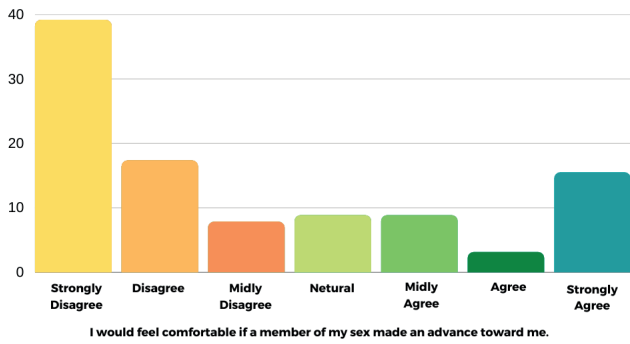
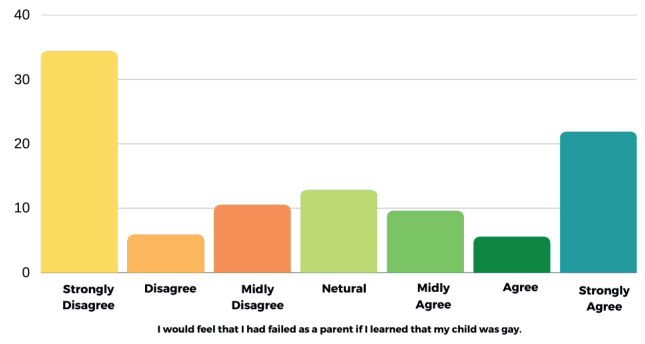
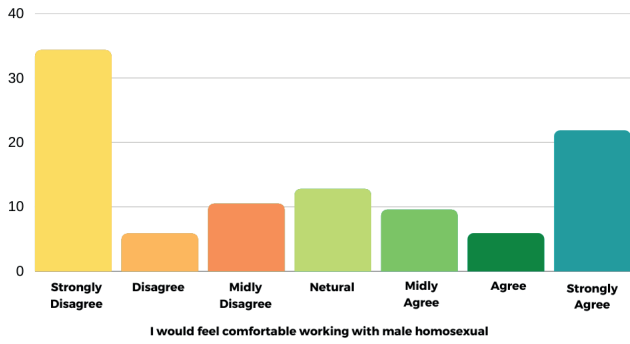
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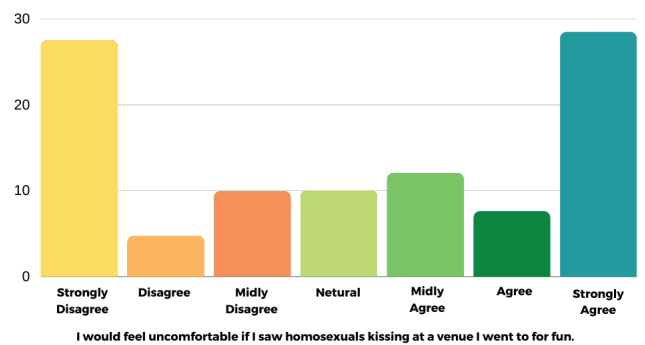
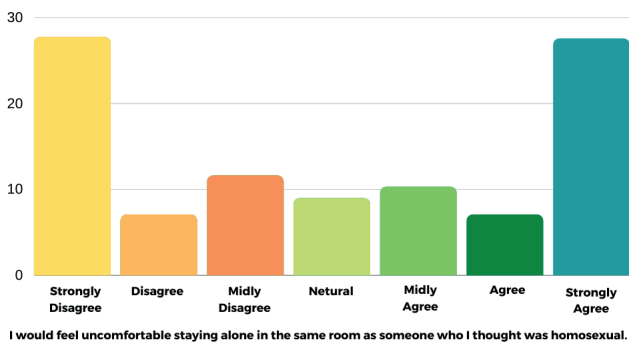
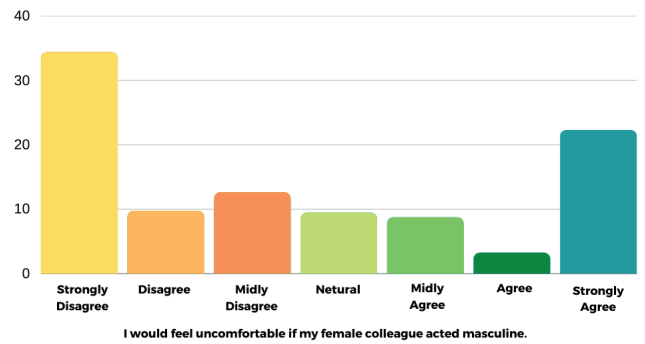
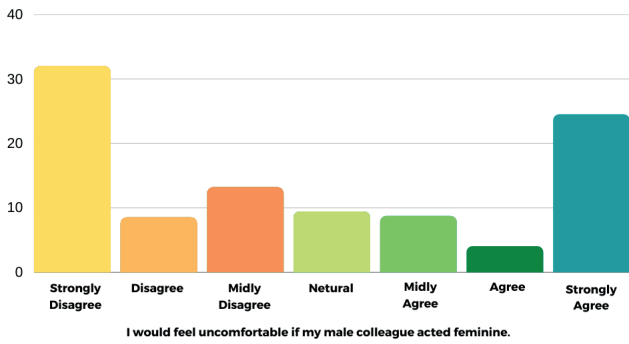
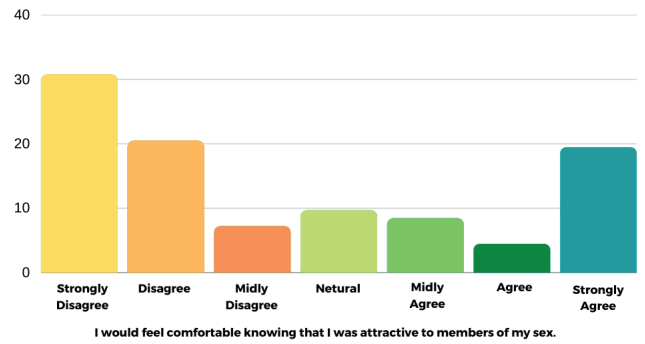
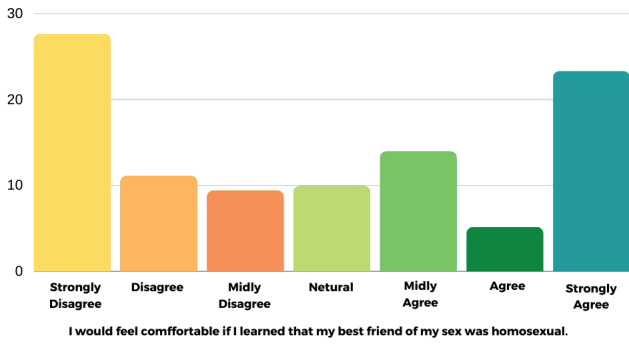
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Appendix

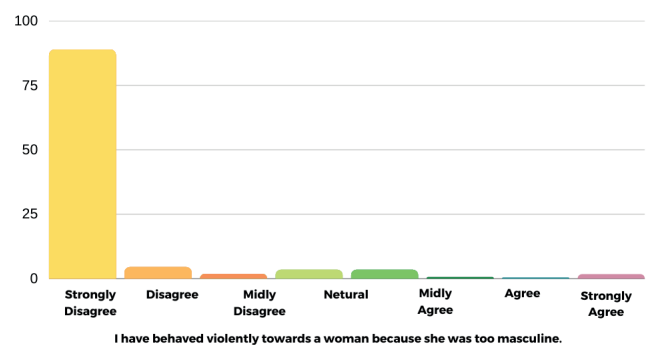
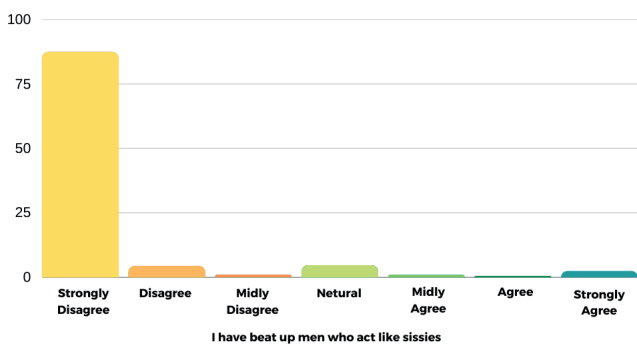
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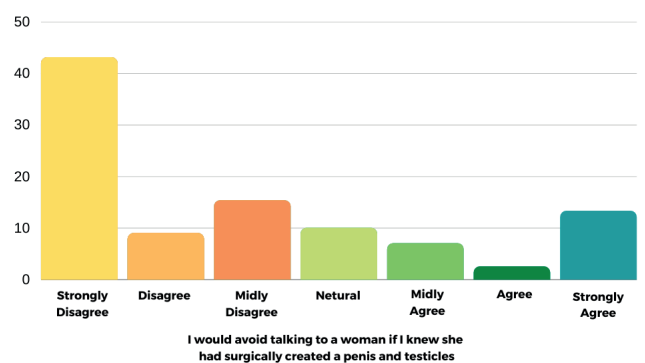
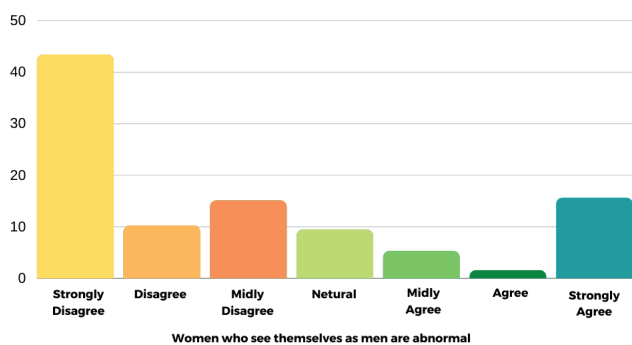
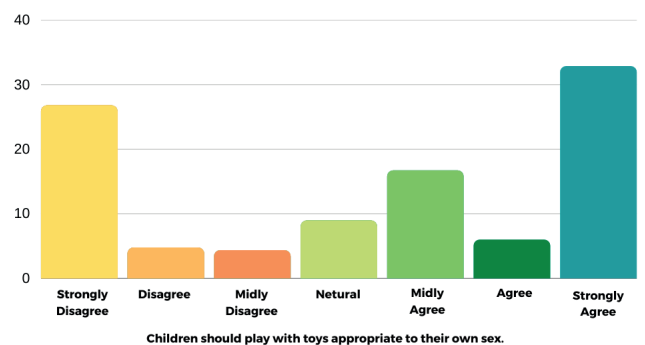
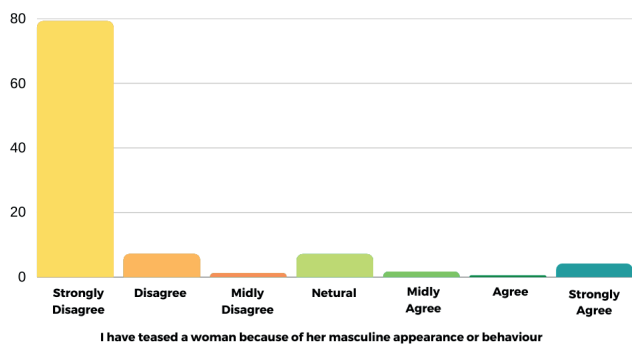
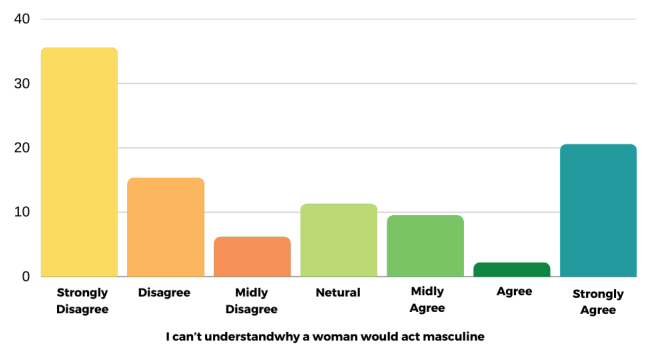
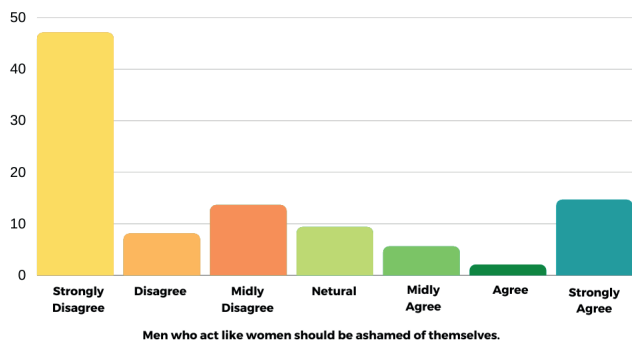
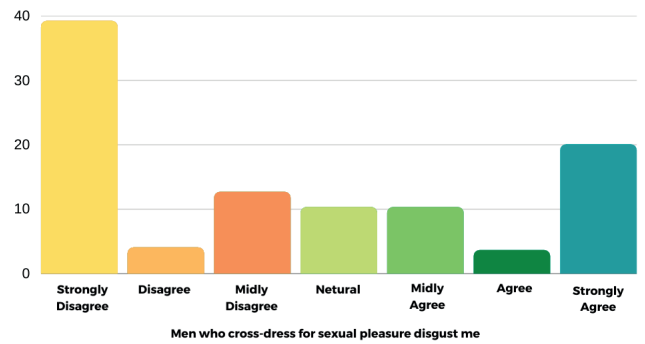
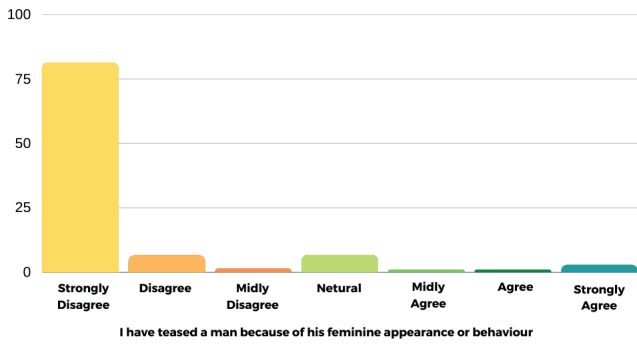
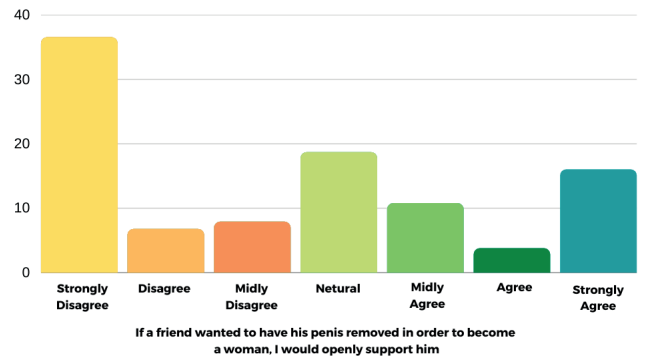
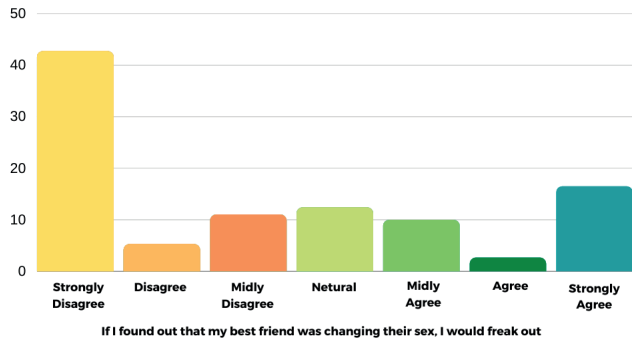


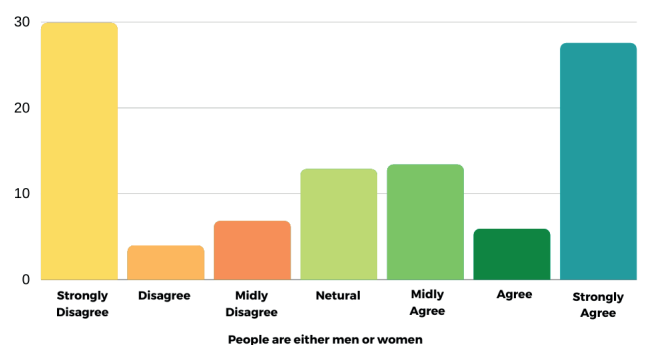
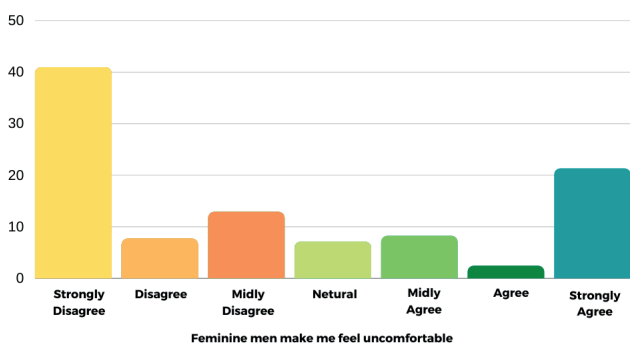
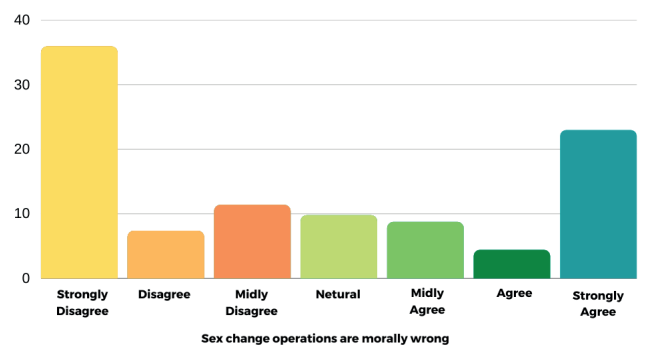
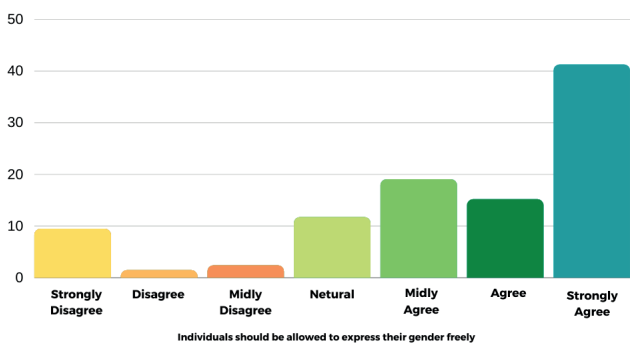
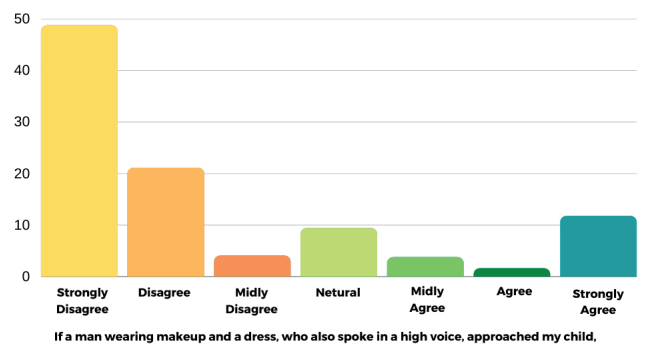
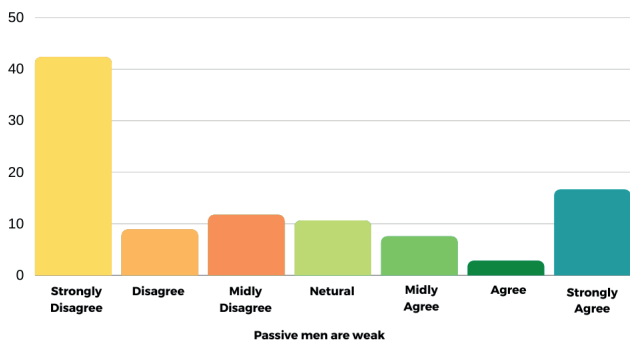
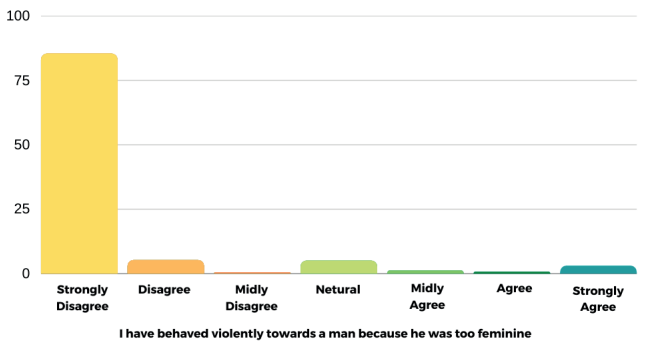
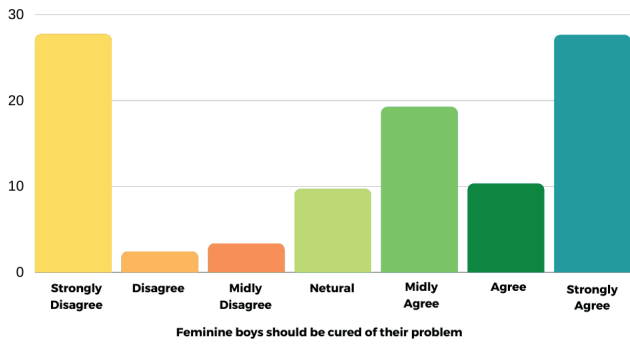
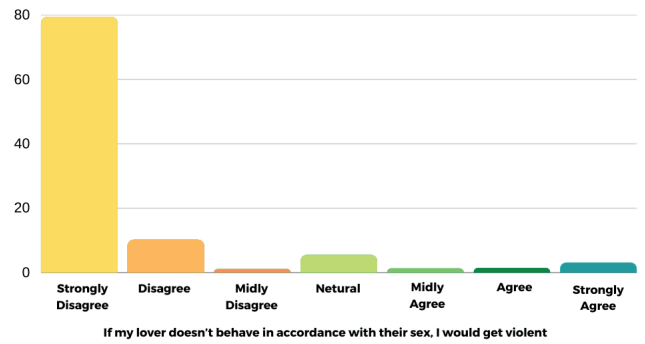
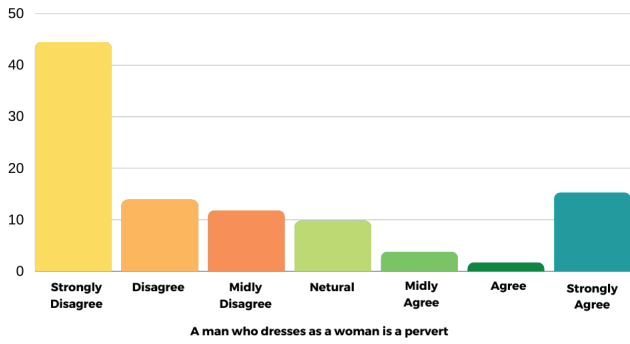


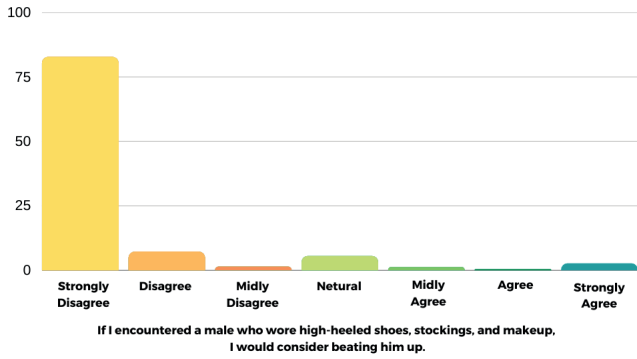
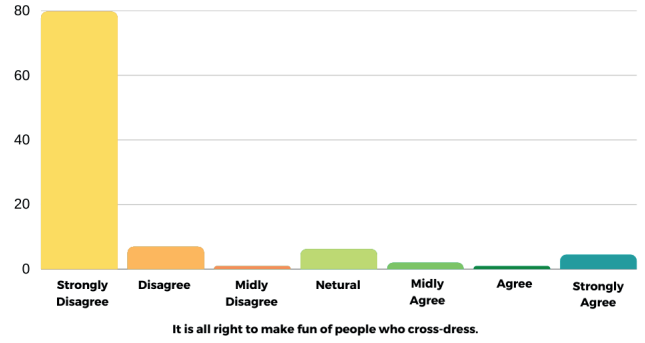
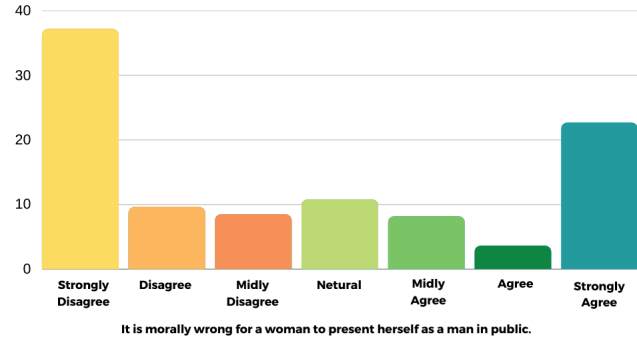
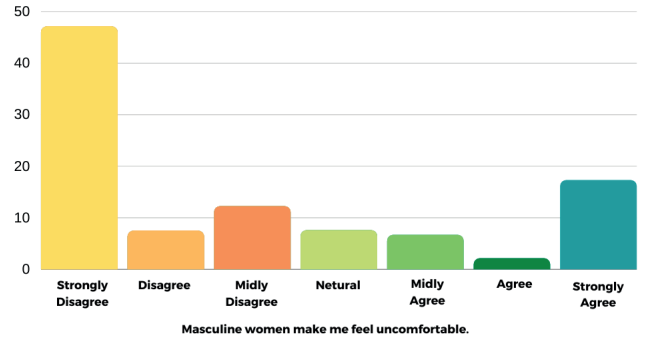
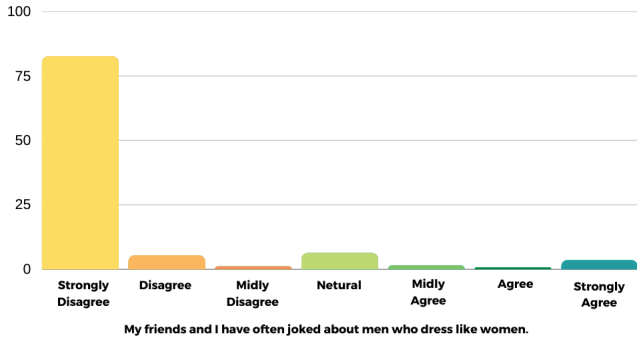


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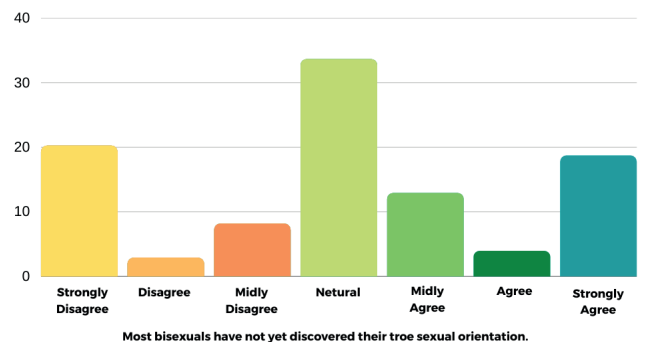
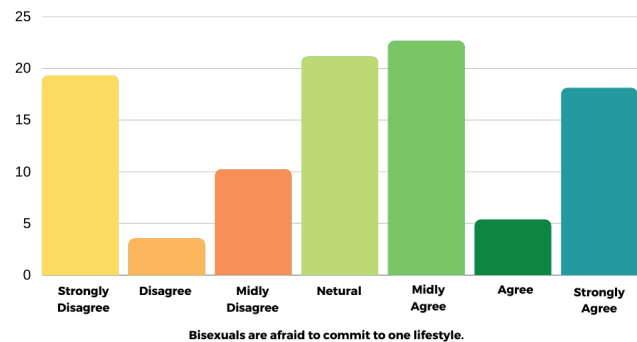


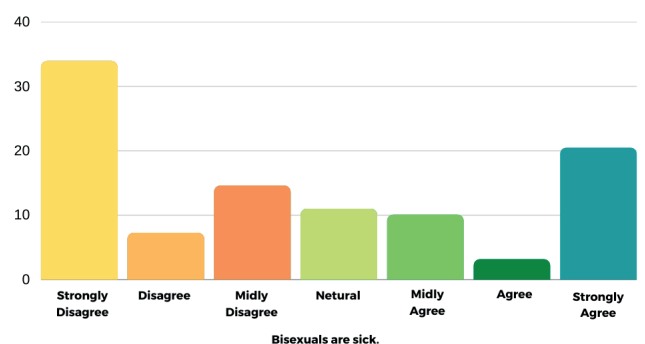
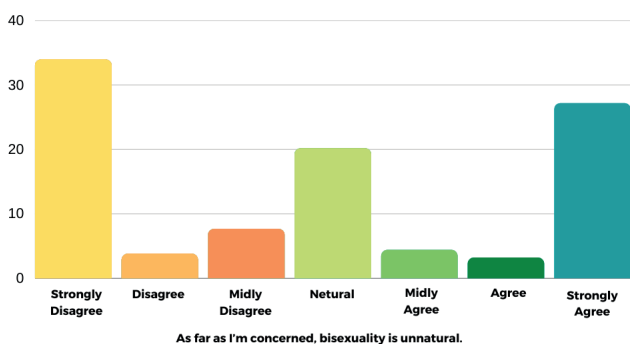
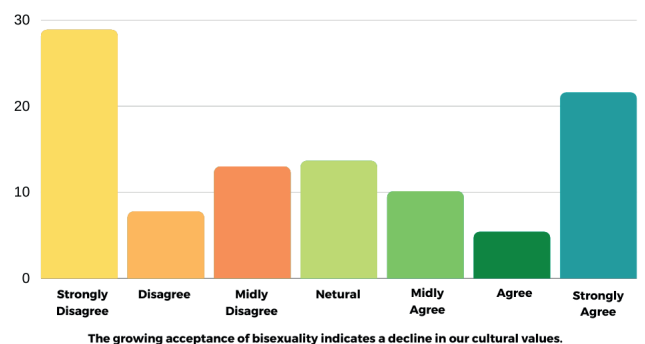
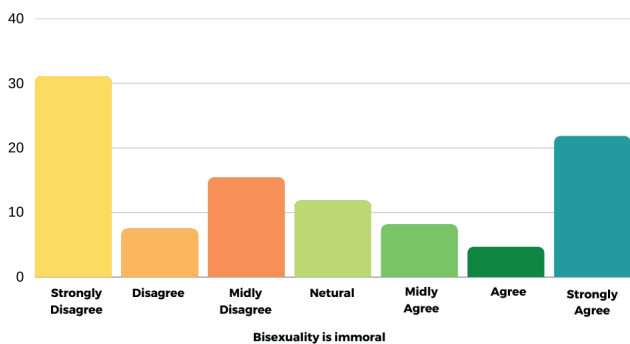
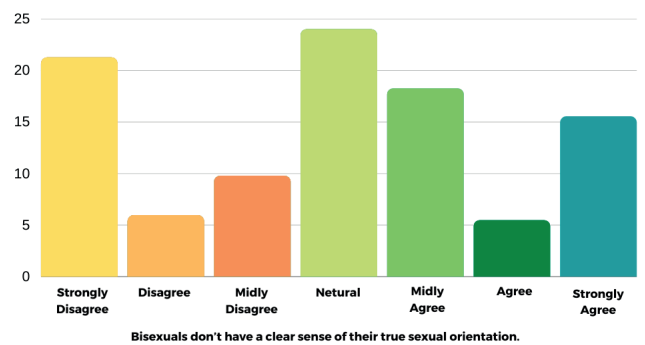
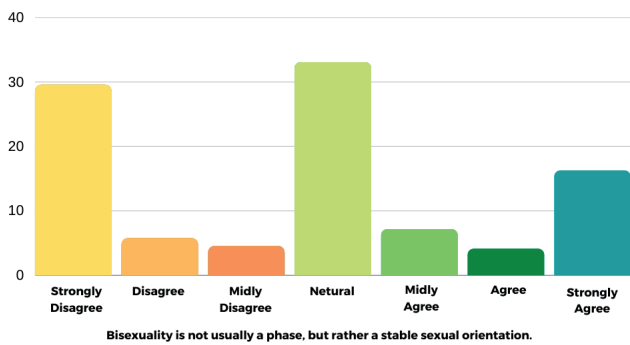
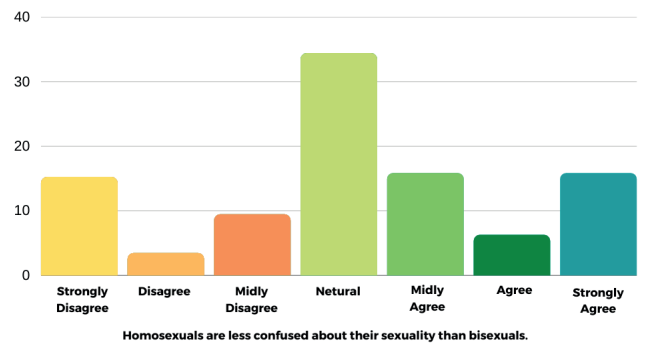
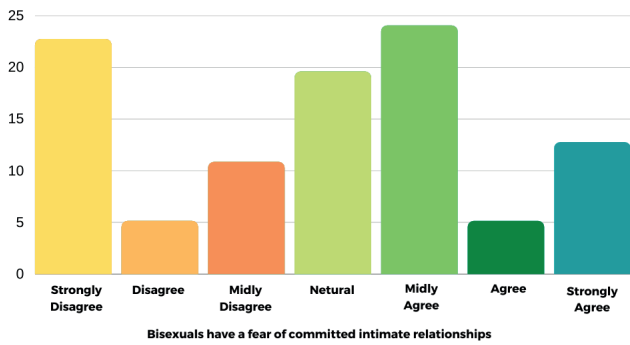
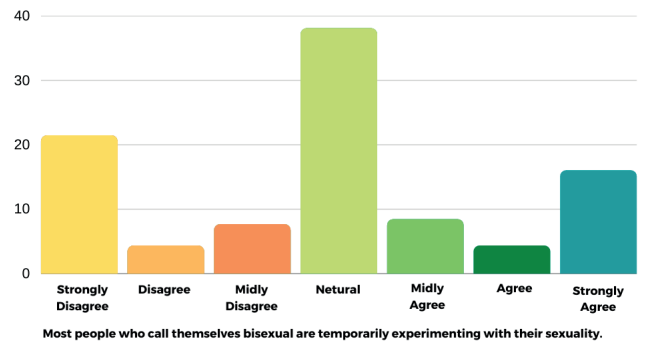
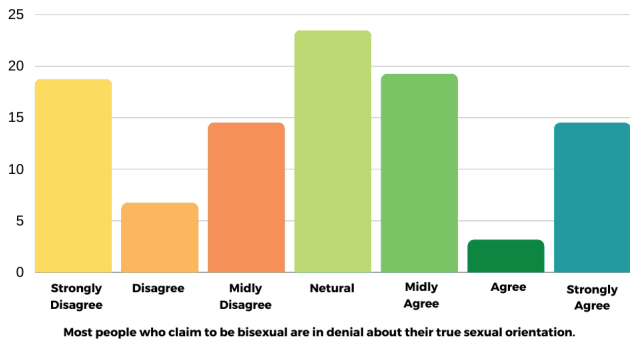


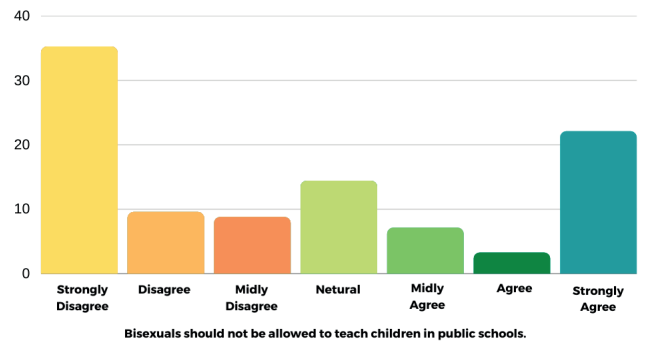
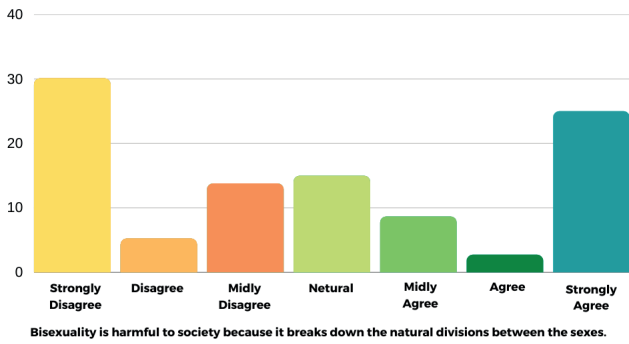
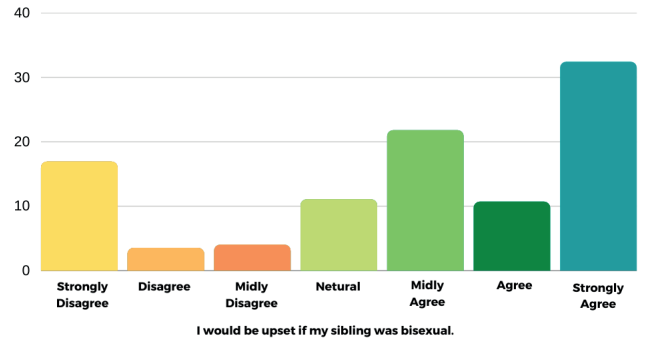
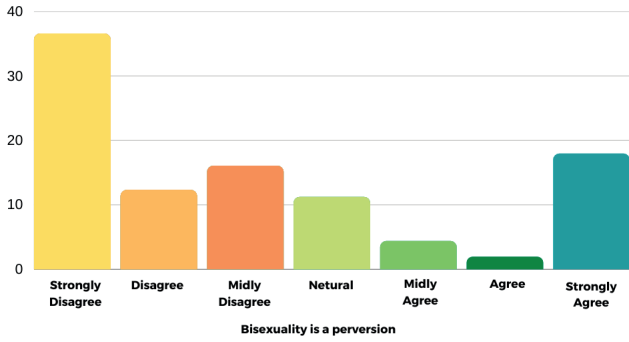




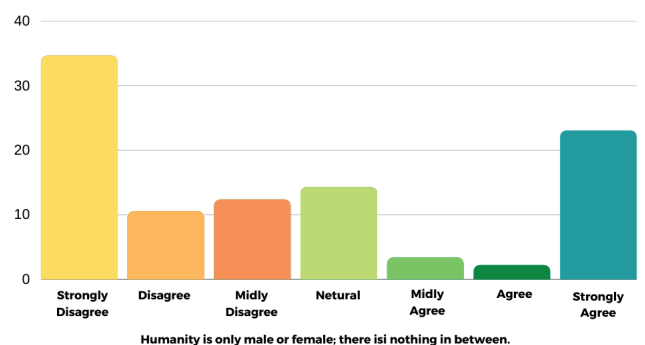
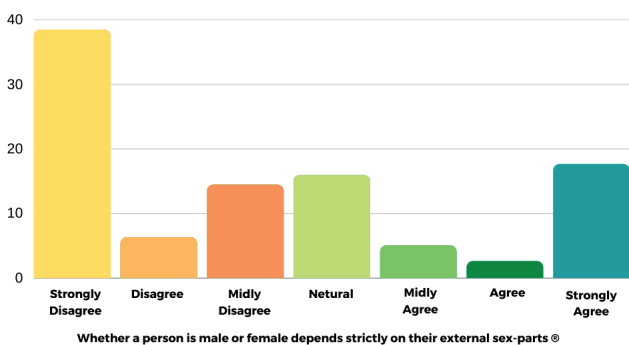
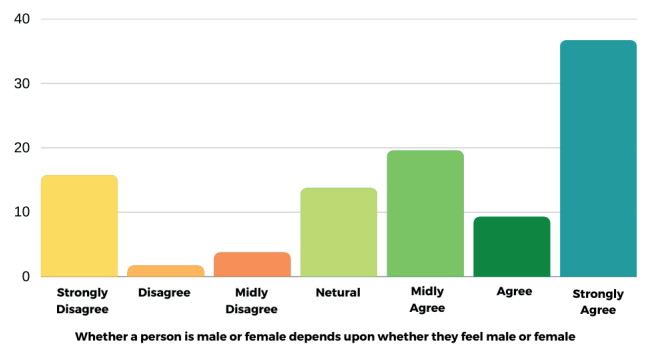
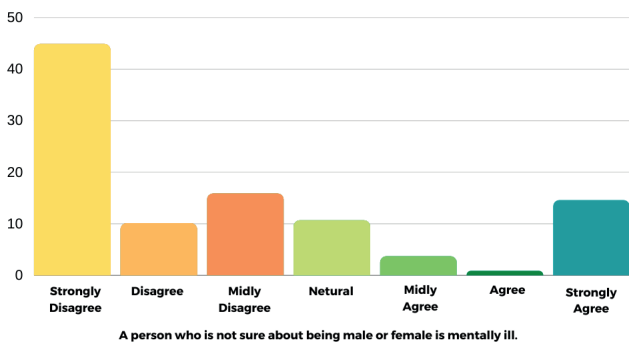
3. Responses to the Attitudes regarding Bisexuality Scale

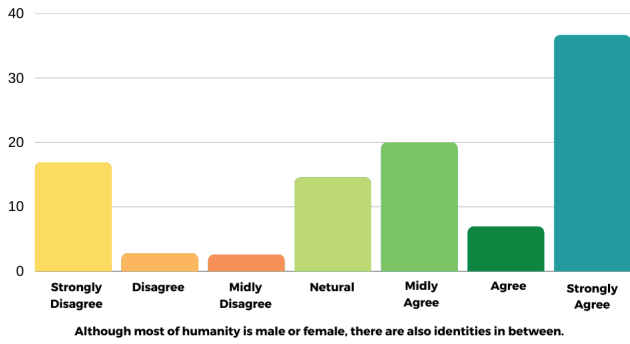




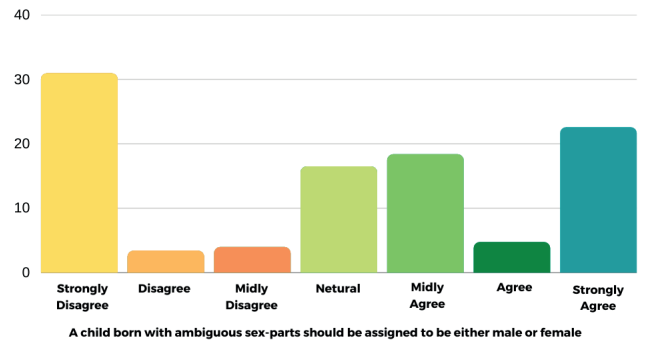


4. Responses to the Attitudes toward Non-Conforming Individuals

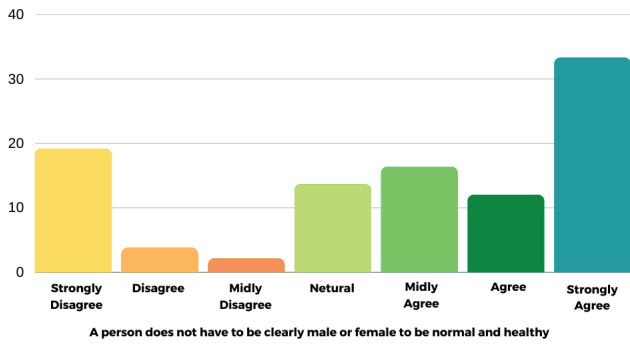




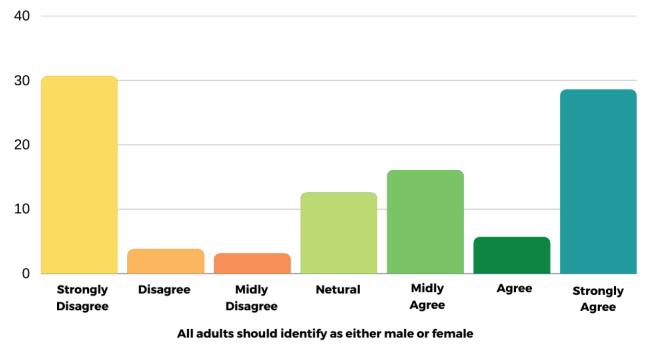
Although most of humanity is male or female, there are also identities in between.



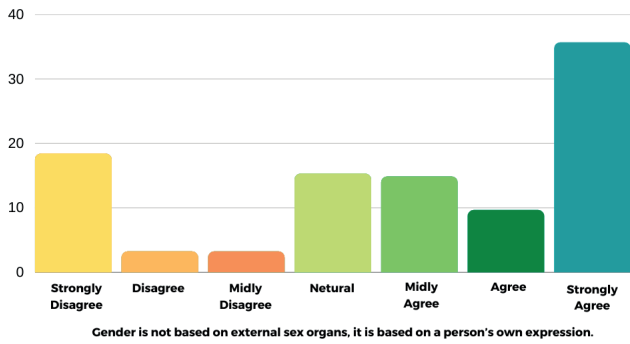
A child born with ambiguous sex-parts should be assigned to be either male or female



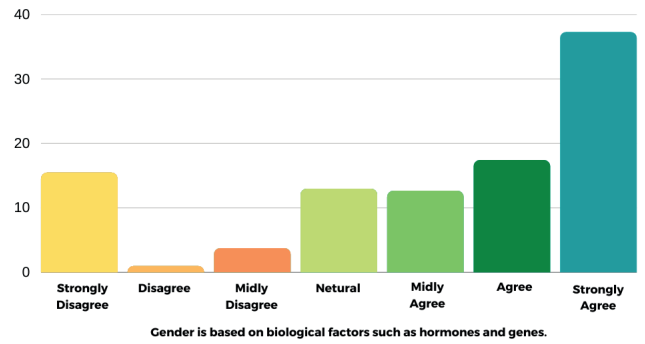
A person does not have to be clearly male or female to be normal and healthy



All adults should identify as either male or female



Gender is not based on external sex organs, it is based on a person's own expression.



Gender is based on biological factors such as hormones and genes.

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