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Exploration of Identity Formation Processes of Four Age Groups in  
Cyprus; is familiarity enough to feel united?

by

Nazif Fuat

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## Abstract

Developmental identity theorist James Marcia (1966) emphasizes the importance of experiencing a psychological “crisis” which would lead a person to a healthy exploration before attaching the self to an identity. In relating this theory to the development of the identity of the two communities in Cyprus, one could question whether the individual members of each group went through such a “crisis” which is essential if we are to achieve the formation of a healthy identity. Cyprus, as an island, has experienced several conflicts and wars in its long history. The incidents Cyprus has experienced are believed to have had important impacts on the residents’ identity development, self-definition and ultimately, their collective self-esteem. Stemming from this, the primary purpose of this study was to ascertain the differences between four age groups on their collective self-esteem, and identity definitions. The participants consisted of 596 Cypriots; 291 (48.8 %) of the participants were from the Greek Cypriot community, while 305 (51.2 %) of them were from the Turkish Cypriot community. For the purpose of the study, Collective Self-Esteem Scale (CSES), Contact Scale (CS) and Social Distance Scale (SDS) were used for data collection. Due to the distribution of data, the collected quantitative data was statistically analyzed through non-parametric tests. The analysis of the data has mainly been done through Kruskal-Wallis H, Mann-Whitney U and Chi-square tests. The results point to a significant difference ( $p \leq 0.05$ ) between the participants’ age groups and both general scores from Collective Self-esteem scale and the scores from Identity subscale as well as their familiarity levels, contact levels and social distance levels which showed that conflict and war experienced on the island had impact differently on different age groups.

Keywords: Cyprus, Collective Self-Esteem, Identity, familiarity, contact, social distance.

## **Dedication**

I dedicate this thesis to my son Doran Oguz, who will hopefully witness the

long-awaited Peace in Cyprus...

Mummy loves you!



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## Declaration

I declare that the work in this thesis was carried out in accordance with the regulations of the University of Nicosia. This thesis has been composed solely by myself except where stated otherwise by reference or acknowledgment. It has not been previously submitted, in whole or in part, to this or any other institution for a degree, diploma or other qualifications.

Signed 

Date ...05/12/2022...

Nazif FUAT

  
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CHAPTER 1 INTRODUCTION



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## **Introduction to the Problem and Its Underlying Framework**

### **1.1. The Subject of the Study**

A review of the relevant literature reveals that the concept of identity has been defined in many ways mainly by anthropologists, psychologists, philosophers, politicians and the like. Erikson (1966) with his pioneering work on psychoanalytical and developmental analysis of identity, defines identity as a complete feeling of the physical existence and the mental state of the self that is experienced in the presence of others. In a more social and interactionist perspective, identity is defined by another pioneering clinical and developmentalist, as an expression of an entity's motivations to the environment which proves the existence of an entity among others (Marcia, 1980).

Benoist (2004) proposes identity as a concept that concerns individuals, groups, as well as communities that has both individual as well as communal aspects. He rightly goes on to acknowledge that, without the social context, an individual cannot define the self. Herewith, the construction of an individual identity is based on the awareness of the presence of the self within the existing social context (Hasguler, 2009). Nevertheless, the construction of the identity is subject to the communities, social groups, and a matter of the awareness of the self and the roots.

However, self-definitions of individuals come from their perceived social environment. Yet, internalisation of these perceptions helps the construction of both individual and social identities (Pittaway, Rivera, & Murphy 2005). According to the Social Learning Theory which was developed by one of the foremen of the field Psychology, the socialisation process plays a significant role in the internalisation of the perceptions that occurs through identification of the behaviour through interpersonal relationships (Bandura,

1977). However, there is a reciprocated relationship between the individual and the social identities as their unique existence depends on the existence of the “other” (Schopflin, 2001).

Baumeister (1998) proposes that identity has three levels a) individual, b) other individuals, and c) the society in general. Moreover, an individual’s group membership is usually seen as the social identity (Deaux, 2001). As noted, social identity is explained through a level based on belonging, such as the individual’s wider group membership, community membership or geography membership.

Social identity refers to being a member in a community (Pittaway, Rivera, & Murphy 2005). Nevertheless, according to the social identity theorists, Tajfel and Turner (1986) best known for their pioneering work on the social identity theory, in defining the self and for the construction of the identity, membership to a group is a necessity. The group that represents the self has a set of shared and common characteristics with the values of an individual that construct the social identity (Balich & Mukha, 2015). As mentioned by the authors of Collective Self-esteem Scale, an individual strives to maintain a healthy social identity that their group they belonged to valued positive by the others that would maintain their positive collective self-esteem (Luhtanen & Crocker, 1992). They added that ‘individual’s evaluations of how good they are as members of their social groups may be an aspect of collective self-esteem’ (p.304). Another concept that helps individuals to decide how good they are as members of their social groups is the level of the familiarity of the members in the group. Familiarity is ‘interpersonal knowledge of another individual’ (Rockett & Okhuysen, 2002 p.173). However, the knowledge of another individual comes from the level of the relationship they form within their belonged group (Rockett & Okhuysen, 2002). The authors also believed that in the existence of familiarity, the group members engage in a more positive

manner that helps maintain positive collective self-esteem. Furthermore, positive group membership also assists individuals to maintain self-conception as a group member, which supports their social identity (Abrams & Hogg, 1990).

However, social identity is an active and dynamic concept that is grounded in a broader basis than the social structure that Zizek (1990) describes as “Nation-Thing” (p. 51). He defines nation as “itself”, “the real Thing” and “the way of life” (Zizek, 1990, p.51). According to Zizek, the nation is in a relationship with the sense of belonging to the community for the self. Although the concept of nation is above the individual and all other social concepts, it covers all the aspects of all; yet it has its own distinct structure, in itself. However, as the nation contains all the social concepts, it owns its unique characteristic while carrying all the aspects of the social structure. In other words, it is the collection of all the social values of the residents while holding its own “nation” features.

In relation to the collection of the social values that individuals experience, national identity is defined as the sense of belonging to a community, but it is not about holding that nation’s identity but rather more about being raised in that nation. In other words, national identity is an expression of a natural or spiritual essence that lies deep inside (Kizilyurek, 2002). As it is mistakenly assumed as the same, on the other hand, nationalism is a form of identity and the autonomy of groups regarding their continuous selves. According to one of the best Sociologists in present times, Craig Calhoun (1993), the link between national identity and nationalism leans upon the relationship between identity and the community which is rooted within the community itself and that continues through its history. Furthermore, the roots of the people are, in their nature, related to the history of the community that make people feel at home with their daily routines (Calhoun, 1999). Moreover, togetherness is emphasized in identity for

the citizens, one that evokes a sense of belonging and common identity to them (Brubaker, 1996). 'It is understandable that the citizens of a country with a good reputation feel pride in identifying themselves as a national of their country' (Yousaf & Li, 2015 p. 399). Nevertheless, sense of belonging follows the membership in a categorized cultural group and that supports mutual understanding, self-development, and the motivation to shape a shared future and trust (Brewer & Yuki, 2007).

A dictionary definition of the term "nation" is the presence of a shared culture, shared history and the common geography which give individuals the stories of their lives (McCrone, 2008). Moreover, nation as a term commonly refers to the country, the land, and the soil where people live, proposed by one of the anthropologists Liisa Malkki (1992) in her work 'National Geographic' while investigating the roots and their national identity of people. While nation as a concept has a strong connection to culture and the people's everyday lives, it can be defined as a psychological attachment that connects people (Connor, 1978). Nevertheless, the degree of the bond to the nation (Carey, 2002), is "a feeling of sameness, of oneness, of belonging, or of consciousness of kind" (Connor, 1978, p. 301) which makes the nation the rooting of people. Thus, it is perceived as a moral and spiritual need (Malkki, 1992). As a nation has links with the culture of the land and provides a sense of belonging to its members, the representation of this unity and roots shows another level of perception for the members. As cited in De Cillia, Reisigl and Wodak (1999), nationality is a story of people that explains their culture and roots to the outer social world. Furthermore, as nationality is a transmission of the culture and the roots from the past, it is rooted in the construction of identity. Triandafyllidou (1998) claimed that "nationality is people's belief on the common heritage that they give a unique answer to the question 'Who we are?' Meaning that, nationality gives people their roots of entity" (p. 603).

Nevertheless, the existence of the roots makes people aware of their identity as the constitution of social identities is based upon the identity of the nation. It is known that every nation has its own culture which all the residents live, share, and belong to (Triandafyllidou, 1998). Therefore, an individual naturally feels at home in one's own culture. Furthermore, the membership in a categorically distinct culture supports nationalism through sense of belonging, therefore, the cultural values of a community are also grounded in the identity of a nation that connects the members of it (Calhoun, 1999). McCrone's (2008) definition of the term 'nation' goes along with Marcia's (1980) identity definition as he argues that identity is an internalised and a dynamic process of shaping the abilities, beliefs, and the history of human beings. In addition to identity characteristics, social identity theory argues that "intergroup relations were governed by an interaction of cognitive, motivational, and socio-historical considerations" (Hornsey, 2008, p. 207) where both identity and the social identity meet at the point of human existence and its interaction with history.

For many people, the sense of belonging is being rooted to a geography where they have memories and life experiences which have a strong connection with the national identity that is shaped by common ideas, shared spaces, and mutual representations and also 'is partly constituted out of the habitual performances of everyday life' (Edensor, 2004, p. 111).

Nevertheless, the link between the identity and the geographical identification of belonging reveals the attachment of the memories of the members to the places as a sense of belonging to a place. This plays a key role in the collective memory owed to the group aspect where sharing of the past and the present attached to a place of belonging (Halbwachs, 1950).

The identity perception of a community is based on a rich and long history where it starts from one's feeling of a deep sense of belonging to a geographical space and goes through the

shared experiences and memories of the past and that continues with the attachment to the values of the culture (Dixon & Durrheim, 2004).

The present study explores the construction of identities of the people in Cyprus residing in the North and South sides of the island respectively and focuses particularly on the variability of their familiarity with the existence of the other community. In line with the purposes of this study, differences in identity definitions among the age groups of these communities are investigated. Therefore, it has been hypothesized that people who share the common public space exhibit a greater familiarity and therefore feel less socially distant. However, social identity is a perception of relationships among individuals which is distinct from personal identities (Carter & Bruene, 2019). According to the statements of the scholars above, it is believed that the history of the relationship between the members of the communities affects their perception of their identity. Nevertheless, identity gets its formation through memory of the individuals' awareness as their memory keeps the past alive. Moreover, the members of a community have common memories and their memories have a role in their self-definition as well as the definition of their identity (Olick, 1999). In its totality, the self is explained as the social selves blended through experiences within the history of the geography (Ashmore et.al, 2004).

There was a great existence of historical experiences, memories, and cultural sharing among people in Cyprus before and during the times of conflict (Hadjipavlou, 2007). However, shared memories and a common history are the main components of the social settings as well as the identity formation process (Liu & Hilton, 2005). Prior to independence, the two communities were living both in separate and mixed villages and the social relationships between the members of the two communities were based on friendship and neighbourhood (Fisher, 2001).

Furthermore, after the separation, the common life in Cyprus wasn't as active as it used to be. This changed social context, juggled the dynamics and the components of the identity formation processes of the residents of the two communities. To support the influences of the mentioned unbalanced dynamics on identity formation, developmental identity theorist James Marcia (1966) emphasizes the importance of going through a psychological "crisis" which would be the result of a healthy exploration before making a commitment to an identity. In relating this theory to the development of the identity of the people residing into two communities in Cyprus, one could question whether the individual members of each group did go through such a "crisis" which is essential if we are to achieve the formation of a healthy identity. "Most Cypriots before and since independence in 1960 experienced a double patriotism that contributed to the prolongation of the conflict between the two communities in their country" (Doob, 1986 p. 383). While most Cypriots were identifying themselves both based on the geography they live in and also with their belonged roots before and short after the constitution of the Republic of Cyprus, after 1974, with the division of the island, the Cypriots trusted only their ethnic roots only as Greeks and Turks as there was not a whole island anymore (Doob, 1986). This change in the structure of the island shaped the way people explore their identities and affected its formation.

The significant point here is that the shared experiences of the two communities influence identity formation processes of their people who live in different times of Cyprus and experienced different forms of social settings. The present study will examine the identity constructions among four different age groups through familiarity level of the people in Cyprus at both sides.

## 1.2. The Significance of the study

Identity is a link between the self and society through the realization of a strong relation among the social structures and the process of confirmation of the self that forms and sustains social structures (Stryker & Burke, 2000). However, identity provides an access to social change (Hammack, 2008). As individuals need an identity to verify themselves, communities need an identity to verify their existence in the socio-politic arena (McSweeney, 1996). In other words, for individuals and groups to feel secure and existentially certain, Kinnvall (2004) proposes that constructed self-identity provides for a secure existence. Because of the met requirements, constructed security and existence help groups to turn their structure into a bigger entity called nation. Moreover, individuals are the members of the groups, and they form their identities through the groups' values that belong to the whole community (Turner, 1982). However, the identification of self-values has connection with the knowledge of the community's identity (Phinney, 1991). The values represent the common cultural beliefs and attitudes of the members of a group (Turner, 1982) that the ambiguity of the social settings, or in other words the conflict in the community, may lead to the uncertain and insecure personal and social identities (Northrup, 1989).

Identity is accepted as an active sense of self, both personal and social, that has continuous relations with the universe; individuals, objects, moments, and place (Northrup, 1989). Social identity, however, is a categorization of the individuals' shared characteristics of cognition in the social world (Deaux, 2001). Self-concept is one of the components of identity that constituted through the individuals' personal connections with the environment being lived (Scannell & Gifford, 2010). The problem in construction of the social identity occurs when individuals are face with difficulties in drawing similarities between the self and place and

having obstacles in communicating cognitions about the physical environment, such as memories, thoughts, and values into their self-definitions (Scannell & Gifford, 2010). According to the claims above, the problems encountered by the communities in general, and the conflict and division or separation of the communities in particular, may cause lack of construction in cognition because of the degenerated unity between their social identity and self-concept.

According to the social identity perspective, people define themselves through the self-categorization theory, prior to defining their identity in the social context while acting in the group in an interaction with other people (Turner & Reynolds, 2003). Furthermore, the collective actions and memories people hold are the reflections of the values of the belonged group; people who feel attached to these values help them to construct their identity (Hornsey & Jetten, 2004). Moreover, the collective self takes its turn to operate intently on protecting the self (Marmarosh & Cozarrini, 1997).

Nevertheless, in addition to the identity definitions, there are two fundamental elements of a social identity that is proposed by Ashmore, Deaux and Volpe (2004). Attachment and sense of interdependence and social embeddedness are the mentioned elements for the construction of a social identity. In relation to the group membership and the identity, collective self-esteem is another part of the self-concept that can be explained as 'the positive or negative attitude one holds about one's social identity' (Bailis & Chipperfield, 2006 p. 292). The significance of having a positive collective self-esteem lies in the positive perceptions about the belonged group. In other words, positive collective self-esteem reflects on the perception of the worthiness of the group membership and their opinions about their belonged group (Bailis & Chipperfield, 2006). Moreover, the element of attachment and sense of interdependence leads to an understanding of a sense of belonging or emotional attachment to the group (Burroughs & Eby, 1998). However,

the social embeddedness is claimed as ‘a property of the person considered jointly with the social environment’ (Ashmore, Deaux, & Volpe, 2004, p.92). The examination of the shared values of people in Cyprus and the various influences of these values on their identity definitions among age groups is believed to have significance based on the future of the island.

From this point of view, it is important to highlight that the literature regarding Cyprus is mostly covered by the propositions of the Cyprus history in terms of the Cyprus conflict, division of the island, separation of the communities, two communities and their different ethnic roots, the war, hostility, and hatred towards one another. However, it is also important to analyze the dynamics and the effects that these incidences have on the identity of the people. The significance of this study is that it addresses the Cyprus issue from a different perspective; the emphasis is on the analysis of people’s experiences, emotions and thoughts that can potentially shed light on the various effects the conflict has had on the people. Furthermore, focusing on the people and their experiences in an attempt to understand the Cyprus issue would create a different view on people’s minds regarding the Cyprus problem, which is an ongoing case for almost a century. There was war a conflict throughout the history of the island at the beginning of the twentieth century, when coexistence and living together was a reality, then the island first hosted the Greek and then Turkish nationalism, followed by the two sides who were supporting the unification of Cyprus with their “mainland”, Greece, and Turkey (Papadakis, 2008).

Thus, the prospect of the current study aims to investigation of the psychological perspectives of the incidences and the conflict in Cyprus, which has influenced people’s cognition, perception, and the way they live. Forced restrictions, sanctions and other applications resulted in people believing that they are different from each other. The political division in Cyprus created social and psychological division in both communities, therefore it is important

to examine the people in Cyprus in terms of their life both before and after the incidences and see how their identity definitions differentiated among each other across time.

### 1.3.The Purpose of the study

The process of identity construction is crucial for the life-span development of human beings (Hammack, 2008). Additionally, identity is culturally and historically constructed that has traces in the incidences in the history (Grossberg, 1996). The process of individual identity development occurs within a culture through shared history of community members (Handley, Sturdy, Fincham, & Clark, 2006). Therefore, individuals as members of a community that share cultural values and historical incidences, have experienced similar processes of identity construction. Individuals' common personal history, their traditions and customs influence the elements of identity construction. As Hammack (2008) claims, cultural values, shared history, experiences and even memories of a population eventually become the construction elements of personal identity. All the cultural experiences and the incidences encountered have a big role on individuals' internalisation of the values (Morin, 2005). The internalisation of the thoughts and emotions regarding the self has an enormous effect on the identity formation, development, and expression (Hammack, 2008).

The concept of identity is both trans-historically and trans-culturally applicable (Erll, 2010; Kratochwil, 2006). Individuals' belonging to a culture and their shared histories define their identity on the individual level which eventually gives an influence on their social identity construction (Fearon, 1999). Additionally, it is assumed that the identity of a land attaches itself to its members throughout history (Benoist, 2004). At this point, it can be concluded that people who were born in the same country were assumed to share common identity characteristics. Moreover, the individual categorizations are defined in terms of culture and the country of origin

(Deaux, 2001). Similarly, Asforth and Mael (1989) found that the groups of individuals are socially identified by their gender, age at individual level, and their ethnicity and nationality, represented in their culture at large. This is consistent with the proposition of Stets and Burke (2000) which claimed that individual identity is a source of social identity, however both are the representation of the cultural identity of one community.

With a deeper understanding, Chrysovalante and Spinthourakis (2009) claimed that the conflict between the two main communities in Cyprus and the incidences experienced caused most people to form different identities. Furthermore, lack of communication, inoculated hostility and physical rencontre caused psychological collapse during the conflicting years in Cyprus that influenced identity formation processes (Anastasiou, 2002). It was proposed that social and cultural life conditions have a big role in forming personal identities (Aries & Seider, 2007).

However, the story of the place and the experiences of the individuals within that place, which change over time, have an influence on the definition of the self (Dixon & Durrheim, 2000). The mutual sense of belonging is gained through common history where group members do not have to participate in the history to share it, but they must identify themselves with it. Moreover, the memories of people in common incidences may ease and support the strength of their sense of belonging (McMillan & Chavis, 1986). Individuals' memories generate personal identities aiming to unify with the social identities combined in collective identity (Briel, 2013). Memories, sense of belonging, personal, social, and collective identities, all representing the 'relationship between the self-esteem of individuals and the way that they feel about their group membership' (Yousaf & Li, 2015 p.401).

Furthermore, during the conflict and due to the division, people lacked a sense of belonging, which was one of the prominent feelings of those times influencing identity construction. It is also supported by Mavratsas (1999) that the incidents, the tension particularly and the conflict in general affected people's life in a personal as well as a collective level.

#### 1.4. Conclusion

After the 1950s, the Cyprus problem has always taken place as a conflict between ethnic identities of the two communities (Berg, 2013). However, collective identities, such as ethnic and national identities, are often influenced negatively when groups are in real conflict because of owned different values (Liu & Hilton, 2005). It should be noted that cultural customs and traditions are known to be affected by the norms and values which residents transfer to their offspring for many years (Hoffman, 1972). Even though there are two religions and languages in Cyprus, according to this explanation, the values and norms of Cyprus culture have common roots since the tradition of a culture is a life-long process and is affected by history (Hoffman, 1972). Before the twentieth century and before the witnessed rise of nationalist attacks of first Greek and then Turkish Cypriots (Papadakis, 2008), people were living in neighbourhoods in Cyprus. If it is not more than that, during almost a twenty-year period between 1956 and 1976, Turkish and Greek Cypriots, who were living as they were neighbours, experienced relocation due to the conflict on the island (Bryant, 2014). Conflict, hatred, and confrontation can be considered as determinant factors in the construction of identity as Liu and Hilton (2005) support Hoffman's claim that identity formation of people in geography is affected by shared features of history. There is an age group of people living in the neighborhood, who had common experiences in Cyprus before the conflict had started. Furthermore, there is another age group of people, which have heard about the experiences, conflict, war and deaths of their ancestors,

family members and relatives. In addition to the stories of the former age group, the latter one also has their own experiences of a half-century unresolved Cyprus and its conflict, which is effective on individual's identity construction. However, within the historical time, the changes in the social environment led to diversity of the formation of identity in Cyprus (Vural & Rustemli, 2006). The formation of identity was different before the 1950s as people were communicating and interacting with each other. However, the formation also differed when there was a hot conflict on the island in the time of 'external powerful actors' preferring to use partition as the strategy to intervene the crises in the conflict (Byrne, 2000). In addition to the ones above, there is another source of identity formation at the time when people were only listening or reading about the history of Cyprus from different resources and from different people.

With the information provided above, this study aimed to examine the identity of the Cypriots, mainly, the way that they constructed their identity, and the way that they see their constructed identity as a member of their group. However, the purpose of the present study is to find out how age groups formed their identities in the different social settings while collecting data to investigate if there are age groupal differences of identity formation of the Cypriots because of their experiences and how they see their identity within their belonged group.

## CHAPTER 2 LITERATURE REVIEW



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## 2.1. Historical Background and Conflict in Cyprus

The problem faced by Cyprian<sup>1</sup> people throughout their life in a sort of way influenced their perceptions towards each other. The identity of a community has a rich and long history where it begins with the sense of belonging to geography and continues along with the shared stories and memories of the past and proceeds with the attachment to the values, norms, and rules of that community (Schopflin, 2003). In the present study, the focus is on the identity of Cyprus including both communities. In the case of Cyprus, the conflicting situation began slightly in 1950s with armed organizations; first the Greek-speaking people formed the organization EOKA in 1955 and the Turkish speaking people formed the organization TMT in 1957 (Papadakis, 1998). However, “this conflict led to violent inter-communal clashes and increased segregation” (Tausch et al. 2010 p. 13).

Throughout history, Cyprus has always been under the influence of external forces that intend to govern the island according to their interests. The "foreign factor" which influences the residents' lives began in the Bronze Age (ca. 2300-1050 B.C.) when copper production provided the island with a commercial importance in the eastern Mediterranean. Five centuries later, during the Late Bronze Age (ca. 1600 B.C.), Cyprus had become a focus of international politics. Nevertheless, several imperials such as Assyrians, Egyptians, Persian, Hellens, Romans, Byzantines, Lusignans, Venetians and Ottomans controlled and ruled Cyprus respectively until the British imperial control in 1878 (Camp, 1980). Within the history ‘Cyprus continued under British rule until 16th August 1960, when she achieved her independence under a Republican Constitution’ (Stavrinides, 1999, p. 2).

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<sup>1</sup> As a word means “of Cyprus”, that rooted back in 1620s as a Latin word “Cyprianus”, and then the word transformed into “Cyprius” which has its base of Greek word “Kyprios” (Harper, D. 2001-2014).

Likewise, during the beginning of the twentieth century, Greek and Turkish speaking Cypriots were living together. Yet, Cyprus imported first Greek and then Turkish nationalism with the two communities supporting Cyprus unification with their respective patria of Greece and Turkey (Papadakis, 2008). During these conflicting years, there was a strong interference and manipulation of guaranteed states of Great Britain, Turkey, and Greece in terms of home affairs of Cyprus that they were wishing to control and own the whole island because of its geopolitical position (Stavrinides, 1976). However, right after Cyprus has declared its independent state, the Republic of Cyprus in 1960, through the years of 1963 and 1967, Cyprus hosted conflicts and civil war that led to the separation of the island (Papadakis, 2008). During this time, an internal discord among the Greek Cypriots resulted in the military operation of Turkey in 1974. Cyprus was soon divided into two and the Greek speaking community migrated to South while the Turkish speaking community migrated to the North (Papadakis, 1998). Again, since 1974, Cyprus as an island is divided and the conflict between the communities remains unresolved today. Many people suffered from the incidences that took place throughout the island, however prior to the actual 1963 events, there common living area was observed in neighbourhood of Cypriots in the mixed villages (Hadjipavlou, 2007).

So far, however, there has been little discussion about the psychological consequences of the conflict and the incidences that took place on the island. The main interest has always been on the conflict and the emphasis has always been on the two different ethnic communities in Cyprus. A considerable amount of literature has been published in Cyprus. These studies covered the Cyprus conflict, division, war, history, incidences, differences, ethnic differences, and different nations. Moreover, majority of the studies have only focused on the political aspect of the Cyprus issue. Furthermore, not enough attention has been paid to the emotional and the

communal consequences of the issue. As a matter of fact, the conflict and the incidences that experienced caused a high level of tension on the international, social, as well as individual level of consciousness (Mavratsas, 1999). On the other hand, both extrinsic as well as intrinsic elements in the case of Cyprus caused the onset of the unresolved conflict as well as its continuity throughout the years (Hadjipavlou, 2007). Furthermore, in the history of Cyprus through the years of 1963 and 1967, the island hosted interethnic fighting which led to the harsh conflict and separation of the island (Papadakis, 2008). One of the international researchers approached Cyprus as a turbulent political material in the history and mainly emphasized its division into two different communities (Shaw, 2014).

The gap in the multi-dimensional approach to understand the Cyprus problem in the literature has required more psychological and internal approach in investigations rather than solely the international approach. As proposed by Hadjipavlou (2007) in our quest for understanding and resolving the conflict, the contextual factors are as crucial as the legal and political dimensions of the problem. A considerable number of researchers from various fields such as: history, anthropology, political science, social science, and sociology, have investigated the case of Cyprus from different perspectives. However, a limited number of research has focused on the psychological and psychosocial dimensions of the Cyprus conflict experienced by its people. As Tziongouros (2007) puts forward, 'it was not until the early 1970s that the first individuals who studied psychology abroad returned and introduced this field to the island of Cyprus' (Karekla, 2009 p.136). Vamik Volkan as a world-renowned psychiatrist has conducted several studies about Cyprus and psychology. As Volkan claimed in his book (1979) entitled *Cyprus: War and Adaptation: A Psychoanalytic History of Two Ethnic Groups in Conflict*, groups are composed of individuals, thus the dimension of common reactions towards severe

traumas is the reflections of the individual reactions. However, once the reactions of a wider group appear, they reveal themselves in the social, cultural, or political processes that provide them with an identity as a community. Although the generalizability of much published research on this issue is problematic, in recent years, there has been an increasing amount of literature on social psychological issues in Cyprus (Hadjipavlou, 2004; 2007; Husnu & Crisp, 2010; Psaltis, et al. 2010; Psaltis, 2011; Psaltis, et al. 2014; Psaltis, 2015; 2016; Psaltis & Cakal, 2016; Psaltis et al., 2017).

## 2.2. Conclusion

Since understanding human behaviour is a relatively new field of study in the case of Cyprus, there are many aspects to be discussed and a variety of issues to be examined under the field of psychology. There will always be a room for studies in the field of psychology in Cyprus as the case of Cyprus is required to be enriched with more comprehensive and multi-dimensional approaches rather than merely focusing on the results of political incidences that created or led to conflicts on the island. For example, the division of the island and the conflict itself caused lack of communication on the island which led its people to become estranged on the island (Hadjipavlou, 2007). Considering more about the factors that are not clearly visible but important for human well-being can be a good starting point for understanding the conflict in Cyprus. Furthermore, psychological processes should be the focal point for understanding Cyprus with all its dimensions.

According to the social learning system, people acquire new behavioural patterns via experiencing that behaviour either directly or by observing 'others' behaviour (Bandura, 1971). Namely, the former way of acquiring the group's behavioural patterns is called socialization. Socialization is the process by which an individual becomes an acceptable member of his or her

society through proper behaviours who holds the common beliefs and attitudes with the other members of the society (Harris, 1995). Furthermore, socialization is important for the communities as much as for the individuals. In simple terms, socialization is comprised of cultural roots and contributes to the transferring of values, beliefs and ideas that allow the members of the society to maintain their social existence (Thomas & Speight, 2010).

Furthermore, socialization occurs when individuals identify themselves through symbolic interactions and they transfer symbols with their constructed social identities (Ashforth and Mael, 1989). As socialization is an interaction between individuals and social symbols that the members of a society use common set of symbols while socializing, the changes of the social environment in due course can cause changes in identity construction processes of the members. When the change of social environment is applied to a community's seventy years where conflict, war and geographical separation happened in that time frame, the interruption in the socialization processes and changes in the construction of the identities of its members is conceivable.

Moreover, it is very well known that the "danger zone" was real in Cyprus (Sitas, Latif, & Louziou, 2007). In early 1950s, Cyprus was not the same place as it was before. However, there are possible differences in Cypriots' identity constructions in the course of seventy years where the identities constructed 'disparately' with the experiences of different lives such as common living, neighbourhood, conflict and separation, as well as war and fear. It is very likely that, all the experiences influenced both Greek Cypriots and Turkish Cypriots' identity construction because of their shared common past with memories (Akter, 2012). However, it is important to note that, although the conflict itself and the seventy years of division of the two communities caused its members to construct their identities in different conditions and also

caused the “use of various forms of representations to promote the cause of their collective struggle” (Psaltis et al., 2014b, p.62), the only chance of communication between the members and mutual understanding felt by the two parties, a reduction of prejudice and hatred would be eternal (Amir, 1969). However, the place that communities have shared has always been the common one. Moreover, the details and the features of this space carry its meaning in the heart of its members (Halbwachs, 1950).

To understand Cyprus within various dimensions, as well as to understand its people with a multi-dimensional approach, some concepts such as identity, nation, nationality, ethnicity, culture, national identity and collective self-esteem in relation to other concepts, are going to be examined.





**CHAPTER 3 CONCEPTUAL AND THEORETICAL FRAMEWORK**

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### 3.1. Defining Nation and Its Stand in Cyprus

According to the scientific research in the field, nations are the existence of modern era as the structure of pre-modern communities is totally different from the nations (Kizilyurek, 2002). As Kizilyurek claims in his book, *Cyprus in the griff of Nationalism*, there are two perspectives in understanding and defining the term 'nation'. These two perspectives differ in terms of the historical and cultural scope of nations. In other words, some scholars believe that nations are as old as history. In this approach, ethnicity is very much linked with nations. In contrast, others support that those nations are modern entities which are totally independent from their historical, ethnic, and cultural background. In this respect, Kizilyurek compared two pioneering authors of national studies, outlining their perspectives towards understanding the concept of nation. According to Anthony Smith, nations are based on their ethnic identities and belongings. However, compared with his pre-modernist approach, modern nations are deepened extensions of ethnic communities as national belonging and ethnic identity, nation and nationality have a sustainable relationship among themselves. According to Gellner - who used Ernest Gellner's modernist approach in an attempt to define the concept of nation - the cultural dimension or the cultural continuity has nothing to do with nations as pre-modern culture and modern culture are two different things. As a result of these two different approaches in explaining the concept of nation, Kizilyurek claims that the processes of being a nation differ from one country to another. Based on this, he proposes that the nation is situational, and this feature of nation reaches its specific content and structure that shapes that country's 'the feeling of national us'. Nevertheless, a nation is a community that holds a political will as a political subject. Yet, no matter how it has constituted, a nation is a group of people who came together to

take part in the historical stage as a political subject through a common political consciousness (Kizilyurek, 2002).

According to Gellner (2006), nation refers to the shared 'system of ideas and signs' that represents the people who have common cultural values (p.6). The nation provides autonomous life and possesses self-determination which give people systematic living conditions. Also, shared thoughts and symbols are important for the existence and continuity of a nation. As Alasuutari (2001) claims, when all these elements are brought together, culture can be defined as a group of symbols that allows people to live their values within their national values. Regardless of what culture holds as values, norms and symbols that are constituted within years, it represents the national existence either to its members, or to the other nations encountered.

Moreover, two different categories are used to define 'nation'. The first one is the analytic category, separating the nation from other categories of collective cultural identity. Another category is used to describe the features of a community in its history (Smith, 2008). Smith (2008) defined nation in both etic and emic approaches. The etic approach presents an external view while the emic approach requires a closer look to the term's constituents, which are mainly community, people, and history. The combination of the aforementioned categories assists our understanding of the term since every community requires an identity within its historical process. Even though Smith's approach represents a pre-modernist approach to nation, certain elements cannot be ignored in relation to nation as a proof of a social process of a community that has gone through history (Smith, 2008). Furthermore, nations have a power above all the history of the groups that are living together, sharing a culture, and communicating for centuries. The meaning of history for a nation is vital as the meaning of individuals for a society. Without the former, there is no existence for the latter (Anastasiou, 2006).

In addition to the definitions above, nation is like a memory of a community that retains in the history (Smith, 2008). Nevertheless, the history of a nation covers not only the story of its people but also the land's stories as well. In other words, nation is constituted by the historical incidences that are shared by the group of people that are engrained in their mental processes (Anastasiou, 2006). Basically, this kind of emic approach towards explaining nation has a unifying effect on the group of people (Smith, 2008). In this unification, each member of the community has experienced history with similar psychological processes. It's worth noting that nations have a cluster affect that people are placed into and categorized as one, that the common psychological experiences of that group form the backbone of the nation itself (Smith, 2008).

On the other hand, another emic approach to nation focuses on the genealogical relationship of people in the community (Hudson, 1996). Guibernau (2007) defines a nation as a big family as part of which the members feel that they have bonds through their ancestors. However, the social bond to the belonged national history is shared by the people who live in the community and have the sense of belonging to their community (McMillan & Chavis, 1986). Furthermore, a nation's consanguineous relationship is not the emphasis here, as it is also mentioned by Smith (2008), the emphasis is on the collective features of a community that has a particular history.

In addition to its collective characteristics, the nation is the power of its people in the sense of the autonomy of a territory within the political categorizations (Smith, 2008). According to Smith's proposition, a nation is as a collective identity of a group of people that can be represented in the international arena as well as the self-determination of a group of people within their territorial boundaries (Smith, 2008). Another geographical approach explains the

concept of the nation with its well-lined territorial boundaries, which make each resident a member of that nation (Smith, 1991).

Nodia (1994), with a relatively similar perspective, proposes a proper definition of nation as a group of individuals that are grounded by the idea of *self-determination* (italics in original) (Barrington, 1997, p. 712). Autonomy and self-determination are the most important elements to differentiate nation from other collective groups or cultures but form the ground rules for the citizenship (Gritsch, 2005), simply providing an existence for a nation. The mentioned elements are also vital for communities that are eager to have internal autonomy that will be a tool for performing their existential goals (Smith, 2008).

In addition to the structural elements of the nation, the content of a nation is a collection of the cultural values, hence a cultural system, through which nations interact with each other internationally through their own set of cultural values (Iriye, 1979). Furthermore, regarding the relationship between the nation and culture, it is claimed that culture is stable, objectified and patterned and plays a significant role in the historical process of the existence of the nation. It is important to note that there is a strong link between the culture and nation; people or the groups of people who exist in a culture and share all the values of a culture, also share a history within the community which makes them belong to a nation (Bekerman, 2002). Furthermore, a nation as a political group of people, share mutual values, traditions and a common future in the society which emphasizes the importance of cultural values in the constitution of national values (Smith, 1992).

On the other hand, belongingness as one of the elements of a nation is believed to be necessary for individuals to assume each other from the same nation (Gellner, 2006). Moreover, people from the same nation who share the cultural values have familiarity towards each other

that connects them. Barrington (1997) defines nation as a group of people who are familiar with each other within the process by which they control their own life. The above-mentioned statement of Barrington is based on the idea that familiarity provides self-determination, autonomy, existence and belonging to the group of people during a nation's life. Furthermore, Zizek (1990) claims that nation means embracement that can be recognized through the way of life; people who feel that they belong to a nation, that nation's culture and all its characteristics internalised by its members become the way of their life. Nation as an abstract term has strong cultural and social dimensions in addition to its political aspect (Smith, 1992).

In addition to the explanations earlier, the collective approach was proposed as an understanding of being offspring of a nation (Bryant, 2002) that provides sustainability and the future of a nation which is maintained by its members who feel that they belong to the nation. Sense of belonging to a nation breeds the sense of nationality which is more than being active members of a nation, yet it refers to a shared identity that constitutes citizenship (Miller, 1988). Nevertheless, the nation as a concept does not merely refer to a social, political, or cultural connection of its members but also a historical unity that is provided by being member of a nation as people who share the memories, customs, stories, and incidences (Smith, 1992).

When the statements of Smith are applied to the case of Cyprus, the common culture, memories, and the history shared for almost a century can possibly be the elements for its communities to consider themselves as a group of people who define their sense of belonging through the same place, hence Cyprus. Even though the concept of nation is usually connected with the ethnic roots and Cyprus as an island being home to two different ethnic communities, the process of being nation is relative for each country, as underlined by Kizilyurek. Most of these statements seem to propose that ethnic background or kinship of the communities is over

attached to the nation and this attachment is linked to the motherlands of the communities. While attachment is acceptable to a certain extent, any argument of ethnic roots and kinship and their attachment to the nation must include the discussion of ethnic roots and kinship as well as their attachment to the land where residents of that land live in and share (Bryant, 2002). Bryant emphasizes that the relationship between kinship and the land is claimed to be the members of the national family as people and the land itself. Referring to the Turkish and Greek communities of Cyprus, Bryant argued that when considering the kinship with the land, kinship relations of these two communities indicate a transition in Cyprus. This kind of relationship is like an imagined faith and the importance of this image is a common source of the land and people.

Investigating the meaning of nation and revealing the constituent elements of nation for Cypriots was one of the aims of the present study. In the history of Cyprus, during the conflict years, the left-wing supporters of the two communities have treated each other as 'Cypriots' as the members of their imagined community while excluding their motherlands from their community. However, by contrast, the right-wing supporters have always looked to the past and adopted deeper and eternal nationalist connections to Greece and Turkey, hence their motherlands (Papadakis, 2003). In support to that, *ethno-nationalism* was active among the members of the two communities with the aim of being part of Greek and Turkish nations while they were ignoring the other community members in Cyprus which opens the doors for lower trust and higher prejudice and hatred (Psaltis et al. 2014a). Furthermore, it is important to note that, national communities are created by ethnic and cultural identifications based on the community kinship that provide a link to nationality (O'Brien, 1993). In other words, it is related with the group's identity within the context rather than the representation of the group outside the context. A deeper look at the existence of group reveals that nation has a significant role on

individuals' identity and sense of belongingness while it offers a secure environment that is well bordered (Smith, 1991). However, according to Bryant (2002), the shared resources in the geography by its people refer to 'kinship ties' (p.518) that has a strong power on unity which in short means that "national kinship is the common substance that land and people are imagined to share" (p. 509).

On the other hand, the question has been asked by Stavrinides (1999) 'how true is the expression of 'Cypriots' or 'the people of Cyprus' in the existence of the two different languages and religion in the island?' (p.5). However, as a possible answer to the question, the definition of nation is explained as a concept that is characterized by the identical features of some elements of culture that Cyprus does not hold this accepted criterion of being a nation as it is believed to contain two different ethnic and national groups, Greek Cypriots to Greek nation and Turkish Cypriots to Turkish nation (Stavrinides, 1999). As it is known that Cyprus is the country where its population was divided into two communities with different language and religion within two geographical spheres and because of this division, the two communities experienced different perceptions regarding Cyprus history and the problem itself (Psaltis, 2016). Nevertheless, in summary, Cyprus with its fluctuant history has experienced several incidences and conflicts in relation with the ethnic, national identity and their negative reflections (Yildizian and Ehteshami, 2004). Furthermore, together with the aforementioned beliefs in regard to the concept of nation, for the case of Cyprus, aims and the efforts of the powerful forces left the Cyprus communities without any contact for almost a half century with many shared memories and neighborhoods that are mostly oppressed with the traces of the incidences experienced. In the expression of nation, people's self-identification plays an important role. However, in the recent history, the checkpoints opened in 2003 which allowed the members of the two communities to meet,

exchange ideas, interact, start new friendships, make love or even work together. After this time, Cypriots had their time of facing the reality of Cyprus where they had to see and feel each other more deeply (Trimikliniotis, 2007).

In the case of Cyprus, some people identify themselves as Greek or Turkish and position themselves in an ideological context with the attachment to their motherlands while adopting the characteristics of their motherlands as their origin and believing that their identity is constructed through these origins. On the contrary, 'others' adopt their Cypriot characteristics and identify themselves through the geographical customs and values while showing attachment to the land of Cyprus with all its residents (Psaltis & Cakal, 2016). Nevertheless, when individuals come into a contact with people who are in the other social groups, they are willing to form positive schemas despite their negative stereotypes and this contact facilitates decline in reciprocal hatred, helping groups improve their in-group as well as intergroup relationships (Yildizian and Ehteshami, 2004). In relation to the intergroup relationships, enough contact between individuals breeds positive perception towards each other. However, it is important to note that "intergroup contact can, thus, be seen as a powerful tool for improving intergroup relations" (Zezelj et al., 2017, p. 386). However, in the case of Cyprus, even though people were born and bred in Cyprus, the self-perception of Greekness and Turkishness cause these people to constitute different national identities (Stavrinides, 1999). After 1974, the two communities had their focus on their own perceived history about Cyprus problem where some communication agents such as media and especially education system, all supported the politically rooted handling to the construction of different perceptions and understandings of the history of Cyprus (Psaltis, 2016).

However, national consciousness among Cypriots has traditionally been either Greek or Turkish; and the assertion of national consciousness and pride, in other words nationalism, has

traditionally been either Greece-orientated or Turkey-orientated. In any case, an individual naturally feels at home in one culture, following the membership in a categorically distinct culture that supports nationalism through sense of belonging (Calhoun, 1993).

The core of nation, national identity and nationalism is the sense of self which breeds sense of belonging to a community (Kinvall, 2004). However, the main idea of being a nation is to have a sense of 'we-ness' where the members feel belonged (Volkan, 2006, p.15). It should also be noted that before 1930 and even during the early years of British polity, Turkish and Greek Cypriots experienced togetherness and lived in unity where they shared physical and cultural closeness to each other (Keashly & Fisher, 1990). This unity is the root for the large-group identity and for the sense of belonging to the group; they share many things and are likely to share the sense of we-ness in their belonged country. On the other hand, it should be noted that 1920s and 1930s was the period of the conscious and measured handling of ethnic identity of the two communities for the political aims (Given, 1998). These political division purposes are the very part of the British policy (Pollis, 1973). Additionally, the concept of 'divide-and-rule' is not a political approach to govern a place, but a great psychological touch to the social system of the colonial place (Pollis, 1973). Apparently, Britain played a very measured perceptual game in the countries claimed as 'in some instances-Muslim versus Hindu, Tamils versus Sinhalese, Kikuyus versus Luos, and so on-differences existed, but the meaning and significance attributed to these distinctions by the British diverged significantly from the existent social reality as perceived by the colonial people' (Pollis, 1973, p. 578). Even though Britain succeeded in her political purposes to a certain extent, the age groups of Cyprus who have had a chance to live together propose an enough example of a resistance to the external power and the existence of a hope for one Cyprus. However, when considering the later age groups of the ones who had the chance to

live together, they did not have a chance to share this unity and grew up in an environment where their teachers were teaching them to hate or dehumanize the people from the other community (Makriyianni, Psaltis & Latif, 2011). Furthermore, while these later age groups are experiencing different conditions in Cyprus, their identity construction might have been slightly influenced, as it is believed that social context is an important indicator for identity construction (Liu & Hilton, 2005).

The present study aims to examine the changes in the identity construction across age groups in Cyprus where the social context also changed in the course of the time. The above literature confirms the existence of the psychological studies in Cyprus; however, the studies that investigate the differences in identity construction processes in age groups remains insufficient. In this context, the present study aims to fill the gap in the literature by examining the four different age groups, their identity constructions and the important variables that influence this construction.

### 3.2. What is Nationalism? How did Nationalism Affect Cyprus in the Past?

Nationalism is not only a political concept; yet its impact area is wider than it is thought as it influences the culture, social cognition as well as identity (Mavratsas, 1997). It is claimed that nationalism is the core center of power of strongly connected nations that have common memories (Calhoun, 1999). In other words, nationalism is a set of thought processes such as an idea, belief, or a principle that individuals hold for their belonged nation (Barrington, 1997).

Furthermore, culture, social cognition, identity, ideas, beliefs, and principles are the flawless and vital elements for nationalism that connects and binds a nation with its members through history. Rather than focusing on the political aspect of nationalism, which gives the extrinsic view about the community and its members, investigating it at the individual level by

focusing on culture, belief, identity, belonging, history, and the ideas supported by the members of a community, would allow a deeper understanding of the concept of nationalism. Another unifying element of nationalism and nation in general is that both concepts have special meanings and characteristics that are shared by its members and the members of other nations fail to understand this unique value of that nation (Calhoun, 1993).

The essential element of nationalism is to have a place or a land to live (O'Brien, 1993) which is like the idea that nationalism is a way of understanding life (White, 2001) and having a sense of belonging to a place or a land.

However, on the other hand, nationalism gives communities an opportunity to be one culture with its own political features rather than several other representations (Gellner, 2006) in a sense that, rather than the divergent or divider, nationalism apparently has a cultural element of unifying the members of a community in the case of any differences. In addition to the above-mentioned aspects, nationalism provides hegemony to its members through the sense of belonging and the internalisation of the cultural values of that nation (Barrington, 1997). In other words, for the members of a nation, being united with the nationalist thought leads them to think that they are superior to other nations and indirectly pushes their motivation towards being the top power of all nations (White, 2001). Moreover, having rights in decision making and feeling accepted by the wider population of a community makes people feel more powerful. This in turn motivates them to support their historical values and culture. As it is also claimed by Calhoun (1993) that nationalism helps people identify their self through the values and features of their nation. Through this self-identification, politically determined self provides a representation worldwide, besides, it makes the members of a nation have a sense of legitimization and valuable existence (White, 2001).

Nevertheless, it is believed that nationalism has two levels of influence; (i) a group of people that refers to belonged members of the nation and (ii) the individual level that refers to the increased self-esteem of the person. Both aforementioned are the result of the internalised values that are governed by the culture (Balabanis, Diamantopoulos, Mueller, & Melewar, 2001). Gellner (2006), on the other hand, defined nationalism as both a political and a national principle that goes hand in hand in its real meaning. However, with more history-cultural and natural perspective towards nationalism, O'Brien (1993) claimed that the ground seeds of nations, and also nationalism is formed by culture.

Smith (2008) defines nationalism as an identity of the population while referring to its dynamic ideological approach with autonomous and unifying features. Kinnvall (2004) portrays nationalism as a dynamic ideology and an identity for populations while underlining the close relationship between a nation and nationalism, nationalism being a subsidiary factor for nations to be formed by its members through their constructed identities. This shows a great dynamic relationship between the individuals as members of the nation and the nation itself.

However, with the aim of maintaining their existence, the members of a nation take an active role in their community. Furthermore, it must be noted that nationalism has two dimensions which are historical and local and are linked with the ethnic dimension of a nation (Jenkins, 1997). In addition, nationalism leads people to chase their rights and legitimacy in every way for attaining their self-definition, autonomy, and hegemony (Barrington, 1997). This can be another way of defining nationalism, yet nationalism does not exist without the elements of nation that are mentioned in section 2.2 of this Chapter. As stated by Day and Thompson (2004), nationalism's existence is somewhat necessary for a nation to exist. Additional

statements have claimed that nationalism is a dynamic and a live phenomenon that has a strong subsidiary relationship with nation.

Some perspectives point out the geographical dimension of nationalism. In this context, Balabanis and his colleagues (2001) assert that nationalism gives superiority and dominance feelings to its members regarding their own country. Moreover, nationalism supports a nation's dominant and proved will through its past and the future that possibly lead the nation to share its culture with the rest of the world (Smith, 1996). Nation and nationalism are in a reciprocated interaction. A land and a culture are required for people to feel attached to their nation that breeds nationalism indirectly. Nations have a strong connection with ethnicity which provides continuous change and reconstruction and reenacted roots. However, nations are lost and short-lived without homelands, warriors, cultural grounds and turning points as a community (Calhoun, 1993).

As previously stated, nationalism has two important components which are history and identity. The said components had a different construction in the analysis of Cyprus (Papadakis, 2003). During the beginning of the twentieth century, Greek speaking and Turkish speaking Cypriots were living together, yet Cyprus first hosts the Greek and then Turkish nationalism that two sides was supporting Cyprus unification with their patria of Greece and Turkey (Papadakis, 2008). When Greek speaking and Turkish speaking Cypriots were living together, especially until 1950s, the 1930-1959 born age group experienced unity with little or without violence which was the last representation of the Cypriot community before the main nationalist attacks by the mainlands (Anastasiou, 2006). The dimension of nationalism for the members of the community was different than in the latter period when they were forced to make their nationalist movements towards their mainland. A previous study, entitled *Oral History accounts of the*

*former inhabitants of mixed villages in Cyprus*, reported thirty oral history accounts and one Turkish Cypriot resident reported that they had friendships before 1955. According to this study, the members of the two communities used to go to coffee shops to play cards together and attend weddings of their friends together. The aforementioned study also reports one Greek Cypriot resident who did not have a close relationship with Turkish Cypriots as in other mixed villages. The same respondent remembers that the Turkish Cypriots were willing to join the Greek Cypriots when they celebrated the day of the Saint of village and that the Turkish Cypriots visited their coffee shops to celebrate the circumcision of their babies (Psaltis et al., 2014a).

Even after 1964, there was minimum contact between the Greek Cypriots and Turkish Cypriots due to the nationalist actions. Foreign forces tried to enforce the connection with the motherlands, and this affects the perceptions of the members of the two communities negatively (Stavrínides, 1999). In a report presented to the United Nations (UN) on 11 March 1965, the then UN Secretary-General U Thant stated that:

*The Turkish Cypriot policy of self-isolation has led the community in the opposite direction from normality. The community leadership discourages the Turkish Cypriot population from engaging in personal, commercial, or other contacts with their Greek Cypriot compatriots, from applying to Government offices in administrative matters or from resettling in their home villages if they are refugees (p. 34, 35).*

As a cultural and socio-historical process, identity construction is a proof of an individual's presence in the domains of culture and society (De Benoist, 2004). However, hatred and dehumanized "other" is used as a political concept for Cyprus where the members of each community are taught to hate 'the other' while constructing their ethnic identities (Zembylas, 2007). Therefore, the problems that the conflict caused in Cyprus have created possible threats on the whole society's existence in the context of its culture and the society which also created

the lack of availability for identity construction. Moreover, parallel to the propositions above, a group of people who are defined with different ethnic identities and share the same community, share a history, have a common past, live in the same neighbourhood and share a culture are one ethnic community (Smith, 1996). The formation of existence, identity, and history - hence the elements of nationalism and culture - are problematic in Cyprus and a deeper understanding of these elements require further investigation of the topic of identity.

### 3.3. The link between Nationalism and Ethnicity and Definition of Ethnicity in Cyprus by any measure

Ethnicity is a form of cultural identification that is thought to be a powerful support for historical background of groups to create their national community (O'Brien, 1993). To define the concepts of nationality and ethnicity, it is significant to take them to a more dynamic level through understanding ethnicity as the cultural traditions of everyday life and nationality as a history of that specific culture (Calhoun, 1993). Ethnicity appears to be the collection of behaviours of daily customs, in other words, usual activities in a culture that the members of the community perform every day. Nationality, however, is defined as a set of actions taken towards the incidences that members of the community have experienced in history. As both daily customs and historical incidences are the symbols of a culture, in support of this idea, Campbell (1999) proposes a connection of ethnicity, racial identity and nationalism that are similar concepts in terms of their influence on people's lives as well as being an important part of community identity. Nationalism refers to 'self-determination' of the individuals that proves people's existence in their geography; however, ethnicity claims people's unity, apart from the nation's given identity; it is the representation of their cultural boundaries (Calhoun, 1993). Furthermore, nationalism has its historical scope. As a concept it carries the memory of the

collective experience yet, ethnicity exists in nationalism no matter how old the history is (Calhoun, 1993). Additionally, ethnically defined groups of people who live in the same community share a history, have a common past and share a culture assumed as one ethnic community (Smith, 1996). However, 'conflict and memory are inextricably intertwined' (Psaltis, 2016, p. 19) where some populations form their common memories throughout the years in conflict. United populations, in other words, communities that live together have their genesis and the basic component for creating their unity is ethnicity. Cultural values are actively taking part in ethnicity and nationalism that people represent their culture to the wider population (Smith, 1996). In addition to the unity and solidarity as the basic formations of the nations, Farnen (1994) claims that within the similar boundaries, the characteristics of an ethnic group becomes united and shape their racial and cultural values through mutual behavioural patterns and the common traditional values. Thus, nation is required for a common ethnicity which brings solidarity and unity to the group, while this united group of people shares a cultural line. As Calhoun (1993) puts forward, the roots of the nation are placed in the heart of ethnic values.

The nature of nationalism proposes autonomy to the group of people who share the history with the rest of the members which may be a dominant ethnic group or one of the several ethnic groups in the population that worked throughout the history (Calhoun, 1993). Moreover, nationalism requires ethnic and cultural backgrounds to collaborate effectively to support the historical memory for the nation itself (Calhoun, 1993).

According to the statements proposed above, discussion of nationalism requires an element of ethnic commonalities that is not simply a claim of ethnic value similarity, but certain similarities that are considered as the definition of political community. The aforementioned studies base their discussions around the idea that people who use the same language and have

the same religion are the members of the same ethnic group. Nevertheless, the Cyprus case is contrary to such definition of ethnicity and ethnic identity. It is believed that there are two different ethnic groups in Cyprus; people who speak Greek belong to the Greek culture, religion, and history whereas those who speak Turkish belong to the Turkish culture, religion, and history. Some refer to these people as Greeks and Turks living in Cyprus, instead of Cypriots (Stavriniades, 1999). It should be noted that towards the end of the twentieth century “both Greek and Turkish Cypriots often used the term “‘Cypriot’” to define their own ethnic communities” (Loizides, 2007, p. 174). For them, “Being ‘Cypriot’ or ‘Cypriotness’ represents a sense of belonging that at least blurs the ethno-national boundaries between the two communities of the island of Cyprus” (Vural & Rustemli, 2006, p. 335). Less clear or strictly lined boundaries possibly lead the members of both communities to focus on their own belonged place, their concept of Cyprus nationalism (Mavratsas, 1997). Regarding the perception of Cypriotism, Mavratsas claims that:

*Since 1960 Cypriotism has been articulated as a 'de-ethnicized' political ideology, stressing that Cyprus is an independent polity with interests (social, political and economic) which may be different from those of either the Greek or the Turkish state; for the Cypriotists, to view the issue from a different angle, what matters most is not the ethnicity of the inhabitants of Cyprus but their Cypriot citizenship (p.722).*

As put forward by Loizides (2007), Cypriotism is the definition of the feeling as the opposite of attachment to the motherland; along with the definite presence of Cypriotism in Greek Cypriot Community, “historically Cypriotism was present and in various forms in the Turkish Cypriot community as well” (p.180). However, Calhoun (1993) also shares what Weber (1922) proposes in his work that an ethnic group has some characteristics that its members share from their viewpoints to the customs of their culture, yet they also share recollection of their shared history as a community. An ethnic group is a bonded group of individuals who are not

attached by their relationship patterns but by the links that are based on the great history in the roots. It is important to characterize ethnic groups with this simple connection which are not necessarily kinship based. Recent studies attempt to emphasize this way of understanding the nature and the similarities of the belonging values rather than the level of relationships (Calhoun, 1993).

Farnen (1994) explains that nationalism has genealogical, geographical as well as international bases that internally and physically connect its members through certain cultural norms and values. According to Farnen, these prerequisites are not necessary to form a nation, yet at this point ethnicity plays its part as a bond between the members to form a nation. However, nation, for its members, is a constructed and an imagined way of life whereas ethnicity works in a set of ingrained values as it makes its members feel belonged to them (Wedeen, 2002). With the aim of forming a link between the two concepts, a focus on ethnicity in terms of defining nationalism is in a powerful relation with the culture; ethnicity helps people categorize and define themselves through their belonged place.

On the other hand, Calhoun (1993) claims that nationalism and ethnicity are the categories that populations use while these categorical identities are shaping the members' everyday life and giving an opportunity for internalisation of the existing values. Unity and diversity use the various reflections of those values to construct specific versions of the national and ethnic identities as one identity. Calhoun also refers to the identity that both supports unity as well as division in terms of the way of construction of identities. In addition to this, he combines the construction of one identity with the formation of social systems through the approach of modernization theory as he believes that communities that are far from each other

make unification with the social system itself while they eventually create a homogenized community that share a common culture with the rest of the system.

With a similar perspective, Gellner (2006) proposes the component of the effective nationalism for a community as a strongly connected group of people who share a culture and the life-sustaining resource on the same land. The shared resources construct the future of the community that creates a vital link between its members.

Similarly, Cornell and Hartmann (2006) and Max Weber (1968) hold the view that ethnicity is a perception of ourselves; a subjective definition of who we are and what we feel about ourselves. According to Cornell and Hartmann (2006), *ethnic groups* are the groups of people who have commonalities in their customs and share memories through history; 'it does not matter whether an objective blood relationship exists' (Cornell & Hartmann, 2006, p.16). Sharing land, living within the same geographical boundaries, and having common cultural bases make a group of people an ethnic group.

According to Brass (1991) the only way to theorize nationalism is to talk about the theory of social communication. Social mobility is one of the main unfortunate characteristics of Cyprus. However, the changes and the dynamic structure of the population in Cyprus created a special as well as a unique group of people who share a common culture in addition to their slight differences. The said changes generated the characteristic of members, helping populations breed their nationalism.

The issue of the nation, ethnicity, unity, and culture that Cyprus holds was taken for granted by many researchers in and outside Cyprus. The focus of some research does not cover the pre-civil war period during which the entire population was living in the time of coexistence

(Hadjipavlou, 2007). Within the process of coexistence, the Cypriots shared the cultural values, norms, and they shared neighbourhood as well as activities in everyday life of Cyprus.

In support to what Hadjipavlou claims, in the history of Cyprus, before the division and separation of the population, the population pursued a unified life in common neighborhoods and streets (Papadakis, 2003). Nevertheless, right after the separation, the members of the two ethnic communities faced the highest level of communication blocks which was the consequence of a long-standing conflict (Broome, 2004). In the same vein, Smith (1996) in his book *Culture, community, and territory*, defines nation as a name given to a population sharing a land with its history and memories and common public culture. However, he defines nationalism as an ideology of the population using it for autonomous movements for unity and forming an identity as a population.

Furthermore, as also mentioned by Eriksen (1991), ethnicity is a social as well as a cultural matter of fact. In other words, Cyprus has lost its united social and cultural structure once it was divided into two sides by the green line as north and south. Through this historical process and until today, the island of conflicts, due to its geopolitical importance for the world, is ethnically and geographically divided by United Nations (UN) controlled zone which goes from west to east of the island (Broome & Anastasiou, 2012). As a result, the division emphasized the religion and language differences on the island and eventually turned into an ethnic difference within the population. Changes in the structure of the environment combined with the given promises and hopes to the people of both sides, created the main division between the population's functional life and their future.

### 3.4. Culture and Its Relationship With Nationalism and Ethnicity: Role of these on 'Cypriot' identity

Nationalism points to the emotional attachments towards one's own country and one's own culture while providing a sense of belonging and the power of defence to fight for one's life. Nationalism is perceived as positive feelings of people towards their living area within various levels from country to family values that shows the broad sphere of influence of the concept on individuals' life (Anastasiou, 2006). On the other hand, an ethnic group is a group of individuals specified mainly by their shared culture (Cornell & Hartmann, 2006). Additionally, the sphere of influence of nationalism has claimed a socio-historical matter of the strong positive feelings of individuals towards their nation that have an influence more on communities which emphasizes more on group level of influence rather than either individual or country sphere (Anastasiou, 2006).

In addition to the influences of ethnicity and nation, culture has a significant role on populations to survive and live in a united geography. Furthermore, 'concepts such as place attachment, sense of place, belonging, familiarity, and self-regulation sensitise us to processes that have profound relevance to understanding who we are and how we construct social reality' (Dixon & Durrheim, 2004, p.458). In this context, Oyserman and Lee (2008) propose the idea of the cultural impacts both on the individual's ideas and thought processes concerning the entire world. Furthermore, 'important differences between one historical context, territory, culture, or individual and another: Hybridity, and hence a broad range of variability and differences, is characteristic of identity construction' (Schneider, 2003 p. 240).

Nevertheless, there are some certain rules of nationalism. It requires its supporters to have an identity, to have its own unique and original culture (Smith, 1996). Original ethnic

culture is one of the most important requirements of nationalism. In this connection, Sarkar (2008) explains that pure origin needs to have its own authentic culture. The culture, however, refers to the past, uniqueness, and the aspects that constitute the belonged area of people. As proposed by Gaertner and his colleagues (1993), intergroup relations are constructed through the similar ingroup identity with common perceptions, feelings, and actions. However, intergroup relations require a positive attitude regarding the shared cultural values as well as the presence of a real contact by the members of that culture (Zagefka & Brown, 2002). Yet, when there is no real contact, the presence of the distance between the group members is affected by this distance in terms of the sense of familiarity, friendship, and shared context (Hinds & Bailey, 2003).

Furthermore, there is a significant and obvious role of cognitive functions of the culture on people's living (Pagano, 2003). As put forward by Pagano, culture is significantly connected with one of the elements of the history and the link between history, culture and nationalism are an inherited set of memories and knowledge that a nation can offer to its population which they give meanings to their world and to themselves. In other words, history plays a key role both for the concept of nationalism and culture that the past, experiences, interpretation of the experiences, thoughts and the shared ideas are the common elements of nationalism as well as the culture. The main emphasis here is that people who have common cultural values tend to have similar historical and collective values.

However, in the case of Cyprus, the Greek Cypriot and Turkish Cypriot communities were divided into two geographical parts as north and south, and this division includes their ethnicities. As a result of this division, these two communities constructed two different collective memories of the past and the history of the Cyprus dispute (Psaltis & Cakal, 2016)

Nationalism presents very important components that meet very important needs of human beings (White, 2001). These human needs have a strong connection with nationalism and are named as a sense of belonging, love, and self-esteem that people feel while representing their culture to the “other”. According to White (2001), with its broadest definition, nationalism refers to self-identification of individuals within a group that share a history, culture, and values; it is a psychological process that is shaped through the experiences of the individuals as well as the experiences in the cultural context.

Culture and its characteristics provide the “cohesion” among its members that make the people more familiar to each other (Pagano, 2003). Nevertheless, ‘whereas shared context either exists or does not, familiarity can build over time when people are continually co-present’ (Hinds & Bailey, 2003, p. 617). The sense of familiarity unites people, brings them together, gives members common goals and, most importantly provides attachment among the members of a nation. Triandis (1994) explains that memory is as important for an individual as a culture is for a society. The relationship between the culture and its members has an immense importance as memory has an importance for an individual. Culture is the collection of the incidences, values, history, traditions, customs, norms, and the relationships of the existing groups, thus the analysis of a community requires a great look into its culture.

In an attempt to highlight the relationship between the ethnicity, nationalism and culture, Calhoun (1993) proposes that ethnicity is more like a category however it might get activated through the culture to be defined as nationalism that carries more history and more memory in itself. Calhoun defines cultural values as variables that allow the national ancestry to be followed. He believes that the information collected gives access to the ethnic roots. On the other

hand, in his definition of ethnic roots, Smith emphasizes the importance of the persistence in ethnic groupings and the relations of common cultural values that define them (Calhoun, 1993).

Although Cyprus has an unfortunate history due to uncontrolled incidences and tragedies of almost a half century, the only thing that makes its people familiar to each other is their culture. Culture is precisely explained as the product of human beings (Triandis, 1994) as it is the reason of the high sense of familiarity in the community who share some common values in a place. The people in Cyprus, particularly before the separation, constructed their living environment together, shaped their social life within cohesion and unity. Culture, if it is common and shared within history, promotes familiarity among its members. The life in Cyprus before the incidences is proof of the fact that ‘familiarity, in turn, is associated with reduced conflict’ (Hinds & Bailey, 2003 p. 617).

As Loizides (2007) claims, both Turkish and Greek speaking Cypriots expressed their nationalism towards their ‘mainland’ throughout the recent history which they basically encouraged to support Greece and Turkey. Despite the nationalist actions, the term ‘Cypriot’ is being used by both Greek and Turkish Cypriots to define their belonged place, rather than giving an emphasis to their ethnic roots (Loizides, 2007). However, the definition that Cypriots use as ‘Cypriotness’ underscores the prominent level of its members’ sense of belonging. As it is claimed by Loizides, the unified way of self-identification obviously obscures the ethno-national differences between the two communities of the island of Cyprus (Vural & Rustemli, 2006). Yet, the less clear or minimal boundaries of self-identification possibly lead the members of both communities to focus on their living geographical area which is their sense of Cyprus nationalism.

Individuals' self-identification and the sense of belonging occur within the environment where they find their own social representations. Nevertheless, the changes in the people's social environment might facilitate the fractures of the identity construction in general and the social identity, devastating the sense of belonging (Vural & Rustemli, 2006). Moreover, the concept of nationalism for the residents of Cyprus has changed because of their changed identity because of the incidences that they have experienced.

### 3.5. Constructing Identity, Social Identity, Collective Self-Esteem, and National Identity:

#### Identity in Cyprus

In its simplest form, identity is rooted at the very core of one's being (Erikson, 1964). However, the existential position that identity offers to an individual also refers to self-organization of basic human needs, core abilities, cognition of the self and the position of the self in the social and political environment (Marcia, 1980). It should be noted that positioning the self into the social and political environment makes the group membership necessary. From the social-psychological perspective, the main criteria for group membership are the individuals' self-definition and the concerns of being defined by the other members of the group (Tajfel & Turner, 1986). As put forward by Ashforth and Mael (1989), social identity is about perception of being an individual in a group of individuals. Furthermore, out of the social interactions achieved, "our collective attitudes, memories and behaviours drawn from the groups to which we belong" (Hornsey & Jetten, 2004, p.249). In other words, the identification of oneself occurs through the perception of oneness belonging to the human community (Ashforth and Mael, 1989). Nevertheless, the populations hold various groups and categories within. Social identity, however, is rooted in the group that individuals are members of the department that they are part of or the peers that they share the same age relations (Ashforth & Mael, 1989). Therefore, social

identity is the awareness of one's roles and behaviours in relations with other group members (Brown, 2000). Tajfel (1974) defines social identity as the knowledge of belongingness of individuals to the groups that have shared values and emotions with the other members of the groups (Hogg & Terry, 2000). Furthermore, 'human need for self expression, the need for at least a certain aspect of self to be seen as constituted by a sense of collectivity and shared identity' (Mavric, 2014 p. 185) explains the great importance of collective existence for the group members. Also, knowing that their existence is seen by others provides pride and trust which are important aspects of self-concept. However, high collective self-esteem gives individuals strength to protect their social identity in the case of any risk (Danielidou & Horvath, 2006). Individuals with high level of collective self-esteem prefer to see their group membership and belonging as their need (Argyrides & Downey, 2015).

On the other hand, the nation, for instance, as a political category of a group, is about the relationship between the governors and their people, yet the nation has cultural, historical, anthropological, sociological, and psychological dimensions together with its political dimension (Schopflin, 2003). Therefore, the construction of an identity utterly needs a national, even sometimes a nationalist dimension within to be completed (Schopflin, 2001).

The concept of national identity is a social phenomenon and often requires an analysis of nationalism first which is the onset movement of nations that brings their identity to existence (Triandafyllidou, 1998). Smith (1991) claims that nations are culture populations that are united and whose members share common historical incidences, memories, customs, and traditions, if they are not totally homogenous. Yet, Smith refers to cultural values as essential tools for continuity of identity of a nation (2008). With a similar perspective, Guibernau (2007) proposes that the national identity is people's beliefs that they share a common culture, history, territory,

and destiny with different levels. According to Guibernau (2007), one of the most psychological aspects of national identity begins with the consciousness of being a group based on the sensed belongingness and closeness bringing together those who believed to the nation.

However, national identity is the shared positive emotional attachments with the members of the same nation that is connected to individual's identity (Carey, 2002). In relation to the motivation of individuals to sustain their needs as belonging to a nation and its identity, the point emphasized here shows individual's need for security and safety that the proposed roots meet these basic and psychological needs (Malkki, 1992; Maslow, 1943). However, Hammack (2008) proposed the relationship between culture and the identity formation as follows:

*The stories of a culture—stories of national identity, struggle, suffering, and resilience—become the stories of an individual as he or she constructs his or her own personal narrative, fusing elements of daily experience (themselves dependent on his or her particular social identity and its status in a larger social order) with the experience of a collective to which he or she perceives some affinity (p.233)*

Apparently cultural sharings, belonging to a common place and unifying factors are the main components of being rooted that leads to a common identity among people. As also put forward by Malkki (1992) there is a close emotional connection between the place and its people which suggests that being rooted make nations or the group of individuals connect with each other, linking and attaching themselves to the places where they grew up and lived in. The proposition made above is supported by Deaux (2001) who emphasizes that national identity has deep emotional meanings for its holders. According to Triandafyllidou (1998), national identity is the definition of a nation in the existence of the 'significant others' (p.594).

Considering the above, it can be asserted that cultural values and tradition of a population transform itself to the identity if there is a threat of other identities' existence. In other words, identity might be better defined as a representative symbol of the culture against "others".

Regarding this, as one form of identity, Crain (1990) proposes that national identity is a dynamic and ever-changing social process of a place, or it is a way of the cultural representation that changes with the rest of the world. Even though the change exists in national identity, Calhoun (1993) claims the stable side of a national identity requires members to act in a way to become a 'good' member for their nation.

The social and environmental conditions are the two of the main constitutive variables of identity construction process. Thus, the time of the conditions and standards take their part in the construction process in order to shape and affect that identity. However, national identities have a strong connection with normalization of being the 'right' member of a nation that shows the categorical nature of belonging to a group (Calhoun, 1993). In other words, normalization is the standard or the condition of the time that people, according to the correct way to be a member of a nation, live through their process in construction of their national identity.

While people internalise the values of their belonged culture, they also take part in the change of the natural structure of national identity as well as meeting their one of the needs of acceptance and self-esteem within the stable nature of the national identity (Smith, 1991). Additionally, the present study aims to identify identity with the perspective of human's emotional attachment and attached values to their own belonged population that they share common experiences and cultural features, rather than identifying it with the approach of categorized patterns of life (Featherstone, 1991).

According to Triandafyllidou (1998), national identity legitimates the membership of an individual in the community with the condition of the existence of the “other” which is a tool for a group to have an identity. In other words, national identity is a form of unity of the individuals, who assume themselves as sharing something common and identify themselves as one in the existence of the “others”. The relationship between a nation and the national identity is based on the rules and laws of the community and its members’ reactions to them. However, as put forward by Edensor (2004, p.101):

*Rather than through high cultures, reified folk cultures and spectacular, formal, invented ceremonies, national identity is primarily constituted out of the proliferating signifiers of the nation and the everyday habits and routines which instil a sense of being in national place.*

A nation is defined as the set of consistent and persistent legal applications for all the residents, as the identity for its members and legitimized membership of its population (Featherstone, 1991). Featherstone claims that the nation, shared experiences, and commonalities that members have within a territory, have a life-sustaining and survival role in having an identity as well as a culture. As stated by Connor (2004), identity is not solely rooted by the incidences specifically experienced by its members, but instead it is based on the communal perceptions of the members they have shared through the time given.

Identity has both minor and major influences in the social system. As proposed by Hammack (2008), identity is represented both at the individual level as well as social levels. The individual level of identity specializes in forming autonomy and the uniqueness of the self while the social level of identity integrates a person with other people that the involvement and the connection provides the social network for an identity. Hammack proposes the link between culture and the identity formation, explaining that the incidences of a culture of conflicts, wars,

struggle, and suffering are the incidences or the experiences of an individual that become their personal stories together with the experience of collective daily experiences.

According to social identity theory, people have a natural tendency to sustain collective identity in addition to personal identity. Basically, 'the concept of collective identity is employed to designate the identity of the group, that is, the notion of we-ness transcends the individual' (David & Bar-Tal, 2009, p. 356). In detail, with collective identity, people define themselves as members of the collective, identify with the collective, feel the importance of their membership and aware of the shared beliefs and feelings with the other members (David & Bar-Tal, 2009). To make it more clear, national identity is a type of identity (Triandafyllidou, 1998). However, 'individuals' evaluations of how good they are as members of their social groups may be an aspect of collective self-esteem and an important moderator of social behavior' (Luhtanen & Crocker, 1992, p. 304). Additionally, as different from personal self-esteem, collective self-esteem is the feeling of being in the group (Spinner-Halev & Theiss-Morse, 2003).

Cyprus as an island, has been an issue for the politics of the world since so many years due to geopolitical reasons. In addition to the socio-political position, economic and ethnic situation of Cyprus, it has been a great research topic for the politics, historians, social scientists, and anthropologists of the world. Long before the establishment of the Republic of Cyprus, Hittites, Ancient Egyptians, Persians, Romans, Byzantines, Lusignan, Venetians and Ottomans have been living in Cyprus. It is believed that the current Cyprus culture has all the characteristics of these civilizations (Akter, 2013). The collections of these different cultures affected the nature, the social life, and the environment of Cyprus, which also have an important factor on the construction of an identity for the members of a community who believed they are together and also the member of the culture and the geography.

Cypriotism expresses the collective feelings towards Cyprus. Loizides (2007) explains that Cypriotism exists in the Greek Cypriot community and that within the history of Cyprus, there are the traces of some forms of Cypriotism in the Turkish Cypriot community. Similarly, Mavratsas (1997) defines Cypriotism as an idea of accepting Cyprus as it has its own nation and required to be thought as unique existence, which is completely free from the mainland's sanctions, rules and expectations of the two main communities of the island. Another concept, *Cypriocentrism* (Peristianis, 1995) is used to emphasize the oneness of Cypriots, their unique identity, and their independent existence from the mainlands (Psaltis, 2016).

For some parties, other than the Cypriots, the unification goals of the two communities create an immense risk for their own economic and political plans where they present obstacles to several unifying activities 'in the name of preserving cultural heritage, national identity and security' (Johnson, 2007, p.35). As Greece and Turkey are the mainlands of the two communities, the idea claimed above clearly match with the idea of dominated nationalist ideology which prescribe the strong connection of Turkish and Greek Cypriots to their mainlands. For the supporters of Cypriotism, however, the independence and autonomous status of Cyprus is applied to its history, politics, culture, identity, and social environment. Yet, apart from the extreme forms of expressions, supporters of Cypriotism think less about the unattached status of Cyprus from its mainland; they think that Cyprus is linked to Greece and Turkey in a way. There is also a historical approach to Cypriotism, specifying the ethnic issues of the island. It embraces the 'de-ethnicised' political ideology since the constitution of the Republic of Cyprus in 1960. The mentioned 'de-ethnicised' ideology emphasizes the independent laws in social, political, and economic aspects in Cyprus aiming to be different from the mainlands, Greece and Turkey. However, 'ethnic estrangement has also been reinforced by intensive

processes of ‘nation-building’ after 1974 on both sides, which have heightened their respective ‘Greekness’ and ‘Turkishness’, while constructing the other community as the ‘ethnic-Other’ and ‘arch-enemy’ of the collective self’ (Zembylas et al. 2010, p. 333). The main significance for Cypriotism supporters is to look at Cyprus as a whole and see their residents as the Cypriot citizens, rather than giving credits to ethnicity of the people living on the island (Mavratsas, 1997). However, it should be noted that, after 1974, due to the division for almost half a century, the two communities owned different ideas and thoughts regarding Cyprus and its history (Psaltis et al., 2014b).

The Cyprus and Cypriotism issue as a problem, in general, is constituted by the interventions of the external forces which can be named as the manipulations of “mainland” of both communities. As cited in Akter (2013), before mentioning and clarifying the term Cypriotism, the other terms in relation to Cyprus should be mentioned. There is a difference between the term Cyprian and Cypriot. Cyprian as a concept has its roots from the 1620s Latin word ‘Cyprianus’. This term then used as ‘Cyprius’ referring to the Greek word ‘Kyprios’. After 1970s, mainly the members of the community who embraced Cyprus identity rather than the mainland (Turkish and Greek) identity had agreed that Cyprus should have its own identity, hence Cypriot identity. On the one hand, the main aim of claiming this was to emphasize the relationship and the link between the residents of Cyprus, disregarding their ethnic background, and encouraging the residents to feel connected to Cyprus along with its values, traditions, and history. On the general perspective, the aim was to increase the familiarity of the members of the Cyprus community through supporting reunification of the island and the reunion of the Turkish and Greek Cypriots as they used to live in a non-ethnic island.

On one hand, Cypriotism refers to the opposition towards the nationalist feelings that imply the attachment to the “mainland”, but in support of the independency of Cyprus nation as one. On the other hand, it is assumed that Cypriotism is not an ethnic identity but instead, it is about living in Cyprus as its citizen. In other words, Cypriotism is a representation of the existence of people as having an identity in the community.

### 3.6. Zeitgeist: The Political atmosphere in different time periods in Cyprus and Collective Self-esteem

In the present study, the term *Zeitgeist* is used to emphasize the political spirit of different periods in Cyprus. Based on the purpose of the study that aimed to investigate four different age groups in Cyprus, four different *Zeitgeist* – political spirit of four different periods – have been investigated. *Zeitgeist* is the same for all members of a particular group in a particular time frame (Vedder et al., 2009).

Considering the emphasis given to the age groups in this study, the concept of generation has been paired with the idea of the *zeitgeist* or some other controversial way of defining what is essential (meaning what it is that creates generations) at a given point in time and in each culture (Purhonen, 2016 p. 20). In other words, *Zeitgeist* refers to correspondence in common life experiences among the same age group members of the community may be due to actual influences from the general political context in society that are common to all members of that society. This common political context is referred to as *Zeitgeist*.

It was hypothesized that people who were born between 1930 and 1973 score higher on the Collective Self-esteem scale than earlier age groups. As residents of the undivided Cyprus, people had memories of togetherness before the war and the geographical division of Cyprus in

1974 (Psaltis, 2016). The reason for having this assumption relies on the information mentioned above. It was assumed that people who experienced the zeitgeist in Cyprus before the division of the island, would have more positive view of the ethnic group to which they belong.

### 3.7. Familiarity: Acknowledging the existence of the “Other” and its affect on Collective Self-Esteem and Identity of the residents

Knowing if a stimulus is a self-aware memory process that occurs through conscious recognition and this process goes along with the capacity of an individual to remember the source of that memory (Hansen & Wanke, 2009). The explanation above is for conscious familiarity whereas on the contrary, ‘unconscious familiarity occurs as a passive consequence of a stimulus, is not necessarily accompanied by awareness of the source, and requires little processing capacities’ (p.162). Although an individual is aware of the memory process, conscious recognition motivates liking the other person less than unconscious memory process (Hansen & Wanke, 2009). An individual with unconscious familiarity basically isn’t aware of the source of their memory which makes the memory process more independent.

Familiarity is defined as ‘the degree of exposure that one person has to another person’ (Reis et. al., 2011 p. 557). As it was mentioned above in the section 3.6., zeitgeist is the same for all members of a particular group in a particular time frame where much research about Cyprus supported the fact that the life of the residents on the island before 1974 was very different than the life after the separation. As Psaltis (2016) claimed ‘inhabitants have living memories of intercommunal habitation before the war of 1974 and the geographical division of Cyprus’ (p.19). Familiarity is defined as the level of exposure of an individual experienced with another individual. The present study hypothesized that people born between 1930-1959 have stronger familiarity levels than the other three age groups. The assumption here is made based on the

historical level of the relationship which the two communities had before ‘intercommunal strife in 1963-1964’ (Psaltis, 2016 p. 23).

### 3.8. Conclusion

According to the literature mentioned above, being familiar with the ‘other’ or acknowledging the existence of the ‘other’ helps identifying the belonged group where this identification helps members to have a more positive view about their belonged group which would lead them to have higher Collective Self-esteem levels. Having positive views about the belonged group will lead an individual to have positive identity in general.

The aim of this study is to analyze the relationship between age group status in collective self-esteem, identity, and level of familiarity. Additionally, this study aims to examine the cultural factors which unite Cyprus under a single ethnic identity.

#### Research Questions and Hypothesis

Did the experience of the incidences/conflict of 1963 and 1974 affect the definition of people’s identity?

Hypothesis 1: People born between 1930-1973 score higher on the Collective Self-esteem scale than later age groups.

Hypothesis 2: People born from 1930-1959 have higher scores on the familiarity levels than the other three age groups

What are the factors that influence people to be more willing to have contact with “the other”?

Hypothesis 3: People born between 1930-1959 have higher contact levels.

Did the incidents influence people's perceptions in their definition of identity?

Hypothesis 4: People born between 1930-1973 have higher social distance scores.

Hypothesis 5: People who have higher familiarity scores define themselves as Cypriot.

Hypothesis 6: People who have higher familiarity scores have higher identity scores.



## **CHAPTER 4 METHODOLOGY**



UNIVERSITY of NICOSIA

#### 4.1. Sampling and Participants

The number of individuals included in the population of the study is unknown. Therefore, to reach the representative number of people, the formula for the number of unknown population samples has been used.

Ethics approval was obtained before we began recruiting participants. The population of the study is people living in Cyprus. The participants were recruited through their convenience at that time. The sample represents residents of Cyprus from both communities.

##### 4.1.1. Sample size

**n:** The number of individuals to be included in the sample

**p:** The frequency of occurrence of the incident that is being investigated (possibility of realisation)

**q:** The frequency of non-occurrence of the incident being investigated (possibility of non-occurrence)

**t:** The theoretical value found according to the t table based on a certain significance level

**d:** The accepted sampling error based on the frequency of the incident

$$n = \frac{z_{\alpha}^2 p * q}{d^2} \quad n = \frac{(1.96)^2 * 0.50 * 0.50}{(0.05)^2} = 384$$

According to the formula for the unknown population, the sample size is 384 with a 95% reliability level and a 5% sampling error. However, in order to increase the reliability of the findings, the researcher contacted 596 people through purposive and also convenience sampling.

The importance and originality of this study was that it focused on four age groups of Cypriots. The study consisted of 596 Cypriots. To be more specific, 291 (48.8 %) of the participants were from the Greek Cypriot community while 305 (51.2 %) of them were from the Turkish Cypriot community. People who were born between 1930-1959 made up 19.6 % of the total number of participants while those who were born between 1960-1973 made up 20.5 % of the participants. It is important to note that the total number of participants generated by those born between 1974-1989 constituted 35.9 % of the participants while the 24 % made up the youngest age group who were born between 1990-1998. While 314 (52.7 %) of the participants were females, the remaining 282 (47.3 %) were males.

The first group of people were born between the years 1930-59. The first group had experienced, and potentially remember the 1963 and 1974 incidents. The said group consists of the eldest participants of the sample. The second group of people were born between the years 1960-73. They have potentially experienced the 1974 incidences. The third age group consists of people who were born between the years 1974-89. The participants have no incident/war experience; however, they have learnt the history from the personal stories of their ancestors and through the history textbooks provided by the education system. The fourth group consists of those who were born between the years 1990 – 1998. This is the age group of the different political era of Cyprus. The number of participants from each city and the nearby villages were kept equal to provide a balance. The main criterion for participants to take part in the present study have been born and reside in Cyprus.

For the purposes of the current study, the main cities that represent the Turkish Cypriots are Nicosia, Famagusta, Kyrenia and Morphou. On the other hand, the main cities that represent Greek Cypriots are Nicosia, Paphos, Limassol and Larnaca.

## 4.2. Materials

The data of the present study has been collected through a questionnaire that consisted of several parts. The first part of the questionnaire contained demographic questions about participants' age, gender, date and place of birth, place of residence and their spoken languages. The other parts of the questionnaire were presented as follows:

### 4.2.1. Collective Self-Esteem Scale

The scale, which was developed further by Luhtanen and Crocker (1992), contains 16 items. In the present study, the response format was set as a 7-point Likert scale in order to obtain a variety of responses from the participants ranging across strongly agree, agree, somewhat agree, neither agree or disagree, somewhat disagree, disagree and strongly disagree. The higher score indicates stronger collective self-esteem.

A study by Luhtanen and Crocker (1992) on the validity-reliability measures suggests that the Collective Self-Esteem Scale has a four-factored structure which consists of Membership, Private, Public and Identity. According to the same study, 60.70% of its total variance is clarified. Cronbach's Alpha test which was carried out as part of the reliability measure of the scale reveals that the general scale's Cronbach's Alpha coefficients ranged from 0.83 to 0.88.

The scores for the scale range from 16 to 102, whereas the scores from the sub-scales range from 4 to 28. Collective Self-Esteem increases in parallel with the score of the scale.

As part of the validity-reliability measures of Collective Self-Esteem Scale, the following analyses were carried out:

#### 4.2.2. Social Distance Scale

The Social Distance Scale was used as the second source of data collection measure. The scale was developed by Saxena (1966) and was based on Bogardus Social Distance Scale. There are 12 items with response format of 7-point Likert scale.

A study by Saxena (1966) has shown that The Social Distance Scale is unidimensional. The split-half reliability ranges from 0,83 to 1.00 and 0,52 to 0.90 for boys and girls separately.

The lowest score that can be obtained from the Social Distance Scale is 12 while the highest score is 94. However, it must be noted that as the score increases, the social distance decreases.

The analyses listed below have been carried out as part of the validity-reliability study of the Social Distance Scale.

#### 4.2.3. Contact Scale

The Contact Scale was developed by Muttagi (1970) and constitutes the third instrument used in the survey. The scale consists of 19 items on a 7-point Likert scale. The scale was used to study the contact of respondents with five different communities which are namely the Buddhists, Christians, Hindus, Muslims and Parsis.

In line with Muttagi's (1970) validity-reliability study, the Contact Scale is unidimensional. The Scale's Chronbach Alpha coefficients are suitable for the study.

The lowest score that can be obtained from the Contact Scale is 19 whereas the highest score is 133. However, it must be noted that the Contact level increases in parallel with the score.

The analysis listed below was carried out as part of the validity-reliability study of the Contact Scale.

#### 4.3. Recruitment and Procedure

This study was approved by the Research Ethics Committee of University of Nicosia and Cyprus National Bioethics Committee. (Code: 01.01.01.00333).

The items of the scale were very clear and suitable for the Cyprus case. Right after this, the contact and social distance scale were found. These three scales were quite suitable to measure what the present study was aiming to measure. The data collection commenced with the friends and their friends in the social gatherings. Thereafter, a proper regional plan was needed to be able to reach more people across the island. It was easy to contact both Greek Cypriot and Turkish Cypriot friends through social media and ask them if they would like to participate in this study.

For an effective data collection both survey and two semi-structured questions were used. The answers to the semi-structured open-ended questions were analyzed through SPSS. Each participant filled out the questionnaire individually at their own place. All participants were told that the survey concerned Cyprus residents' sense of identity and would take a maximum of thirty minutes. After this short introduction, they were assured confidentiality, and they provided informed consent. The mean duration was thirty minutes for all the participants in all age groups. The answers of the participants to the open-ended questions were collected with the questionnaire.

In the history of Cyprus, in terms of spoken languages, there was a heterogeneous structure of the regions and villages. Before the incidences had started, and also before division

had occurred, some regions and some villages contained both Greek and Turkish Cypriots, which show bilingual structure of those villages. However, some of them were completely monolingual as only Greek or only Turkish Cypriots were residing. This heterogeneous structure of the island was assumed to be an affective factor on the participants' levels of familiarity to the "other" as well as affective on the construction of the residents' identity (See Chapter 5. Section 5.6).

Participants were purposefully assigned to the research. However, the sample is used for the purpose of convenience because it is readily accessible to the researcher.

#### 4.4. Research Design

The present study used a quantitative design, which is a procedure for collecting and analyzing the data through SPSS. Furthermore, the design of the present study is a descriptive study where relational screening model was used to screen the different age groups in relation to different conditions.

The participants' ages ranged from 21 to 89 years. However, the age groups were formulated and categorized according to their birth year as 1930-1959, 1960-1973, 1974-1989 and 1990-1998. The categorization of the age groups was made according to the specific historical events on the Island which can be named as "the crisis from 1963 to 1964, the turmoil of 1967, and the final explosion in 1974" (Wenzke & Lindley, 2008 p. 3). Considering the official geographical division of the island in 1974, the age groups were divided into to four categories. Two age groups were from before the division and the other two age groups were from after the division. According to the historical event records in Cyprus, it is believed that people who were born between 1930-1959 were the ones who lived in, experienced, and witnessed less historical conflict and events comparing to the other three age groups. For this

study, 1930 borns would be the eldest people alive to contact and collect the data from. In addition to these unique characteristics, there is a limitation of being elderly, whereby not being accessible or healthy enough to answer the questions with memories.

The second age group was categorized as 1960-1973. According to the historical event records in Cyprus, “in November of 1963, Makarios publicly proposed thirteen changes to the Constitution and the stage was set for the first Cypriot crisis” (Wenzke & Lindley, 2008 p. 7), it is believed that this age group was the one born officially within and during the first official event, called “1963 events”. The people from this age group experienced crises, turmoil, and conflict on the Island while they were children or teenagers.

However, the third age group was categorized as 1974-1989. According to the historical event records in Cyprus, it is believed that the people from this age group were born right after the big official division of the island. Furthermore, there was a grief due to the losses people had after 1974 ‘with the invasion of Cyprus by the Turkish military’ (Anastasiou, 2002 p.585). The people born after 1974 and before 1990 experienced political, social, and demographic changes in their communities. After 1974, one of the biggest changes was in the education system of both communities. After 1974, the Greek Cypriot educational system was characterized mainly by the national imaginary view of Cyprus, being an independent state, as well as educating the young ones, who born after 1974, with the focus on the occupied part of the island (Christou, 2006). However, an ethnocentric approach wasnt different on the “other” side of the island as “the Turkish Cypriot education system was until recently nothing but an ideological organization that aimed at the legitimization of the division of Cyprus on the basis that, “the two communities in Cyprus cannot live together.”” (Latif, 2010 p. 35).

Due to the division, the island wasn't one community anymore. However, "in 2003, travel restrictions between the two sides were lifted and contact between members of the two communities became possible" (Psaltis & Cakal, 2016 p. 230) which can be mentioned as the one of the biggest socio-political changes on the Island after 1974.

Finally, the fourth age group was categorized as 1990-1998. The rationale of the creation of this age group was to include the youngest age group in the research where is the oldest person in this group is 18. According to the historical event records in Cyprus, it is believed that the people from this age group were born to the country where some political improvements and some initiations to unite the island have been made, however all resulted with failure and "a public debate should be launched to determine a new model of resolution since the two sides have so far failed to impose their versions on one another" (Stelgias, 2017 p.42). The people from this age group have witnessed these initiations and felt disappointment after each failure. On the other hand, people from this age group with other age groups have witnessed the opening of the checkpoints in 2003. However, being a young person at this period in Cyprus and witnessing both several disappointments as well as some other hopeful initiations is believed to be effective on how they feel and what they think about their identity.

#### 4.5. Data Analysis

The collected data was analysed using the Statistical Package for Social Sciences (SPSS) 24.0 software and AMOS 24.0 software.

For the validity and reliability analysis of the Collective Self-Esteem Scale, Social Distance Scale and Contact Scale, the Confirmatory Factor Analysis (CFA), Cronbach's Alpha test and Item-total Correlation tests were carried out.

In order to examine the normal distribution of the Collective Self-Esteem Scale, Social Distance Scale and Contact Scale, Kolmogorov-Smirnov test was used, and the findings are presented in tabular form below (See Table 4.5.1).

**Table 4.5.1.**

*The Normality Test Results of participants based on their Collective Self-Esteem Scale, Social Distance Scale and Contact Scale scores*

	Kolmogorov-Smirnov(a)		
	Statistic	Df	Sig.
Membership	0,073	596	0,000
Private	0,097	596	0,000
Public	0,078	596	0,000
Identity	0,075	596	0,000
<b>Collective Self-Esteem Scale</b>	0,044	596	0,008
<b>The Social Distance Scale</b>	0,080	596	0,000
<b>The Contact Scale</b>	0,054	596	0,000

The data presented in Table 4.5.1 reveals that the participants' Collective Self-Esteem, Social Distance and Contact Scale scores are not normally distributed. Therefore, to test the hypothesis, a non-parametric hypothesis test was used.

To compare the participants' Collective Self-Esteem, Social Distance and Contact scale scores based on their gender and the community they belong to, the Mann-Whitney U test was used because the independent variable has two categories.

On the other hand, in an attempt to compare the participants' Collective Self-Esteem, Social Distance and Contact scale scores based on their date of birth, education level and the way they define themselves, Kruskal-Wallis H test was used because the independent variable has three or more categories. Based on the Kruskal-Wallis H test results, in the case of having meaningful differences between the groups, Bonferroni correction was applied.

The correlations between Collective Self-Esteem Scale, Distance Scale and Contact scale scores of the participants were examined using Spearman test.

The Regression Analysis was used to investigate the participants' date of birth, community, Social Distance Scale, Contact Scale scores and Collective Self-Esteem Scale scores.

## **CHAPTER 5 RESULTS**



UNIVERSITY of NICOSIA

The purpose of this study was to examine the differences in four age groups on their identity formations in relation with both self and perceived other evaluations. The age groups were investigated in Collective Self esteem, Social Distance and Contact level aspects. The study focuses on the extent to which lifetime experiences, incidences, conflicts, and the division in the country affect the identity construction processes, as well as self-defining criteria which has a circular relation with the one's identity. The first three chapters of this dissertation offered an introduction to the problem surrounding Cyprus, identity and age groups, a review of the literature surrounding identity, social identity and collective identity, and the methodological design that was utilized for this study. This chapter will now present the findings that emerged from the data collected and analyzed using the conceptual framework that was constructed for the purpose of the study. In this dissertation, quantitative study was conducted with data collected from the two communities.

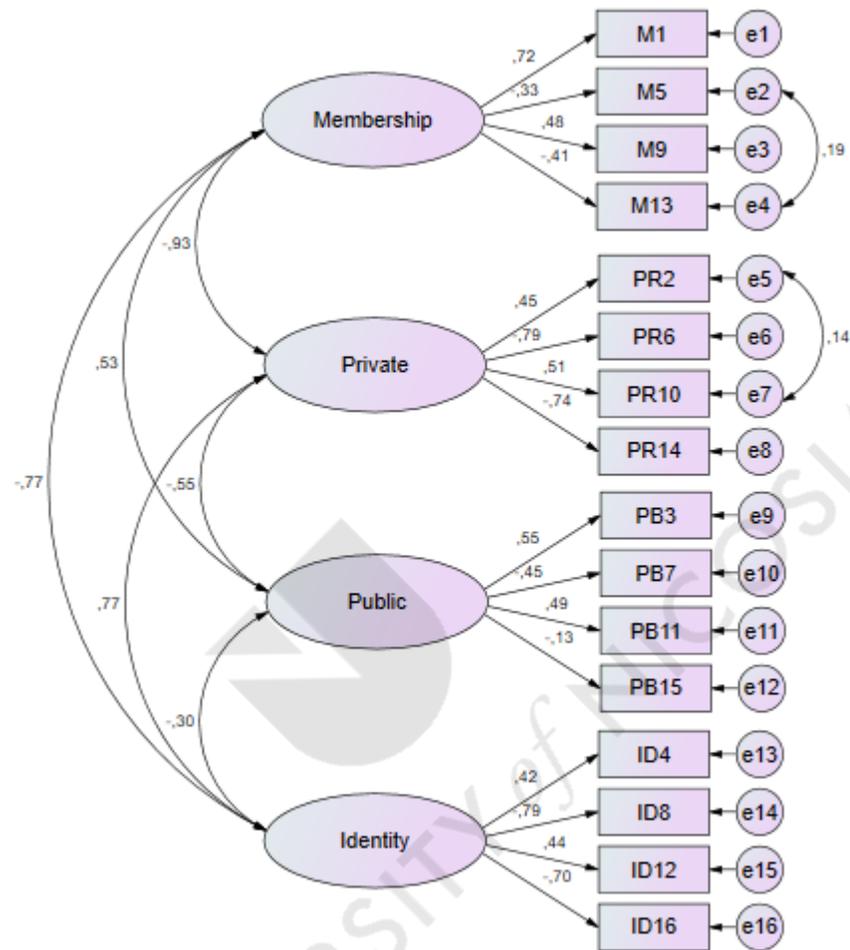
## 5.1. Preliminary Analysis

### 5.1.1. The Validity of Collective Self-Esteem Scale

The structure of the Collective Self-Esteem Scale is determined by Luhtanen and Crocker. Confirmatory Factor Analysis (CFA) was used to identify the suitability of the factors that have been identified. As stated by Aytac and Ongen, CFA reveals whether the variance groups that contributed to the factors are sufficiently represented by the factors that have been identified (Aytac & Ongen, 2012).

Figure 5.1.1.1.

Collective Self-Esteem Scale CFA



**Table 5.1.1.1.***Collective Self-Esteem Scale CFA Goodness of Fit Index*

<b>Goodness of Fit Index</b>	<b>Calculated Score</b>	<b>Fit</b>
$\chi^2/sd$	4,095	Acceptable
Root Mean Square Error Of App. (RMSEA)	0,071	Acceptable
Normed Fit Index (NFI)	0,928	Acceptable
Comparative Fit Index(CFI)	0,943	Acceptable
Goodness Of Fit Index (GFI)	0,959	Good Fit

According to Klein (2005), when the level of  $\chi^2/sd$  is below 3, this represents a Good Fit. As Collective Self-Esteem Scale's  $\chi^2/sd$  level is 4,095, it can be concluded that in terms of  $\chi^2/sd$ , the scale represents a Good Fit.

The value of Root Mean Square Error of Approximation (RMSEA) of Collective Self-Esteem Scale is 0,071. According to Brown (2006), RMSEA value below 0,050 is a Good Fit, whereas values between 0,050 and 0,080 are considered acceptable. Based on this information, the scale represents a good fit in terms of Root Mean Square Error of Approximation (RMSEA).

When the Normed Fit Index (NFI), Comparative Fit Index (CFI) and Goodness of Fit Index (GFI) values are between 0,90-0,95, the scale is considered an Acceptable Fit (Tabachnick and Fidell, 2001). However, when the values in question are above 0,95, the scale is considered a

Good Fit. In terms of Collective Self-Esteem Scale, these values are NFI=0,928, CFI=0,943 and GFI=0,959. Based on the above-mentioned findings, the scale is a Good Fit in terms of GFI and can be considered an Acceptable Fit in terms of NFI and CFI.

In line with these results, the factor analysis of the Collective Self-Esteem Scale is compatible with the original scale and the construct validity has been verified.

#### 5.1.2. The Reliability of Collective Self-Esteem Scale

For the reliability analysis of Collective Self-Esteem Scale, Cronbach Alpha test, split half method and item total correlation have been examined. The findings are presented below in tabular form.

**Table 5.1.2.1.**

*Collective Self-Esteem Scale Reliability Analysis Results*

	<b>Value</b>
<b>Collective Self-Esteem Scale General</b>	0,799
Membership	0,777
Private	0,708
Public	0,741
Identity	0,738

Based on the examination of Cronbach Alpha test results of Collective Self-Esteem Scale; the coefficient of Membership subscale is 0,777, the coefficient of Private subscale is 0,708, the

coefficient of public subscale is 0,741 and the coefficient of Identity sub-scale is 0,738. On the other hand, the general Alpha coefficient of the scale is 0,799. According to Buyukozturk (2009), a Chronbach Alpha factor above 0,70 is considered reliable. As a result of these findings and in line with Cronbach's Alpha test, Collective Self-Esteem Scale is a reliable measure due to its internal consistency reliability.

**Table 5.1.2.2.**

*Collective Self-Esteem Scale item-total Correlations*

<b>Items</b>	<b>Item-Total Correlation</b>
Membership Item 1	0,538
Private Item 2	0,420
Public Item 3	0,319
Identity Item 4	0,425
Membership Item 5	0,322
Private Item 6	0,580
Public Item 7	0,469
Identity Item 8	0,547
Membership Item 9	0,388
Private Item 10	0,510
Public Item 11	0,484

Identity Item 12	0,320
Membership Item 13	0,425
Private Item 14	0,587
Public Item 15	0,465
Identity Item 16	0,503

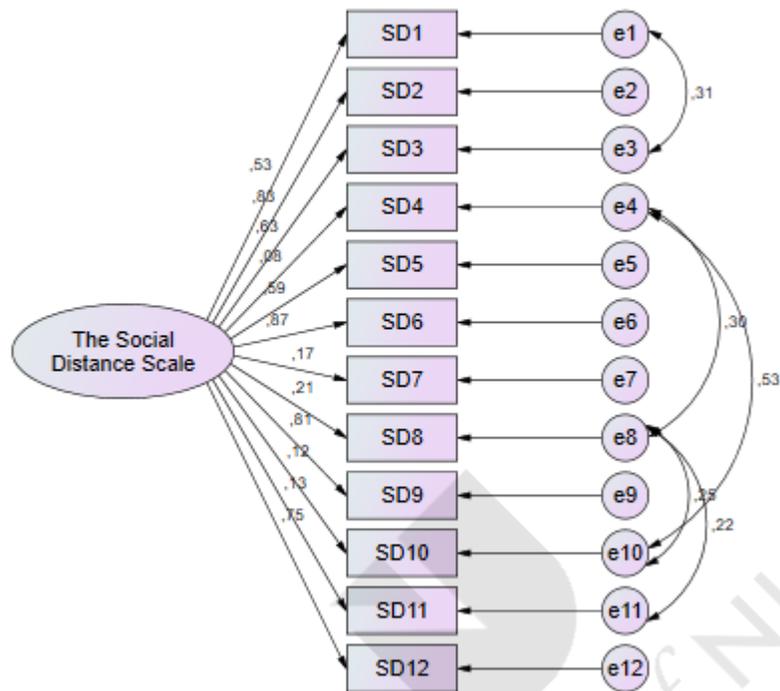
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In addition to the above, the item-total correlations of the total items included in the Collective Self-Esteem Scale ( $p < 0,05$ ) are substantial, as the lowest correlation coefficient was 0,319 and the highest correlation coefficient was 0,587.

The results of the validity-reliability study detailed above suggest that Collective Self-Esteem Scale is a valid and reliable measurement tool.

#### 5.1.3. The Validity of Social Distance Scale

Social Distance Scale is a single factor scale and to verify the factor analysis of this scale, Confirmatory Factor Analysis (CFA) was used.

**Figure 5.1.3.1.***Social Distance Scale CFA***Table 5.1.3.1.***Social Distance Scale CFA Goodness of Fit Values*

Goodness of Fit Indexes	Calculated Value	Fitness
$\chi^2/sd$	4,080	Acceptable
Root Mean Square Error Of App. (RMSEA)	0,072	Acceptable
Normed Fit Index (NFI)	0,925	Acceptable

Comparative Fit Index(CFI)	0,942	Acceptable
Goodness Of Fit Index (GFI)	0,948	Acceptable

---

As can be seen from Table 5.1.3.1 above, the  $\chi^2/sd$  value of Social Distance Scale is 4,080 and the scale represents a Good Fit. The value of Root Mean Square Error Of Approximation (RMSEA) is 0,072 and it is considered an Acceptable Fit. The scale has The Normed Fix Index as NFI=0,928, Comparative Fit Index as CFI=0,943 and Goodness of Fit Index as GFI=0,959. Hence, the scale is an Acceptable Fit in terms of GFI, NFI and CFI.

According to the findings of the Confirmatory Factor Analysis, the factor structure of the Social Distance Scale is compatible with the original scale as they both have a single factor structure.

#### 5.1.4. The Reliability of Social Distance Scale

For the reliability analysis of Social Distance Scale, Cronbach Alpha test, split half method and item total correlation have been examined and the findings are presented below.

**Table 5.1.4.1.**

*Social Distance Scale Reliability Analysis Results*

	<b>Value</b>
<b>Social Distance Scale General</b>	0,805

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When the Chronbach's Alpha test results are examined in terms of the Social Distance Scale (See Table 5.1.2), the Chronbach's Alpha coefficient is 0,805. This indicates that the

Social Distance Scale has internal consistency and is a reliable measure in terms of Chronbach's Alpha test.

**Table 5.1.4.2. Social Distance Scale Item-total Correlations**

	<b>Item-Total Correlation</b>
Social Distance Scale Item 1	0,538
Social Distance Scale Item 2	0,727
Social Distance Scale Item 3	0,602
Social Distance Scale Item 4	0,370
Social Distance Scale Item 5	0,550
Social Distance Scale Item 6	0,714
Social Distance Scale Item 7	0,386
Social Distance Scale Item 8	0,375
Social Distance Scale Item 9	0,705
Social Distance Scale Item 10	0,309
Social Distance Scale Item 11	0,389
Social Distance Scale Item 12	0,609

The data is presented in Table 5.1.4.2. suggest that the item-total correlations of the total items included in the Social Distance Scale ( $p < 0,05$ ) are significant, as the lowest correlation coefficient is 0,309 and the highest correlation coefficient is 0,727.

Based on these results, it was supported that Social Distance Scale is a reliable measurement tool.

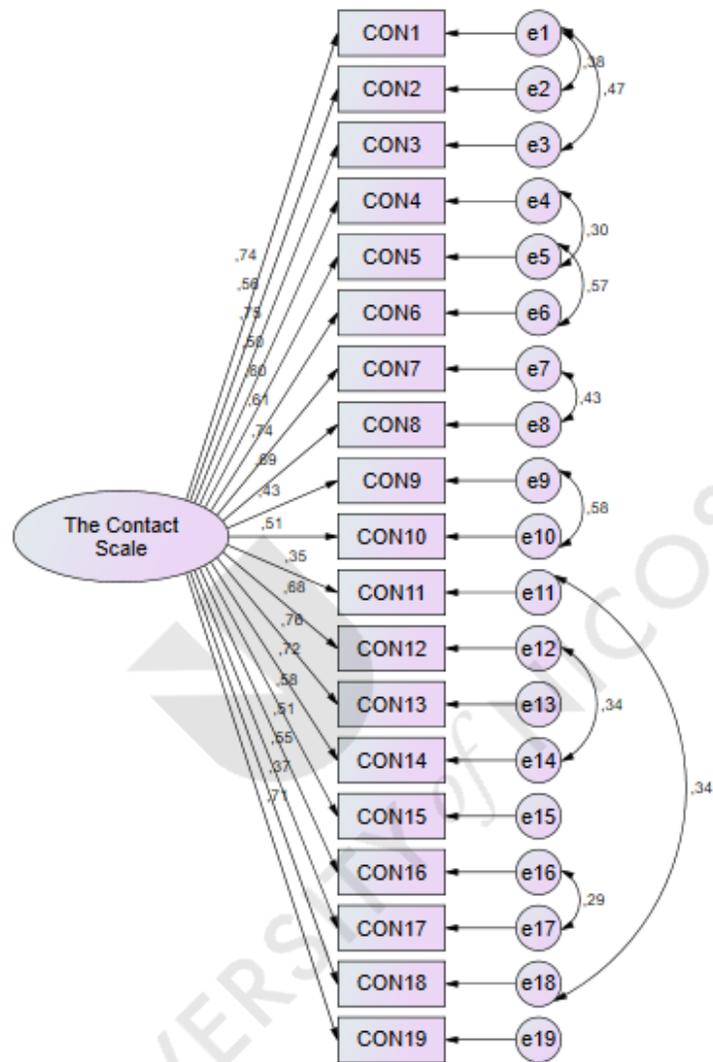
#### 5.1.5. The Validity of Contact Scale

In its original form, the Contact Scale is a single factor scale and to verify the factor analysis of this scale, Confirmatory Factor Analysis (CFA) was carried out.



**Figure 5.1.5.1.**

*Contact Scale CFA*



**Table 5.1.5.1.**

*Contact Scale CFA Goodness of Fit Values*

Goodness of Fit Indexes	Calculated Value	Fit

$\chi^2/sd$	4,403	Acceptable
Root Mean Square Error Of App. (RMSEA)	0,075	Acceptable
Normed Fit Index (NFI)	0,954	Acceptable
Comparative Fit Index(CFI)	0,903	Acceptable
Goodness Of Fit Index (GFI)	0,939	Acceptable

As can be seen from Table 5.1.5.1 above, the  $\chi^2/sd$  value of Contact Scale is 4,403 and the scale is considered a Good Fit. The value of Root Mean Square Error Of Approximation (RMSEA) of the scale is 0,075 and represents an Acceptable Fit. The scale's Normed Fix Index is NFI=0,954, Comperative Fit Index is CFI=0,903 and Goodness of Fit Index is GFI=0,939. According to the data presented above, the Contact Scale is within the acceptable fit range in terms of GFI and CFI and it represents Good Fit in terms of NFI value.

According to the findings of Confirmatory Factor Analysis, the factor structure of the Contact Scale is compatible with the original scale as they are both single factor structures.

#### 5.1.6. The Reliability of Contact Scale

For the reliability analysis of Contact Scale, Cronbach Alpha test, split half method and item-total correlations were examined, and the findings are presented below.

**Table 5.1.6.1.***Contact Scale Reliability Analysis Results*

	<b>Value</b>
<b>Contact Scale General</b>	0,921

When the Chronbach's Alpha test results are examined in terms of the Contact Scale (See Table 5.1.6.1), the Chronbach's Alpha coefficient is 0,921. Thus, the Contact Scale has internal consistency and is a reliable measure in terms of Chronbach's Alpha test.

**Table 5.1.6.2. Contact Scale Item-total Correlations**

Contact Scale Item 1	0,690
Contact Scale Item 2	0,526
Contact Scale Item 3	0,711
Contact Scale Item 4	0,519
Contact Scale Item 5	0,633
Contact Scale Item 6	0,637
Contact Scale Item 7	0,705
Contact Scale Item 8	0,649
Contact Scale Item 9	0,483
Contact Scale Item 10	0,559
Contact Scale Item 11	0,371

Contact Scale Item 12	0,657
Contact Scale Item 13	0,685
Contact Scale Item 14	0,676
Contact Scale Item 15	0,558
Contact Scale Item 16	0,506
Contact Scale Item 17	0,552
Contact Scale Item 18	0,395
Contact Scale Item 19	0,651

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The data presented in Table 5.1.6.2 above suggest that the item-total correlations of the total items included in the Contact Scale ( $p < 0,05$ ) are significant, as the lowest correlation coefficient is 0,371 and the highest correlation coefficient is 0,711.

Based on the findings of reliability study presented above, it can be concluded that the Contact Scale is a reliable measurement tool.

## 5.2. Descriptive Statistics

The sample consisted of 596 participants residing in Cyprus. The Collective Self-Esteem Scale, Contact Scale and Social Distance Scale were given to a sample of 596 individuals who were born between 1930-1959 ( $n=117$ ), 1960-1973 ( $n=122$ ), 1974-1989 ( $n=214$ ) and 1990-1998 ( $n=143$ ).

## 5.2.1 Socio-Demographic Characteristics

**Table 5.2.1.1***Socio-Demographic Characteristics of the Participants*

	<b>Greek</b>		<b>Turkish</b>		<b>Total</b>	
	<b>Cypriot (n=291)</b>		<b>Cypriot (n=305)</b>		<b>(n=596)</b>	
	<b>N</b>	<b>%</b>	<b>N</b>	<b>%</b>	<b>N</b>	<b>%</b>
<b>Gender</b>						
Female	146	50,17	168	55,08	314	52,68
Male	145	49,83	137	44,92	282	47,32
<b>Date of Birth</b>						
1930-1959	56	19,24	61	20,00	117	19,63
1960-1973	49	16,84	73	23,93	122	20,47
1974-1989	114	39,18	100	32,79	214	35,91
1990-1998	72	24,74	71	23,28	143	23,99
<b>Education</b>						
Pri./Sec. School	25	8,59	33	10,82	58	9,73
High School	52	17,87	93	30,49	145	24,33
Undergraduate	113	38,83	116	38,03	229	38,42
Postgraduate	101	34,71	63	20,66	164	27,52

The socio-demographic characteristics of participants are presented in Table 5.2.1.1 above.

According to the data, 50,17% of the Greek Cypriot participants are women, and 49,83% are men. On the other hand, 55,08 % of the Turkish Cypriot participants are women and 49,83 % are men.

According to the age distribution of the participants, 19,24% of the Greek Cypriots were born between the years 1930 and 1959, 16,84% were born between 1960 and 1973, while 39,18% were born between 1974 and 1989, and the remaining 24,74 % were born between the years 1990 and 1998. While this is the case for the Greek Cypriot participants, 20,00% of the Turkish Cypriot participants were born between the years 1930 and 1959, 23,93% were born between 1960 and 1973, 32,79% were born between 1974 and 1989, while the remaining 23,38 % were born between the years 1990 and 1998.

An analysis of the education levels of the participants reveals that 8,59% of the Greek Cypriots are Primary or Secondary school graduates, while 17,87% are High School graduates, while 38,83% hold an Undergraduate degree, and the remaining 34,71% hold a Postgraduate degree. An analysis of the education levels of Turkish Cypriot participants reveals that 10,82% are Primary or Secondary School graduates, while 30,49% are High School graduates, 38,03 % hold an Undergraduate degree and the remaining 20,66% hold a Postgraduate degree.

**Table 5.2.1.2**

*Place of Birth, Current Residence, Self-definition and Sense of Belonging of the participants*

	Greek		Turkish		Total	
	Cypriot (n=291)		Cypriot (n=305)		(n=596)	
	n	%	N	%	n	%
<b>Place of Birth</b>						
Nicosia	118	40,55	129	42,30	247	41,44

Larnaca	36	12,37	7	2,30	43	7,21
Famagusta	53	18,21	52	17,05	105	17,62
Kyrenia	3	1,03	26	8,52	29	4,87
Limassol	36	12,37	20	6,56	56	9,40
Paphos	32	11,00	29	9,51	61	10,23
Mophou	3	1,03	34	11,15	37	6,21
Other	10	3,44	8	2,62	18	3,02

### Current residence

Nicosia	152	52,23	98	32,13	250	41,95
Larnaca	53	18,21	1	0,33	54	9,06
Famagusta	32	11,00	71	23,28	103	17,28
Kyrenia	0	0,00	64	20,98	64	10,74
Limassol	30	10,31	0	0,00	30	5,03
Paphos	24	8,25	0	0,00	24	4,03
Mophou	0	0,00	71	23,28	71	11,91

### Self define

Cypriot	161	55,33	129	42,30	290	48,66
Turkish Cypriot	0	0,00	164	53,77	164	27,52
Greek Cypriot	116	39,86	0	0,00	116	19,46
Greek	6	2,06	0	0,00	6	1,01
Turkish	0	0,00	10	3,28	10	1,68
Other	8	2,75	2	0,66	10	1,68

**Sense of belonging**

Cypriot	179	61,51	136	44,59	315	52,85
Turkish Cypriot	0	0,00	135	44,26	135	22,65
Greek Cypriot	75	25,77	0	0,00	75	12,58
Greek	33	11,34	0	0,00	33	5,54
Turkish	0	0,00	31	10,16	31	5,20
Other	4	1,37	3	0,98	7	1,17

The place of birth, current residence, the self-definition differences and their ‘belonged community’ are presented in Table 5.2.1.2 above.

According to the data, 40,55% of the Greek Cypriot participants were born in Nicosia, 12,37% were born in Larnaca, 18,21% were born in Famagusta, while 1,03% were born in Kyrenia, 12,37% were born in Limassol, 11,00% were born in Paphos, 1,03% were born in Morphou, while the remaining 3,44% identified their place of birth as “other”.

The data presented in Table 5.2.1.2 above also reveals that 42,30% of the Turkish Cypriot participants were from Nicosia, 2,30% were born in Larnaca, 17,05% were born in Famagusta, 8,52% were from Kyrenia, 6,56% were from Limassol, 9,51% were from Paphos, 11,15% were born in Morphou, while the remaining 2,62% identified their place of birth as “other”.

According to the analysis of the current residence of the Greek Cypriot participants, 52,23% of them live in Nicosia, 18,21% live in Larnaca, 11,00% live in Famagusta, 0,00% live in Kyrenia, while 10,31% live in Limassol, 8,25% live in Paphos and 0,00% live in Morphou. According to the data, 32,13% of the Turkish Cypriot participants live in Nicosia, 0,33% live in

Larnaca, 23,28% live in Famagusta, 20,98% live in Kyrenia, while 0,00% live in Limassol, 0,00% live in Paphos and the remaining 23,28% live in Morphou.

A study of the self-defining models of the Greek Cypriots reveals that 55,53% of the participants define themselves as Cypriots, 39,86% define themselves as Greek Cypriots, while 2,06% define themselves as Greek and the remaining 2,75% define themselves as “other”. According to the data, none of the Greek Cypriots define themselves as Turkish or Turkish Cypriots. While this is the case for the Greek Cypriot participants, 42,30% of the Turkish Cypriots participants define themselves as Cypriots, while 53,77% define themselves as Turkish Cypriot, 3,28% define themselves as Turkish, and the remaining 0,66% of the participants define themselves as “other”. None of the Turkish Cypriots define themselves as Greek or Greek Cypriot.

Based on the participants' sense of belonging, 61,51% of the Greek Cypriots feel belonged to the Cypriot identity, while 25,77% feel they belong to the Greek Cypriot identity, while 11,34% feel they belong to the Greek identity while the remaining 1,37% feel they belong to the “other” identity. On the other hand, 44,59% of the Turkish Cypriot participants feel that they belonged to the Cypriot identity, while 44,26% feel they belong to the Turkish Cypriot identity, while 10,16% feel they belong to the Turkish identity, and the remaining 0,98% feel they belong to “other” identities.

**Table 5.2.1.3.**

*Participant Vernacular*

Greek Cypriot (n=291)		Turkish Cypriot (n=305)		Total (n=596)	
n	%	n	%	n	%

<b>Speaking English</b>						
No	64	21,99	130	42,62	194	32,55
Yes	227	78,01	175	57,38	402	67,45
<b>Speaking Greek</b>						
No	0	0,00	266	87,21	266	44,63
Yes	291	100,00	39	12,79	330	55,37
<b>Speaking Turkish</b>						
No	283	97,25	0	0,00	283	48,82
Yes	8	2,75	305	100,00	305	51,18
<b>Speaking Other Language</b>						
No	233	80,07	289	94,75	522	87,58
Yes	58	19,93	16	5,25	74	12,42

According to the data presented in Table 5.2.1.3. 78,01% of the Greek Cypriot participants can speak English, while the remaining 21,99% cannot speak English. While this is the case for the Greek Cypriot participants, 57,38% of the Turkish Cypriot participants can speak English, while the remaining 42,62% cannot speak English.

The data reveals that 100,00% of the Greek Cypriots speak Greek, which means that all Greek Cypriots can speak Greek. The data also reveals that 12,79% of Turkish Cypriots speak Greek language and the remaining 87,21% of the Turkish Cypriots cannot speak Greek.

While 2,75% of the Greek Cypriots can speak Turkish, the remaining 97,25% cannot speak Turkish. According to the data, 100,00% of the Turkish Cypriot participants speak Turkish.

On the other hand, 19,93% of the Greek Cypriot participants can speak other languages, whereas 80,07% cannot speak a foreign language. While 5,25% of the Turkish Cypriots can speak the other languages, the remaining 94,75% cannot speak a foreign language.

### 5.3. Findings from Collective Self-Esteem Scale

**Table 5.3.1.**

*The Collective Self Esteem Scale Scores of the Participants*

	<b>N</b>	<b>Mean</b>	<b>Std. Dev.</b>	<b>Min.</b>	<b>Max.</b>
Membership	596	12,37	4,59	4	28
Private	596	11,25	4,87	4	28
Public	596	15,73	3,25	6	25
Identity	596	15,25	4,25	4	28
<b>Collective Self-Esteem Scale</b>	596	54,61	11,90	28	97

According to the data presented in Table 5.3.1. above, the participants' average score for the Collective Self-Esteem Scale is  $54,61 \pm 11,90$ . On the other hand, their average score for the Membership sub-scale is  $12,37 \pm 4,59$ , while they scored  $11,25 \pm 4,87$  for the Private sub-scale,  $15,73 \pm 3,25$  for the Public sub-scale and finally, their average score for the Identity sub-scale is  $15,25 \pm 4,25$ .

**Table 5.3.2.**

*The Comparison between Gender and the Collective Self Esteem Scores of the Participants*

	<b>Gender</b>	<b>N</b>	$\bar{x}$	<b>S</b>	<b>Med.</b>	<b>M.R.</b>	<b>Z</b>	<b>p</b>
Membership	Female	314	12,20	4,32	12	292,76	-0,860	0,390

	Male	282	12,56	4,88	13	304,89		
	Female	314	11,05	4,82	11	291,45		
Private							-1,057	0,290
	Male	282	11,48	4,92	11	306,35		
	Female	314	15,76	3,21	16	298,82		
Public							-0,049	0,961
	Male	282	15,70	3,29	16	298,14		
	Female	314	15,36	4,06	15	304,66		
Identity							-0,924	0,356
	Male	282	15,13	4,46	15	291,64		
	Female	314	54,38	11,42	54	297,11		
<b>Collective Self-Esteem Scale</b>							-0,208	0,836
	Male	282	54,87	12,42	55	300,04		

\* $p < 0,05$

According to the data presented in tabular form above (See Table 5.3.2), there is no statistically meaningful difference at the general Collective Self-Esteem Scale scores as well as the scale's Membership, Private, Public and Identity subscale scores in comparison with the gender of the participants ( $p > 0,05$ ). Based on this finding, it can be concluded that the scores of Collective Self Esteem Scale for women and men are similar.

**Table 5.3.3.***The Comparison between Date of Birth and the Collective Self Esteem Scores of the Participants*

	Date of Birth	N	$\bar{x}$	s	M	MR	$\chi^2$	p	Dif.
Membership	1930-1959	117	11,85	5,04	12	278,615	4,409	0,221	
	1960-1973	122	11,96	4,26	12	283,246			
	1974-1989	214	12,63	4,70	12,5	306,766			
	1990-1998	143	12,77	4,29	13	315,413			
	1930-1959	117	10,34	5,01	9	262,667	6,824	0,078	
Private	1960-1973	122	11,46	4,99	11	305,902			
	1974-1989	214	11,67	4,84	11	312,867			
	1990-1998	143	11,20	4,63	11	300,003			
	1930-1959	117	15,81	3,81	16	307,650	1,961	0,581	
Public	1960-1973	122	15,95	3,42	16	300,881			
	1974-1989	214	15,51	2,97	16	285,832			
	1990-1998	143	15,80	3,01	16	307,941			

	1930-1959	117	14,02	4,14	14	250,239	25,225	0,000*	a-c
	1960-1973	122	14,30	3,93	14	261,107			a-d
Identity	1974-1989	214	16,04	4,06	16	331,199			b-c
	1990-1998	143	15,90	4,53	15	320,955			b-d
	1930-1959	117	52,02	12,95	51	257,504	11,688	0,009*	a-c
<b>Collective Self- Esteem Scale</b>	1960-1973	122	53,67	11,24	52,5	283,602			a-d
	1974-1989	214	55,85	11,40	55	316,692			b-c
	1990-1998	143	55,67	11,98	56	317,528			b-d

\* $p < 0,05$  a: 1930-1959, b: 1960-1973, c: 1974-1989, d: 1990-1998

Table 5.3.3. The Kruskal-Wallis H test results for comparing date of birth of the Participants with their Collective Self-Esteem Scale scores.

According to the data presented in the Table 5.3.3 above, there is a statistically meaningful difference between the participants' date of birth and both general scores from Collective Self-esteem scale and the scores from Identity sub-scale ( $p < 0,05$ ).

People who were born between the years 1930 and 1959, and those born between the years 1960 and 1973 have lower Collective Self-Esteem scale scores and Identity sub-scale scores when compared with people born between the years 1974 and 1989, as well as those born between 1990 and 1998.

There is no statistically significant difference between participants' date of birth and their scores from Membership, Private and Public Sub-scales.

**Table 5.3.4.**

*The Kruskal-Wallis H test results for comparing Education level of the Participants with their Collective Self-Esteem Scale scores.*

	Education	N	$\bar{x}$	s	M	MR	$\chi^2$	p	Dif.
Membership	Pri./Sec. School	58	12,00	4,84	11,50	282,01	4,465	0,215	
	High School	145	12,43	4,46	13,00	303,57			
	Undergraduate	229	12,00	4,48	12,00	284,76			
	Postgraduate	164	12,98	4,74	13,00	319,03			
Private	Pri./Sec. School	58	10,34	4,92	10,00	262,71	11,032	0,012*	a-d
	High School	145	11,30	4,59	11,00	303,39			
	Undergraduate	229	10,80	4,87	10,00	280,93			
	Postgraduate	164	12,16	4,98	12,00	331,37			
Public	Pri./Sec. School	58	16,12	4,45	16,00	313,06	1,774	0,621	
	High School	145	15,97	3,47	16,00	310,69			
	Undergraduate	229	15,62	2,98	16,00	293,10			
	Postgraduate	164	15,53	2,90	16,00	290,12			
Identity	Pri./Sec. School	58	14,00	3,65	14,00	247,12	27,559	0,000*	a-d

	High School	145	14,28	4,47	14,00	259,64			b-d
	Undergraduate	229	15,30	4,18	15,00	298,99			
	Postgraduate	164	16,49	4,04	16,00	350,34			
	Pri./Sec. School	58	52,47	12,86	52,50	265,61	12,039	0,007*	a-d
<b>Collective Self- Esteem Scale</b>	High School	145	53,97	12,14	53,00	290,22			
	Undergraduate	229	53,72	11,58	53,00	284,66			
	Postgraduate	164	57,16	11,45	56,50	336,77			

\* $p < 0,05$  a: Pri./Sec. School, b: High School, c: Undergraduate, d: Postgraduate

According to the data given in the Table 5.3.4., there is a statistically meaningful difference between the participants' education level and both general scores from Collective Self-esteem Scale and the scores from Identity and Private subscales ( $p < 0,05$ ).

An interpretation of the data presented in Table 5.3.4. reveals that participants who are Primary or Secondary School graduates have lower Collective Self-Esteem Scale Scores as well as Identity and Private sub-scale scores when compared with the participants with a Postgraduate degree. Also, participants with High school education level have lower Identity sub-scale scores than those with a Postgraduate degree.

There is no statistically meaningful difference between the participants' Membership and Public sub-scale scores and their education levels ( $p > 0,05$ ).

**Table 5.3.5.**

*Comparing Collective Self-Esteem Scale scores with Community of the participants they live in.*

	Community	N	$\bar{x}$	S	M	MR	Z	p
Membership	Greek Cypriot	291	12,49	4,54	13	303,12		
	Turkish Cypriot	305	12,26	4,65	12	294,10	-0,641	0,522
Private	Greek Cypriot	291	11,00	4,56	11	291,98		
	Turkish Cypriot	305	11,49	5,14	11	304,72	-0,905	0,366
Public	Greek Cypriot	291	15,45	2,58	16	284,65		
	Turkish Cypriot	305	16,00	3,76	16	311,72	-1,928	0,054
Identity	Greek Cypriot	291	15,98	4,14	16	327,89		
	Turkish Cypriot	305	14,55	4,25	14	270,46	-4,080	0,000*
Collective Self-Esteem Scale	Greek Cypriot	291	54,93	11,30	54	303,81		
	Turkish Cypriot	305	54,30	12,45	54	293,43	-0,736	0,462

\* $p < 0,05$

Table 5.3.5. presents The Mann-Whitney U test results that are obtained by comparing the participants' Collective Self-Esteem Scale scores based on their communities.

The data presented in Table 5.3.5 above reveals that there is no statistically significant difference between the participants' community and their Membership, Private and Public Sub-scale scores ( $p > 0,05$ ).

However, a statistically significant difference is found between the Identity sub-scale scores and the community of the participants ( $p < 0,05$ ). Greek Cypriots have higher Identity sub-scale scores when compared with the Turkish Cypriots' Identity sub-scale scores.

**Table 5.3.6.**

*Comparing participants' Self-describing scores with the Collective Self-Esteem Scale scores*

	Self define <sup>a</sup>	N	$\bar{x}$	S	M	MR	$\chi^2$	P	Dif.
	Cypriot	290	12,70	4,63	12,00	309,85	8,493	0,131	
	Turkish Cypriot	164	12,07	4,66	12,00	287,68			
Membership	Greek Cypriot	116	11,93	4,39	12,00	282,41			
	Greek	6	12,17	4,36	12,50	296,92			
	Turkish	10	10,60	4,77	9,50	227,65			
	Cypriot	290	12,14	5,03	12,00	329,34	24,454	0,000*	a-b
	Turkish Cypriot	164	10,60	4,71	10,00	276,03			a-c
Private	Greek Cypriot	116	9,95	4,22	9,00	252,28			
	Greek	6	11,17	4,40	11,00	304,75			
	Turkish	10	9,70	5,66	8,00	226,00			
	Cypriot	290	16,27	3,14	16,00	326,27	19,061	0,002*	a-b
Public	Turkish Cypriot	164	15,38	3,72	15,00	281,26			a-c
	Greek Cypriot	116	15,28	2,36	15,00	272,05			a-d

	Greek	6	12,83	3,66	13,00	173,00			a-e
	Turkish	10	13,80	3,85	13,50	203,05			
	Cypriot	290	15,82	4,31	16,00	322,65	26,070	0,000*	a-b
	Turkish Cypriot	164	14,24	4,14	14,00	255,76			a-e
Identity	Greek Cypriot	116	15,23	3,92	15,00	296,95			
	Greek	6	16,17	5,42	15,50	319,92			
	Turkish	10	12,20	3,71	12,00	179,45			
	Cypriot	290	56,92	12,30	57,00	330,33	28,391	0,000*	a-b
<b>Collective Self- Esteem Scale</b>	Turkish Cypriot	164	52,29	11,13	52,00	266,76			a-c
	Greek Cypriot	116	52,40	10,37	52,00	266,69			a-e
	Greek	6	52,33	10,01	52,50	268,67			
	Turkish	10	46,30	14,50	42,00	177,00			

\* $p < 0,05$  a: Cypriot b: Turkish Cypriot c: Greek Cypriot d: Greek e: Turkish

Table 5.3.6 presents The Kruskal-Wallis H test results that are obtained by comparing Self-defining scores of the Participants with their Collective Self-Esteem Scale scores.

According to the data given in the Table 5.3.6., there is a statistically meaningful difference between the participants' Self-defining scores as well as their general scores from Collective Self-esteem Scale and the scores of Identity, Public and Private subscales ( $p < 0,05$ ).

According to the results, participants who define themselves as Cypriots scored higher from Collective Self-Esteem Scale compared to the participants who define themselves as Turkish Cypriots, Greek Cypriots and Turkish. Moreover, the Private sub-scale scores are higher for the participants who define themselves as Turkish Cypriots and Greek Cypriots.

In addition to the above mentioned, participants who define themselves as Cypriots scored higher from the Public sub-scale of the Collective Self-Esteem Scale when compared with the scores of remaining participants. Besides, participants who define themselves as Cypriots have higher Identity scores when compared with those who define themselves as Turkish Cypriots and Turkish.

#### 5.4. Findings of Social Distance Scale

**Table 5.4.1.**

*Social Distance Scale scores of the participants*

	<b>N</b>	<b>Mean</b>	<b>Std. Dev.</b>	<b>Min.</b>	<b>Max.</b>
<b>The Social Distance Scale</b>	596	59,73	11,59	24	78

The average score of the participants from the Social Distance Scale is  $59,73 \pm 11,59$ .

**Table 5.4.2.**

*The Mann-Whitney U test results comparing the gender of the participants with their Social Distance Scale scores.*

<b>Gender</b>	<b>N</b>	$\bar{x}$	<b>S</b>	<b>Med.</b>	<b>M.R.</b>	<b>Z</b>	<b>p</b>
Female	314	58,78	11,36	60	281,36	-2,565	0,010*

<b>The Social Distance Scale</b>	Male	282	60,78	11,78	64	317,58

\* $p < 0,05$

According to the data given in the Table 5.4.2 above, there is a statistically meaningful difference between the participants' gender and their Social Distance Scale scores ( $p < 0,05$ ). Based on this, in this study women had lower scores from the Social Distance Scale than the men.

**Table 5.4.3.**

*Comparing the date of birth and Social Distance Scale scores of the participants*

	Date of Birth	N	$\bar{x}$	s	M	MR	$\chi^2$	P	Dif.
	1930-1959	117	59,47	11,89	60	295,821	16,479	0,001*	a-c
<b>The Social Distance Scale</b>	1960-1973	122	56,57	11,15	57	245,730			a-d
	1974-1989	214	61,37	10,98	64	323,493			b-c
	1990-1998	143	60,17	12,17	63	308,311			b-d

\* $p < 0,05$  a: 1930-1959, b: 1960-1973, c: 1974-1989, d: 1990-1998

The Kruskal-Wallis H test results comparing date of birth of the participants with their Social Distance Scale scores are presented in Table 5.4.3.

According to the data given above, there is a statistically meaningful difference between the participants' date of birth and the scores from Social Distance Scale ( $p < 0,05$ ). Participants who

were born between 1930-1959 and 1960-1973 have lower Social Distance scale scores than the scores of participants who were born between 1974-1989 and 1990-1998.

**Table 5.4.4.**

*Comparing Participants' Education level with Social Distance Scale scores.*

	<b>Education</b>	<b>N</b>	$\bar{x}$	<b>s</b>	<b>M</b>	<b>MR</b>	$\chi^2$	<b>P</b>	<b>Dif.</b>
<b>The Social Distance Scale</b>	Pri./Sec. School	58	57,19	11,14	58,00	254,68	40,062	0,000*	a-d
	High School	145	55,86	12,04	57,00	241,03			b-d
	Undergraduate	229	59,97	11,70	62,00	302,98			
	Postgraduate	164	63,71	9,79	66,00	358,56			

\* $p < 0,05$  a: Pri./Sec. School, b: High School, c: Undergraduate, d: Postgraduate

The Kruskal-Wallis H test results comparing the education level of the participants with their Social Distance Scale scores are given in Table 5.4.4.

According to the data presented in Table 5.4.4. above, there is a statistically significant difference between the participants' education level and the scores from Social Distance Scale ( $p < 0,05$ ). Participants with Postgraduate education level have higher Social Distance scale scores than the scores of participants who are Primary or Secondary School graduates and those who graduated from High school.

**Table 5.4.5.***Comparing participants' belonged community with Social Distance Scale scores*

	Community	N	$\bar{x}$	s	M	MR	Z	P
<b>The Social Distance Scale</b>	Greek Cypriot	291	64,56	10,67	67	377,56		
	Turkish Cypriot	305	55,12	10,52	57	223,07	-10,956	0,000*

\* $p < 0,05$ 

Table 5.4.5 The Mann-Whitney U test results comparing the belonged community of the participants with their Social Distance Scale scores.

According to the data given in the Table 5.4.5 above, there is a statistically significant difference between the participants' belonged community and Social Distance Scale scores ( $p < 0,05$ ). The data reveals that the Social Distance Scale scores of the Greek Cypriots are higher than the scores of the Turkish Cypriots.

**Table 5.4.6.***Comparing participants' Self-defining models with Social Distance Scale scores*

	Self define <sup>a</sup>	N	$\bar{x}$	s	M	MR	$\chi^2$	p	Dif.
<b>The Social Distance Scale</b>	Cypriot	290	63,84	9,33	65,00	359,20	139,823	0,000*	a-b
	Turkish Cypriot	164	51,76	10,44	53,00	176,83			a-d
	Greek Cypriot	116	62,22	11,52	64,50	338,89			a-e

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Greek	6	48,50	17,68	46,00	176,42	b-c
Turkish	10	47,00	7,83	47,00	109,50	

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\* $p < 0,05$  a: Cypriot b: Turkish Cypriot c: Greek Cypriot d: Greek e: Turkish

The Kruskal-Wallis H test results given in the Table 5.4.6. above compare the Self-Defining models of the participants with their Social Distance Scale scores.

According to the data given in Table 5.4.6. above, there is a statistically significant difference between the participants' Self-Defining models and the Social Distance Scale scores ( $p < 0,05$ ). Participants who define themselves as Cypriots have higher Social Distance Scale scores than the participants who define themselves as Turkish Cypriots, Greek and Turkish. However, participants who define themselves as Turkish Cypriots have lower Social Distance Scale scores than those who define themselves as Greek Cypriots.

### 5.5. Findings from Contact Scale

*Table 5.5.1. Contact Scale Scores of the participants*

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	<b>N</b>	<b>Mean</b>	<b>Std. Dev.</b>	<b>Min.</b>	<b>Max.</b>
<b>The Contact Scale</b>	596	60,50	25,82	19	132

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Table 5.5.1. Contact Scale scores of the participants in the study

According to the table, the average score of the participants from the Contact Scale is  $60,50 \pm 25,82$ .

**Table 5.5.2.***Comparing gender with Contact scale scores*

	Gender	N	$\bar{x}$	s	Med.	M.R.	Z	P
	Female	314	57,36	25,87	56	277,83		
<b>The Contact Scale</b>							-3,093	0,002*
	Male	282	64,00	25,34	66	321,52		

\* $p < 0,05$ 

Table 5.5.2. The Mann-Whitney U test results comparing the gender of the participants with their Contact Scale scores.

According to the data presented in the Table 5.5.2 above, there is a statistically significant difference between the participants' gender and the Contact Scale scores ( $p < 0,05$ ). The results reveal that women have lower Contact Scale scores than men.

**Table 5.5.3.***Comparing date of birth of the participants with Contact Scale scores*

	Date of Birth	N	$\bar{x}$	S	M	MR	$\chi^2$	P	Dif.
	1930-1959	117	65,85	22,05	66	335,457	13,335	0,004*	a-c
<b>The</b>	1960-1973	122	55,22	25,83	50	260,160			a-d
<b>Contact</b>	1974-1989	214	62,09	27,48	64,5	309,703			b-c
<b>Scale</b>	1990-1998	143	58,24	25,26	57	284,206			b-d

\* $p < 0,05$  a: 1930-1959, b: 1960-1973, c: 1974-1989, d: 1990-1998

The Kruskal-Wallis H test results are given in Table 5.5.3 to compare the date of birth of the participants with their Contact Scale scores.

The data is presented in Table 5.5.3. above suggests that there is a statistically significant difference between the participants' date of birth and their Contact Scale scores ( $p < 0,05$ ).

Participants who were born between 1930-1959 have higher Contact Scale scores than those who were born between 1974-1989 and 1990-1998. However, participants who were born between 1960-1973 have lower Contact Scale scores than those born between 1974-1989 and 1990-1998.

**Table 5.5.4.**

*Comparing participants' Education Level with Contact Scale scores*

	Education	N	$\bar{x}$	S	M	MR	$\chi^2$	P	Dif.
	Pri./Sec. School	58	66,67	23,94	65,50	336,98	10,509	0,015*	a-b
<b>The Contact Scale</b>	High School	145	55,25	24,39	51,00	263,58			b-d
	Undergraduate	229	60,53	26,12	61,00	298,52			
	Postgraduate	164	62,92	26,62	66,50	315,73			

\* $p < 0,05$  a: Pri./Sec. School, b: High School, c: Undergraduate, d: Postgraduate

The Kruskal-Wallis H test results are given in Table 5.5.4. compare the Education Level of the participants with their Contact Scale scores.

According to the data given in the Table 5.5.4 above, there is a statistically significant difference between the participants' education level and their Contact Scale scores ( $p < 0,05$ ). Participants who are High School graduates have lower Contact Scale scores than the participants who are Primary or Secondary school graduates and those who hold a Postgraduate degree.

**Table 5.5.5.**

*Comparing participants' belonged community with Contact Scale scores*

Community	N	$\bar{x}$	s	M	MR	Z	p
Greek Cypriot	291	60,68	27,05	64	301,58		
<b>The Contact Scale</b>						-0,427	0,669
Turkish Cypriot	305	60,32	24,62	59	295,56		

\* $p < 0,05$

The Mann-Whitney U test results given in Table 5.5.5 compare the belonged community of the participants with their Contact Scale scores.

The data presented in Table 5.5.5 above reveal that there is no statistically meaningful difference between participants' Contact Scale scores and their belonged community ( $p > 0,05$ ). In other words, the Contact Scale scores of the Greek Cypriots and Turkish Cypriots are similar.

**Table 5.5.6.***Comparing participants' self-defining models and Contact Scale scores*

	Self define <sup>a</sup>	N	$\bar{x}$	s	M	MR	$\chi^2$	P	Dif.
	Cypriot	290	67,35	25,41	69,50	344,53	47,689	0,000*	a-b
	Turkish Cypriot	164	54,60	22,99	51,50	257,82			a-c
<b>The</b>									
<b>Contact</b>	Greek Cypriot	116	53,80	26,12	48,00	256,27			a-d
<b>Scale</b>									
	Greek	6	28,00	12,26	22,00	77,75			
	Turkish	10	54,40	32,96	48,50	245,80			

\* $p < 0,05$  a: Cypriot b: Turkish Cypriot c: Greek Cypriot d:Greek e: Turkish

The Kruskal-Wallis H test results given in Table 5.5.6 compare the self-defining models of the participants with their Contact Scale scores.

According to the data given in the Table 5.5.6 above, there is a statistically significant difference between the participants' self-defining models and their Contact Scale scores ( $p < 0,05$ ).

The difference stated above is due to the first groups' Contact Scale scores. Participants who define themselves as Cypriots have higher Contact Scale scores than those who define themselves as Turkish Cypriots, Greek Cypriots and Greek.

## 5.6. Findings from the open-ended question “Familiarity Level” of participants to the ‘other’

**Table 5.6.1***Comparing Participants’ Date of Birth and Familiarity levels*

Date of Birth	Not Familiar		Neutral		Familiar		$\chi^2$	p
	n	%	n	%	n	%		
1930-1959	13	11,11	8	6,84	96	82,05	23,869	0,001*
1960-1973	36	29,51	10	8,20	76	62,30		
1974-1989	38	17,76	31	14,49	145	67,76		
1990-1998	40	27,97	15	10,49	88	61,54		

According to the results of Chi Square Test on comparing participants’ date of birth and their familiarity levels, people who were born in 1930-1959 have significantly higher familiarity levels (82.05%) than the other participants in other age groups ( $p < 0,05$ ).

**Table 5.6.2***Comparing Participants’ Social Distance Scale Scores and their familiarity levels*

Familiarity	N	$\bar{x}$	s	M	MR	$\chi^2$	p	Dif.
Not Familiar	127	50,84	10,88	51	166,73	99,447	0,000	a-b
Neutral	64	59,13	12,34	59,5	290,28			a-c
Familiar	405	62,61	10,20	64	341,12			b-c

\* $p < 0,05$  a: Not Familiar, b: Neutral, c: Familiar

Table 5.6.2 shows Kruskal-Wallis H test results comparing participants’ familiarity levels and their Social Distance Scale scores.

The data presented in Table 5.6.2 above reveal that there is a statistically meaningful difference between participants’ Social Distance Scale scores and their familiarity levels ( $p > 0,05$ ). In other words, the participants who have higher familiarity levels have higher Social Distance Scale scores. Also, participants who answered ‘Not Familiar’ have lower Social Distance Scale scores than participants who answered ‘Neutral’ for their familiarity level.

**Table 5.6.3.***Comparison between participants' self-defining types and the familiarity levels*

Self Define	Not Familiar		Neutral		Familiar		$\chi^2$	P
	n	%	n	%	n	%		
Cypriot	38	13,10	32	11,03	220	75,86	42,386	0,000
Turkish Cypriot	60	36,59	6	3,66	98	59,76		
Greek Cypriot	20	17,24	17	14,66	79	68,10		

Table 5.6.3 shows the results of the Chi Square test on comparing participants' self-defining types and familiarity levels.

The results above reveal that there is a statistically meaningful difference between participants' self-defining types and their familiarity scores. Participants who define themselves as Cypriots have higher familiarity scores comparing to the participants who define themselves as Turkish Cypriot and Greek Cypriot.

**Table 5.6.4.***Comparison between participants' familiarity levels and their Identity sub-scale scores*

Familiarity	N	$\bar{x}$	s	M	MR	$\chi^2$	P	Dif.
Not Familiar	127	14,39	4,06	14,00	265,81	7,035	0,030	a-b
Neutral	64	16,00	4,37	16,00	329,08			
Familiar	405	15,40	4,26	15,00	303,92			

\* $p < 0,05$  a: Not Familiar, b: Neutral, c: Familiar

Table 5.6.4 shows Kruskal-Wallis H test results comparing participants' familiarity levels and their Identity sub-scale scores.

The results above reveal that there is a statistically meaningful difference between participants' familiarity levels and their Identity sub-scale scores ( $p > 0,05$ ). In other words,

participants who feel neutral to the other have higher identity scores than participants who feel 'Not familiar' to the 'other'.

### 5.7. The Relationship between Collective Self-Esteem, Social Distance Scale and Contact Scale

**Table 5.7.1.**

*Correlations between Collective Self-Esteem, Social Distance and Contact Scale Scores*

	Membership	Private	Public	Identity	Collective Self-Esteem Scale	The Social Distance Scale	The Contact Scale
Membership	r	1	0,591	0,090	0,389	0,787	0,049
	p	.	0,000*	0,029*	0,000*	0,000*	0,234
Private	r		1	0,185	0,425	0,838	0,129
	p		.	0,000*	0,000*	0,000*	0,002*
Public	r			1	-0,041	0,354	0,016
	p			.	0,314	0,000*	0,696
Identity	r				1	0,673	0,270
	p				.	0,000*	0,000*
Collective Self-Esteem Scale	r					1	0,164
	p					.	0,000*
The Social Distance Scale	r						1
	p						.

<b>The Contact</b>	r	1
<b>Scale</b>	p	.

\* $p < 0,05$

Table 5.7.1. Correlations between Collective Self-Esteem, Social Distance Scale and Contact Scale scores of the participants

The data presented above reveals positive and significant correlations between Social Distance Scale scores and Collective Self-Esteem Scale scores of the participants ( $p < 0,05$ ). As participants' Social Distance Scale scores increase, their Collective Self-Esteem Scale scores also increase. Additionally, there is a positive and significant correlation between Social Distance Scale scores and Private and Identity sub-scales of the Collective Self-Esteem Scale ( $p < 0,05$ ). Thus, as Social Distance Scale scores increase, their Private and Identity scores also increase.

Furthermore, there are positive and significant correlations between participants' Contact Scale scores and Collective Self-Esteem Scale scores as well as Private sub-scale scores ( $p < 0,05$ ). Hence, as participants' Contact Scale scores increase, their Collective Self-Esteem Scale scores and Private sub-scale scores also increase.

There are positive and significant correlations between participants' Contact Scale scores and Social Distance Scale scores ( $p < 0,05$ ). According to this correlation, as participants' Contact Scale scores increase, their Social Distance Scale scores also increase.

**Table 5.7.2.**

*The influence of Belonged community, Date of Birth, Education level, Social Distance Scale scores and Contact Scale scores on Collective Self-Esteem Scale scores*

	Unstandardized		Standardized	t	Sig.	F (p)	R <sup>2</sup> (AdjR <sup>2</sup> )
	Coefficients		Coefficients				
	$\beta$	S.E.	B				
(Constant)	38,00	3,95		9,627	0,000*	6,021	0,049
Community	0,97	1,07	0,04	0,901	0,368	(0,000*)	(0,040)
Date of Birth	1,08	0,50	0,10	2,165	0,031*		
Education	0,49	0,46	0,05	1,054	0,292		
The Social Distance Scale	0,14	0,05	0,14	2,648	0,008*		
The Contact Scale	0,04	0,02	0,08	1,694	0,091		

Table 5.7.2. The results of Multiple Regression Analysis which was carried out in order to examine the influence of participants' belonged community, Date of birth, Education Level, Social Distance Scale and Contact scale scores on Collective Self-Esteem Scale scores.

According to the data presented in Table 5.7.2 above, the model created for the examination of the participants' Community, Date of Birth, Education level, Social Distance Scale and Contact Scale scores is statistically meaningful and that the model can explain 4% of the variance in the Collective Self-Esteem Scale scores.

The participants' Community ( $\beta=0,04$ ;  $p>0,05$ ), Education ( $\beta=0,05$ ;  $p>0,05$ ) and Contact Scale ( $\beta=0,05$ ;  $p>0,05$ ) scores have a statistically significant influence on Collective Self-Esteem

Scale scores. While this is the case, participants' Date of Birth ( $\beta=0,10$ ;  $p<0,05$ ) and the Contact Scale ( $\beta=0,14$ ;  $p<0,05$ ) scores influence Collective Self Esteem Scale scores positively.

#### 5.8. Open-ended Question and its analysis

The questionnaire of the present study contained two open-ended questions which were presented after the demographic questions in the questionnaire. The questions were prepared carefully to get participants' explained answers about their closeness to the "other". However, during the translation of the questionnaire, the meaning of the 9<sup>th</sup> question wasn't the same in Greek language as it was in Turkish. Due to this mis-translation condition, the 9<sup>th</sup> question wasn't included in the analysis. Furthermore, the 10<sup>th</sup> question which asks "How familiar they feel with the other?", the aim was to obtain the people's level of shared experiences with the people residing "other" side of the checkpoint.

The 10<sup>th</sup> question was '*How familiar do you feel with Turkish/Greek Cypriots?*'. Some of the answers were '*Fairly*', '*Quite*', '*Quite good*', '*Very good*', '*Very much*', '*Very familiar*', '*Perfectly familiar*', '*Absolutely familiar*', '*Totally*'.

However, the answers to this question were varying. The collected data were grouped under the common themes which were 'Very familiar', 'Familiar', 'Not familiar' and 'Neutral'.

The answers that were grouped under 'Very familiar' theme were fairly, quite, quite good, very good, very much, very familiar, perfectly familiar, absolutely familiar, totally, extremely familiar. 42.3 % of the overall answers were 'Very familiar'.

However, the answers that were grouped under 'Familiar' theme were; good, fine, just fine, slightly and 'so so'. 25.7 % of the overall responses were 'Familiar'. Another theme was

named as 'Not familiar' and the answers that were grouped under this theme were; not particularly, I don't feel familiar, I didn't have the chance to meet anyone, not very much but I'd like to, I have never come into a contact, I have no contact, I don't know, I haven't met, not at all, not very much, not quite familiar, never, not possible.

21.3 % of the responses were 'Not familiar'.

The answers that were grouped under 'Neutral' theme "made no difference to me", "same towards anybody else", "as familiar as with other nationalities", "the same as I feel with any human being". 5.4 % of the overall responses were 'Neutral'. 5.4 % of the overall participants haven't responded to this question.

Research question number 4 asked, "*How do the incidences influence people's perceptions in their definition of identity?*" The degree of influence of the incidences on people's perceptions in their definition of identity has been linked to their familiarity levels to the other community. In relation with the this, hypotheses number 4, 5, and 6 have assumed that people who have high familiarity with the people from other community; have higher closeness (social distance) scores, define themselves as Cypriot and have a stronger identity feeling that Cyprus is their mainland even if their experiences had been negative. Although, the open-ended questions and these hypotheses were analyzed quantitatively through SPSS, below are some answers from respondents from their own wordings about 'how familiar they feel to the members' of "other" community?'

The examination of the Turkish Cypriot members' statements; '*Times spent during social activities, cultural meetings*', '*I have a lot of friends and there is our island that we share*', '*I have no shared experiences with them before 1974 but once the "border" gates were open I had*

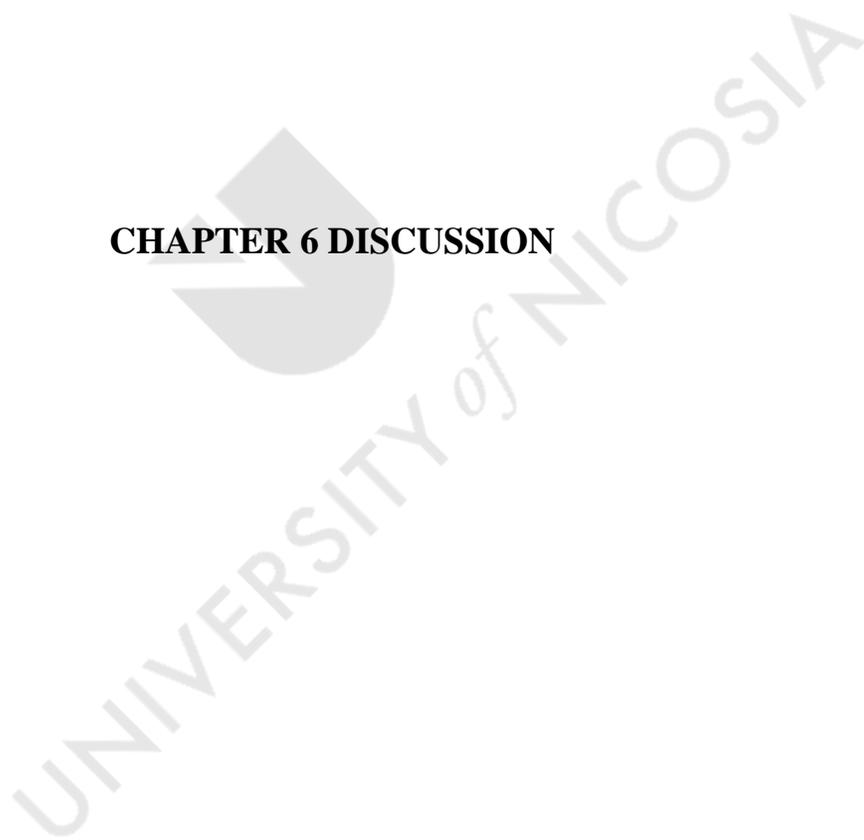
*a lot of great friends and our friendship still continues’, ‘As we work together, I spend a lot of time with them’, ‘We had a lot of shared experiences. I worked with them, we wine and dined together, we went to bed and slept’, ‘We were very close. We used to wine and dined together in Nicosia’, ‘We have worked together for years I have a lot of Greek friends’, ‘A lot of shared experiences and still continues today’, ‘I had a lot of shared experience. I have Greek relatives’, ‘We lived together in a mixed village before 1974. My school ‘St. Mary’s School’ was a mixed school. I had a lot of Greek friends’, ‘I had shared experiences in all kinds of environments. Greek Cypriots are a part of my daily life’.*

Additionally, some examinations of the Greek Cypriots’ statements include *‘Very familiar. Some friends of mine are Turkish Cypriots and it has helped me understand that there aren’t any essential differences between Greek and Turkish Cypriots’, ‘Quite familiar due to the fact that we share the same country, quite a few views + our mentality’, ‘very familiar, like flat mates’, ‘Very close friendly’, ‘Quite, since I have friends who are Turkish Cypriots’, ‘I feel very familiar with them especially with the Turkish Cypriots who are not stuck in the past but are willing to change and move on to the future in order to improve it’, ‘150% familiar’, ‘As familiar as with Greek Cypriots. I choose friends who think like me. In this way I choose the people either they are Turkish Cypriots or Greek Cypriots. I have many close friends who are Turkish Cypriots’, ‘Absolutely familiar, many friends of mine are Turkish Cypriots and I don’t see any difference between Greek and Turkish Cypriots’, ‘Absolutely. I used to attend school with many of them and I still have very close and friendly relationship with a few’, ‘I have some Turkish Cypriot friends, therefore pretty familiar’, ‘Absolutely familiar, I have many Turkish Cypriot friends and I don’t think there is any difference between Greek and Turkish Cypriots’.*

The statements that are mentioned above are the real statements taken from the respondents. Although, all the collected data was analysed through SPSS, asking respondents to write down their thoughts instead of scoring numbers was a supportive force in the explanation of sense of familiarity.



**CHAPTER 6 DISCUSSION**



This study examined the differences in age groups on the identity formations focusing on the extent to which the lifetime experiences, incidences, conflicts, and the division that affected the environment to foster their Collective Self Esteem and identity construction processes. Quantitative methodology employing a questionnaire, which covers three different scales and one open ended question sought to answer the following research questions:

- Understanding people's identity definitions that experienced the 1963 and 1974 incidences.
- Understanding the factors that influence people to be more willing to have contact with the "other".
- Understanding the way of influence that incidences made on people's perceptions in their definition of identity.

To answer these questions, data was collected from all around Cyprus covering both the northern and southern sides (Eriksen, 1991).

#### 6.1. People born between 1930-1973 score higher on the Collective Self-esteem Scale (CSES):

According to the findings, there is a statistically significant difference between the participants' date of birth and both general scores from Collective Self-Esteem scale (CSES) and the scores from identity sub-scale ( $p < 0,05$ ). It was hypothesized that the first two age groups who were born between the years 1930 and 1973 have significantly higher collective self-esteem scores than the latter two age groups. However, according to the findings people who were born between the years 1930 and 1959, and those were born between the years 1960 and 1973 have lower Collective Self-Esteem scale (CSES) scores and Identity sub-scale scores when compared

with scores from people born between the years 1974 and 1989, as well as those born between 1990 and 1998 see Table 5.3.3.

When considering the birth periods of the first two age groups they are the age groups who lived on an undivided island as it is known that ‘the island was divided in 1974’ (Varnava & Faustmann, 2009 p.10). As this is the fact, in this study, it was assumed that the people who were born in these age groups feel more collective with the “other” due to their rather more collective experiences comparing to the other two younger age groups. When Luhtanen and Crocker (1992) defined collective self-esteem, they refer to individual’s social identity, proposing that collective self-esteem is people’s personal evaluations about their socially defined identity. However, looking at the findings of this study, based on the definition of collective self-esteem by the authors of the scale, it can be proposed that 1930-1959 and 1960-1973 borns have negative evaluations about their socially defined identities as they scored lower on their Collective Self-Esteem scale comparing to the other two younger generations.

The scores from the hypothesis testing indicated that people from 1930-1959 and 1960-1973 age groups have lower Collective Self-Esteem than people from 1974-1989 and 1990-1998 age groups. The assumption of the present study was that due to the 1930-1973 age group’s personal experiences and the environment that they were born and grew up, would affect their evaluations about their social identity. However, results show that the assumed influence from the environment and the ‘zeitgeist’ they were born and lived in, weren’t an affective factor for them to evaluate their socially defined identity positively.

However, the research findings also indicate that people in the 1930-1973 age groups scored lower on the identity sub-scale of Collective Self-esteem scale compared to the other two younger age groups.

The discussion can be made around the results of the data collected from this study and the assumptions made about the people's experiences and the influences on these experiences on their identity and their evaluations about that identity. As it was mentioned above, the results indicated that the influence of the togetherness, being neighbour in the same village and sharing memories weren't the factors for people from 1930-1973 age group to define their belonged social group positively and defining their group membership as important that they also have low scores on thinking "the social groups I belong to are an important reflection of who I am" (Luhtanen & Crocker, 1992 p. 305). It wasn't denied that the age groups of 1930-1959 and 1960-1973 had their hard times on the island. Some of them obviously witnessed harsh conflict, and experienced the war in 1963 physically, some of them had losses and they had experienced trauma in their teenage years during especially both 1963 and 1974 events. "During adolescence, teens spend considerable time interacting in peer groups" (Dumas, Ellis & Wolfe, 2012 p.922). It is believed that the interaction between peers has an important factor on adolescent's identity development. In other words, the interactions they make help them to explore who they are and the way that they see themselves in the group they feel belonged to. However, the mentioned age groups would have had difficulty in interacting with their peers and exploring their identities effectively due to the social-environmental factors on the island at that time. As it was mentioned in Chapter 1 on this dissertation, differences in social context cause individuals to fail to form healthy dynamics on their identity formation where developmental identity theorist James Marcia (1966) emphasizes the importance of going through a psychological "crisis" which would be the result of a healthy exploration before making a commitment to an identity. In relation to this theory, to the development of the identity of the people residing into two communities in Cyprus, one could question whether the individual members of each group did go through such a

“crisis” which is essential if we are to achieve the formation of a healthy identity.

Furthermore, one of the possible reasons for the 1930-1959 age group to have low Collective Self-Esteem and low identity is that, at the time of their early adult years, Cyprus was hosting its first hostile and violent actions and these actions were first done by the Greek Cypriots and faced by the Turkish Cypriot community (Papadakis, 2008). Turkish Cypriot community was a minority and suffered oppression by Greek Cypriots who wanted to get rid of the British rule and be unified with Greece. In an attempt to realize this aim, Greek Cypriots formed EOKA in 1955. After this, Turkish Cypriots faced the constraints where they felt fear and saw the violence (Keashly & Fisher, 1990).

The findings of the present study indicate that the conflict and even separation, as an initial change and the subsequent social, political, educational, and cultural changes, affected the identity perception as well as the identity construction processes of the people in both communities. However, some studies support the findings of the present study, they propose that people who speak Greek and belong to the Greek culture, religion, and history as well as the Turkish speaking community that belong to the Turkish culture, religion and history are not Cypriots but instead, Greeks and Turks living in Cyprus (Stavrinides, 1999). According to Stavrinides, even though people born in Cyprus, construct different identities, which relate to their Greekness and Turkishness. Vamik Volkan's (2006) proposes in his book 'Killing in the Name of Identity' that he explained the large-group identity comprehensively through several communities in conflict. He claims that people kill “others” not because of an individual desire but instead, they kill in the name of identity (p. 58). However, this identity that is motivated to kill the “other” from the other community can be explained through *pseudospeciation*, Erikson's definition of a large-group identity. According to Erikson, the identities are like shields that are

used to protect from other groups; each group, hence pseudo species in Erikson's term - use their shields to dominate the other groups (Volkan, 2006, p.15). To support this proposition, Calhoun (1993) proposes that there ought to be an ethnic root that continuously and actively reconstructed in addition to the existence of a homeland and a history. He proposed this for a long-term processed nation and in the same year as him O'Brien (1993) claimed that national communities start with ethnic identifications that is rooted in kinship. In relation to the propositions above, according to the present study results, the people who are in 1930-1959 and 1960-1973 age groups scored lower on the Membership sub-scale of CSES comparing the scores from other two younger age groups. According to Luhtanen and Crocker (1992), people who have high membership esteem think that "I am a worthy member of the social groups I belong to" (p.305). However, considering the results of the present study, people in the 1930-1959 and 1960-1973 age groups don't feel worthy within the social groups they feel belong to. Moreover, back in the days, the time that these age groups lived on the island was the time of uncertainty, confusion, conflict, and unrest. Moving on from this, social groups, peer groups, group relations, interactions were limited as the country was going through a very big social-political change.

Additional to the results above, the results from comparison between CSES scores and self-defining scores indicated that participants who defined themselves as Cypriots scored higher from CSES compared to the participants who defined themselves as Turkish Cypriots, Greek Cypriots and Turkish. Based on the results from the above comparisons of date of birth and self-defining variables with CSES, it can be proposed that people from 1930-1959 and 1960-1973 age groups don't define themselves as Cypriots whereas, people who define themselves as Cypriot have high CSES and the mentioned age groups have low CSES. As it was defined as "a construct that captures how positively people feel about their group memberships is collective

self-esteem (CSE)” (Bruckmuller, 2013 p. 237), the findings of this study show the opposite results from what was assumed about the people’s perceptions and definitions about their group memberships. According to the history records, when the conflict arose in Cyprus, people that fall into the first-age group were in their twenties whereas those who fall into the second-age group were born into the period of conflict. People of both communities who were born between 1930 and 1973 have experienced political incidences which are likely to have caused indefinable psychological harm that clearly resulted in having low scores on both CSES and identity sub-scale.

However, concerning Collective Self-esteem Scale scores and their comparisons with other variables, the data presented in table 5.3.4 revealed that participants who are Primary or Secondary School graduates have lower CSES scores as well as Identity and Private sub-scale scores when compared with the participants with a Postgraduate degree. This finding shows that there is a strong relationship between the low CSES scores of the 1930-1959 and 1960-1973 age groups and their education level. As it was mentioned in the previous chapters in this study that collective self-esteem is the personal evaluation of individuals’ group membership “at the individual level, identity formation involves the development of both personal identity and group identity” (Phinney, 2000 p.28). However, according to the research on this subject, individuals’ group identity develops within the available context in their environment and “the typical developmental progression and the individual’s choices are both shaped by events and opportunities afforded by the context” (p.30). Considering the context and the opportunities the time and the period afforded to the 1930-1959 and 1960-1973 age groups in Cyprus, their identity development wasn’t shaped effectively within the conflict, unrest, and uncertainty in the environment they lived in.

In relation to the notes above, according to Table 5.3.5. there is no statistically significant difference between participants' community and their scores from Membership, Private and Public Subscales ( $p>0,05$ ). However, the statistically significant difference found between the Identity subscale scores and the community of the participants ( $p<0,05$ ). Greek Cypriots have higher Identity subscale scores than the Turkish Cypriots' Identity subscale scores. This difference in identity scores can be explained by the structure of populations on the Island and the rights and opportunities they gained through time. As Varnava and Faustmann proposed in 2009:

*In most areas of government – such as the Council of Ministers, the civil service, and the 50-seat Parliament – power was split between the two communities 70:30 in favour of the majority Greek Cypriot community, which represented 78 per cent of the population, and the Turkish Cypriots, who represented 18 per cent (p.12).*

Additional to the test results above, according to the Table 5.3.2 in the section 5, there isn't a statistically meaningful difference at the general Collective Self-Esteem Scale scores as well as the scale's Membership, Private, Public and Identity subscale scores in comparison with the gender of the participants ( $p>0,05$ ). Based on this result, it can be concluded that the scores of Collective Self Esteem Scale for women and men is similar.

The Multiple Regression Analysis results shown in the examination of the influence of participants' belonged community, Date of birth, Education Level, Social Distance Scale and Contact scale scores on Collective Self-Esteem Scale scores. According to table 5.7.2, the participants' community, education and contact scale scores have a statistically significant influence on Collective Self-Esteem Scale scores. However, participants' date of birth and the social distance scale scores influence collective self-esteem scale scores positively. According to the results above, it is clear to propose that in this study the way that individuals evaluate their

belonged group either positively or negatively depends on their belonged community, their education level, and the level of their contact to the people from “other” community. However, on the other hand, the age group that they are in and their sense of closeness to the people from “other” community are less effective on the evaluation of their belonged group.

According to the hypothesis testing results above, the discussion was mainly presented around the Collective self-esteem scores of 1930-1959 and 1960-1973 age groups, and other relative factors around the collective self-esteem levels of those age groups was discussed in general. In addition to the statements above, as it was also supported by the findings of the present study, people who were born between the years 1974 and 1989, as well as those born between 1990 and 1998 scored higher on the CSES in general, membership sub-scale and identity sub-scale.

It is obvious that younger age groups experienced different socio-political conditions in Cyprus as there are many different contextual factors to consider as affective on the collective self-esteem and identity construction after 1974 for both communities. The education system, the social life and the historical explanations had important implications for the young age groups who were born after 1974, in evaluating their belonging group as well as assessing the importance of their social group membership. During the post-1974 period, both communities turned their faces to their life sources, their motherlands, where the ethnic roots were whipped up and its unrestful manifestation continued for a while. History books, in particular, have been used in both communities to inculcate hatred and promote ethnocentrism towards the other community. As Makriyianni, Psaltis and Latif (2011) put forward, within the education system, history teaching has been used to raise distrust towards the other community and dehumanize the “other”. However, in many societies like Cyprus that are divided through ethnic-national

conflicts, history books taught in schools are often used to legitimate the ‘dehumanized other’ while emphasizing the suffering of the nation. Furthermore, social context, shared memories and a common history are believed to have certain influences on identity formation (Liu & Hilton, 2005). As the findings confirm, age groups born after 1974 have higher collective self-esteem scores in general and higher membership and identity sub-scale scores. The division of the island and the replacement of the residents from north to south and vice versa affected the age groups’ self evaluations and feelings about their belonged group as well as thoughts around their group membership. The presence of unifying factors, emotional attachment and cultural sharing are believed to be the main components of the bonding with the land. However, the attachment to the land also supports the construction of identity depending on that land’s social-cultural context (Malkki, 1992). In relation with the findings, the proposition can be in the direction of individuals’ sense of individuality and their strong attachment to their ethnic background where the results from Private sub-scale from the study showed highest scores for the 1974-1989 age group. This result communicates that after the 1974 events, and the division of the island, the ethnic feelings supported in the direction which people felt good about the community they belong to.

In support of the findings above, a nation can be defined as a human population sharing a historic territory, historical memories, and a public culture (Smith, 1991). As a matter of fact, the Greek and Turkish Cypriot communities have been divided geographically for almost fifty years. This separation has led the communities to reconstruct their memories and form two distinct collective memories of the past in relation to the Cyprus conflict and its history (Psaltis & Cakal, 2016). Nevertheless, the changed social/political context in Cyprus coupled with the impact of the history books offered by the two distinct educational systems, affected collective

and individual memories of Cyprus (Psaltis, 2016). The education system in general and the history books conspiratorially contributed to a superior ethnic perception in both communities that eventually lead to more ethnically constructed identities which supported communities to evaluate their group belongingness positively through their ethnic groups rather than whole Cypriot feeling. The two young age groups of the present study, while faced with the systematic exposure of foregrounding of their ethnic roots, have been educated in the changed social context where they gradually had weakened their geographically defined identity. An individual's social identity is a systematic formation of sense of belonging to a community or geography (Deaux, 2001) is a very strong supporting proposition for the above findings that, 1974-1989 and 1990-1998 age groups constructed their social identity through forming their sense of belonging to their community rather to the land or geography.

In other words, the aforementioned age groups in Cyprus were educated in segregated, mono-ethnic identity environments where they have lacked the opportunity to socialize with the "other". And the results from the Public sub-scale scores of the CSES show that 1974-1989 age group has the lowest score where they think that in general others don't respect the social groups that they are a member of. Ethnocentrism was central in their own community, where their school environment was the same as their other socializing agents and they learn their country's history and ethnicity in a manipulative way (Johnson, 2007). In the general sense, the current findings show the vital importance of the social context, education, and the contact for a positive personal evaluation and positive feelings about their belonged communal group as well as positive thoughts around their ethnic group membership. The four age groups have experienced very different social environments in Cyprus, interacted with different socializing agents, received different political educations, and had different contact levels with the "other" while

trying to evaluate their belonged groups, assessing their membership, and understanding their feelings around their belonged community.

#### 6.2. People born between 1930-1959 have higher sense of familiarity towards the members of the “other” community

The findings of the present study indicate that there is a statistically significant difference in the sense of familiarity levels across the four age groups in Cyprus. The first age group, hence the people who were born between the years 1930 and 1959, have had significantly more one-to-one relations and therefore have the highest sense of familiarity towards the other community when compared with those of the other three age groups. As it was mentioned in Chapter 3 of the present study, familiarity is defined as “the degree of exposure that one person has to another person” (Reis et. al., 2011 p. 557) that clearly explains the reason for the highest familiarity score for the 1930-1959 age group. However, Cyprus as an island, was under a single sovereignty before 1974. Even though there was a conflict between the two communities due to the political power applied by outside forces, respondents of this study reported having lived on the same streets, neighborhoods and shared common stories of the same villages. Despite their different religions and languages, people of Cyprus have had lots of common life experiences and memories. During the British regime on the island – and even until 1950—Turkish Cypriots and Greek Cypriots had lived in a consistent and relatively harmonious with an operational togetherness in the villages and neighborhoods where they experienced largely positive social interactions (Keashly & Fisher, 1990). The data presented in Table 5.6.2 in the Chapter 5 reveals that there is a statistically meaningful difference between participants’ Social Distance Scale scores and their familiarity levels ( $p>0,05$ ). In other words, the participants who have higher familiarity levels have higher Social Distance Scale scores. Also, participants who answered ‘Not

Familiar' have lower Social Distance Scale scores than participants who answered 'Neutral' for their familiarity level. In other words, people who have higher familiarity, have higher sense of closeness to the "other" which explains that Cypriots who lived during these years and experienced the harmony and relatively consistent relationships with one another, exhibit a higher sense of familiarity towards the people they share their country with.

On the other hand, the first hypothesis of the present study indicated that people who fall into the 1930-1973 age group exhibit lower collective self-esteem scores as well as lower identity sub-scale scores compared to the younger age groups. People from the 1930-1959 age group was the one that shared the most of togetherness with the "other" on the island and their sense of familiarity levels of people has been symbolized with the shared memories, sense of neighborhood, friendships and being aware of one another in the community despite the religious and language differences. According to the results from comparison between self-defining and sense of familiarity levels, Table 5.6.3 reveal that there is a statistically meaningful difference between participants' familiarity scores and self-defining types. Participants who have higher familiarity scores define themselves as Cypriots comparing to the participants who have low or no familiarity levels.

Based on the present discussion of the age group differences in sense of familiarity levels, the above result indicates that people in 1930-1959 age group define themselves Cypriot rather than Turkish and Greek Cypriots. Even though there are results from the earlier tests presented in this study that, people from 1930-1959 age group have lower collective self-esteem and lower identity and membership sub-scale scores, their self definition as Cypriot presents a positive relationship between the connectedness to their home country and their relationships with the "other".

Another important point these findings raise is that people who were born in the 1990-1998 period scored the lowest familiarity levels, when compared with the rest of the age groups referred to in this study. This finding indicates that the youngest age group of the present study face difficulties in acknowledging the existence of the “other”. Although there are a couple of political peace-building actions have been taken during the last 20 years for the unification of Cyprus, this age group presented that they had limited exposure to the people from “other” community to be able to feel more familiar to each other.

According to the literature mentioned in the chapter 3, being familiar with the ‘other’ or acknowledging the existence of the ‘other’ helps identifying the belonged group where this identification helps members to have more positive view about their belonged group.

However, the findings of the present study show similar results that, the familiarity levels of people don’t have any relation with the CSES and identity sub-scale scores. The first hypothesis test results indicated that people in 1930-1959 age groups have the lowest CSES, identity and membership sub-scale scores. At this stage, the indication can be made around the fact that there isn’t a relationship between having high familiarity and increased self evaluation about the belonged group or feelings and thoughts about the group memberships. Moreover, the mentioned unrelatedness between familiarity and the collective self-esteem and sense of identity presents another important factor that knowing the “other”, sharing memories, sharing a history, and acknowledging the existence of the “other” doesn’t have anything to do with developing sense of identity.

Nevertheless, the third age group - hence those who were born between the years 1974 and 1989 – have the second highest level of familiarity in comparison to the second and the fourth age groups. The possible reasons for these age groups to have such diverse familiarity levels may

well be related to their Zeitgeist. The zeitgeist is the mental and emotional flow of the time in which the age groups lived in. However, the mental and emotional state of people in Cyprus in the given time and their experiences would be a fundamental factor affecting their familiarity levels. As this study operationally defined the familiarity concept as acknowledging the existence of the “other”, it is obvious that the 1960-1973 and 1990-1998 age groups have lacked this kind of exposure with the members of the other community. Based on the information provided from the previous classical works done by some of the researchers in Cyprus, after 1960 there was an increased number of “two politicized communal groups” in Cyprus. These groups caused to the extreme and brutal violence of December 1963 (Pollis, 1973, p.598). ‘Given the divergent historical experiences of the two communities and their encapsulation in nationalist frameworks’ (Anastasiou, 2002 p.585) the two communities had common feelings from those experiences which were fear, threat, insecurity, and uncertainty. Turkish Cypriots have experienced those feelings from 1963 to 1974. However, for Greek Cypriots those feelings have started in 1974 ‘with the invasion of Cyprus by the Turkish military’ (Anastasiou, 2002 p.585). The time in which both community members were born thereby relates to why these people have the lowest sense of familiarity with the “other”; one is the war; violence and the separation are considered as the zeitgeist of their childhood and the other age group hasn’t had any exposure to the “other” to feel enough familiar. Correspondingly, the findings indicate that people from the 1930-1959 age group, hence those who have lived in the undivided Cyprus and shared the country as one, exhibit a higher sense of familiarity levels than those who were born after 1960. This is because before conflicts commenced, a common living and neighborhood experience in Cyprus allowed for the development of higher familiarity levels among inhabitants (Bryant, 2014; Hadjipavlou, 2007; Papadakis, 2003).

According to a contradictory study, there has always been conflict between the two communities in Cyprus, which eventually led to a division (Berg, 2013). In contrast, the results of the present study indicate that people of the two communities once experienced harmonious coexistence. According to Berg (2013), 'the Cyprus conflict has always been portrayed as a clash of incompatible identities' (p.470). In other words, the history of Cyprus was thought to be the conflict between Greek Cypriot and Turkish Cypriot identities which explains the reason for the lack of relationship between feeling familiar to the "other" and acknowledging the existence of the "other" but still having low collective self-esteem and identity sub-scale scores. Residents of both communities felt familiar to each other, shared neighbourhood at some point but refused to form groups or include themselves to each others' groups due to their mismatched sense of who they are as mentioned by Berg (2013).

Nevertheless, when identity of the communities is defined, "individuality is not denied, but it is grounded in the community" (Benoist, 2004, p.10). Therefore, the members of Greek and Turkish Cypriot communities constructed their identities through their ethnic community's identity. It is believed that individuals' sense of belonging to a community facilitates their identity construction. On the other hand, it is important to note that individual identities and the identities of the communities share the same existence where they impact one another (Schopflin, 2001). As previously discussed, (See Chapter 1, section 1.1.) the construction of identity requires commonality in origin and shared place (Adler, 2012). However, other studies claim that before the division of the island, none of the cities of Cyprus were mono-ethnic (Anastasiou, 2006) and that there were almost fifty mixed villages where both Greek and Turkish Cypriots lived in close friendships and peace (Stavrinides, 1999). As Stavrinides adds, "although Andreas and Ali may be natives and residents of Cyprus, and regard the island as their common

homeland, they do not normally regard themselves as compatriots, but rather as neighbours” (p.5). Moreover, prior to the incidences of 1963-64, 1967-68, and 1974 that persistently separated the Greek Cypriots from the Turkish Cypriots; the two communities were physically and culturally connected to each other (Anastasiou, 2006). However, as Anastasiou notes, there were many mixed villages and towns where Turkish and Greek Cypriots shared the same streets, they prayed side by side, celebrated each other’s special days together, and cried together in the dark days while respecting each other’s religion by participating in each other’s religious festivities. As supported by the findings of the present study, the above-mentioned common life lived by the 1930-1959 age group affected their sense of familiarity levels with people from the “other” community and represented the typical and ideal social and cultural relationship that characterized the Cypriot community before the nationalist actions destroyed this unity (Anastasiou, 2006). Another contradictory study claims that while Cyprus was under the British rule starting from 1878, the British, as a policy, used both psychological and sociological force to segregate the two communities (Pollis, 1973). Pollis argues that the psychological division was targeted to not only attack the main differences of the two communities but also to distinguish the Turkish Cypriots from the Greek Cypriots in terms of their ‘linguistic, religious, ethnic, cultural and tribal’ (p.578) characteristics. The period between 1878 and 1960 was the significant time of the main dividing force in Cyprus. Despite the British factor on the island, the members of the two communities coexisted in harmony as the present study shows with its analysis of the familiarity levels. As previously highlighted, the differences between the two communities were used and are arguably still used today to provoke and even justify conflict and the division of the island. Moreover, the shared common life is one of the main predictors of high sense of familiarity where the shared context brings two distant groups together and that increases a sense

of closeness while lessening conflict (Hinds & Bailey, 2003). Vural and Rustemli (2006) claim that ‘for most of British colonial rule (1878-1960), religion remained the crucial visible component of identity separating local Orthodox Christian inhabitants from the Muslim inhabitants of the island’ (p.331). The main reason for the contradiction of this statement with the findings of the present study is that despite the existence of the external governing power, 82.1 % (the responses taken from the open-ended question) of the members of the age group of those who lived in the period covering the years 1930 to 1959 stated that they were neighbours, friends, sisters, and brothers. Furthermore, despite the fact that British rule aimed to instill hatred toward the “other” among members of the two communities, they chose to familiarize themselves with the “other” and forge friendships. This statement finds support in the present study; 87.5 % of Greek Cypriot participants who were born between 1930 and 1959 describe their relationship with the other community by recalling being “*closer to Turkish Cypriots*”, “*very close friendly*”, “*very familiar like flat mates*”, “*very much old friends*”, and “*like brothers*” in their village. Similarly, 77.1 % of the Turkish Cypriot participants from the same age group described Greek Cypriots as “*as neighbours*”, “*a lot familiar*”, “*very good people*”, and “*very close*” and experiences variously described, “*we used to wine and dine together in Nicosia*”, “*I know Greek Cypriots with the games that we used to play in our grandmother’s house*”, and “*I shared a lot before 1963. This lowered further after 1974*”, “*we shared everything in the course of time. We used to host each other for dinner and celebrate each other’s religious days and then whatever happened has happened*”.

The findings of this study are contrary to previous studies. A study by Sitas, Latif and Loizou (2007) claims that the relationship between the members of the two communities was not as close. They interpret the encounters between TC/GC in the ‘Old Days’ as “the myth of a

golden age of good bicomunal relationships before the troubles has to be modulated” (Sitas, Latif & Loizou, 2007 p.15). Studies as such tend to propose that among those born in 1950s and the ones born in 1975, only a quarter (28.7%) of them had experienced good relationships and not even half of it (41.7 %) had few, while more than a quarter of population had none (29.6 %) (Sitas, Latif & Louziou, 2007 p.15). The proportions given in these studies underestimated the period of coexistence during which the Greek Cypriots and Turkish Cypriots lived together. In fact, in the early 1950s in Cyprus, the English school was one of the schools where Greek Cypriots and Turkish Cypriots were educated together and even years later, after the conflicts, students from this school had positive thoughts and exhibited a high sense of familiarity towards the members from other community when compared with the students who had instead attended mono-communal schools (Volkan, 2008). Additionally, as a consequence of Given’s (1998) archeological investigation in Cyprus, the time between 1930-1960 is believed to be the ‘Authentic Cypriot’ time for its residents. Overall, even though the conflict existed in Cyprus from the early 1950s, the main influence has been put on the political relationships between the two communities until the real battle arose in 1960s. Even though they have been encouraged to hate each other, a considerable number of the members of the two communities still have positive thoughts and memories about each other, thereby exhibiting a sense of familiarity. Such positive thoughts and sense of familiarity instill hope for a future of Cyprus when mourning and forgiveness processes might be possible for both communities. Although several members of the 1930-1959 age group have passed away, their stories are being kept alive by their offspring and grandchildren. Their memories will continue to be passed on to the next age groups.

### 6.3. People born between 1930-1959 score higher on the contact scale

The results of the present study reveal that the 1930-1959 age group in Cyprus has had

more contact with the people from the other community. Hence, the aforementioned age group in particular met more members of the other community, attended bicomunal trips and participated in social activities together more than the 1960-1973, 1974-1989 and 1990-1998 age groups. Obviously, the present findings have similarities with the previous findings of this study. However, familiarity and contact are the concepts of these two findings, that complete each other when the discussion is about the two communities in conflict. As members of the first age group of the two communities have had a shared life and memories, they exhibited high contact levels as well as a high sense of familiarity. Furthermore, the previous findings regarding the high sense of familiarity levels of the 1930-1959 age group have supported the present findings pertaining to the high contact scores for members of the same age group in Cyprus. However, in the period covering the years between 1965 and 1974, Turkish nationalists have claimed that Turkish Cypriots would no longer be safe within the Greek Cypriot community. Unlike the said nationalists, the Greek Cypriot leader proposed that the Greek and Turkish Cypriot communities 'had always lived together in peace and they would be doing so now if it was not for the separatist designs of the evil Turkish leadership' (Stavriniades, 1999, p. 35). Additionally, findings indicate that the 1960-1973 age group, hence the children of the first age group, have the lowest contact level among the four age groups. Nevertheless, the third age group that consists of people born between 1974 and 1989 exhibits the second highest level of contact in comparison to the second and the fourth age groups. The possible reasons for these age groups to have such diverse contact levels would be related to the *Zeitgeist*. It is the fact that, 'since 1964 and more so after 1974, the two communities have hardly had any direct daily interpersonal or group contact' (Anastasiou, 2002 p. 589). After the years of distance and miscommunication of the two communities, several attempts have been made by the two leaders of the communities to

solve the Cyprus problem. Comprehensive negotiations began in 1977 with Denktash – Makarios, continued with the 1979 Denktash – Kiprianou (Erhurman, 2010). After these attempts, ‘the 1986 de Cuellar Draft Framework Agreement on Cyprus, the 1992 Ghali Set of Ideas and the 2002 Annan Plan’ have been initiated by the three parties to find an enduring solution to the Cyprus problem (Erhurman, 2010 p. 36). Based on the information above, comparing to the 1960-1973 born people’s experiences, 1974-1989 born people have had less violent, clearly saying, less traumatic experiences so their responses to the level of contact questions differed comparing to the older age group. However, the mental and emotional state of the people in Cyprus in the given period and their experiences are important factors that influenced their contact levels. It is important to interpret the data in its historical setting. It must therefore be highlighted that the oldest members of the second age group who were born in 1960 were in their teenage years when the conflict in the country had reached its all-time high; the island was divided, and communities were relocated. Therefore, their contact levels differ from their previous and the latter age groups.

Additionally, in comparison to the previous age group, those of the new one has not experienced the neighbourly relations with the members of the other community; by the time they were born, the two communities had already faced the harsh living conditions. However, in support to the findings, after 1964 and specifically from 1968 onwards, a lack of direct contact between Greek and Turkish community members where the nationalist propaganda from both communities and in support with the mass media created a peerlessly adverse effect on the construction of negative perceptions and attitudes towards the other community led to the conflict between the two communities (Stavrinides, 1999). The period of 1960-1973 frayed the connection between the two communities. For instance, according to the report presented to the

UN in 1965, Turkish Cypriots' actions towards protecting and isolating themselves from the Greek Cypriot community are believed to be the outset of separation between the two communities where the Turkish community leader intimidated Turkish Cypriots not to engage in personal contact with the Greek Cypriot community members (Stavrinides, 1999). Thus, the said age group did not only lack the peaceful coexistence experienced by the first age group but was also exposed to nationalist propaganda and its resulting violence and hatred. Even though they are the next age group of the coexisted people and neighbors, based on their primary experience of the conflict their contact had been the lowest level when compared with that of the previous three age groups. As a consequence of such incidences in all parts of the island, people from this age group refrained from contacting the members of the other community and were even threatened to stop them from doing so. During the time when they were born (1960-1973) trust turned to mistrust, friends turned to strangers, and neighbors became opponents. As mentioned earlier, the members of the two communities have experienced the historical events of Cyprus in different ways, however their emotions remained the same during the violence, conflict, war, danger, separation, and division in the years of 1963 and 1974 (Anastasiou, 2002). Despite existent friendships and trust between the members of the two communities, the zeitgeist on the island was one of distance. In addition to the low contact levels of the aforementioned age group, according to the previous findings, this age group also exhibited the lowest sense of familiarity levels when compared with those of the other three age groups. As mentioned before, the sense of familiarity and the level of contact exist in reciprocation where they also complete each other. The findings of the present study support the idea that countless damage was done to the Cypriot communities due to the separation and distance following the violent period of 1963 (Stavrinides, 1999). However, it was proposed that these communities used to have cultural and

ideological conflicts prior to 1963 and after the incidents happened the conflict simply deepened and took on extra geographical and political dimensions (Stavrínides, 1999). As the present study supports, the two communities were not involved in any form of cultural and ideological conflict as harsh as the conflict happened in 1963. Instead, the conflict has always resulted from conflicting power relations in the political sphere. However, the geographical division was a result of the political power struggles of the external forces and therefore, such division cannot be accounted for in the level of the relationships between the two communities.

Furthermore, the fact that the people from the 1960-1973 age group grew up in the time of political uncertainties, which can account for the lower contact levels, a factor also exhibited by the youngest age group. As a matter of fact, the members of the youngest age group have witnessed the historical period when respective community leaders Talat and Christofias carried negotiations between the years 2008-2012 when they are in teenage years as well as the positive approaches of Akinci and Anastasiades since 2015. Although this is the case, the present study suggests that the fourth age group does not feel familiar to the members of the other community. Another possible reason for this age group's low contact levels with the members of the other community is the fact that their socialization environments are different when compared with those of the other age groups. The different socializing agents in both communities in the time of the 1989-1998 age groups, during which the Turkish Cypriots were a minority in Northern Cyprus due to most of the Turkish population and the continuous flow of Turkish settlers. In the meantime, Greek Cypriots tried to cope with the responsibilities of being an EU country as well as the sister country of Greece in the aftermath of their financial collapse. This financial hardship of 2009 has resulted in a mass migration from Greece to Cyprus. However, in both communities, this cohort constitutes the most distant age group to the time of Cyprus when both communities

lived in peaceful co-existence, sharing memories, food, happiness, and sadness together. Nevertheless, the traces of unity and contact have faded in the time of this age group because of political moves. Furthermore, the results also indicate that people from the 1974-1989 age group have exhibited the second highest contact scores. The relatively high scores are likely to have been affected by the personal narrative members have heard from their parents and grandparents. Although this age group was born and grew up on the divided island, some of them were born during the military operation in 1974, facing the darker side of the conflict. The said people were affected by the trauma which the whole island experienced, and it is believed that the positive thoughts and feelings about the other community were transmitted to them from their parents and grandparents, thereby affecting their familiarity levels. According to the earlier findings of the present study, the 1974-1989 age group exhibited the second highest sense of familiarity scores. These results match their contact level scores. Their high sense of familiarity was also affected by the positive perception that their ancestors created, eventually making this age group more willing to engage in contact with the people from the other community when the checkpoints opened in 2003. Moreover, the oldest participants of this age group were in their early 30s when the checkpoints were opened. Some of them had the chance to get to know people from other community because of the positive personal narratives they had heard from the older age group. As Psaltis, Beydola, Filippou, and Vrachimis (2014b) propose, the level of contact between groups is the most important agent known to reduce prejudice and hatred towards each other (Tausch et al., 2010). In the period when this age group was in their teenage years or early twenties, Cyprus as a country was trying to heal its social and political wounds through a few attempts for resolving the conflict, bringing its people together again and bringing the solution to the 40 years old dispute that harmed and destroyed the harmony on the island. The negotiations

and other political attempts to resolve the conflict on the island had started in 1968, yet the ones held after the turn of the millennium carried a different meaning for all the members of the two communities. It was the time in which 50 years old hopes were regenerating. Even though the 1989-1998 age group had some common experiences with the 1974-1989 age group, the zeitgeist effect was the one that changed their both familiarity as well as contact levels. The overlapping experiences of the two age groups dissociated by the time passes as the initiatives made to solve the Cyprus problem by the politics failed consistently. For instance;

*2008 saw rejuvenated hope for a solution of the longstanding Cyprus problem. For the first time, two moderate leaders from either side of the divided island – both apparently committed to a federal settlement – commenced full-fledged negotiations. However, by the end of the year the negotiations had progressed far less than anticipated (Kaymak & Faustmann, 2009 p. 925).*

Additional to the statements above, according to the data given in the Table 5.5.6, there is a statistically significant difference between the participants' Contact Scale scores and self-defining models ( $p < 0,05$ ). Participants who have higher Contact Scale scores define themselves as Cypriots than those who have lower contact scores. These results indicate that the people who have been in more contact with the "other", feel that they belong to their land and see their country as one which also increases their familiarity levels. As present study also supported this, participants who have higher familiarity scores define themselves as Cypriots comparing to the participants who have lower contact scores.

Nevertheless, in the analysis of the findings, the 1930-1959 age group exhibits a higher contact level and higher sense of familiarity with the members of the other community as this supports their living environment. However, the experiences they had in this environment didn't support their sense of identity. The way that they lived, the relationships they formed with the

“other” didn’t help them to find the answer to the question “Who am I?”. Additionally, the higher scores from the above concepts didn’t help their positive evaluations about their belonging group either. It is a well-known fact that contact levels and sense of familiarity have a positive correlational relationship where it finds its examples with the case of Cyprus as well as with this study. Furthermore, a satisfactory level of contact defined as friendship and neighbourhood by the sharers as they used to live on the same streets and villages where the two parties provide a positive perception of each other so the sense of familiarity status of the two parties will be affected from their contact levels (Sigelman & Welch, 1993). Nevertheless, Pettigrew (1998) supports Allport’s (1954) propositions that intergroup contact has positive effects in the following four conditions: equal status, common goals, intergroup cooperation and the support of authorities, law, or custom (Pettigrew, 1998). When these conditions are applied to the present findings for the case of Cyprus, the circumstances which the 1930-1959 age group experienced have provided negative influences as there were status conflicts among the members of the two communities in terms of their political relationships. However, the intergroup cooperation was also higher during the time of this age group since the island was still undivided. Finally, the preparations for the constitution of the Republic of Cyprus at some point provided an authority support for the contact of the two communities, yet the decisions made by the leaders during the constitution of RoC caused disappointments, especially for the minority community.

According to Volkan (2006), one type of dehumanizing is to depict members of the other community as a group of *personae non gratae* and then to dehumanize them. Contrary to the findings of the present study, when there is ethnic, nationalistic, and religious conflict between the two groups, the humiliation, violence, and destruction of the “other” for the name of identity

gets easier when 'dehumanising' the "other" to avoid feeling the guilt after killing them (Volkan, 2006, p. 121). Hatred, anger, lack of contact with the "other" and embittered nationalistic feelings made people see "the other" as their enemies. In order to be able to apply the aforementioned process of killing someone, the person should have not had the experience of knowing "the other", should have not seen the "other", and should have not heard anything about "the other". A close look into the history of Cyprus reveals that the island was not entirely peaceful when the events had started. That is to say that there were people who never had a single contact with "the other" in their entire lives as well as those who were willing to encourage others to act for the sake of their imposed ethnocentric ideas.

As a consequence, it should be noted that the actions that have been taken are the devastating result of being unfamiliar to each other as the residents of the same island. The process of destroying the "other" should be harder when the victim is familiar with the one who will do the action. On the other hand, the results of the study named as "Oral History Accounts from a Social Psychological Perspective" show that the villagers remembered the contact and their good level of relationships, sharing with the members of the other community in their time. In the above-mentioned study, this age group experienced quite intense intergroup contact as they clearly remembered their meetings that took place in the coffee shop in their village. The participants of the aforementioned study explained that the intercommunal discussions were about specific topics in relation to the conflict and they used to have these discussions without hesitation. Yet they clearly emphasized that the real conflict between the two communities started with the initial attempts of EOKA in mid-1950s (Cabrera, Filippou, & Cakal, 2014).

Another study has been conducted by a group of Cypriot scholars (social psychologists from the University of Cyprus) in an attempt to identify the fears and hopes that the people of the

two communities have towards coexistence. One of the results of this study indicates that older age groups who had more contact with the other community before the division have more tendency to be hopeful for the future of the island as the two communities coexist side by side and are less fearful in the presence of the “other” (Trimikliniotis, 2007). People who had intense encounters with the members of the other community and had friendships are more willing to live together and are more positive towards resolving the conflict in Cyprus (Sitas, Latif, & Loizou, 2007). Zezelj et al. (2017) argued that one-to-one, immediate contact between the members of conflicted communities decreases intercommunal negative thoughts (2017). In the present study, the 1960-1973 age group reported the lowest contact level scores among the other three age group’s scores. Based on the written answers provided by respondents variously stated that ‘hardly ever have [they] come into contact with them’, ‘I don’t know any Turkish Cypriots’, ‘I had no contact with Greek Cypriots in any way’, ‘Even though I was born in Paphos, we had no Greek Cypriot friends’. ‘Not much. My family did. We exchanged our houses’. Nevertheless, in the time that the 1960-1974 age group was born, island inhabitants experienced harsh conditions on the personal level and the two communities were faced with extreme confrontation as a result of the increasing conflict (Sitas, Latif, & Loizou, 2007). Many the participants, (70 %) reported that they have experienced 1960s as an intense period of their lives during which they were kids or very young children who should be living in a peaceful place instead of one fraught by violence and war (Sitas, Latif, & Loizou, 2007). As the same study proposes, participants of 1960-1973 age group have either witnessed or been the victims of interethnic violence in 1960s and 1970s.

Statements above confirm that even though people from 1930-1959 age group experienced both 1950s and 1960s confrontations, negative incidences, conflicts, and wars; they

have experienced Cyprus as a whole. They had contacts and friendships which influenced their perception of each other in comparison to the 1960-1973 age group who experienced only negative incidences and listened to the stories of their parents. At this point, this difference between these two age groups influenced the contact levels where 1960-1973 age group scored the lowest among the other age groups.

#### 6.4. People born between 1930-1973 have higher social distance scores.

The results of the present study indicate that there is a statistically meaningful difference between the participants' date of birth and the scores from Social Distance Scale ( $p < 0,05$ ). Participants who were born between 1930-1959 and 1960-1973 have lower Social Distance scale scores than the scores of participants who were born between 1974-1989 and 1990-1998.

It was hypothesized that the first two age groups who were born between the years 1930 and 1973 have higher social distance scores than the latter two age groups. However, according to the findings people who were born between the years 1930 and 1959, and those were born between the years 1960 and 1973 have lower social distance scale scores when compared with scores from people born between the years 1974 and 1989, as well as those born between 1990 and 1998 see Table 5.4.3.

The assumption of the present study was made due to the 1930-1973 age group's personal experiences and the environment that they were born and grew up in. It was expected that their personal experiences with the "other" would affect their level of distance toward the people from "other" community. However, results show that the assumed influence from the environment and the 'zeitgeist' they were born and lived in, weren't affective factors for them to feel socially close to each other. Although the "zeitgeist" of this period mentioned in the 6.1 section while discussing the comparison between CSES and the age groups of the respondents,

the age group factor on respondents' social distance scale scores will also be explored in this section.

As mentioned in section 4.2.2, the Social Distance Scale that was used in this study was based on Bogardus Social Distance Scale. "The scale was developed by Emory Bogardus in 1924 and is still widely used in measuring prejudice" (Wark & Galliher, 2007 p.383). In order to explain Social Distance, the concept of prejudice is defined as a generalized aversion in relation to a social group or a group of people (Allport, Clark & Pettigrew, 1954). Based on this, in support with the findings of the present study, 1930-1959 and 1950-1973 age groups have more aversive feelings towards the people from "other" community. In relation to the previous tests of the hypothesis, the 1930-1959 and 1960-1973 age groups have scored low on their CSES and now they scored low on their social distance scale. Although these age groups' scores from Contact Scale and familiarity reported as higher than other age groups, the way they evaluate their belonged social group and the opinions about the people from "other" community is lower. According to these results, these age groups don't deny that they were in contact with the people from "other" community, and they are familiar to each other as they shared an island, yet their feelings towards the "other" is antipathic and the evaluations about their group membership is negative which presents lack of sense of belonging.

On the contrary to the findings above, Williams (1964) claims that in ethnic contacts, people tend to have less negative thoughts towards each other and that they tend to have close contacts or initiate to form friendships which eventually help to reduce the feeling of social distance between the groups (Amir, 1969). However, parallel with the result of the present test, the study of 'Oral History accounts of the former inhabitants of mixed villages in Cyprus' reported that among the thirty oral history accounts, one resident reported that "he has a couple

of friends ‘but not very good friends’ ’ and he also added that he does not feel any hatred against GCs, but he does not believe they could live together again” (Psaltis et al. 2014 p.14a). In the self-report of the aforementioned participant, there is a clear consequence of positive experiences that he had; he does not have negative thoughts about the “other” despite the conflict at the time.

Parallel with the findings again, according to several previous studies, ethnic conflicts, and the negative thoughts regarding the “other” are the most prominent elements for ‘hatred, discrimination and genocide’ (Amir, 1969 p.236). However, it is known that Cyprus is one of the countries that had one of the biggest ethnic conflicts of the 20th century, which remains an unresolved dispute today (Kaloudis, 1999). Regarding the relationship between the two communities in Cyprus, a study indicates that it is, as a divided country, an exciting master case for studying the affective economies of hatred (Zembylas, 2007). According to Zembylas, hatred is a political concept for Cyprus; the members of each community are taught to hate the “other” while constructing their ethnic identities. While indicating the role of hatred and prejudice on the ethnic identity construction, Zembylas (2007) acknowledges that the members of both communities have had difficult times throughout the Cyprus history. While Zembylas refers to ‘memories of friendly interethnic neighborhood relations’ between the two communities, he explains that the friendly, common memories, neighborhood part of Cyprus is a hidden discussion even though it should be the main topic of the Cyprus case and it is obvious that people of this country struggle to prioritise their shared positive memories due to their negative experiences. It is clear that the great number of research has shown that Cypriots, at any price of their ethnicity have been hit by many stressful incidents that caused them to experience anxiety and trauma related symptoms. (Volkan & Hadjimarkou, 2019). Cyprus has been exposed to an

ethnic conflict for many years and the existence of the negative thoughts and hatred as claimed by the aforementioned studies do match with the findings of the present study. The violence experienced by people; a considerable number of people in both communities still expecting their fathers or grandfathers to be found where they have been buried during the hot conflicts. A study by Sitas, Latif and Louziou shows that, people who experienced the negativity at first hand and faced violence and cruelty personally in an extreme level, have fewer negative thoughts and are more prone to reconcile with the “other” when compared with those who experienced the negative incidences indirectly (Sitas, Latif & Louziou, 2007). The same study indicates similar findings with the present study claiming that people who have physically experienced the incidences and faced its fearful side and struggled to survive, have fewer positive thoughts about the future position of the two communities in Cyprus (Sitas, Latif & Louziou, 2007). The 1930-1959 and 1960-1973 age groups of the present study, according to the statements above, experienced negativity at first hand and faced violence and cruelty personally as they feel socially distant to the people from “other” community.

In addition to the findings on Social Distance above, according to the data given in the Table 5.4.5, there is a statistically significant difference between the participants’ belonged community and the scores from Social Distance Scale ( $p < 0,05$ ). The Social Distance Scale scores of the Greek Cypriots are higher than the scores of the Turkish Cypriots.

In support to the findings above, Sitas, Latif and Loizou (2007) stated that:

*Turkish Cypriots (38.3%) seemed to remember knowing and interacting with many Greek Cypriots as opposed to Greek Cypriots (16.7%) remembering such interactions. The majority seemed to have had little or no interaction. Yet the majority of Greek Cypriots claim that interactions were positive (62.1%) as against Turkish Cypriots (21.7% positive). The dominant view among Turkish Cypriots*

*(55%) is that such interactions were neither positive nor negative, but rather, neutral (p.22).*

Although Turkish Cypriots stated knowing and remembering their interactions with Greek Cypriots more than Greek Cypriots' memory about familiarity and interaction with Turkish Cypriots, Greek Cypriots rated their interactions with Turkish Cypriots as more positive comparing to the ratings of Turkish Cypriots. The majority of Turkish Cypriots felt neutral in their interactions with Greek Cypriots. These statements from both communities support the results of the present study. As mentioned above, Turkish Cypriots feel less close (low social distance scale scores) with the Greek Cypriots even though majority of them stated that they know and interacted with Greek Cypriots. As it was mentioned above, social distance is explained through the concept of prejudice Yucel and Psaltis (2020) also found that "Turkish Cypriots have higher prejudice than Greek Cypriots" (p.14). However, Greek Cypriots neither remember any of their interactions nor know any members from Turkish Cypriot community but feel more close (high social distance scale scores) to them. To support these statements and findings from the present study, Yucel and Psaltis (2020) propose a very important factor in being in interaction with the other. They discuss the quality and quantity of the contact between Turkish and Greek Cypriots and their effects on prejudice. As it was discussed above, Greek Cypriots have less memory about their interaction with Turkish Cypriots (Sitas, Latif &Loizou, 2007) which might be related the expectations from the quality of interaction rather than quantity that influenced their memory about the "other" however, the the statements about little memory about the sharings and knowing the other by Greek Cypriots regarding the Turkish Cypriots seems standing on the quality of interaction side for them as even little memory on interaction seems enough and effective on them to feel less prejudiced towards Turkish Cypriots as it was also supported by Yucel and Psaltis (2020) "the effect of direct cross-group friendship on

prejudice differs significantly between Greek and Turkish Cypriots, such that the effect is stronger among Greek Cypriots” (p.18). Moreover, Yucel and Psaltis (2020) proposed, that “while there is less opportunity for face-to-face contact among GCs (due to fewer crossings to the north), deeper and higher-quality interactions (i.e. direct cross-group friendships), along with indirect contact (i.e. extended cross-group friendships), might be more important among GCs” (Yucel & Psaltis, 2020 p.11).

Furthermore, according to the data given in the Table 5.4.6, there is a statistically significant difference between the participants’ scores from Social Distance Scale and their Self-Defining models ( $p < 0,05$ ). Participants who have higher Social Distance Scale scores define themselves as Cypriot. However, participants who define themselves as Turkish Cypriot have lower Social Distance Scale scores than the participants who define themselves as Greek Cypriot. It is relevant to state that people who feel positive and closer to their identity from the geography they were born, feel less ethnocentric about their identity but feel closer to the people to the “other” community, in other words, feel less prejudiced toward the “other”.

#### 6.5. People who have higher familiarity define themselves as Cypriots

According to the findings from the present study, there is a statistically meaningful difference between familiarity scores and participants’ self-defining types. Participants who have higher familiarity scores define themselves as Cypriots comparing to the participants who have lower familiarity scores. The operational definition of “familiarity” was given in the previous sections of this dissertation as the level of contact an individual had with another individual (Reis, 2011). The findings indicates that people who are familiar and have shared some experiences with the members of the other community would define themselves as Cypriots rather than defining their identity based on their ethnicity.

According to history, Greek Cypriots and Turkish Cypriots used to be neighbours and had friendly relations with each other. After 1974, the island was divided into two, yet the memories of the older age groups were passed on to the younger age groups. Even though there were negative experiences and sad memories of the older age groups in the time of hot conflicts and violence, the experiences they've had and the memories they've shared remained as it was. This was supported by the present study's findings that 1930-1959 age group scored highest on their familiarity levels to the people from "other" community (see section 6.2).

The findings of the present study reveal that as people get familiar with each other and get to know each other, the intimacy and closeness levels change accordingly that would affect their perception about their identity. Even though the sense of familiarity has a link with age that 1930-1959 age group scored higher on their familiarity levels, after the gates were open in 2003, the bicomunal environment provided an opportunity for the young age groups to familiarize each other with one-to-one interaction. When considering the age factor on the sense of familiarity and the way that people see their future in their homeland, 'the more intense the experience of traumas through the violence was, the more open people are towards reconciliation. The more distant in experience and age, the more closed to reconciliation' (Sitas, Latif & Louziou, 2007 p.5). However, according to Sitas, Latif and Louziou, people who experienced the violence directly and witnessed the war or people who experienced indirect trauma through the personal narratives of the older age group, people who have lost someone in their family because of the violence, people who were actively involved in inter-ethnic violence and people who identified themselves as the leaders of some movements that triggered the conflicts, have high sense of familiarity towards the members of the other community; and their immediate response to the question of forgiveness were all positive. Nevertheless, where people

who had no experience with the “other” will have less familiarity and not willing to share a future together (Sitas, Latif & Louziou, 2007). It is important to note that, no matter how harsh their experiences were or how much they have suffered, they feel close enough to the members of the other community to forgive them. These findings clearly match with the findings of the present study as it was found that being familiar with the “other” or having something shared in the past (even though it was a violence), people tend to feel close to the members of the other community. As highlighted by Sitas, Latif and Louziou (2007) “people who have claimed not only exposure to the ‘other side’ but who have had strong and intense encounters with people there have the strongest dispositions towards reconciliation and coexistence” (Sitas, Latif & Louziou, 2007 p.35). It is clearly confirmed that being exposed to the members of the other community eventually provides closeness to people to express their sincere feelings and willingness to have close relationships in the future. Parallel to the statements above, the data presented in Table 5.6.2 in the Chapter 5 reveal that there is a statistically meaningful difference between participants’ Social Distance Scale scores and their familiarity levels ( $p > 0,05$ ). In other words, the participants who have higher familiarity levels have higher Social Distance Scale scores. Also, participants who answered ‘Not Familiar’ have lower Social Distance Scale scores than participants who answered ‘Neutral’ for their familiarity level. However, people who have higher familiarity have higher sense of closeness to the “other” which explains that Cypriots who lived during these years and experienced the harmony and relatively consistent relationships with one another, exhibit a higher sense of familiarity towards the people they share their country with. Nevertheless, one resident from one of the mixed villages reported about the mutual exposure and close relationships between them and the members of the other community as “when they had Easter, the Turks took care of our animals. When the Turks had celebrations, we

took care of their animals' (Psaltis et al. 2014 p.12a). This statement, however, indicates more than a sense of familiarity; it is a sign of close contact, an indicator of friendship and a sense of trust between the members of the two communities. Based on the present discussion of the age group differences in sense of familiarity levels, the above result indicates that people in 1930-1959 age group define themselves Cypriot rather than Turkish and Greek Cypriots. The results from the earlier tests presented in this study indicate that people from 1930-1959 age group have lower collective self-esteem and lower identity and membership sub-scale scores, their social distance scores are lower than the other age groups however their familiarity levels are the highest level among the others.

#### 6.6. People who have higher familiarity have higher identity scores.

The findings of the present study indicate that there is a statistically meaningful difference between the sense of familiarity and the identity sub-scale scores from Collective Self-esteem scale ( $p < 0,05$ ) and people who feel "Neutral" in terms of their sense of familiarity scored higher on Identity sub-scale than people who feel "Not familiar" to the people from "other" community.

Familiarity is defined as "interpersonal knowledge of another individual" (Rockett & Okhuysen, 2002 p.173). According to this, people who have neutral or average interpersonal knowledge of another individual from the "other" community are more likely to have higher identity scores. However, "identity is a particular form of social representation that mediates the relationship between the individual and the social world" (Chryssochoou, 2003 p.225). The level that people know the "other" interpersonally, would affect their understanding about their own self and their perceived social world. The results indicate that people's familiarity levels have a slight affect on the importance of their social group membership.

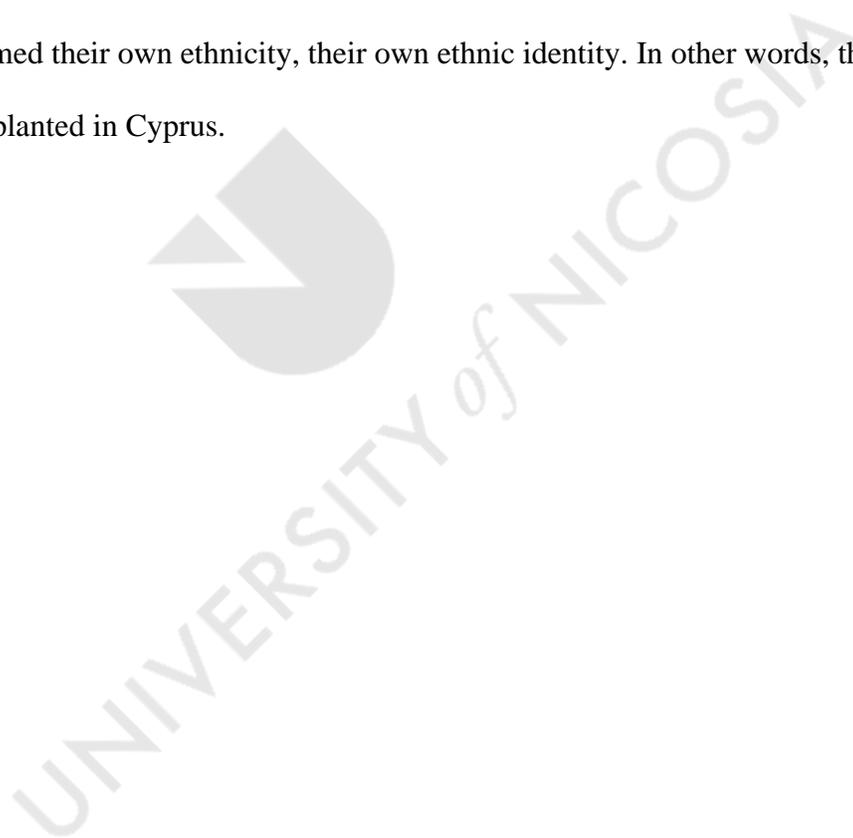
Overall, people's level of familiarity is believed to be an important factor affecting their feelings about their groups that they feel belong to. But the relationship between sense of familiarity and the higher identity scores isn't as significant as it was assumed for the respondents of the present study. However, the discussion of the present findings leads us to explore the possible factors that would affect people's sense of familiarity and their identity formation processes. The history of Cyprus has been discussed since the beginning of this dissertation and the events, conflicts, wars, and division that experienced by the residents of Cyprus were explored in great care. Based on the historical framework provided, people had difficulty exploring their identity, many of them even failed in that exploration during their adolescence years. As it was defined above, familiarity is an interpersonal knowledge of another person, most residents in Cyprus either preferred not to or couldn't form that interpersonal relationship with the people from "other" community that caused them to have lower familiarity levels for the age groups of 1960-1973 and 1990-1998. As people couldn't sense that familiarity with the "other", the necessary factors for identity formation didn't exist.

As Cinoglu and Arikan (2012) propose, being a member of a group is an impulsion to form an identity. Considering the present findings, people who feel familiar with the members of their group tend to have stronger identities. Furthermore, the definition of self occurs through the perception of one's belonging to a community (Ashforth and Mael, 1989). However, according to the social identity perspective, people position themselves through self and with the self-categorization theory, then define their identity in the social context while acting in the group in interaction with other people (Turner & Reynolds, 2003). It was supported by the present study's previous findings that, people who have higher familiarity define themselves as Cypriots.

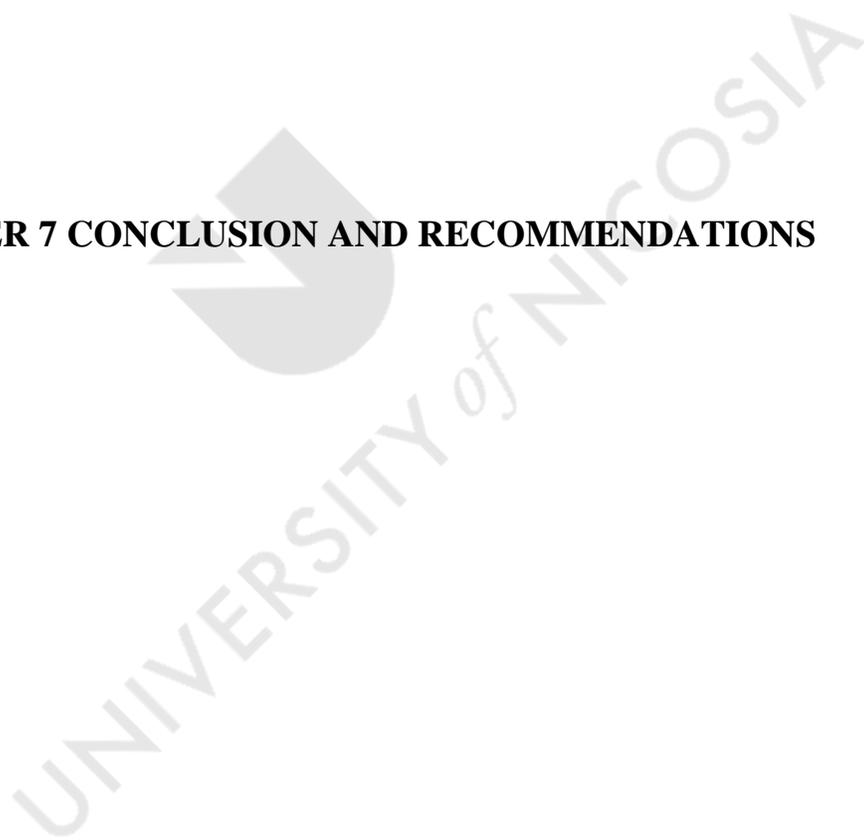
## 6.8. Conclusion

Having a high sense of familiarity to the people from “other” community is believed to be an important factor for people to define their identity based on their group membership. The sense of belonging to a group that they feel more like increases familiarity levels. As Loizides (2007) claims, the strong sense of belonging of Cypriots to their land shows their attachment to the geography where they were born and where they have lived, while indicating an opposite stand to their motherlands. According to Loizides, Cyprus belongs to its residents from both Greek and Turkish communities. Nevertheless, the findings of the present study indicate that people who have more interpersonal knowledge than others dismiss their ethnic background and attach more importance to their belonged place’s identity. Furthermore, when people make their self-identifications through their belonged place’s characteristics, they intrinsically push their ‘ethno-national’ identity aside (Vural & Rustemli, 2007 p.329) and define themselves through the belonged country. Moreover, through the socialization process people internalise the values and the norms of the belonged community as its members where they start their self-identification within that boundary (Vural & Rustemli, 2006). As it was supported by one of the collective memory studies, the sense of belonging to a place and feeling familiar to the members of that place has an important role in shaping the collective memory because of the group feeling where the shared past and the present attached to that place (Halbwachs, 1950). However, the two communities’ collective memory is common due to the period that they have shared in the past (Akter, 2012) which affect their sense of familiarity to one another. It is also important to note that people’s identity is culturally and historically shaped within the boundaries of the belonged place (Fearon, 1999). Additionally, as indicated by the present study, there is a positive relationship between sense of familiarity levels to the members of the other community and their

identity. Therefore, when people have memories of the common past or when they feel their history and culture belongs to their homeland, Cyprus, their familiarity to the members of Cyprus increases where they are more likely to form their identity within the values of Cyprus. As it was supported by the literature, a group of people who are defined with different ethnicity and live in the same community, share a history, have a common past and share a culture assumed as one ethnic community (Smith, 1996). It is likely that after a century of sharing the same geography, sharing the same streets, creating a common culture and dialect, being part of the same history, witnessing the change of the conditions, and living on the same land, the members of the two communities have formed their own ethnicity, their own ethnic identity. In other words, the roots of the said people are planted in Cyprus.



**CHAPTER 7 CONCLUSION AND RECOMMENDATIONS**



### 7.1. Conclusion

Common history and shared cultural values influence individuals' identity formations. However, the identity perception of a community depends on how they feel regarding their belongingness to their community.

This thesis has investigated the identity construction of four different age groups in both communities in Cyprus. It aims to contribute to the study of identity construction of four age groups in Cyprus by investigating their Collective Self-esteem, level of familiarity, the social distance as well as the contact levels. This conclusion section highlights the major threads of the historical changes and outlines the implications of the main findings as regards the future of identity in Cyprus, as well as of the prospects of success in the forging of a common land. The present study was designed to reveal the effect of contact that members of the two communities have had in different age groups as well as the distance the members of the two communities see between themselves and the "other" on their identity constructions.

This study has shown that there is a statistically significant difference in collective self-esteem scores of the four age groups. It was hypothesized that, the first two age groups who were born between the years 1930 and 1973 in Cyprus have higher collective self-esteem scores than the latter two age groups, however the findings indicate that, the first two age groups have lower CSES and the identity sub-scale scores comparing to the other two younger age groups. These findings show that people who were born between the years 1930 and 1973 have negative evaluations about their belonged group. An implication of this is the possibility that the life of these two age groups was largely spent in the conflict and trauma and although they have more positive cultural sharings comparing to the other age groups, their evaluations about their belonged groups didn't get affected by the positivity. Even though some regions were not bi-

communal, and people had not lived in the same neighborhood with the members of the other community, they were still fine to cooperate, work and live together but these sharings and togetherness reflected only 1930-1959 age group's higher contact and familiarity levels where these supported their self-definitions to be made as Cypriots. However, 1960-1973 age group scored the lowest levels on contact and familiarity due to the affect of Zeitgeist that 1963 events, 1974 events and division of the Island were extra traumatic experiences added on the existing conflict between the communities.

Nevertheless, the current finding adds to a growing body of literature on identity in Cyprus. As James Marcia (1980) proposes in his identity theory where he claims a healthy and successful exploration process after a psychological 'crises' as a requirement for identity construction, the members of the two communities have lacked the process of a healthy and successful exploration while struggling with the conflict within and between communities. When the adolescence period of each age group was considered, 1930-1959, 1960-1973 age groups had the most difficult ones due to the historical events compared to the other younger age groups. Additionally, the members of the two communities were taught to 'hate' the members of the other community through the education system in general, and the history books in particular (Akter, 2012). As a result of this dramatic picture of Cypriots at both sides in terms of their unhealthy socializing agents, how can one expected young age groups to construct a healthy and successful identity? The answer is very clear. This finding has gone some way towards enhancing our understanding of the influences of experiences on the identity construction processes.

This study clearly shows that the experiences of the people who were born between the years of 1930 and 1973 are different from the experiences of the people who were born between

the years of 1974 and 1998 in terms of their socializing agents for their identity constructions in the same island.

As it was indicated in the table 5.6.1, correlations between Collective Self-Esteem, Social Distance and Contact Scale Scores show that there are positive and significant correlations between Social Distance Scale scores and Collective Self-Esteem Scale scores of the participants ( $p < 0,05$ ). In line with these positive and significant correlations, as participants' Social Distance Scale scores increase, their Collective Self-Esteem Scale scores also increase. Additionally, there is a positive and significant correlation between Social Distance Scale scores and Private and Identity subscales of the Collective Self-Esteem Scale ( $p < 0,05$ ). Thus, as Social Distance Scale scores increase, their Private and Identity scores also increase. Furthermore, there are positive and significant correlations between participants' Contact Scale scores and Collective Self-Esteem Scale scores and their private subscale scores ( $p < 0,05$ ). Based on this, as participants' Contact Scale scores increase, their Collective Self-Esteem Scale scores and Private subscale scores also increase. There are positive and significant correlations between participants' Contact Scale scores and Social Distance Scale scores ( $p < 0,05$ ). According to this correlation, as participants' Contact Scale scores increase, their Social Distance Scale scores also increase.

Additionally, in the present findings, a thorough investigation of the primary and secondary data has shown that people's Collective self-esteem – personal evaluation on belonged social group – is very much dependent on the factors of social environment, education, and the contact that they form within that perceived social group. However, Collective self-esteem is a part of self-concept and helps identity to form through a person's own evaluations. The matter of identity means defining the self over the existence of the other and to be able to define the self through the others in the social group, an individual should have a positive value placed on the

belonged group. Yet, the 1930-1959 and 1960-1973 age groups couldn't get the above criteria withing their social groups due to the experiences they've had during their adolescence years when the identity formation occurs with socializing agents and exploration. However, people's sense of belonging is accepted as one of the key elements for forming an identity of the nation (Kizilyurek, 2002). After all, the self, as the core of identity, finds an existence in a group of people called nation through a sense of belonging (Zizek, 1990). Nevertheless, Vamik Volkan described the large-group identity as experiencing a lifelong sense of sameness with the people who are unknown to each other (Volkan, 2006). As Hearn (2013) suggests in his work, while people construct their either individual or social identities, they do categorize themselves in the existence of other members of the historical community where they develop their sense of belonging. Furthermore, as it was confirmed by the findings of the present study, identity has a strong connection with being rooted to a land where its members have memories which support their sense of belonging (Edensor, 2004). Yet, people born between 1930-1959 and 1960-1973, feel more familiar and had more contact with the people from other community yet their Collective self-esteem and identity reports didn't get affected by the higher scores they've got from them.

Apparently, the collective memory, developed by one of the pioneering sociologists Halbwachs (1950), plays an important role for these age groups that affected their identity construction in a different way when compared with the other two younger age groups.

The findings of the present research also indicate that there is a statistically significant difference in the sense of familiarity and contact levels of four age groups in Cyprus. The first age group, hence the people who were born between the years 1930 and 1959, have had significantly more one-to-one relations and therefore have a higher contact scale scores and

sense of familiarity towards the other community when compared with the other three age groups. Consequently, people who lived in the same neighborhood or who had known the members of the other community have a higher sense of familiarity than those who had no chance to share streets or meet for a coffee with the people from the other community. The first age group of the present study who were born between the years 1930 and 1959 was the age group that had the most unified version of Cyprus.

The purpose of the current study was to determine the factors that influence people's identity construction processes. In this context, this study has shown that high familiarity and high level of contact isn't an important factor for identity formation. The results support the idea that the shared common life is one of the main predictors of a high sense of familiarity and high contact levels. These findings enhance our understanding of the importance of the contact level on the sense of familiarity levels of the members of the two conflicting communities. However, when people get to the point to evaluate their group memberships and value their belonged group, the present study presented that high familiarity and high contact levels aren't enough and effective. The experiences that that age group had within the conflict affected their evaluation and given value to their groups negatively.

The second major finding was that the 1960-1973 age group reported the lowest contact level scores among the other three age group's scores. Majority of the participants reported that they have experienced 1960s as an intense period of their lives during which they were kids or very young children who should be living in a peaceful place instead of one that is surrounded by violence and war (Sitas, Latif & Louziou, 2007). As the same study proposes, participants of 1960-1973 age group have either witnessed or were the victims of interethnic violence in 1960s and 1970s. When compared with the previous time of the increased conflict 'their experiences of

the 1960s were more intense than the 1950s as regards confrontations and violence' (p.62). Additionally, the 1960-1973 age group had the lowest social distance scores and low familiarity scores. These results indicate a strong influence of 1963 events on people's interactions and the feelings towards the other on the island. However, this age group had lower scores on their contact level, social distance levels, membership sub-scale scores, CSES, public sub-scale, familiarity, and their identity, yet they scored the highest private sub-scale that they feel good about the social group they belong to. Among all the negative feelings, evaluations, thoughts and failures on their self concept, the only positive thing they think about themselves is their own personal judgments about their social groups. As they were the age group that had the darkest side of the conflict and living, the only way that they could feel positive is to feel good about their own social group privately.

Taken together, these results suggest that due to the changes in the social environment, different feelings towards the other and different contact levels were experienced by the four age groups in Cyprus. Statements above confirm that people from the 1930-1959 age group experienced both 1950s and 1960s confrontations, negative incidences, conflict, and war, they are familiar to each other, and they had the highest contact level. They had contacts and friendships but at some point, these influenced their perception towards each other negatively as they have low social distance towards the "other". These findings enhance our understanding of the importance of negative personal experiences in relation to the identity and collective self-esteem as the mentioned two age groups scored low on their collective self-esteem and identity.

According to the findings, 1974-1989 age group scored higher collective self-esteem and highest identity levels compared to the other three age groups. The participants from this age group also reported that they are familiar to the people from "other" community also they had

higher contact levels comparing to 1960-1973 as well as 1990-1998 age group. However, this age group reported that they have less distance to the people from “other” community compared to the older two age groups. These results indicate that the social context and education level is vital for people to have positive evaluations about their belonged group that would eventually influence their positive feelings about their belonged communal group. The lowest score of this age group is from their public sub-scale of CSES which they think others don’t respect the social groups that they are a member of. As the people from this age group were born after 1974 and they know that several unpleasant events experienced on the island before they were born, publicly they feel their belonging group is not respectful.

It is believed that one of the biggest tools used to shape people’s thought is education. That being the case, Cypriots who were born after 1974 had their biggest thought shaping process about the members of the other community through the education that the governing system provided at both sides. Therefore, it seems that in order to increase the familiarity and decrease the distance between the two Cypriot communities, the social agents such as the education system should take its part and shape the young age groups’ thoughts in a positive direction in order to help them shape their perceptions positively regarding the members of the other community. The closeness created will be the seeds of a united Cyprus.

In addition to the above, the results of the current study also indicate that people who have shared some experiences with the members of the other community, contact levels, feel more familiar with the other community.

The findings of the present study also indicate that people’s sense of familiarity affects their self-definition. The analysis of the hypothesis ‘people who have higher familiarity to the “other”, define themselves as Cypriot’ has shown that people reported their higher sense of

familiarity in relation to their higher Cypriot feelings. The aim of this investigation was to assess the level of people's sense of familiarity in relation to the self-definition of their identity.

Therefore, when people have memories of the common past, when they acknowledge the existence of the "other" or had exposure to the "other" or they feel their history and culture belongs to Cyprus, they are more likely to define themselves as Cypriots.

Therefore, the current findings add substantially to our understanding of how important it is to be familiar with the people who share an island. This familiarity improves the residents' sense of belonging to their homeland and helps them construct their identity based on the roots that are planted in Cyprus. Due to the 50 years of conflict in Cyprus, the identity construction processes of the members of the two communities got interrupted. People in Cyprus always had a dilemma of defining their self either as Cypriot or their motherlands' identity. However, it is evident that the distance, hatred, and violence separate the members of the two communities and the more they lack familiarity and contact with the "other", the less likely it is for them to define themselves as Cypriots.

Finally, according to the findings of the present study, people from the youngest 1990-1998 age group reported that they have the lowest familiarity scores in addition to the low contact scale scores. Based on these scores, it is safe to propose that the social environment of this age group caused their low scores on familiarity and contact levels. However, people from this age group have the highest collective self-esteem, high identity, and high social distance scores. As was mentioned before, there isn't any relationship between familiarity levels and collective self-esteem. They also score high scores on the sub-scales of CSES. Even though this age group had low familiarity and low contact with the people from "other" community the value that they give to their belonged group is at its highest level. This data provides us with an

important aspect of collective self-esteem that people in this study evaluated their belonged group or thought about its value they place on is based on their ethnic groups.

It's worth noting that in the present study, people who had high collective self-esteem also had high identity sub-scale, social distance, and membership sub-scale scores. In other words, people who positively evaluate their belonging group memberships think that their group is an important reflection of who they are that helps them to think that they are a worthy member of the social group they belong to. And people who have these positively also think positively about others. Additionally, people who have high contact levels also have high familiarity with the people from “other” community.

It is important to mention here the status of Cyprus negotiations. Opportunities for a solution have been lost one more time when Mont Pelerin and Crans Montana talks (June-July 2017) failed. About a year later, in the second half of 2018, the leaders expressed their readiness and intention for resurgence of the negotiations from where they left off in Crans-Montana and based on the Guterres Framework. In the following months, UN Secretary General Antonio Guterres held meetings with the two leaders separately and discussed the prospect of negotiations. Until the end of 2018, UN envoy Jane Holl Lute continued to meet the leaders, holding both bilateral and trilateral discussions. In February 2019, the leaders came together to discuss several other issues including the exchange of cultural works, mine clearance as well as the possibility of linking the two sides' mobile networks. The linking of mobile networks was among many confidence-building measures (CBM) which was decided back in 2015 but was never implemented, until very recently. In July 2019, Cypriot leaders who have not held peace talks for the past two years, have announced that Cyprus's first interoperable mobile phone network to enhance people to people contact was launched. Now, the leaders are waiting for UN

Secretary General Antonio Guterres to assist the resumption of talks (Cyprus Mail, Cyprus Talks). However, because of presidency elections in Northern Cyprus, Ersin Tatar, who is pro-Turkey and wants the divided Mediterranean island to be two separate states, received nearly 52% of the vote in a surprise victory (BBC News, 19 October 2020). As this is the case since 2020, the leaders of the two communities haven't had any meetings or talks. With the election of Tatar, the hopes for peace on the island and the unification of the island faded away one more time.

## 7.2. Limitations

A few important limitations need to be outlined for the present study. First, it is important to note that the present study is limited to people who live in North Cyprus and South Cyprus. Secondly, due to the division of the two communities, Greek and Turkish are the main languages of the sample. While transcribing and translating the responses, some of the respondents' statements may have lost their definite meanings. In other words, the translated versions of the respondent's statements may not be the exact equivalence of their original responses.

The number of participants constitutes another limitation. This study was limited in the number of participants. Even though it is a representative sample, and the results are significant, the sense of familiarity and the social distance levels should be measured through bigger samples. As mentioned in the Methodology section (Chapter 3) of this Thesis, the present study is limited to 596 participants. Having more respondents would make it unlikely to complete the data collection and analysis during the time allowed.

Another limitation of the study concerns the places where the study was conducted. North and South Nicosia, North and South Famagusta, Kyrenia, Morphou, Paphos, Larnaca and

Limassol were the main cities where data was collected. However, Iskele, Karpasia, Lapta, and some other areas in the south have not been included in the study due to time constraints. The results of the present study would be more comprehensive and diverse in terms of people's responses due to the fact that some of the mentioned areas of Cyprus and the ones haven't mentioned here had different social context during the hot conflict as well as after the division.

However, some methodological limitations should be noted. First, in this study, only one open ended question was used. The aim of this question was to get in-depth answers from the participants. Yet, it was not possible to ask more open-ended questions in this present study due to the time limitation. Second, because Cyprus issue is a critique and a political issue for most of the people, some types of questions have been evaded to prevent offending participants.

Furthermore, several caveats need to be noted regarding the current investigation. The main weakness of the current findings is the design. For the completion of this study, only quantitative data was used. Having qualitative results in such a sensitive subject would make the results richer and complete. In addition to the limitation of the design, the measures that have been selected for this study have lack of psychometric validations.

Finally, the exploration of identity formation processes of Cypriots was limited to the people who continuously reside on both sides of Cyprus. Another limitation can be noted that there is a lack of data from Cypriot Diaspora populations in this study. The different experiences that Cypriot Diaspora populations have with the people from other community could influence the formation of the self-identity.

### 7.3. Recommendations for Further Research

This study has uncovered many questions in need of further investigation. The first one is the time of the data collection that was Fall 2016. Two rounds of talks were held in November

2016, in Mont Pélerin, Switzerland during which the sides mainly discussed the issue of territory. The talks broke down on 22 November. The Turkish Cypriot leader blamed the Greek Cypriots for their "maximalist demands" while the Greek Cypriot leader blamed the Turkish Cypriots' position. Therefore, the zeitgeist was that the hopes for a solution, hopes for peace on the Island, hopes for reunification or at least resolution of the Cyprus problem was very fresh and active due to the restart of the Cyprus Talks between the leaders of the two communities. It is obvious that the Fall 2016 was different than the other Falls and Springs in Cyprus. It would be appropriate to state that people had hopes for a future resolution during the talks in Mont Pelerin. Yet, the question arises here whether if this study was conducted following the collapse of talks, would the results be the same? Would the answers of the respondents be the same? It is recommended that further research be undertaken in these areas of Cyprus with the same age ranges to see the difference that zeitgeist would make on the people's perceptions.

However, future research design may benefit from the inclusion of a qualitative approach to shed light on both Greek Cypriot and Turkish Cypriots' identity construction processes. The inclusion of a stronger qualitative approach to understand participants' deeper feelings and perceptions regarding the "other" would bring another strength to the quantitative results of the present findings.

Nevertheless, future research efforts are needed to raise the awareness of the world regarding the important factors of education on the Turkish and Greek Cypriot communities. Such awareness can potentially guide interested authorities in their conflict resolution efforts. Furthermore, the increased awareness on education would help future researchers to support the peace process with education system. There are many peacebuilding efforts being made using

education on both sides of the country. However, more comprehensive, and in-depth work needs to be implemented by the education authorities on both sides

Cyprus has been a subject of heated debate in hundreds of international relations and political sciences studies as a unique case study that has challenged researchers from all around the world. Nevertheless, future research that would focus more on personal narratives of members of both communities is needed to raise awareness regarding the possibility of Cyprus being united once again. In other words, future studies would question the personal experiences and feelings based on the unique experiences of each resident on the island. The reason of having people to talk about their experiences and feelings is to reveal how connected the Cypriots were in the history; how much they have shared and the level of trust between them. Through the revealing of the feelings, people themselves also become aware of their own feelings while raising awareness of the 'others'. In a word, qualitative research studies, voice recordings and even documentaries can provide broader emotional and psychological information regarding the consequences of the events that people have experienced in order to make people aware of the devastating role of the past as well as past experiences filled with emotions. Such awareness may support the efforts put forward to end to the political impasse observed in Cyprus while the Cypriots' sole desire is to live in peace in their home country, their inalienable and fundamental human right.

Even though the findings are significant, the bigger sample size would give more accurate results for the contact level examination of the Greek Cypriot and Turkish Cypriot communities. Thus, future research designs may benefit from the increased number of participants from both communities. Additionally, in the present study contact levels of the participants are measured by a Contact Scale and analyzed quantitatively. However future

research designs may also benefit from the inclusion of a qualitative approach to understand the meaning of Cypriots' contact levels through their personal narratives about how they experienced the contact with the "other". The inclusion of qualitative questions in support of the quantitative ones with the aim of revealing the emotional connection shared by members as to the time they were living side-by-side. Qualitative questions such as the following would be instrumental in achieving this; 'How close have you felt yourself to the members of other community?', 'Have you ever felt mistrust or suspicious to the members of the other community?', 'Was language a problem for you to communicate or be a friend?'. Such an understanding would help new age groups to better understand the experiences of their roots, how their grandparents lived on the island and how Cyprus was an island of peace in which the two communities coexisted.

Moreover, the media are used as tools to create a global awareness about Cyprus. Nonetheless, what is being presented is dominated by political and geographical characteristics. The main aim of further research should be to disclose the details of the people's experiences and uncovering the truth about the peace which has existed on the island. Future research can help to change the understanding of the world about Cyprus problem through sharing more personal narratives of people who did experience the good moments with another on Media. Now, social media is a very powerful tool to disseminate the powerful feelings of individuals behind the political conflict. Future research would use stories of people who have shared good times with people from "other" community to share (with consent) at social media to let the world know that the Cyprus problem isn't about its people, its all about the politics itself.

Additionally, as social distance is an important topic for ethno conflict communities, it deserves a more profound analysis in both communities. However, as mainly quantitative

analysis has been carried out in the present study, the social distance levels of the Greek Cypriot and Turkish Cypriots may benefit from the equal use of the two approaches in order to obtain in depth data.

Some study limitations merit comment. A good number of studies have investigated, still being investigating the social-psychological aspects of Cyprus dispute. This study will be one of them with its authentic approach which is designed in an attempt to understand the feelings of Cypriots and their perceptions about the “other”. However, this study was conducted with 596 people from both sides of the island. Future research can provide data from a wider population in Cyprus. Future research efforts that would focus more on the social-psychological side of the conflict are needed not only to better understand the harms of the Cyprus dispute but also to find the best cure for the harm that is caused.

As mentioned earlier, the Cyprus problem has been ongoing for approximately 70 years, and it is important to acknowledge that this was not a problem of residents of Cyprus. In other words, the Cyprus problem was, is and will potentially remain as a problem of the external powers, hence the guarantor states. Therefore, the residents of Cyprus who are the main sufferers of this problem should be the voice of peace and unity in Cyprus as there are many friendship and neighborhood stories that emphasize the united Cyprus in the heart of its residents. After all, Cyprus is believed to be a powerful example of continuous and unresolved conflict in the whole world. Despite several attempts to resolve the conflict on the island, every trial failed because of one of the parties being left unsatisfied. When the time frame considered, several age groups suffered due to the conflict on the island. Nearly four age groups have wasted experiences, losses, shattered families, griefs, and trauma because of what happened 70 years ago. There are wounds that still bleed in the heart of the island. People still remember their friends as well as the

threats they had in 1950s and 1960s, while others miss their neighbors while remembering the bomb explodes next to them in 1974. Cypriots didn't heal their wounds; the people of this island may have continued to live but their hearts still need to be healed.

There are several important changes which need to be made in the work of conflict resolution in Cyprus. One of them is that, in order to increase the sense of familiarity among the members, conflict resolution efforts of civil society and the governments should also take their part and support the efforts to increase the contact levels of the members of the two communities in an attempt to help people get to know each other, increase the familiarity and to form positive memories with the "other". The findings of the present study indicated that the youngest age group born between 1990-1998 scored the lowest familiarity and low contact levels compared to the other age groups. Not only civil society but the education system and the media agents should also work towards this goal. The education system and the media worked hard in the past to influence the perception of the members of the two communities, now they must work towards exactly the opposite direction and support the conflict resolution movements. Moreover, future research that would focus more on the personal narratives is needed in order to raise awareness regarding the possibility of Cyprus being united once again. Such an awareness may support the efforts put forward to end to the political games played in Cyprus due to its geopolitical importance in defiance of its residents whose sole desire is to live in peace in their home country, which is their inalienable and fundamental human right.

The conflict between the two communities did not arise because of the relationships between the members of the two communities but the conflict can be resolved through increased familiarity and positive relations after 50 years of distance. One important practical implication is that the education systems on both sides must include 'Peace Education' into their curriculum

officially starting from primary school. For the people who grew up with the stories of war and conflict and lived with the conflict itself throughout their lives, Peace Education will be a hope for the future of Cyprus, where people learn to accept, forgive, and respect each other.

In addition to the suggestions provided throughout this section, there is also a definite need for informal social campaigns designed to address an environmental problem that is an issue for all Cypriots who live in Cyprus. This may help them learn to cooperate for their own country other than the efforts regarding the Cyprus dispute itself. Such campaigns should be under the governments of both communities.

The present study also makes a noteworthy contribution to the civil society and public organizations that they must continue to work on the bicomunal friendship programs as well as bicomunal activities to expand their crowd of people and reach more members who did not have a chance to meet the members of the other community yet. The civil society of the two communities might be the main agent to increase the familiarity of the members of the two communities.

In addition to the contributions made to civil society by the data presented in this study, there are bigger organisations that should take their responsibility for making the Island a better place to live for its residents. The present study recommends to the Ministries of Education on both sides to change their History Education content to a more peacebuilding approach rather than supporting hatred and violence towards the people from “other” community. There is no denial of the conflict, violence, war that happened on the island, however presenting these subjects in a more constructive approach to help the young age groups to learn their past but taking their lessons and learning how to forgive the “other” due to the harsh past is vital. In that

sense, Ministries of Education can offer specialized extra courses for history teachers to help them to plant respect, forgiveness, empathy and understanding in their students while they are delivering the lessons and help young generations to know that, not only their ancestors experienced the destruction but the “others” too. Also, as mentioned above, Ministries of Education on both sides should take the responsibility to legitimize Peace Education within schools starting from Primary level. Peace education lessons should be delivered with professional pedagogs, expert psychologists and experienced teachers for each age group to help children and the older age groups to understand the “Peace” concept according to their cognitive developments.

#### 7.4. Conclusion

As the general results of the present study indicated, education is the key to helping the young generation to understand their past, make empathy and to shape their future with less negativity while forming their identity. This responsibility is on Ministries of Education on both sides that includes teachers, school counsellors, psychologists as well as families. Peace Education should be taken as a teamwork around the children and young generations asking serious contributions from all parts of their growth cycle. There can be regular workshops for families to help to increase their understanding about Peace Education and also include them into this mission to make future generations of Cyprus more understanding, forgiving and peaceful which would reflect on the future position of the island positively.

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**APPENDICES**



## APPENDIX I: CONSENT FORM GREEK

Αγαπητοί συμμετέχοντες,

Ονομάζομαι Ναζίφ Φουάτ Τουρκμέν και είμαι Διδακτορική φοιτήτρια στο τμήμα Ψυχολογίας του Πανεπιστημίου Λευκωσίας. Ως μέρος της διατριβής μου διεξάγω μια έρευνα που αφορά το πώς τέσσερις διαφορετικές γενιές Κυπρίων επηρεάστηκαν από την διαμάχη μεταξύ Ε/Κ και Τ/Κ, όσο αφορά την δημιουργία των εθνικών ταυτοτήτων τους.

Όσοι συμμετέχουν θα κληθούν να συμπληρώσουν ένα ερωτηματολόγιο που θα με βοηθήσει να καταλάβω πως αυτή η διαμάχη επηρεάζει την διαδικασία στην κατασκευή ταυτότητας. Οι συμμετέχοντες θα κληθούν να δώσουν δημογραφικές πληροφορίες που αφορούν το φύλο τους, τον τόπο γέννησης, την σημερινή κατοικία, τη γλώσσα, την εκπαίδευση και την αυτο-ταυτοποίηση τους.

Η μελέτη είναι απολύτως εμπιστευτική. Κανείς δεν θα είναι σε θέση να σας αναγνωρίσει από τις απαντήσεις σας. Επίσης, η συμπλήρωση των ερωτηματολογίων θα διαρκέσει περίπου 20 λεπτά.

Είστε ελεύθεροι να αποσυρθείτε από τη έρευνα οποιαδήποτε στιγμή το επιθυμείτε και απόφασή σας δεν θα έχει απολύτως κανένα αντίκτυπο στην παρούσα ή τη μελλοντική θεραπεία σας.

Οι απαντήσεις/απόψεις σας θα προστεθούν στις απαντήσεις άλλων συμμετεχόντων. Μια σύνοψη των ερευνητικών αποτελεσμάτων θα είναι διαθέσιμη κατόπιν αιτήματος.

Θα ήμουν ευγνώμων αν λαμβάνατε μέρος στην έρευνα μου. Εάν έχετε περαιτέρω απορίες ή θα θέλατε να μάθετε περισσότερα για την έρευνα, παρακαλώ επικοινωνήστε μαζί μου μέσω email στο: [naziffuat@gmail.com](mailto:naziffuat@gmail.com)

Αν θα θέλατε να συμμετάσχετε, παρακαλώ όπως υπογράψετε πιο κάτω.

Ευχαριστώ για τον χρόνο σας,

Ναζίφ Φουάτ Τουρκμέν.

.....  
Δίνω την συγκατάθεση μου στο να συμμετάσχω στην έρευνα.

Υπογραφή: .....

Αυτό το έντυπο συγκατάθεσης θα φυλαχθεί ξεχωριστά από τα ερωτηματολόγια, έτσι ώστε οι πληροφορίες σας να κρατηθούν εμπιστευτικές.

## APPENDIX II: CONSENT FORM TURKISH

Değerli Katılımcı,

Ben Nazif Fuat TÜRKMEN; University of Nicosia (Lefkoşa Üniversitesi), Psikoloji Bölümü'nde doktora öğrencisiyim. Şu an, tezimin bir parçası olan ve Kıbrıs'ta bulunan dört farklı neslin, milli kimliklerini inşa ederken karşılaştıkları toplumsal çatışmalardan nasıl etkilendiklerini inceleyen bir araştırma projesi üzerinde çalışıyorum.

Bu toplumsal çatışmanın, bireylerin kimliklerini inşa etme sürecinde ne tür etkiler oluşturabileceği hakkında daha fazla bilgi edinmem adına araştırmada yer alacak kişilerden bir anket doldurmaları istenecek. Katılımcılara, cinsiyetleri, doğum yerleri, güncel ikametgâhları, konuştukları diller, eğitim durumları ve kendilerini nasıl tanımladıkları gibi demografik sorular yöneltiler. Çalışma tamamen gizli olacak; cevapların size ait olduğunu anlamak mümkün olmayacak.

Anket yaklaşık olarak 20 dakikanızı alacak.

Çalışmadan dilediğiniz zaman geri çekilme hakkına sahipsiniz ve çalışmadan geri çekilme kararınızın, mevcut ya da gelecekte göreceğiniz muameleler üzerinde kesinlikle herhangi bir etkisi olmayacaktır.

Cevaplarınız/Düşünceleriniz, diğer katılımcıların cevaplarına eklenecektir. Sonuçların özeti, istek doğrultusunda araştırmacıdan temin edilebilir.

Araştırmamda yer almaya karar verirsiniz minnettar olacağım. Eğer daha fazla sorunuz varsa veya projem hakkında daha fazla bilgi edinmek isterseniz, lütfen benimle aşağıdaki e-mail adresinden irtibata geçmekten çekinmeyin; [naziffuat@gmail.com](mailto:naziffuat@gmail.com)

Araştırmada yer almak istiyorsanız, lütfen aşağıyı imzalayın.

Zaman ayırdığınız için teşekkür ederim.

Nazif Fuat TÜRKMEN

.....

Araştırma projesinde yer almak istiyorum.

İmza.....

Bu izin formu, araştırmayı gizli tutmak adına araştırma projesi verilerinden (anketler gibi) ayrı tutulacaktır.

## APPENDIX III: QUESTIONNAIRE GREEK

ΠΑΡΑΚΑΛΩΉ ΟΠΩΣ ΑΠΑΝΤΗΣΕΤΕ ΤΙΣ ΠΑΡΑΚΑΤΩ ΕΡΩΤΗΣΕΙΣ.

1) Φύλο

- a. Θήλυ                      b. Άρρεν                      c. Άλλο

2) Ημερομηνία Γέννησης:

- a. 1930-1959                      b. 1960-1973                      c. 1974-1989                      d. 1990-1998

3) Τόπος Γέννησης:

- a. Λευκωσία                      b. Λάρνακα                      c. Αμμόχωστος                      d. Κερύνεια                      e. Λεμεσός                      f. Πάφος

g. Μόρφου

4) Παρούσα Διαμονή:

- a. Λευκωσία                      b. Λάρνακα                      c. Αμμόχωστος                      d. Κερύνεια                      e. Λεμεσός                      f. Πάφος

g. Μόρφου

5) Παρακαλώ σημειώστε τη γλώσσα/γλώσσες που μιλάτε:

- a. Αγγλικά                      b. Ελληνικά                      c. Τούρκικα                      d. Άλλη

6) Παρακαλώ σημειώστε τον μέγιστο βαθμό εκπαίδευσης που έχετε αποκτήσει:

- a. Δημοτικό Σχολείο                      b. Γυμνάσιο                      c. Λύκειο                      d. Πτυχίο                      e. Μεταπτυχιακό

7) Πώς θα προσδιορίζατε τον εαυτό σας?

- a. Κύπριο                      b. Ελληνοκύπριο                      c. Έλληνα                      d. Άλλο \_\_\_\_\_

8) Με ποια εθνικότητα ταυτίζεστε περισσότερο?

a. Ελληνική

b. Κυπριακή

c. Ελληνοκυπριακή

d. Άλλο\_\_\_\_\_

9) Πώς καταλαβαίνετε ότι κάποιος είναι Τουρκοκύπριος?

10) Πόσο οικεία νιώθετε με τους Τουρκοκύπριους?



Αποτελούμε τα άτομα-μέλη διαφόρων κοινωνικών ομάδων ή κοινωνικών παρατάξεων. Η κοινωνική ομάδα στην οποία ανήκει ένα άτομο είναι **η εθνικότητα του**. Παρακάτω θα σας παρακαλούσα να επικεντρωθείτε πλήρως στην εθνικότητα σας κατά τη διάρκεια της συμπλήρωσης αυτού του ερωτηματολογίου. Παρακαλώ απαντήστε στις πιο κάτω δηλώσεις με τρόπο που να αντανακλά τη δική σας προσωπική αντίληψη.

	Δ ι α φ ω ν ώ π λ ή ρ ω ς	Δι α φ ων ώ	Δι α φ ω ν ώ εν μέ ρει	Ο ύ τε σ υ μ φ ω ν ώ ο ύ τε τε δι α φ ω ν ώ	Σ υ μ φ ω ν ώ εν μέ ρει	Σ υ μ φ ω ν ώ	Σ υ μ φ ω ν ώ π λ ή ρ ω ς
1. Είμαι ένα άξιο μέλος της εθνικής μου ομάδας.							
2. Συνήθως δεν αποδέχομαι το γεγονός ότι είμαι μέλος της εθνικής μου ομάδας. (?)							
3. Άλλα άτομα εκλαμβάνουν τη δική μου εθνική ομάδα ως καλή.							
4. Γενικότερα η εθνικότητα μου έχει ελάχιστα κοινά στοιχεία με τα συναισθήματα που έχω για τον εαυτό μου.							
5. Νιώθω ότι έχω να προσφέρω ελάχιστα στην εθνική μου ομάδα.							
6. Γενικότερα νιώθω εντάξει με το να είμαι μέλος της εθνικής μου ομάδας.							
7. Γενικότερα η πλειοψηφία των ατόμων προσδιορίζει τη δική μου εθνική ομάδα ως πιο ανεπαρκή από άλλες κοινότητες.							
8. Η εθνική ομάδα στην οποία ανήκω είναι μια σημαντική αντανάκλαση του ποιος είμαι.							

9. Είμαι ένας αποτελεσματικός συμμετέχοντας στα γεγονότα της εθνικής μου ομάδας.							
10. Γενικότερα προσδιορίζω την εθνική μου ομάδα ως μη σημαντική.							
11. Άλλα άτομα συνήθως σέβονται την εθνικότητα μου.							
12. Η εθνικότητα μου είναι ασήμαντη ως προς τον καθορισμό της προσωπικότητάς μου.							
13. Συνήθως νιώθω ασήμαντο μέλος της εθνικής μου ομάδας.							
14. Νιώθω καλά για την εθνική μου ταυτότητα.							
15. Άλλα άτομα συνήθως ορίζουν την εθνική μου ομάδα ως πολύτιμη.							
16. Γενικά αποτελεί σημαντικό παράγοντα στην αυτο-εικόνα μου το να είμαι μέλος του έθνους μου.							
17. Γνωρίζω πολλά άτομα από την Τουρκοκυπριακή κοινότητα.							
18. Έχω πολλές γνωριμίες με άτομα από την Τουρκοκυπριακή κοινότητα χωρίς να έχουμε κοντινές σχέσεις.							
19. Έχω πολλές γνωριμίες με άτομα από την Τουρκοκυπριακή κοινότητα και έχουμε κοντινές σχέσεις.							
20. Έχω ζήσει στο παρελθόν σε κοινό έδαφος με μέλη της Τουρκοκυπριακής κοινότητας.							
21. Έχω ζήσει στο παρελθόν μέσα σε ίδια κτίρια με μέλη της Τουρκοκυπριακής κοινότητας.							
22. Έχω ζήσει στο παρελθόν σε ίδιο δωμάτιο με μέλη της Τουρκοκυπριακής κοινότητας.							
23. Έχω παρευρεθεί σε κοινά ταξίδια ή πικνίκ με μέλη της Τουρκοκυπριακής κοινότητας.							
24. Έχω παρευρεθεί σε ίδια εστιατόρια ή σινεμά με μέλη της Τουρκοκυπριακής κοινότητας.							
25. Έχω έρθει σε επαφή με μέλη της Τουρκοκυπριακής κοινότητας που ήμασταν στην ίδια τάξη.							
26. Έχω έρθει σε επαφή με δασκάλους μου που ανήκαν στην Τουρκοκυπριακή κοινότητα.							

27. Έχω έρθει σε επαφή με οικιακούς μου βοηθούς που ανήκαν στην Τουρκοκυπριακή κοινότητα.							
28. Είχα σχέσεις με Τουρκοκυπριακούς κοινοτικούς οργανισμούς ή συλλόγους.							
29. Έχω παρευρεθεί σε κοινωνικές δραστηριότητες (όπως γαμήλιες τελετές) που διοργανώθηκαν από Τουρκοκύπριους.							
30. Έχω παρευρεθεί σε πολιτιστικές δραστηριότητες (όπως θέατρο ή χορό) που διοργανώθηκαν από Τουρκοκύπριους.							
31. Έχω παρευρεθεί σε πολιτικές δραστηριότητες (όπως εκλογικές συναντήσεις) που διοργανώθηκαν από Τουρκοκύπριους.							
32. Έχω παρευρεθεί σε θρησκευτικές δραστηριότητες (όπως προσευχή) που διοργανώθηκαν από Τουρκοκύπριους.							
33. Έχω συμβάλει κάνοντας δωρεές στα μέλη της Τουρκοκυπριακής κοινότητας ή σε ιδρύματων μέσω ιδρυμάτων που προωθούν εισφορές.							
34. Έχω δουλέψει ως υπαλληλος σε δομές που διοικούνταν κατά το μεγαλύτερο μέρος από Τουρκοκύπριους.							
35. Έχω σχέσεις με Τουρκοκύπριους εδώ και πολύ καιρό.							
36. Μπορώ να προσφέρω θέσεις εργασίας στο επάγγελμά μου σε Τουρκοκύπριους.							
37. Μπορώ να προσκαλέσω Τουρκοκύπριους για γεύμα/δείπνο.							
38. Μπορώ να χορηγήσω υπηκοότητα σε Τουρκοκύπριους στη χώρα μου.							
39. Θέλω να χτυπήσω Τουρκοκύπριους.							
40. Μπορώ να παντρευτώ Τουρκοκύπριο.							
41. Μπορώ να είμαι φίλος με Τουρκοκύπριους.							
42. Θέλω να έχω σχέσεις με Τουρκοκύπριους.							
43. Θέλω να αποκλείσω τους Τουρκοκύπριους από τη χώρα μου.							
44. Μπορώ να είμαι γείτονας με Τουρκοκύπριους.							

45.Μπορώ να κρατήσω Τουρκοκύπριους ως ομήρους (?).							
46.Μπορώ να δεχτώ τους Τουρκοκύπριους μόνο ως επισκέπτες στη χώρα μου.							
47. Θέλω να καλοδεχτώ και να γνωρίσω τους Τουρκοκύπριους.							

## APPENDIX IV : QUESTIONNAIRE TURKISH

LÜTFEN AŞAĞIDA YER ALAN TÜM SORULARI CEVAPLAYINIZ.

1) Cinsiyet

- a. Kadın                      b. Erkek                      c. Diğer

2) Doğum yılı:

- a. 1930-1959                      b. 1960-1973                      c. 1974-1989                      d. 1990-1998

3) Doğum yeri:

- a. Lefkoşa                      b. Larnaka                      c. Mağusa                      d. Girne                      e. Limasol                      f. Baf  
g. Güzelyurt

4) Mevcut ikametiniz:

- a. Lefkoşa                      b. Larnaka                      c. Mağusa                      d. Girne                      e. Limasol                      f. Baf  
g. Güzelyurt

5) Lütfen konuştuğunuz dil(leri) işaretleyiniz:

- a. İngilizce                      b. Rumca                      c. Türkçe                      d. Diğer

6) Lütfen tamamlamış olduğunuz en yüksek eğitimi işaretleyiniz:

- a. İlk Okul                      b. Orta Okul                      c. Lise                      d. Lisans                      e. Yüksek Lisans

7) Kendinizi nasıl tanımlarsınız?

- a. Kıbrıslı                      b. Kıbrıslı Türk                      c. Türk                      d. Diğer \_\_\_\_\_

8) Kendinizi en çok hangi millete ait hissedersiniz?

a. Türk

b. Kıbrıslı

c. Kıbrıslı Türk

d. Diğer \_\_\_\_\_

9) Kıbrıslı Ruamları nasıl tanımlarsınız?

10) Kıbrıslı Ruamlar ile ne kadar paylaşımınız oldu?



Bizler farklı sosyal gurup veya sosyal kesimlerin üyesiyiz. Kişinin ait olduğu sosyal kesim **kendi milliyetidir**. Şimdi sizden tüm anket boyunca **milli aidiyetinize** tam anlamıyla odaklanmanızı rica ediyorum. Lütfen altta yer alan ifadeleri yalnızca kendi kişisel fikrinizi yansıtacak şekilde cevaplayınız.

	Ke si nli kl e ka tıl mı yo ru m	Kat ılmı yor um	K ı s m e n K a t ıl m ı yo ru m	N ö t r	K ı s m e n K a t ıl ı yo ru m	K a t ıl ı yo ru m	K e s i n li kl e K a t ıl ı yo ru m
1. Milli gurubumun değerli bir üyesiyim.							
2. Genellikle kendi milli gurubuma ait olduğumu kabul etmem.							
3. Milli gurubum diğerleri tarafından genel olarak iyi nitelendirilir.							
4. Milliyetimin genellikle şahsım hakkında hissettiklerimle çok az ilgisi vardır.							
5. Kendi milli gurubuma verecek çok fazla şeyim olmadığını hissederim.							
6. Genel anlamda kendi milli gurubuma ait olmaktan memnunum.							
7. Ortalama olarak, birçok insan milli gurubumu diğer toplumlardan daha etkisiz bulur.							
8. Ait olduğum milli grup kim olduğumun önemli bir yansımasıdır.							
9. Milli grubumun etkinliklerinde işbirlikçi bir katılımcıyım.							
10. Genel olarak, milli grubumun değerli olmadığını hissederim.							

11. Diğerleri genellikle milliyetime saygı duyar.							
12. Milliyetim nasıl bir kişi olduğumla ilgili anlayışına göre önemsizdir.							
13. Genellikle milli gurubumun işe yaramaz bir üyesi olduğumu hissederim.							
14. Ait olduğum milliyet hakkında kendimi iyi hissederim.							
15. Diğerleri genel olarak milli gurubumun değersiz olduğunu düşünür.							
16. Bir millete ait olmak genel olarak kendi öz-imağının önemli bir parçasıdır.							
17. Kıbrıslı Rum toplumundan birçok kişiyi tanırım.							
18. Kıbrıslı Rum toplumundan birçok kişiyle samimi olmayan bir tanışıklığım vardır.							
19. Kıbrıslı Rum toplumundan birçok kişiyle samimi bir tanışıklığım vardır.							
20. Kıbrıslı Rumlarla aynı çevrede yaşamışlığım vardır.							
21. Kıbrıslı Rumlarla aynı binada yaşamışlığım vardır.							
22. Kıbrıslı Rumlarla aynı odada yaşamışlığım vardır.							
23. Kıbrıslı Rumlarla gezi ve pikniklere katılmışlığım vardır.							
24. Kıbrıslı Rumlarla restoranlara ve sinemaya gitmişliğim vardır.							
25. Kıbrıslı Rumlarla sınıf arkadaşları olarak temasta bulunmuşluğum vardır.							
26. Kıbrıslı Rumlarla öğretmenlerim olarak temasta bulunmuşluğum vardır.							
27. Kıbrıslı Rumlarla evimin hizmetçileri olarak temasta bulunmuşluğum vardır.							
28. Kıbrıslı Rumlarla toplumun organizasyon veya dernekleriyle bağlantım olmuştur.							
29. Kıbrıslı Rumlar tarafından yürütülen sosyal faaliyetlere (evlilik gibi) katılmışlığım vardır.							

30. Kıbrıslı Rumlar tarafından yürütülen kültürel faaliyetlere (tiyatro veya dans gibi) katılmışlığım vardır.							
31. Kıbrıslı Rumlar tarafından yürütülen seçim toplantısı gibi siyasi faaliyetlere katılmışlığım vardır.							
32. Kıbrıslı Rumlar tarafından yürütülen ibadet gibi dinsel faaliyetlere katılmışlığım vardır.							
33. Kıbrıslı Rumlar ve kuruluşlarına, hayır kurumları vasıtasıyla destek vermişliğim olmuştur.							
34. Büyük oranda Kıbrıslı Rumlar tarafından işletilen bir kuruluşta işçi olarak çalışmışlığım vardır.							
35. Kıbrıslı Rumlar ile uzun yıllar önce temasım olmuştur.							
36. Mesleğimde Kıbrıslı Rumlara istihdam sağlayabilirim.							
37. Kıbrıslı Rumlara öğle veya akşam yemeğine davet edebilirim.							
38. Kıbrıslı Rumlara kendi ülkemde vatandaşlık sağlayabilirim.							
39. Kıbrıslı Rumlara vurmak isterim.							
40. Bir Kıbrıslı Rum ile evlenebilirim.							
41. Kıbrıslı Rumlar ile arkadaşlık kurabilirim.							
42. Kıbrıslı Rumlarla ilişkim olmasını istemem.							
43. Kıbrıslı Rumlara ülkeden dışlamak isterim.							
44. Kıbrıslı Rumlarla komşu olabilirim.							
45. Kıbrıslı Rumlara esir alabilirim.							
46. Kıbrıslı Rumlara ülkemde yalnızca ziyaretçi sıfatıyla kabul edebilirim.							
47. Kıbrıslı Rumlarla selamlaşip konuşmak isterim.							