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INSTITUTE OF GRADUATE STUDIES

DEPARTMENT OF PSYCHOLOGICAL COUNSELING AND GUIDANCE

PSYCHOLOGICAL IMPLICATIONS OF NON-RECOGNITION

FOR THE TURKISH CYPRIOT COMMUNITY

Master Thesis

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NEAR EAST UNIVERSITY

INSTITUTE OF GRADUATE STUDIES

DEPARTMENT OF EDUCATION

**PSYCHOLOGICAL IMPLICATIONS OF NON-RECOGNITION FOR
THE TURKISH CYPRIOT COMMUNITY**

M.Sc. THESIS

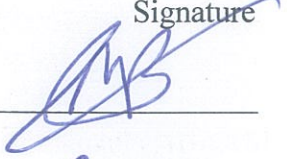


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Abstract

"PSYCHOLOGICAL IMPLICATIONS OF NON-RECOGNITION: A CASE FOR TURKISH CYPRIOT COMMUNITY"

Comprehending Historic Trauma

&

Collective Victimization

Supervisor: Prof. Dr. Cerkez, Yağmur

Abbasi, Khaula

MA, Department of Psychological Counseling and Guidance

July 2023, 141 pages

This research presents an ethnographic psychological perspective of social identity, social membership, and recognition formed by the Turkish Cypriot community as part of a larger group on the island of Cyprus. It advances the present literature for large group psychology and proposes to investigate the changing psyche of individuals when they subscribe to social and political identities living in divided spaces especially where long-term, intractable conflicts are involved. A qualitative approach has been used and descriptive, narrative data generated for analysis. Thematic analysis using NVIVO 12 for data analysis has been conducted. This research paper examines the

profound impact of social psychology on intergroup relations and engagement. It specifically focuses on the hierarchical nature of power and its manifestation in the interactions between Turkish Cypriot and Greek Cypriot ethnic groups. The study analyzes individual and group responses to power structures and explores how Turkish Cypriot communities have assimilated over time. Cross-cultural communication and its effects on the individual psyche are also examined.

The paper delves into the significance of group recognition for its members, as highlighted by the Social Identity Model of Collective Action. Collective endorsement of a community's ethos fosters solidarity, while a lack of recognition can lead to feelings of isolation and exclusion. The research emphasizes how dominant groups may claim victimhood to maintain their power, which can distort information and marginalize smaller subgroups. Understanding the importance of collective identity and belonging is crucial, as it impacts self-regulation and prevents toxic cognitive patterns.

The study finds that Turkish Cypriots experience cognitive dissonance due to conflicting desires and lack within their society. This dissonance arises from the difficulty of reconciling personal wants with societal constraints, leading to frustration and long-term negative feelings. Additionally, confusion and alienation regarding subgroup membership status create challenges in identity formation for the younger generation.

The implications of victimization, social isolation, and marginalization on Turkish Cypriots' psyche are also explored. The research reveals that Turkish Cypriots often adopt a victim mentality, embracing learned helplessness rather than striving for progress. This collective victimhood leads to social isolation and detachment, causing

shifts in social and psychological dynamics. Dissociation and depersonalization become common, as individuals struggle with conflicting identities.

Applying the ABC model of Cognitive Behavioral Therapy (CBT) to large groups, the paper identifies belief contexts formed by Turkish Cypriots' thought patterns. It underscores the need for comprehensive needs assessments to address the multifaceted challenges faced by the community.

This study contributes to the understanding of how power dynamics influence interactions between different groups. By examining the effects of recognition, victimization, and social isolation on the Turkish Cypriot community, the research sheds light on the complexities of group psychology. Recognizing the significance of collective identity and promoting a sense of belonging can foster healthier intergroup relations and pave the way for constructive social changes. Additionally, by employing the CBT model in large-group settings, policymakers and psychologists can better address the needs and challenges faced by marginalized communities, leading to more inclusive and empathetic societies.

In this way, this paper hopes to analyze the prevailing patterns evident within the Turkish Cypriot community and offers constructive forms of rehabilitation and reintegration measures to encourage Turkish Cypriots back into the diverse socio-political fabric of Mediterranean politics.

Key Words:

Turkish Cypriots, Psychological Effects, Victimization, Marginalization, Isolation

Declaration

I hereby declare that all information, documents, analysis, and results in this thesis have been collected and presented according to the academic rules and ethical guidelines of the Institute of Graduate Studies, Near East University. I also declare that as required by these rules and conduct, I have fully cited and referenced information and data that are not original to this study.

Khaula Abbasi

19th /06/2023

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and patient guidance were critical in making sense of the voluminous data and extracting meaningful insights.

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Khaula Abbasi

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Özet

"TANINMAMANIN PSİKOLOJİK ÇIKARIMLARI: KIBRIS TÜRK TOPLUMUNUN DURUMU"

Tarihi Travmayı Anlamak

&

Toplu Mağduriyet

Danışman: Prof. Dr. Çerkez, Yağmur

Abbasi, Khaula,

Psikolojik Danışmanlık ve Rehberlik Bölümü

Temmuz 2023, 141 sayfa

Bu araştırma, Kıbrıs adasındaki Kıbrıs Türk toplumunun oluşturduğu sosyal kimlik, sosyal üyelik ve tanınmaya dair etnografik psikolojik bir perspektif sunmaktadır. Büyük grup psikolojisi için mevcut literatürü genişletir ve özellikle uzun vadeli, zorlu çatışmaların söz konusu olduğu bölünmüş alanlarda yaşayan sosyal ve politik kimliklere sahip olduklarında bireylerin değişen psikolojik durumunu araştırmayı hedefler. Nitel bir yaklaşım kullanılmış ve analiz için tanımlayıcı, öyküsel veriler oluşturulmuştur. Veri analizi için NVIVO 12 programı kullanılarak tematik analiz yapılmıştır. Bu araştırma, sosyal psikolojinin gruplar arası ilişkiler ve katılım üzerindeki derin etkisini

incelemektedir. Özellikle gücün hiyerarşik doğasına ve onun Kıbrıslı Türk ve Kıbrıslı Rum etnik grupları arasındaki etkileşimlerdeki tezahürüne odaklanır. Çalışma, güç yapılarına bireysel ve grup tepkilerini analiz ediyor ve Kıbrıs Türk toplumunun psikolojik açıdan zaman içinde nasıl değiştiğini araştırıyor. Kültürler arası iletişim ve bireysel psikoloji üzerindeki etkileri de incelenmiştir.

Çalışma, Kolektif Eylemin Sosyal Kimlik Modeli tarafından vurgulandığı gibi, üyeleri için grup tanımanın önemini araştırıyor. Bir topluluğun değerlerinin kolektif olarak onaylanması dayanışmayı teşvik ederken, tanınma eksikliği izolasyon ve dışlanma duygularına yol açabilir. Araştırma, baskın grupların güçlerini korumak için nasıl mağduriyet iddiasında bulunabileceklerini vurguluyor, bu da bilgiyi çarpıtabiliyor ve daha küçük alt grupları marjinalleştiriyor. Kolektif kimliğin ve aidiyetin önemini anlamak, öz düzenlemeyi etkilediği ve toksik bilişsel kalıpları önlediği için çok önemlidir.

Çalışma, Kıbrıslı Türklerin toplumlarındaki çelişkili arzular ve eksiklikler nedeniyle bilişsel uyumsuzluk yaşadıklarını ortaya koyuyor. Bu uyumsuzluk, kişisel isteklerle toplumsal kısıtlamaları uzlaştırmanın zorluğundan kaynaklanır, bu da hüsrana ve uzun vadeli olumsuz duygulara yol açar. Ek olarak, alt grup üyelik statüsüyle ilgili kafa karışıklığı ve yabancılaşma, genç nesil için kimlik oluşumunda zorluklar yaratmaktadır.

Mağduriyet, sosyal izolasyon ve marjinalleşmenin Kıbrıslı Türklerin psikolojisi üzerindeki etkileri de araştırılmıştır. Araştırma, Kıbrıslı Türklerin sıklıkla mağdur zihniyetini benimsediğini ve ilerleme için çabalamak yerine öğrenilmiş çaresizliği benimsediğini ortaya koyuyor. Bu toplu mağduriyet, sosyal izolasyona ve kopukluğa yol

açarak sosyal ve psikolojik dinamiklerde kaymalara neden olur. Bireyler çatışan kimliklerle mücadele ettikçe, ayrışma ve duyarsızlaşma yaygın hale gelir.

Bilişsel Davranışçı Terapinin (BDT) ABC modelini büyük gruplara uygulayan bu çalışma, Kıbrıslı Türklerin düşünce kalıplarının oluşturduğu inanç bağlamlarını tanımlıyor. Topluluğun karşılaştığı çok yönlü zorlukları ele almak için kapsamlı ihtiyaç değerlendirmelerine duyulan ihtiyacın altını çiziyor.

Bu çalışma, güç dinamiklerinin farklı gruplar arasındaki etkileşimleri nasıl etkilediğinin anlaşılmasına katkıda bulunmaktadır. Tanınma, mağduriyet ve sosyal izolasyonun Kıbrıs Türk toplumu üzerindeki etkilerini inceleyen araştırma, grup psikolojisinin karmaşıklığına ışık tutuyor. Kolektif kimliğin önemini kabul etmek ve aidiyet duygusunu teşvik etmek, gruplar arası daha sağlıklı ilişkileri besleyebilir ve yapıcı sosyal değişimlerin önünü açabilir. Ek olarak, BDT modelini geniş grup ortamlarında kullanarak, politika yapıcılar ve psikologlar, marjinal toplulukların karşılaştığı ihtiyaç ve zorlukları daha iyi ele alabilir ve daha kapsayıcı ve empatik toplumlara yol açabilir.

Anahtar Kelimeler:

Kıbrıslı Türkler, Psikolojik Etkiler, Mağduriyet, Ötekileştirme, Tecrit

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Definitions

Buffer Zone Refers to the UN-patrolled Green Line dividing the north and south and refers to a sudden violent or illegal seizure of government.

Cypriots Refers to both the Greek Cypriots and Turkish Cypriots

Enosis Refers to the union of Cyprus with Greece

The Cyprus Problem Refers to the division of the island and the search for a solution

The Cyprus Solution Refers to the solution that both the Greek and Turkish Cypriots can agree on

The Green Line Refers to the UN-patrolled demilitarized zone dividing North and South Cyprus

Intersectionality Examines how different forms of oppression and discrimination intersect and interact to impact the lives of individuals and groups in unique ways.

Metanarratives Overarching stories or themes attempt to explain life's origin, meaning, or purpose. They are typically grand and sweeping generalizations in scope and are often based on religious or spiritual beliefs.

Victimization Process of being made into a victim can involve physical, psychological, or emotional harm. It is often the result of discrimination, oppression, or other forms of systemic injustice.

Marginalization Process of pushing a certain group or groups of people to the edge of society by not giving them a voice, not giving them access to resources, or not giving them the same rights as other groups in society.

An Identity Crisis Refers to a sudden, confusing feeling of uncertainty, anxiety, and fear about one's sense of identity.

A Minority Group Term describes a group of people who differ from the majority based on race, ethnicity, gender, sexual orientation, religion, or other characteristics.

CHAPTER I

Introduction

Problem Statement

How the psyche of an individual changes and progresses is essential for an understanding of macro-societal structures. This is to say that communities are living organisms that have their own distinct value systems, goal-driven drives, and identity formations based on the perceptions as well as conceptions of the individuals comprising them (Χάλαρη, Chalari 2017). In fact, cultural psychology is about how the mind and culture are interlinked and how individual psychological processes of recognition and identity define the role of the overall society (Gjerde, 2004). Society shapes individuals through socialization and structural constraints, while individuals contribute to social change through agency, innovation, and collective action. (Nisbett, 2003). Thus, psychology plays an important role in defining, shaping, and sustaining community groups. In fact, educational psychology determines the social cognitive development processes that exist and form within societies creating a ‘collective psyche’ of the society (Singer,2014). Therefore, this paper aimed to explore the intricate and multifaceted relationship between society and individuals. It delved into the reciprocal influence that society and individuals exert on each other, highlighting the dynamic nature of this relationship.

For this purpose, the study aimed to take up the Turkish Cypriot Community living on the Island of Cyprus as a case study to contribute towards the social psychological processes of recognition, cohesion, and cognition. The division of Cyprus that remains ongoing, and the unresolved issues from earlier confrontations i.e. 1960s

civic unrest, ethnic cleansing of Turkish Cypriots, and the 1974 intervention by Turkey in the Island that led to the division of the island (Richter, 2010) have substantially affected how Cypriot citizens gain insight into their future. Therefore, how Cypriots interpret history is constantly evolving, affecting both the nature of the problem and how it can be addressed especially in the field of educational psychology (Gulbaram; Rymshash; Abdirkenova & Anar; 2021). Today, Greek Cypriots and Turkish Cypriot history schoolbooks define history and collective identity with nationalistic models of collective identity with the suffering of the self as the main theme (Barton; Levstik, 2004). These ideas have a significant impact on the relationship between blame and trauma as well as create space for identity to come out as a political choice rather than a membership acquired as the order of birthright (Papadakis, 2008). In light of this social-psychological significance, the authors found it essential to evaluate the repercussions of prior wars on the current and future generations of the Turkish Cypriot community. This study also utilized the concept of ‘psychological boundaries’ (Volkan, 2003) evident between the Greek Cypriot and Turkish Cypriot communities. The crossing of these boundaries reflects unrest and hostility in a community. This hostility further culminates into ‘negative peace’ as defined by Johan Galtung in 1964 (Grewal, 2003) which has caused a number of psychological processes to occur within the Turkish Cypriot community.

As evidenced by the findings of this study, this state of negative peace gives birth to problems of social recognition, identity formation, and social cohesion. Thus, the psychological effect of non-recognition leads to the decaying of a society that inherently wants to thrive. The findings have also highlighted how this lack of recognition can lead

to feelings of exclusion and marginalization, resulting in the sense of being "othered" (Seligman;1975). In communal spaces where inclusiveness and social isolation are recurrent, the problem of 'othering' occurs which affects the psychology of individuals. Individuals feel alienated from their own land which causes a trend towards migration and feelings of abandonment to take place (Menendian, & Powell, 2017). This type of exclusion can cause feelings of alienation within the community (Zembylas, 2011). It can also lead to feelings of inferiority, and a loss of self-esteem within the youth, leading to further psychological issues such as depression and anxiety (Sadikoglu, 2021). Furthermore, this lack of recognition can cause a sense of hopelessness and frustration, leading people to feel as though their voices and needs are not being heard (AKGÜN, & TIRYAKI; 2010).

The Turkish Cypriot community in divided Cyprus faces an additional psychological toll due to the long-standing conflict and lack of resolution. This conflict can lead to helplessness, despair, mistrust, and suspicion toward the other side. Additionally, this conflict can lead to a sense of insecurity and vulnerability (Volkan, 2008). Finally, this lack of recognition and unresolved conflict can lead to powerlessness, as Turkish Cypriots feel their needs and interests are not being considered (Volkan:2006). While Turkish Cypriots have struggled with finding their political footing in the game of nationalistic politics (Sozen, Bahcheli; 2009), the role 'belonging' creates in 'becoming' conscientious citizens of the divided part of the island 'Turkish Republic of North Cyprus' creates further alienation (Telfener, 2017). This constant struggle for recognition and belonging causes individuals to suffer from the 'imposter syndrome' (Mullangi; Jagsi, 2019).

Long-term conflicts with a significant history of direct and structural violence also carry subtle behaviors that inherently impact individuals' self-perceptions. Therefore, the significance of this study lies in exploring the psychological effects of overt and covert hostilities that people have had to face over the years. How it changes the psyche of an individual and how it creates a sense of identity that is 'dispersed' at best (Juang, Nguyen, & Lin, 2006).

Turkish Cypriots have faced a long history of discrimination, marginalization, and political exclusion, which has led to feelings of alienation, anger, and powerlessness (Faustmann, & Ker-Lindsay, 2012). Turkish Cypriots report experiencing psychological distress and have a higher rate of mental health issues such as anxiety and depression compared to other groups found in other parts of the world (Psaltis, 2016). They often feel disconnected from society, leading to social isolation and lack of support. Turkish Cypriots are often exposed to negative stereotypes and prejudices from other groups, which can lead to feelings of insecurity and mistrust. Finally, they often face difficulty accessing education, employment, and other resources, leading to feelings of powerlessness and isolation (Volkan, 2018).

Thus, it became imperative for the researchers to analyze the psychological effects of this community's long-term trauma, as psychological distress also forms a corollary of systemic structural poverty. Citizens face political, social, and economic deprivations as barriers to exercising and accessing legitimate rights. The status of considering themselves as 'full citizen' in their own community is revoked.

Therefore, this study aimed to uncover stigmatizing behaviors, non-inclusive practices, and patronizing 'superior' behavior trends towards the Turkish Cypriot community. It

also hopes to highlight how self-recognition is a human rights issue and the work international bodies have highlighted to recognize the plight of Turkish Cypriots (Ronen, 2003).

Furthermore, it is imperative to understand the role of 'collective memory' in projecting and highlighting trauma for the present youth. Thus, ideas around 'transgenerational trauma' resulting from intractable conflict proved to be important to digress as it became apparent that the older generation many of whom were alive or active participants in the years of active conflict within the Island's history continue to have a strong impact on the conceptualizations and considerations of the youth of the island (Georgiou, 2021; Zeka, 2015). In fact, emotional trauma and impaired cognitive functioning have been evidenced as being related to each other for both of the communities on the island (Volkan , Hadjimarkou, 2022).

Furthermore, this study revealed that no recognition in the Turkish Cypriot community often leads to feelings of victimization, psychological marginalization, and social isolation. Therefore, further extended analysis of exploring the relationship between psychological processes occurring within individuals and macro processes that derive and define the society is important as a barrier to mitigation against intractable conflicts, especially in the Turkish Cypriot community (Bryant, Hatay, Jansen, Caspersen & Wilson 2021).

Purpose Of Research

This research examined the psychological effects of being a member of a community that is heavily underrepresented in international discourse and literature. Specifically, the study sought to understand how belonging to an underrepresented group within the scope of international politics affects a person's self-esteem, sense of belonging, and other psychological variables. It seeks to gain insight into the unique burdens that marginal communities face as a result of long-standing unresolved conflicts where the 'representation' of particular interests and rights has been under threat. Thus, the study aims to comprehend the effects of societal structures on individual mental health, attitudes, and behaviors not just as citizens of the Turkish Republic of North Cyprus but also as global participants of the world. Additionally, it may provide evidence-based recommendations to help other ethnically marginalized groups cope with their challenges by extrapolating on the psychological barriers evident between them.

The present study aims to examine the mental health implications associated with residing in a community, with a specific focus on Turkish Cypriots. It seeks to identify potential mental health issues, including dissociation and desensitization that may be linked to the experience of living in a community with marginalized resources (Johnson; Lee, 2019). It also hopes to highlight the economic and social isolation that Turkish Cypriots have been subjected to for years now (Hoogen; Wybe, 2006). Additionally, the study intends to explore positive psychological outcomes that may be associated with this experience. By investigating coping mechanisms employed by Turkish Cypriots to navigate their non-recognition status and establish their group identity (Çalışkan &

Yıldız, 2017), this research endeavors to offer valuable insights into the psychological well-being of Turkish Cypriots. Ultimately, the findings of this study can contribute to informing interventions and strategies aimed at enhancing mental health and overall well-being not just for Turkish Cypriots but contribute to the findings for other community groups living in divided spaces or living with non-recognized status.

Places like Nagorno-Karabakh, Abkhazia, and the recognition issue of Western Sahara present similar instances where the ‘recognition’ status of these places remains unresolved or disputed at best with some nations giving them recognition while the rest only able to provide limited resources stemming from disputed recognition status. Thus, inclusiveness and psychological aspects arising from the aspect of ‘belonging’ become the central aim of analysis for the purposes of this study.

Research Objectives

Thus, for the purposes of this study, two major research queries to gauge the psychological impact intractable conflicts have on Turkish Cypriots were brought up. It became imperative to find out;

1. How did intractable conflict and division of the island lead to collective trauma in the Turkish Cypriot community?
2. How did the important factors of conflict trauma namely; Victimization, Psychological Marginalization, and Social Isolation as highlighted in the literature review process influence the Turkish Cypriot community psychologically?

Thus, the study aimed to prove how the three main components of conflict trauma, as highlighted in the research hypothesis above, impacted the psyche of Turkish Cypriots. Furthermore, how it led to experiences of loss of identity and recognition not just locally but internationally as well.

Significance of the Study

This study is significant for raising concerns about advancing social justice, inclusivity, and equality for groups that exist within larger groups in any given territory. As evidenced by similar groups that are part of larger groups struggling with problems around recognition and a disputed status North Cyprus, Nagorno Karabakh, Western-Sahara, South Ossetia, Transnistria, and Abkhazia; are often part of the larger group yet retain distinct characteristics of their own. It is important to note, the recognition status of these regions may vary, and geopolitical situations can change over time. Additionally, the complexities surrounding these regions involve historical, political, and cultural factors that require in-depth research to fully understand their unique circumstances.

Thus, through exploring the present unrecognized or self-recognized status of North Cyprus this study is significant in highlighting similar stereotypes, addressing systemic inequalities, and promoting the rights and well-being of individuals comprising similar groups. Consequently, it proves to be a significant bridge to the knowledge gap that is evident within sociocultural studies of large group psychology within the field of

psychology but also general socio-political research of large group dynamics (Volkan,2008).

Another major significance of this study can be evidenced by the interconnected and interrelated forms of violence, which are structural, cultural, and direct even after an active conflict has occurred in a specific geo-political location. Structural violence refers to systematic ways in which social, economic, and political systems harm individuals and communities, cultural violence refers to the values, norms, and beliefs that justify or normalize violence, and direct violence refers to physical violence, such as aggression and violence against individuals or groups (Galtung; 2012).

When it comes to communities living in divided spaces, the triangle of violence can be applied in several ways. Structural violence can include policies and practices that discriminate against minority groups, leading to limited access to education, employment, and other resources. Cultural violence can be evident in the media representation of minority groups as well as in public discourse, where negative stereotypes and prejudices can justify discrimination against them. Direct violence can include physical or verbal abuse, hate crimes, and other forms of violence against individuals or groups based on their minority status.

References to support the triangle of violence include the works of Johan Galtung, a pioneer in peace and conflict studies. In his works, he outlines the ways in which violence is perpetuated in society and the impact it has on individuals and communities.

Another piece of work that has been significant in contributing to creating a baseline understanding of the problem has been an in-depth study of "The Triple

Context of Violence: A Global Perspective" by Maria J. Stephan (2015), which provides a comprehensive analysis of the triangle of violence and its application to various conflict contexts, including those affecting minority groups. Therefore, the fact this study utilizes and triangulates intractable conflict through attitudes, behaviors, and contradictions postulated by J. Galtung of violence hidden at the latent level is significant for the purposes of this research.

Lastly, this piece of work also presents avenues to realign recognition for Turkish Cypriots. It suggests a new way of creating 'recognition' for the Turkish Cypriots as a homogenous group of individuals with a set of values, ethics, and socio-cultural ideas that all members of the community with ascribed or acquired status conform to. This new model of gaining recognition for themselves and for the wider community as a single set organism has been extrapolated within the recommendations part of this analysis.

CHAPTER II

Literature Review

Historical Background

The current state of Cyprus can be characterized as a "negative peace" (Galtung;2003) where the absence of violence exists, but underlying tensions remain. How negative peace is conceived within a background of violence can be viewed through the figure represented below.

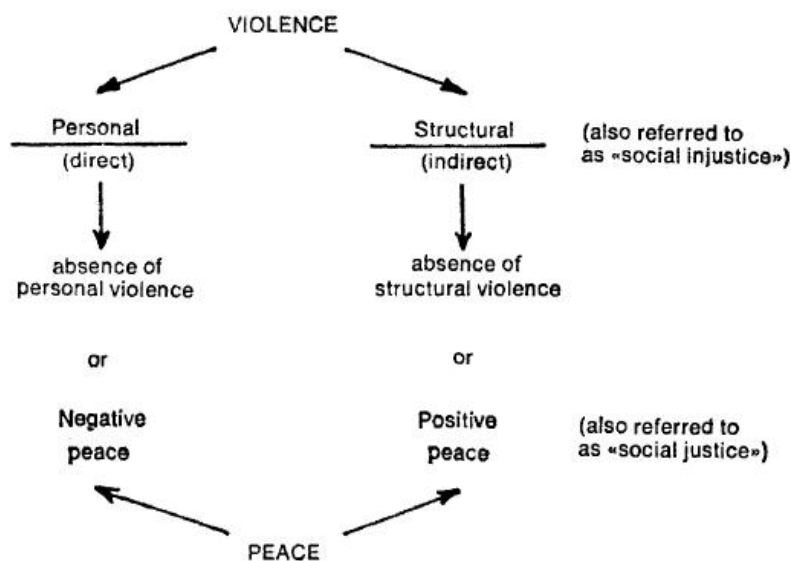


Fig 1: Galtung, Johan. "Violence, Peace, and Peace Research." *Journal of Peace Research*, vol. 6, no. 3, 1969, pp. 167–191.

In 1974, violence broke out in Cyprus, leading to a 29-year separation of Greek and Turkish Cypriots, with the UN monitoring a "Green Line" that prohibited crossings

between the two communities. The limitations were eased in 2003, but the island remains divided, and individuals must present documents to cross over to the other side. During the 48 years apart, Greek and Turkish Cypriots had limited exposure to one another. They relied primarily on media and leaders to learn about each other, leading to feelings of uncertainty and distrust.

Due to its strategic location, Cyprus has a long and complex history, serving as a center of political struggle and cultural exchange. Over the centuries, various forces have invaded, occupied, and controlled the island, including the Assyrians (707-650 BC), Egyptians (570 BC), Persians (546-333 BC), Ptolemies (323-58 BC), Romans (58 BC), and Venetians (1489-1571). Certain periods in the Island's history were also responsible for religious exchanges as well as cultural mores for instance the Hellenistic Kingdoms following the conquest of Alexander the Great in the 4th Century BCE and the Lusignan occupation of Cyprus in the 12th century CE. These time periods are particularly significant for the island's history as these time periods initiated Western European Feudalism and Christianity into the region.

In 1571, the Ottoman Turks conquered Cyprus and allowed the Greek Orthodox Church autonomy, leading to self-government for Greek Cypriots through the millet system. However, differences in ethnicity, religion, language, and customs led to limited community engagement, with each group residing in separate quarters and having separate educational systems.

Even though Greek-Turkish enmity dates back to the fall of Constantinople in 1453, historical reports show that the Greeks and Turks coexisted quite harmoniously for

three centuries under Turkish authority. They even worked together to help topple governors and high-ranking officials accused of undue taxes (Bahçeli,1979).

However, psychological borders existed between the two communities throughout the historical timeline until 1974, when these borders broke down, and physical lines of the division took their place. This paper suggests that psychological boundaries are important for two distinct communities to exist in harmony with each other. These boundaries may sometimes be misconstrued and blurred, which causes animosity and hostility. As a mitigation factor, Vamik Volkan (2013,2014) suggests establishing ‘entry points’ to establish healthy psychological borders after two communities experience conflicts.

Psychological Borders Within Two Communities:

The division between Greek Cypriots and Turkish Cypriots on the island of Cyprus is both political and psychological. The two communities have a long history of mistrust and animosity toward each other, which has been exacerbated by decades of separation and conflict. Some of the key psychological barriers between Greek Cypriots and Turkish Cypriots include:

Historical injustices: Both communities have suffered a great deal of violence and trauma, including forced migrations, ethnic conflict, and acts of terrorism. This division has left deep emotional scars and created a sense of victimhood among both groups (Panikos, 2003).

Nationalism and identity: Nationalism and ethnic identity are strong forces in Cyprus, and each community sees itself as distinct from the other. This can lead to feelings of superiority and a reluctance to compromise with the "other" (Klieman, 2007).

Stereotyping: Both communities have developed negative stereotypes about each other, which can further contribute to mistrust and hostility. For example, Greek Cypriots may view Turkish Cypriots as violent and aggressive, while Turkish Cypriots may view Greek Cypriots as stubborn and uncooperative. (Austin and Worchel, 1986)

Political propaganda: The media and political leaders on both sides of the divide often perpetuate negative narratives about the other community, which can further deepen the divide. (McGrew, 2002)

Breaking down these psychological barriers will be an important step towards reunifying the island and finding lasting peace between Greek Cypriots and Turkish Cypriots. Thus, this study aims to establish the importance of the psychological barriers that come into play between communities that are different ideologically but exist in harmony with each other in a shared space.

Theoretical Framework

The study utilizes Johan Galtung's conception of the triangle of violence to conduct a belief context analysis around the phenomenon of 'conflict trauma' for subgroups. In his book 'Peace by Peaceful Means (1996), Johan Galtung described the conflict as a "triadic construct triangle" that involves three key elements: Attitudes, Behaviour, and Contradictions.

The conflict theory represented by this triangle suggests that conflict arises when there are conflicting attitudes, behaviors, and contradictions present. These contradictions and attitudes are often hidden at a latent level and may not be immediately observable. Behaviors, on the other hand, serve as more visible evidence of the conflict. This theory applies to both symmetric conflicts, where the parties are relatively equal, and asymmetric conflicts, where there are clear power imbalances between "top dogs" and "underdogs."

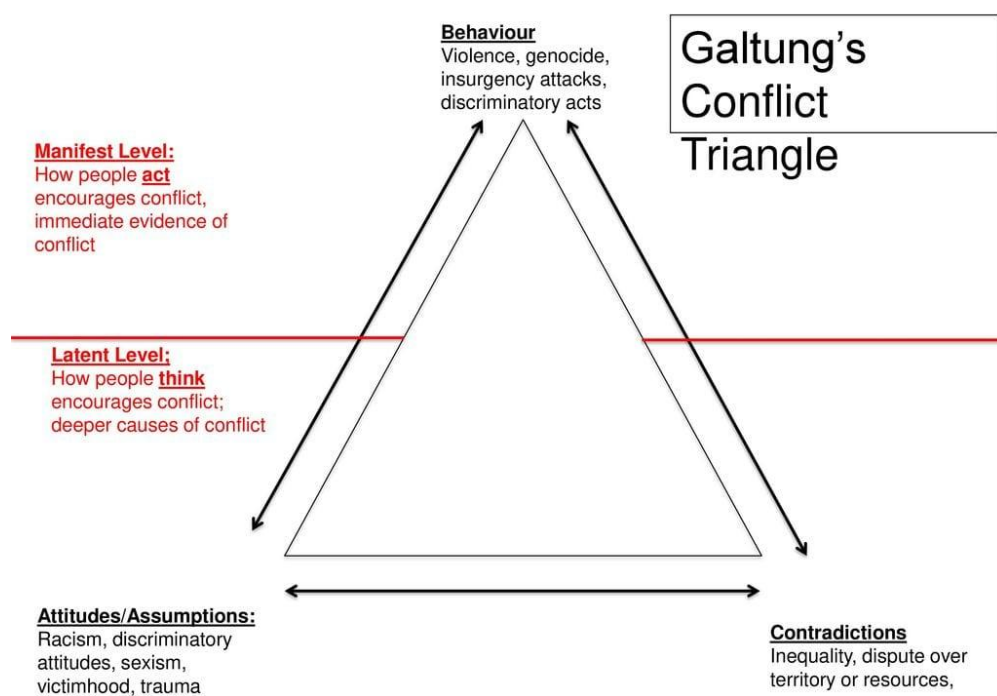


Fig 2: Galtung, Johan. "Violence, Peace, and Peace Research."

These three key elements of conflict form the basis of the impacts of trauma caused by conflicts, especially those political ones. Thus, through a belief analysis of literature on how attitudes, behavior, and contradictions have manifested the impact of conflict trauma on groups, three main themes come up which are directly impacting

Turkish Cypriots. The feeling of victimization stemming from intractable conflicts, psychological marginalization resulting from exclusion, and isolation resulting from an identity crisis is the core themes based on which the subgroup will be analyzed.

Conclusions will be made on how all three themes contribute towards 'no recognition' for the community as a common denominator.

Therefore, a theoretical framework will be devised around expounding large group contact boundary disturbances and their psychosocial effects. Lastly, a new concept of 're-organization' to deal with the loss of recognition will be introduced. Any other possible ways of reconciliation posed by 'no recognition' as a consequence of conflict trauma will also be deduced from the evidence.

Utilizing Galtung's Triangle of Violence

Galtung's Triangle of Violence refers to the interconnected and interrelated forms of violence, which are structural, cultural, and direct. Structural violence refers to systematic ways where social, economic, and political systems harm individuals and communities; cultural violence refers to the values, norms, and beliefs that justify or normalize violence. Moreover, direct violence refers to physical violence, such as aggression and violence against individuals or groups.

When it comes to subgroups, the triangle of violence can be applied in several ways. Structural violence can include policies and practices that discriminate against subgroups, limiting access to education, employment, and other resources. Cultural violence can be evident in the media representation of subgroups and in public discourse, where negative stereotypes and prejudices can justify discrimination against them.

Direct violence can include physical or verbal abuse, hate crimes, and other forms of violence against individuals or groups based on their minority status.

References to support the triangle of violence include the works of Johan Galtung, a pioneer in peace and conflict studies. In his works, he outlines how violence is perpetuated in society and its impact on individuals and communities. Another reference is "The Triple Context of Violence: A Global Perspective" by Maria J. Stephan, which provides a comprehensive analysis of the triangle of violence and its application to various conflict contexts, including those affecting subgroups.

The study aims to utilize Galtung's conceptual basis of violence to resurrect the background against which many mental health concerns and outcomes can be highlighted. It is important to comprehend how nuanced violence has repercussions on the psychology of individuals. For this purpose, the study aims to utilize Galtung's principle of negative peace, positive peace, and the triangle of violence to illuminate the psychological impacts of long-term, intractable conflicts on individuals.

Defining Subgroups for the purposes of this Study:

For this study, it is important to define the term as a consensus over the concept of what a subgroup is yet to be globally accepted by specialists in the field. However, for any objective study being conducted it is important to take heed of the academic literature formed around the concept.

In academic discourse, subgroups are often defined as populations that experience social, economic, and political disadvantages due to factors such as race, ethnicity, religion, gender, sexual orientation, or disability. Subgroups are characterized

by their relatively smaller numbers or lesser representation in comparison to the dominant or majority population. They face various forms of discrimination, marginalization, and unequal access to resources and opportunities. This definition aligns with the understanding of subgroups put forth by scholars and researchers in fields such as sociology, anthropology, and critical race theory (Krieger, 2017; Guillaumin, 2019; Davis, 2021). It is important to note that the definition and conceptualization of subgroups can vary across disciplines and contexts, and it is crucial to consider the specific sociocultural and historical dynamics at play when examining and addressing the experiences of subgroups (Alexander, 2020; Brubaker, 2022).

For this purpose, it is acknowledged that though the Turkish Cypriot community cannot be characterized as a subgroup in terms of any unequal status being attached whether in population or land ownership rights presently, however, the community has undergone considerable discrimination in the past. Although they may not regard themselves as ‘objects of collective discrimination’ as identified by sociologist Louis Wirth (1945) as a necessary precondition to being recognized as a subgroup, they have as a community faced differential and unequal treatment from the majority ‘Greek’ population on the island, the analysis presented by majority academic literature as well as international rhetoric has been less than fair in its assessments or acknowledgments. For these reasons and the purpose of this study, the Turkish Cypriot community is termed as a subgroup with its basic distinct culture, mores, traditions, dialects, and cuisines as well as a distinct sense of self-navigating the politics of the world at risk of assimilation into bigger entities, influences and identities.

Defining Intractable Conflicts

For the context of this study, intractable conflicts refer to disputes or disagreements that are highly resistant to resolution due to complex and deeply rooted issues. These conflicts can persist for long periods and profoundly impact individuals, communities, and even entire societies.

Intractable conflicts are characterized by their self-perpetuating cycle of hostility, and although they only make up around 5% of the world's wars, they have a significant impact on societies due to their longevity. Tragic examples of such conflicts include the Israeli-Palestinian conflict, which has lasted for 68 years, as well as India and Pakistan's battle over Kashmir and Sri Lanka's 26-year civil war (See Fig 3 Below). The Democratic Republic of the Congo and South Sudan have also experienced ongoing conflict since 1996 and 2011, respectively. With the emergence of sectarian violence and the rise of ISIS, intractable conflicts may be developing in the Middle East, particularly in Libya, Syria, and Iraq. The escalating civil war in eastern Ukraine may also eventually join this list of intractable conflicts. It is worth noting that over one-third of peace agreements and ceasefires since the 1950s have relapsed into violence within five years, emphasizing the difficulty in resolving such conflicts.

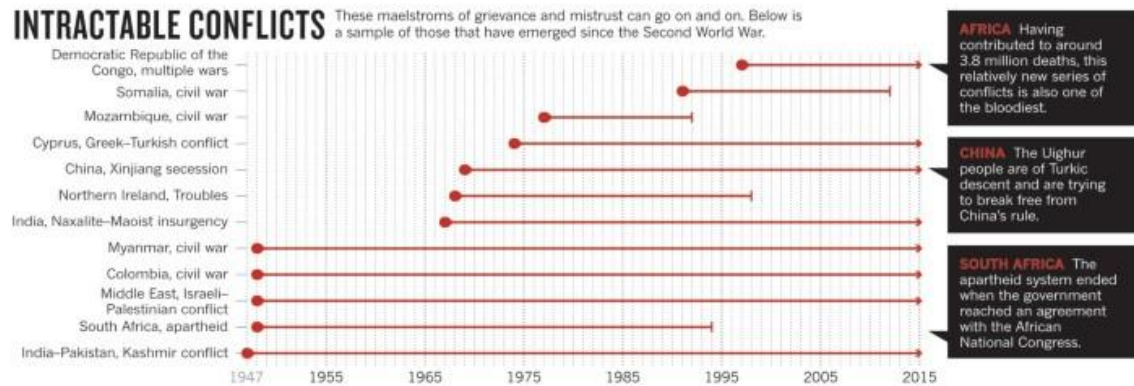


Fig 3: Jones, D. Conflict resolution: Wars without end. *Nature* 519, 148–150 (2015)

According to Mitchell, C (1999), Intractable conflicts are characterized by several factors, including:

1. High levels of emotion and personal investment: Intractable conflicts often involve deeply held beliefs and emotions, making it difficult for people to compromise or see things from another perspective.
2. Intertwined issues: Conflicts can become intractable when multiple issues are intertwined, making it easier to address one issue than also addressing others.
3. Historical grievances: Conflicts can become intractable when rooted in historical events and perceptions, making it difficult for people to move past them.
4. Lack of trust: When trust has been eroded or never existed, it can be difficult to resolve a conflict.
5. Power imbalances: Conflicts can become intractable when one party has significantly more power than the other, making it difficult for the less powerful party to have its concerns heard and addressed.

Role of Intractable Conflicts Among Subgroups

Intractable conflicts can have a significant impact on the mental health of subgroups, leading to trauma and the development of post-traumatic stress disorder (PTSD).

Studies have shown that exposure to conflict-related violence and trauma can result in long-term mental health problems for individuals, including depression, anxiety, and PTSD (De Jong, 2002; Johnson, 2003; Murray et al., 2002). In subgroups, these effects are often exacerbated by pre-existing marginalization and discrimination, which can result in higher levels of exposure to conflict-related violence and trauma. For example, a study of Palestinian refugees found that those who experienced conflict-related trauma and lived in camps were more likely to develop PTSD than those who lived in non-camp settings (El-Masri et al., 2011).

Moreover, subgroups may face additional barriers to accessing mental health services, such as a lack of resources, stigma, and lack of culturally sensitive care. This can lead to a situation where the effects of trauma are compounded over time, and individuals cannot process and recover from their traumatic experiences. A study of Kurdish refugees found that, despite high levels of PTSD symptoms, only a minority of individuals sought help from mental health services, largely due to stigma and lack of resources (Basharpoor et al., 2013).

It is important to address the trauma experienced by subgroups in conflict and provide access to culturally appropriate mental health services. To do so, it is also

crucial to acknowledge and address the root causes of the conflict, including systemic oppression and discrimination (North et al., 2009).

Victimization: Experiencing Collective Victimhood

Intractable conflicts lead to victimization in subgroups. Collective victimization is a process and an objective state that results from collective violence, which is the intentional use of violence by one group against another for political, economic, or social objectives (WHO, 2002). Collective victimization can involve many types of violence, including displacement, conflicts, occupation, terrorism, genocide, repression, disappearances, torture, and other human rights abuses (Suedfeld, 1999). Social psychological research on collective victimization focuses on the attitudes, emotions, and behaviors that result from being subjected to unnecessary, unjust, and immoral harm that one could not prevent.

The terms "collective victimization" and "collective victimhood" refer to various kinds of experiences, which differ in terms of the level of analysis, whether or not it was experienced directly, and the temporal and geographic distance to the events. These distinctions are important to consider when analyzing collective victimization, as they can lead to different consequences and outcomes (Bar-Tal, Chernyak-Hai, Shori, & Gundar, 2009, p. 238).

It is essential to differentiate between "collective victimization" and "collective victimhood" in psychological literature. That is because of the different levels of analysis of victimization (from individual to societal), whether or not the experience was personally and directly experienced, and the temporal and geographic distance from the events in the case of indirect experiences. These distinctions are significant as they result

in different outcomes (Elcheroth, 2006) and should be made explicit when discussing collective victimization.

Research into collective victimization at the societal level has looked into the shared beliefs that group members possess about their group's victimization (Bar-Tal, 2000; Volkan, 2001). These beliefs are spread through education, media, political speeches, and other societal channels (Bar-Tal & Salomon, 2006) and form a "master narrative" of the conflict and the group's victimization (Hammack, 2009, p. 43). This perspective is connected to the study of collective memory in fields such as sociology, philosophy, and political science (Alexander, Eyerman, Giesen, Smelser, & Stompka, 2004).

Clinical psychologists often analyze the effects of collective victimization on individual well-being, resilience, and post-traumatic stress disorder (Ai et al., 2007; Bonanno et al., 2006; Schaal & Elbert, 2006). Social and political psychologists, on the other hand, typically study how individuals think and feel about their group's victimization, the extent to which it is part of their social identity, and how it affects their relations with other groups (Bar-Tal & Antebi, 1992; Noor et al., 2008; Pennekamp et al., 2007; Vollhardt, 2009).

Some researchers have combined clinical and social-psychological perspectives to examine the connection between collective victimization, post-traumatic stress disorder, and intergroup as well as other political attitudes (Bonanno & Jost, 2006; Canetti-Nisim et al., 2009; Field & Chhim, 2008; Hobfoll et al., 2006; Myers et al., 2009; Pham et al., 2004). The most common level of analysis in psychological research on collective victimization is thus the individual level.

Interactions between group members can lead to the transmission of collective trauma narratives through family members (Danieli, 1998) or social movements (DeGroma, 2009) and can involve phenomena such as "competitive victimhood" or "competing victimization" (Blumer; Jensen, 2002; Woolford & Wolejszo, 2006; Noor, Brown, Gonzalez, Manzi, & Lewis, 2008; Noor, Brown, & Prentice, 2008), where victim groups compete with other victim groups for recognition of suffering, material resources, or symbolic resources.

Psychological research on collective victimization often focuses on individual experiences within the collective event, with a particular emphasis on clinical psychology due to its interest in the psychological repercussions of traumatic experiences. Social psychological studies have also been conducted among people who have experienced collective violence.

However, few of these studies take into account individual experiences of violence (Updegraff, Silver, & Holman, 2008) or analyze direct exposure to violence and traumatic events as potential factors in predicting intergroup or political attitudes (exceptions include Halperin, Bar-Tal, Nets-Zehngut, & Drori, 2008; Hewstone, Cairns, Voci, Hamberger, & Niens, 2006).

Thus, this study aims to take on a social psychology investigative approach to highlight personal experiences of victimization. The author believes that subtle forms of discrimination are difficult to understand through macro-level analysis.

Using a social psychological approach, we can explore how group membership and other societal issues, such as the environment, shape a person's reactions to collective victimization (Sharvit et al., 2010). Additionally, this study can help us grasp

how experiences of distant victimization in time and space can still affect intergroup relations and how collective victimization can have a reverberating effect on intergroup relations in the present.

Understanding Psychological Marginalization

Exclusion, disenfranchisement, and feelings of alienation are products of conflict trauma, impacting an individual's psychological marginalization.

Marginalized people may experience a lack of significance, privilege, and admiration compared to those with more influence, dominance, privilege, and chances in society. They may be regarded as out of the 'mainstream.'

Conflict trauma refers to the traumatic experiences associated with war, civil unrest, and other forms of political violence.

Research has shown that individuals who have experienced conflict trauma are at increased risk for various mental health problems, including depression, anxiety, and post-traumatic stress disorder (PTSD) (Breslau, Davis, Andreski, & Peterson, 1991). Conflict trauma can also lead to social and psychological exclusion, as individuals may feel alienated from their communities and experience feelings of hopelessness and worthlessness (Elbert, Schauer, Weierstall, Neuner, & Milroy, 2008).

Disenfranchisement, or the loss of political and social rights, is another common consequence of conflict trauma. This can further contribute to feelings of exclusion and marginalization, as individuals may feel that they are not valued members of society and are denied opportunities for personal and community growth (Schauer, Elbert, & Neuner, 2011).

These findings highlight the importance of addressing the psychological impact of conflict trauma and supporting individuals who have experienced such trauma to overcome feelings of marginalization and exclusion.

Isolation, Belonging, Identity & Connectedness

The idea that social representations are a consequence of connectedness to a whole comes from social representation theory, which was developed by the French psychologist Serge Moscovici. This theory posits that social representations are constructed through social interactions and shaped by a group's collective experiences and cultural norms.

Concerning the loss of recognition among subgroups because of conflict trauma, social representations play a crucial role in shaping how individuals understand and make sense of their experiences of trauma and marginalization. For example, individuals who experience conflict trauma may feel that their cultural identity and sense of belonging have been threatened or lost. This loss of recognition can result in feelings of alienation, marginalization, and isolation.

Conflict trauma can have significant and lasting impacts on the mental health and well-being of subgroups, including feelings of isolation and social marginalization. For instance, the cultural basis of stigma and mental health among First Nations peoples found that trauma, cultural loss, and discrimination were key factors contributing to feelings of isolation and marginalization (Kirmayer, L. J., Dandeneau, S., Marshall, E., Phillips, M., Durand, M., & Nateghi, M. (2007).

Another systematic review study examined the psychological impact of forced migration on minority ethnic groups and found that displacement, trauma, and

discrimination were key factors contributing to feelings of isolation and exclusion (Guo, J., Li, Y., & Zhang, J. (2018). The psychological impact of mass trauma on Cambodian refugees (Silove, D., Steel, Z., McGorry, P., & Baume, D. (1991) who had experienced conflict and found that displacement, stigma, and loss of community ties were key factors contributing to feelings of isolation and social marginalization also highlight that social isolation is a key consequence of conflict trauma for people.

In this way, conflict trauma can lead to isolation among subgroups through displacement, stigma and discrimination, fear and distrust, and loss of community and cultural ties.

Related Research

This section presents the literature and various scholarly work which was reviewed to establish a basis for further research. Furthermore, past research was included to establish authenticity and strengthen the claim of the study. Studies related to the psychological effects of the division of Cyprus on Turkish Cypriots included helped to familiarize the authors with information that is relevant and similar to the present study. Thus, evaluating prior research helped to create avenues for further research into the Cypriot Conflict and the potential impacts it has on subjects.

"Psychological consequences of the Cyprus conflict: A comparative study of Greek Cypriot and Turkish Cypriot university students" by Güliz Şen, Ayşe Yalçın İzgi, and Eser Çıray (2012) compares the psychological effects of the Cyprus conflict on Greek Cypriot and Turkish Cypriot university students. According to this study, the testing process revealed that Turkish Cypriot students reported higher levels of anxiety, depression, and post-traumatic stress symptoms compared to Greek Cypriot students.

"Identity and Belonging in a Divided Island: A Study of Turkish Cypriot Refugees in the UK" by Gül Gökçe and Eleni Andreouli (2015) was another study quoted. This study explored the experiences of Turkish Cypriot refugees who had resettled in the UK following the division of Cyprus. The study found that displacement had a significant impact on the refugees' sense of identity and belonging, as well as their mental health.

"Post-traumatic stress disorder in a sample of displaced Greek and Turkish Cypriots" by Maria Karekla, Dora Kassapi, and Panayiotis Panayiotou (2010) examined the prevalence of post-traumatic stress disorder (PTSD) in a sample of displaced Greek and Turkish Cypriots. The results showed that Turkish Cypriots had a higher prevalence of PTSD compared to Greek Cypriots.

"Coping Strategies and Posttraumatic Growth among Turkish Cypriot Refugees in North Cyprus" by Bircan Erbas and Ümran Korkut (2018) explored the coping strategies and posttraumatic growth among Turkish Cypriot refugees who had resettled in North Cyprus. The study found that Turkish Cypriot refugees drew on cultural and religious resources, as well as social support networks, to cope with the challenges of displacement and division.

"Healing in Divided Societies: Experience with a Trauma-Focused Intervention with Turkish Cypriot and Greek Cypriot Women" by Bruna Profaca and Rajna Knez (2017) was another study reviewed to establish a basis for this research. This study evaluated the effectiveness of a trauma-focused intervention for Turkish Cypriot and Greek Cypriot women who had experienced trauma related to the Cyprus conflict. The results showed that the intervention led to improvements in mental health and a reduction in PTSD symptoms.

CHAPTER III

Methodology

This section presents an ethnographic research methodology with a focus on exploring the micro-psychological processes occurring in the community. It utilizes the deductive and interpretative model of analysis to investigate the objectives of this research. Thematic design tool ‘NVivo 12’ was used to gather data and infer existing ideas and come to conclusions about the changing psyche of individuals in the region. Qualitative research tools include transcription analysis, categorization, and interpretation of the text, recursive abstraction, content analysis, and application of discourse analysis. Lastly, inferences have been made through descriptive and narrative data collected and conclusions offered with regard to the research objectives hypothesized in the beginning.

An analysis is offered on how victimization, marginalization, and isolation have led to the loss of recognition for Turkish Cypriots. Through careful analysis of the detailed data presented in-depth conclusions about the nuances of existing as a subgroup with ‘dispersed identity’ status for Turkish Cypriots on the island have been approached.

This qualitative contextual analysis of data has aimed to explore and understand phenomena in-depth by delving into the experiences, perspectives, and meanings of participants (Gilbert, 1992). It has involved an analysis of sub-themes and higher-order themes using non-numerical data. Interviews, focus groups, observations, or textual analysis have been conducted by mapping provisional themes and their relationships to

gain rich and nuanced insights into the research topic. Thus, contributing to the literature present on social psychological processes occurring in society (Volkan, 2021).

Research Design

This cross-sectional descriptive research study design examined the psychological marginalization of Turkish Cypriots in Cyprus. The study used qualitative tools to collect data from a sample of Turkish Cypriots living in Cyprus. Qualitative methods such as in-depth interviews, either face-to-face or through detailed questionnaires, were [WU23] used to explore the experiences of Turkish Cypriots living in Cyprus to comprehend their feelings of marginalization or dissociation. Narratives exploring and highlighting prejudices, beliefs, opinions, and judgment-based decisions, especially adhering to one's psychological boundary (Volkan: 2021), have been explored.

An initial survey form was filled out meant for the participants chosen through purposive sampling highlighting the general demographic characteristics of the interviewees. Whereas qualitative research tools have been used to explore the prevalence of psychological marginalization among Turkish Cypriots. [m24] The exploratory nature of the questions was meant to measure the severity of the psychological effects of no recognition among Turkish Cypriots and have in-depth conversations that could provide snapshot information of experiences from a historical experiential perspective. The study also used secondary sources such as academic literature and existing datasets to contextualize findings.

Lastly, this thesis study offers suggestions as well as in hopes to inform policymakers and stakeholders of the extent of psychological marginalization among Turkish Cypriots in Cyprus and suggests possible ways of addressing the issue.

Participants

The participants to be interviewed for ethnographical research were selected through stratified random sampling where they were divided into three major clusters based on 'age', furthermore, the purposive probability sampling technique was used to sample the target population further based on the unique experiences they have had on the island. Data from five participants who lived through the 1974 division, five participants born immediately after the division of the island, and five participants born in or after 2003 when the borders were opened were collected. Smaller subsets were chosen so that nuanced experiences could be understood as this study centered on analyzing the subjective nature of feelings of marginalization and social isolation of the interviewees. Furthermore, all of the participants were either born on the island or carried Republic of Cyprus/TRNC citizenship Identity cards while three participants had dual nationalities. Categorization based on establishing roots in the island was ensured during the initial intake survey form for the interviewees.

The initial survey form ensured that the participants chosen were based on factors such as age, ethnicity, time spent on the island, and educational background through purposive sampling. Some were chosen based on their professional history of either working as an academic in the field or working with the government sector. Some respondents in the data collection phase were also chosen based on unique experiences they have had with the Greek Cypriots in the South side which further helped the study to register more inclusive, diverse experiences. After careful consideration of the participant's background history and establishing their connection and relative experiences with the island, semi-structured questionnaires were created. These

questionnaires helped to identify the demographic parameters of this study, the detailed questionnaires and in-person interviews reviewed the anecdotal evidence provided by the participants, themes present around the research objectives, and socio-political ramifications of existing as a sub-group in the presence of a larger group were reviewed.

Data Collection Tools

An initial survey form before the participants were interviewed was filled out detailing their name, nationality, profession, educational background, and age. Secondly, data collection tools such as semi-structured in-depth interviews, observational notes, and textual analysis were introduced to carry out the appropriate data collection methods keeping in mind the research question and objectives. Data generated through these methods focused on factors of conflict trauma that the Turkish Cypriot community is a target of. Thirdly, in-depth questionnaires and detailed in-person interviews recorded generated exploratory data for the study to derive conclusions.

Data Collection Procedure & Ethical Considerations:

Through the use of stratified random sampling, the initial population was divided into data sets based on their familial and historical roots to the island, age, educational background, profession, etc. Three different target groups were considered based on purposive sampling. Purposive sampling for this step was carried out to ensure judgmental or selective sampling as it involved intentionally selecting participants who had the information, knowledge, or experiences that align with the research objectives (Patton, M. Q. 2002). This was based on the researcher's 'better judgment' and leaves room for human error. However, researchers actively chose individuals who can provide rich and relevant data to address the research question effectively. Participants were also

chosen for their unique positions concerning the community they resided in as well as the experiences and interactions they had with government institutes, International organizations, or educational networks.

Through detailed one-on-one conversations, data was generated around the three major impacts of conflict trauma for groups. The narrative data were explored for themes around 'conflict trauma,' 'minority groups,' 'victimization,' 'psychological marginalization,' 'social isolation' and 'recognition'.

To ensure that the research adheres to ethical guidelines and protects the rights and confidentiality of participants, informed consent forms were collected from participants before data collection. Interviews were recorded and transcribed afterward. Anonymity with respect to the identity of the participants was ensured and the contents of the conversations were not discussed beforehand with anyone outside of the research committee. It was also ensured that any sensitive information provided will be handled with care.

Expert opinions from three academicians were considered and the questions were formulated as a result of the suggestions and recommendations provided.

The supervisor was kept up to date throughout the research hypothesis formulation, data collection, and data analysis process. The questionnaire was edited keeping in mind the core research objectives as well as insights discovered during any focus group discussions occurring before the semi-structured interviews with the selected participants to counter subjectivity bias and personal transference of the interviewer towards the interviewees (Hofisi, C., Hofisi, M, & Mago, 2014).

Data Analysis

Qualitative data analysis for this study involved examining the data collected from participants to gain insight into the experiences and perspectives of Turkish Cypriots. This type of analysis involved looking for patterns in the data, uncovering themes, and exploring relationships between different ideas. Depending on the study's objectives, researchers used various methods to analyze the data, such as coding, narrative analysis, and contextual content analysis. The analysis was conducted keeping in mind the sensitive nature of the participant's experiences and the potential impact of the study's results on the nuanced understanding they gain of their personal traumas.

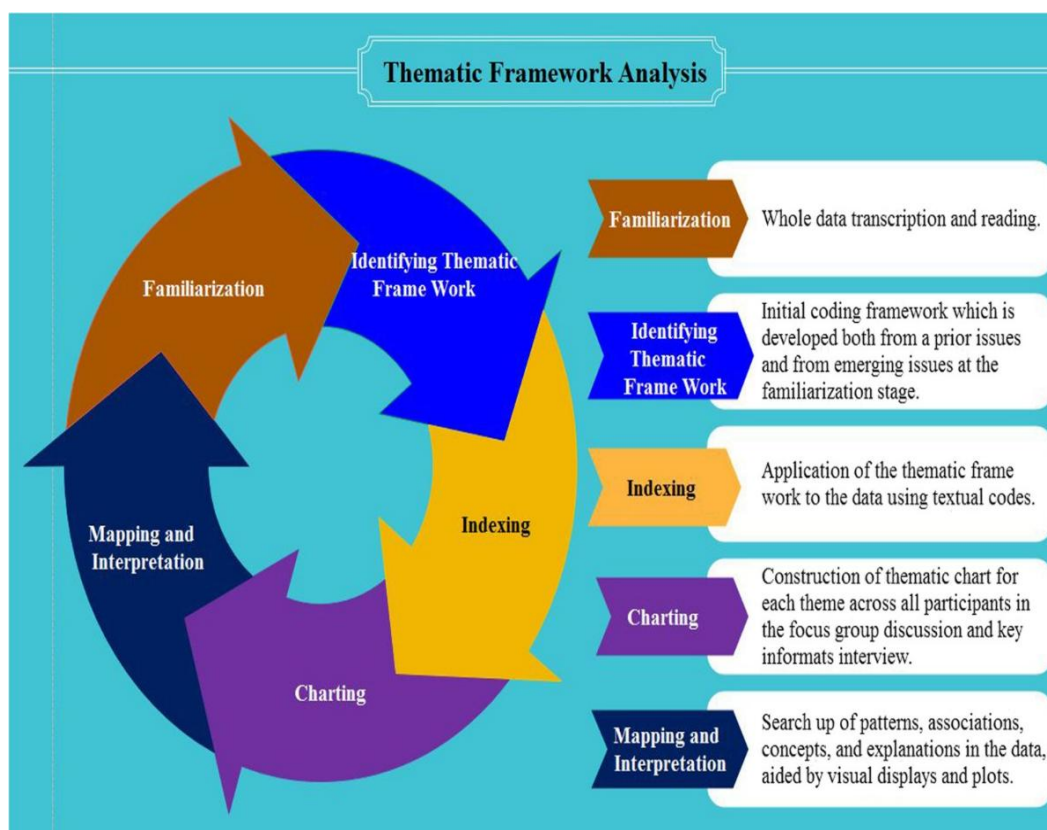


Fig 4: Thematic Framework Analysis

This type of analysis involved examining the data to determine the prevalence of certain psychological effects among the participants and to measure the relationships

between different variables. As with qualitative data analysis, researchers considered the potential impact of the study's results on the participants. Descriptive data in the form of textual transcripts were transcribed and analyzed.

Reliability & Variability

The reliability and variability of qualitative methods in assessing the psychological effects of the Turkish Cypriot group depended on various factors, including the type of qualitative method used, the sample size, the researcher's experience, and the study context. Qualitative methods such as interviews, focus group discussions, and observation provided unique insights into the psychological effects of attaining membership status in the community. Reliability and variability may also be impacted by the researcher's biases and preconceptions as well as the sample size of the participants interviewed. Qualitative methods factor low on the reliability scale also because they cannot be easily replicated and may not be generalizable to the larger population (Alsaawi, 2014).

Additionally, qualitative methods employed were susceptible to influence from the researcher, as well as from the participants in the study. However, care was taken to formulate the questions so that leading questions could be avoided. Most of the questions were left open ended for the participants to respond with any anecdotal evidence as well. Overall, qualitative methods employed in the study provide valuable insights into the psychological effects of group membership for Turkish Cypriots and how they maneuver their psychosocial relationships with the wider group.

Limitations

Academically, it is easier to analyze and study one subgroup to assess disturbances. However, a parallel analysis to establish correlations with other subgroups, such as African Americans, Hispanics, and Native Americans, to get a more nuanced understanding of the impacts that conflict trauma has on the vitality of these groups could be helpful in the future. Additionally, it would give a broader sample size to generalize the findings. Thus, being able to evaluate how metanarratives create 'absolute truths' and victimize the 'othered' group. Future research can be centered around making a global comparative study, where similar victimization and identity loss themes can be further researched.

Methodological limitations refer to flaws in the design of a study that can affect the validity of the results. These limitations can arise from various sources, such as researcher bias, inadequate sample size, or lack of resources. These issues can lead to inaccurate or inconclusive results and make it difficult to generalize findings to the wider population. Therefore, researchers must be aware of and address the potential methodological limitations in their studies.

Possible limitations of this study may include the role of the researcher on the 'researched,' which also impacts the reliability of the study. The role of the researcher is to attempt to access the thoughts and feelings of subjects. However, the subjective perception of the researcher has to be taken into account, as the human error factor plays a role in interpreting thematic ideas.

Moreover, the relationship between the researched and the researcher is often asymmetrical. Essentially, the researcher held a 'superior' position concerning the participants as the researcher planned and executed the project.

Another study limitation is the researcher's effect on responders during focus group discussions. The presence of an interviewer can stimulate responders to take up social norms into account when answering a question. Pressure to conform to social norms can lead to the underreporting of socially undesirable behavior and the over-reporting of socially desirable behavior.

CHAPTER IV

Findings of the Study

This chapter presents the findings as identified by the procedural steps of the thematic analysis conducted. The thematic analysis employed for this study contributed towards gaining findings as well as anecdotal evidence that led to the formation of insightful opinions and perspectives expressed in the discussions part of the thesis. Themes and subthemes were created based on the data uncovered during the discovery-finding process. Through the findings, the aforementioned research objectives were answered;

How has intractable conflict and division of the island led to experiences of collective trauma for the Turkish Cypriot community?

How have factors contributing towards this holistic experience of conflict trauma namely; Victimization, Psychological Marginalization and Social Isolation led to the changing psyche of individuals ascribing to the Turkish Cypriot Community membership status?

Interpretation of the findings offered drew up deductive predictions and conclusions around social and political recognitions, exposing varied interpretations of similar terminologies around self-description and self-ideation and enunciating a perceived shared experience of loss for community members.

Initial coding/Open Coding results:

Through gathering large quantities of raw qualitative data through focus group discussions and interviews a basic category development was created which focused on the question of ‘recognition’ for Turkish Cypriots.

This was step one of the data collection processes and often an overlooked part of conducting thematic analysis (Guest, M. MacQueen & E. Namey; 2012). As a result of the free-flowing focus group discussions with random test subjects, a lot of raw information was collected and data familiarization took place. Core concepts around points of inquiry stepping into the socio-cognitive dynamic of the Turkish Cypriot community took place at this stage.

Most of these conversations took part in un-controlled environments where the participants had full control over expressing and analyzing their current situation as a member of the Turkish Cypriot community. The researchers were made aware of the fact that the past, as well as the present landscape of Cypriot society, harbored two antithetically opposing groups. These were termed the “Greek Cypriots” and “Turkish Cypriots” of Cyprus. While other subgroups emerged during the initial phase of this experiment such as the “African immigrant” and “Turkish immigrant” subgroups as well as the “Armenians” and ethnic “marionettes”. However, as evidenced by past literature Turkish Cypriots and Greek Cypriots have had problems in assimilating while also retaining their community's own distinct cultural characteristics with at times visible clashes taking place and sometimes nuanced trauma emanating [WU26] from their interactions with cohabitation with other groups members (Volkan; 2008, Zembylas; 2014, Adil; 2021).

On the other hand, however, the Turkish Cypriot and the Greek Cypriot community had visible traumas as a result of past conflicts and present hostility that was felt through the experiential outcomes of their interactions either with each other or within themselves.

This step maps out the basic needs of the study. It helps to establish the parameters of the study and solidifies the essence of thematic analysis in that it keeps the research objectives generated through insightful and in-depth information as a result of experiential learning.

Therefore, an initial map of the basic terms during these focus group discussions was created that focused on the day-to-day challenges of Turkish Cypriots. It was analyzed that past historical events had created a power vacuum in the social fabric of the society between different factions. Parallel relations of interdependence yet antithetical antagonistic sentiments were felt.

Thus, an important outcome for the study was identified to incorporate large group theories of contact boundary disturbances to analyze how psychologically 'subgroups' interacted with majority groups. It was found that groups within the island could be better understood in terms of hierarchical power structures. As well as while other subgroups emerged none of them wanted self-recognition and rights to self-determination as much as the community of Turkish Cypriots whether it was the Greek Cypriot perspective or the ideas ensued from popular academic literature on the island.

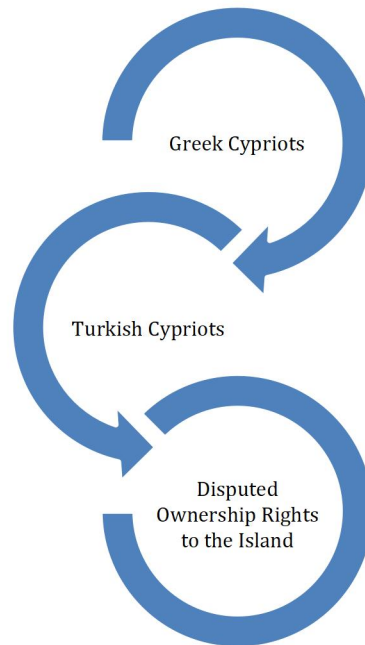


Fig 5: Concept Map: Keywords expressed in focus group discussions

Identifying Thematic Framework:

Based on the above-mentioned three core ideas displayed by subjects participating in the focus group discussions a main hypothesis was drawn up. It was proposed to first analyze the relationship between Intractable conflict with undertones of nuanced hostility and how the psyche of individuals changes as a result of long-term conflict in the land. The hypothesis which formed the first research objective was geared towards assessing the “psychological implications of no recognition of Turkish Cypriots as a result of the long-standing division and separation”. It was highlighted that this was a direct result of the conflict that although not active still carried nuanced microaggressions and hostility with it. As a result of the focus group discussions a

survey form and a set of interview questions were prepared given in the appendix below. The survey highlighted the demographic data of our stratified sample set. As can be evidenced from the table below the participants were chosen for their unique set of experiences emanating from their age, gender, geographical location, and occupational backgrounds.

Fig 6:

Demographic Data	Age	Education	Gender	Location	Occupation
Cases YYP1	37-42	Higher Academic Studies & Research	Female	Cyprus	Lecturer
Cases YYP10	73-79	Higher Academic Studies & Research	Male	International	Lecturer
Cases YYP11	49-54	Under Graduate Studies	Male	Cyprus	Government Officer
Cases YYP12	55-60	Post Graduate Studies	Male	Cyprus	Government Officer
Cases YYP13	26-30	Post Graduate Studies	Male	Cyprus	Lecturer
Cases YYP14	26-30	Post Graduate Studies	Male	Cyprus	Lecturer
Cases YYP15	16-19	Under Graduate Studies	Female	Cyprus	Student
Cases YYP16	37-42	Higher Academic Studies &	Male	Cyprus	Lecturer

		Research			
Cases	16-19	Under Graduate Studies	Female	Cyprus	Student
Cases	20-25	Under Graduate Studies	Male	Cyprus	Student
Cases	16-19	Under Graduate Studies	Male	Cyprus	Student
Cases	26-30	Higher Academic Studies & Research	Male	Cyprus	Political Analyst
Cases	49-54	Higher Academic Studies & Research	Male	Internation al	Lecturer
Cases	73-79	Higher Academic Studies & Research	Male	Cyprus	Lecturer
Cases	31-36	Post Graduate Studies	Female	Cyprus	Lecturer
Cases	26-30	Post Graduate Studies	Female	Cyprus	Lecturer

Indexing & Charting:

Following the survey forms detailed descriptive data was generated through semi structured interviews. Findings were then indexed and charted through this step. Reflexive thematic software ‘NVivo 12’ was used for qualitative indexing of data transcripts obtained from sixteen hours of auditory interviews. Mapping of these discussions with test subjects led to the creation of a set of nodes demonstrated in the ‘Node-Description’ table below.

Nodes

The table below shows the name, the definition of how they have been defined in the context of the study, the number of participants files and the number of references they have made for each code.

Fig 7:

Name	Description	Files	References
'Coalescent community'	Talking about a Way Forward - Peace Talks - Future of the Island-How can the two dominant communities come closer together	11	87
Conflict	Instances of Hostility whether Past or Present recounts, defined in the traditional sense of war or threat of war	12	120
Active Hostility	The threat of physical harm to self, property, or community – Active	3	15

	threat posed by external groups		
Nuanced	Intentional or	4	16
Microaggressions	unintentional verbal or non-verbal behavioural or environmental slights that communicated hostility or derision		
Future Perspective	Opinions on the Future of the Island	2	5
Isolation	Social isolation and Exclusion	12	127
Learned Helplessness	Redundant desensitization - 'Why Try' codes - coding feelings of dejectedness	5	28
Marginalization	Insignificant or peripheral treatment citing instances of	12	197

	discrimination		
Resources & Opportunities	Marginalization of Resources provided by TRNC, external communities on the Island/Greek side or International Community	9	67
Subgroup	Turkish Cypriot Subgroup	16	269
Establishing Authenticity for Existence	Explanations of family trees and roots tracing back to the origin of the self on the island – ‘I am Cypriot’	8	43
Greek Cypriots (3)	Greek Cypriot Majority Group	3	19

Turkish Speaking Cypriots	An alternative term suggested by respondents for recognition to pose as a distinct culture, ethics etc for international recognition	9	65
No-Recognition	The act of not accepting or acknowledging claims, duty, facts, or truth. Perception of something as not existing, not true, not valid.	13	70
Preferred Recognition	Chosen recognition towards accepting or acknowledging certain terms, claims, duties, facts, or truths as preferred by the subjects.	1	3

Victimization	The act of treating someone unfairly. A social process by which a person becomes a victim of a crime. Quantifying different codes of 'collective victimization'. Overt and Covert means of violence	13	151
Active Trauma	Examples of individual or collective trauma	7	43
Generational Trauma	How trauma lives and is felt through generations	7	23

The application of the thematic framework to the data using textual codes led to charting out the core themes and subthemes for all participants in the focus group discussions and key informants' interviews as indicated by the flow chart below:

Fig 8: Core Themes, Sub-themes Table

Core Theme	Conflict	No-Recognition	Subgroup
Sub Themes	Victimization	Isolation	Marginalization

Categories	Obstacles		Implications				Perceptions			
Codes	Activist Hostility	Micro aggressions	Preferred Recognition	Learned Helplessness	Generational Trauma	Activist Trauma	Resources & Opportunities	Forming coalitions	Establishing Autenticity for Existence	Turkish Shorescape Making in Community

Ex am ple s	If h e m o v e s h o t hi m ...	The way he looked at me I felt like a fly on the wall...	Not recogniz ing our national football team for Internati onal Participa tion	I can see the same patterns in my mother's and father's generation, in my generation. The same pattern is visible. And also giving that trauma to the kids now, too.	I am a Cypriot. We belong to this land. I want to be myself...I want to work, grow my own potatoes...Produce more locally.
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Matrix Coding for Main Themes:

The table below shows the matrix code for all the coding themes(nodes) and sub themes.

The number of codes recorded with respect to each participant under each category of node. To maintain confidentiality the participants are represented as P1,P2,P3...

Fig 9:

	A : 'coalescent communit y'	B : Co nfli ct	C : Future Perspect ive	D : Isol atio n	E : Margi nalizat ion	F : Sub gro up	G : No- Recog nition	H : Victi mizat ion
1 : P 1	2	2	0	1	1	1	0	10
2 :	22	15	0	18	33	69	11	28

1								
3								
6	0	0	1	0	0	36	1	0
:								
P								
1								
4								
7	2	1	4	1	0	1	3	0
:								
P								
1								
5								
8	1	4	3	1	1	3	4	2
:								
P								
1								

6								
9	3	5	0	0	4	3	2	5
:								
P								
2								
1	25	31	0	43	49	64	23	47
0								
:								
P								
3								
1	19	12	0	31	33	28	13	16
1								
:								
P								
4								

1	4	22	0	7	17	5	3	5
5								
:								
P								
8								
1	0	0	0	0	4	7	4	4
6								
:								
P								
9								

In this study noding is applied to create core themes (parent nodes) and sub themes (child nodes) for further analysis.

Word Frequency Cloud For All Nodes:

Nvivo 12 was used to create a word frequency node cloud with generalizations as the grouping method.

Fig 11

Word Frequency Cloud for Sub-Theme Marginalization:



Fig 12

Word Frequency Cloud for Sub-Theme Victimization:

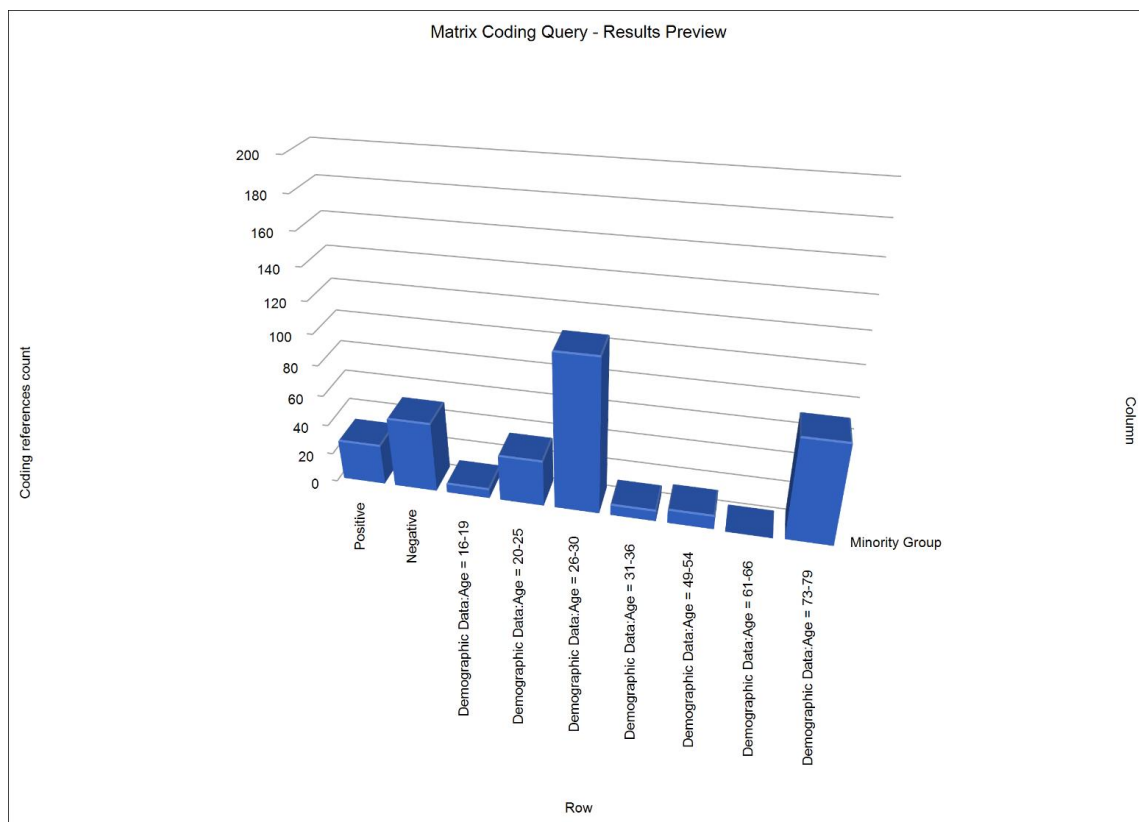
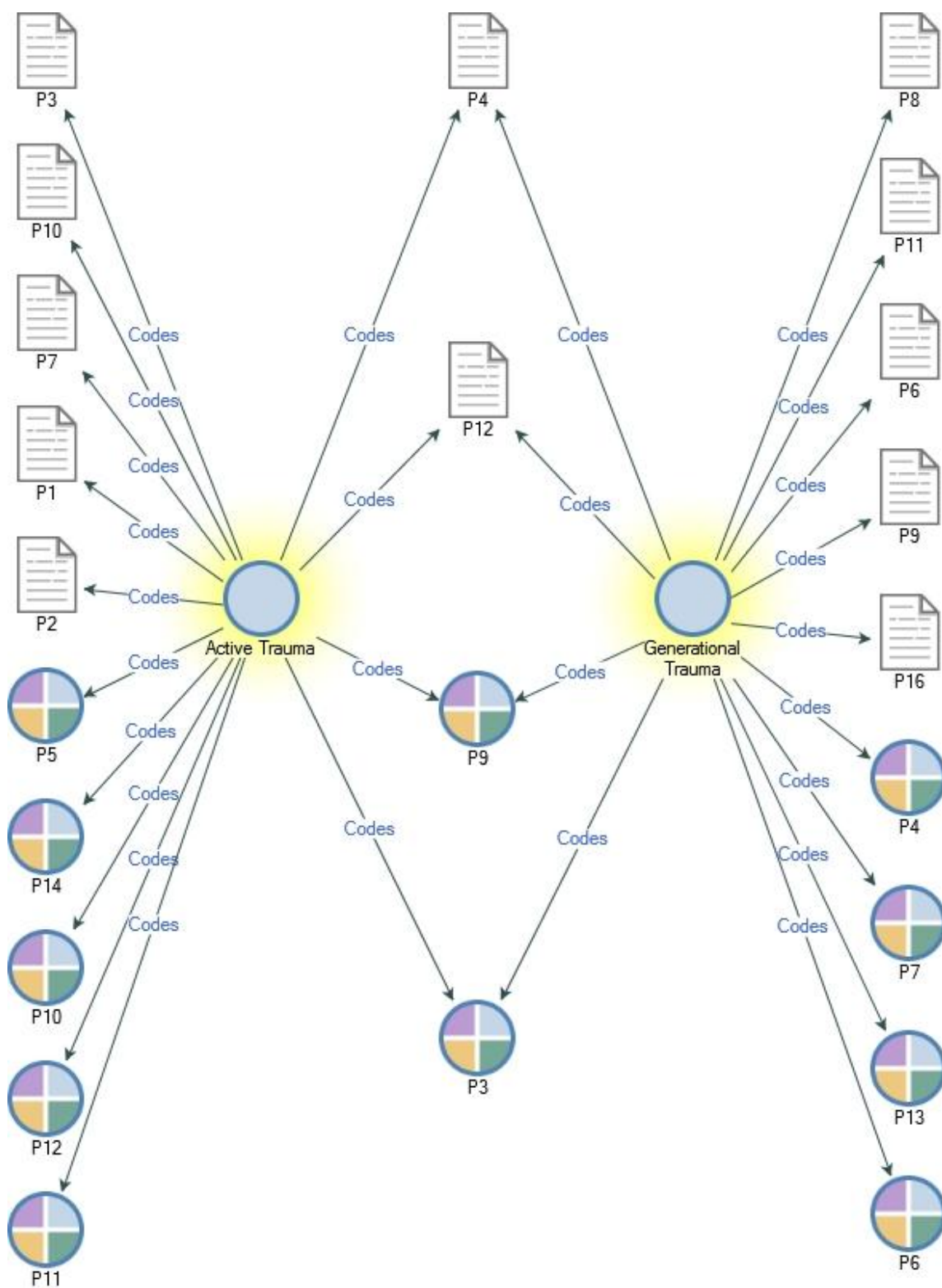


Fig 14:

Comparison Diagram for Sub Theme identified 'Victimization':

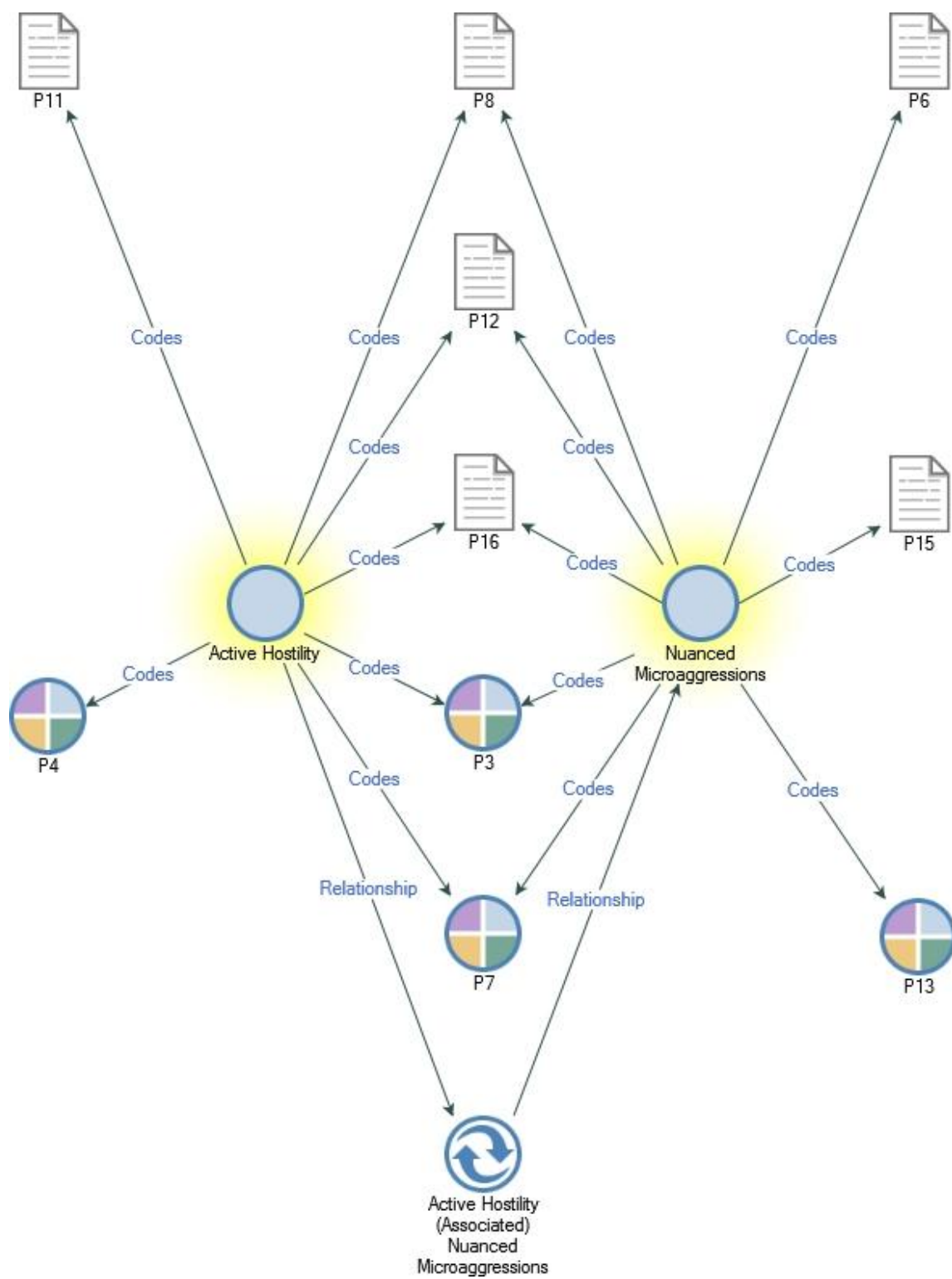
The diagram below shows a comparison of nodes between the sub-codes formed within the theme of victimization. It shows an overlap when both of the participants mentioned data coded as 'Active Trauma' & 'Generational Trauma'.



Comparison Diagram Fig 14:

Comparison Diagram for Code 'Active Hostility' & 'Nuanced Microaggressions':

The figure below demonstrates an overlap of data mentioning active hostility as well as experiencing microaggression as a part of a smaller sub group while some participants only mentioned encountering active hostility others recounted only experiences of nuanced microaggressions.



Comparison diagram Fig 15

Cluster Analysis of Codes

Items are clustered together according to how similar they were coded using the similarity metric, Jaccard's Coefficient. Instances of Nuanced Microaggressions, Active hostility as well as Generational Trauma were most closely clustered together. Whereas, Conflict, isolation, and coalescent community were more frequently coded together. This means that individuals reporting terminologies around nodes were of a similar nature. Participants who were coded 'Marginalization' also coded 'Victimization'. Participants who identified as part of a subgroup also faced problems with recognition: No or loss of recognition.

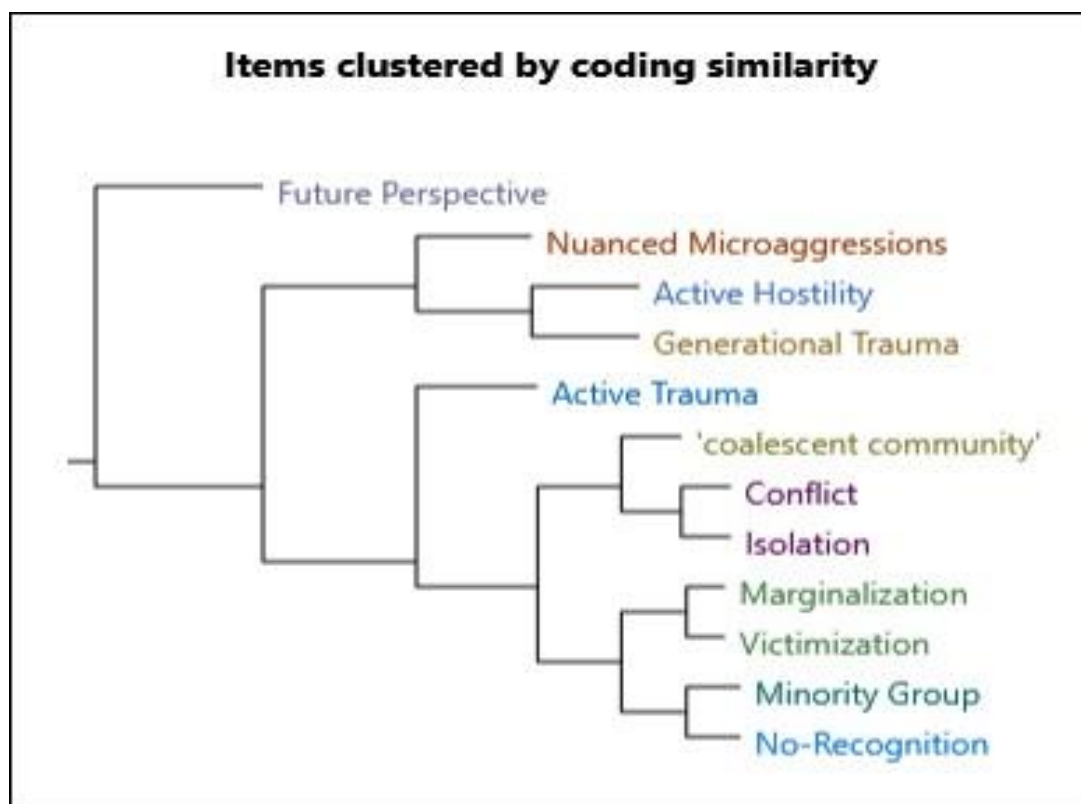


Fig 16:

Coding By Demographic Data: Age

A demographic data graph quantified age (X-axis) against Positive and Negative sentiments (y-axis) of respondents. Aggregate coding from children's nodes was applied to all the sub-nodes to form an overall analysis. Overall respondents had a relatively higher negative sentiment code than positive sentiment code. However, the older generation signified a higher negative sentiment compared to the younger generation implying a change in sentiments and feelings about the war and division.

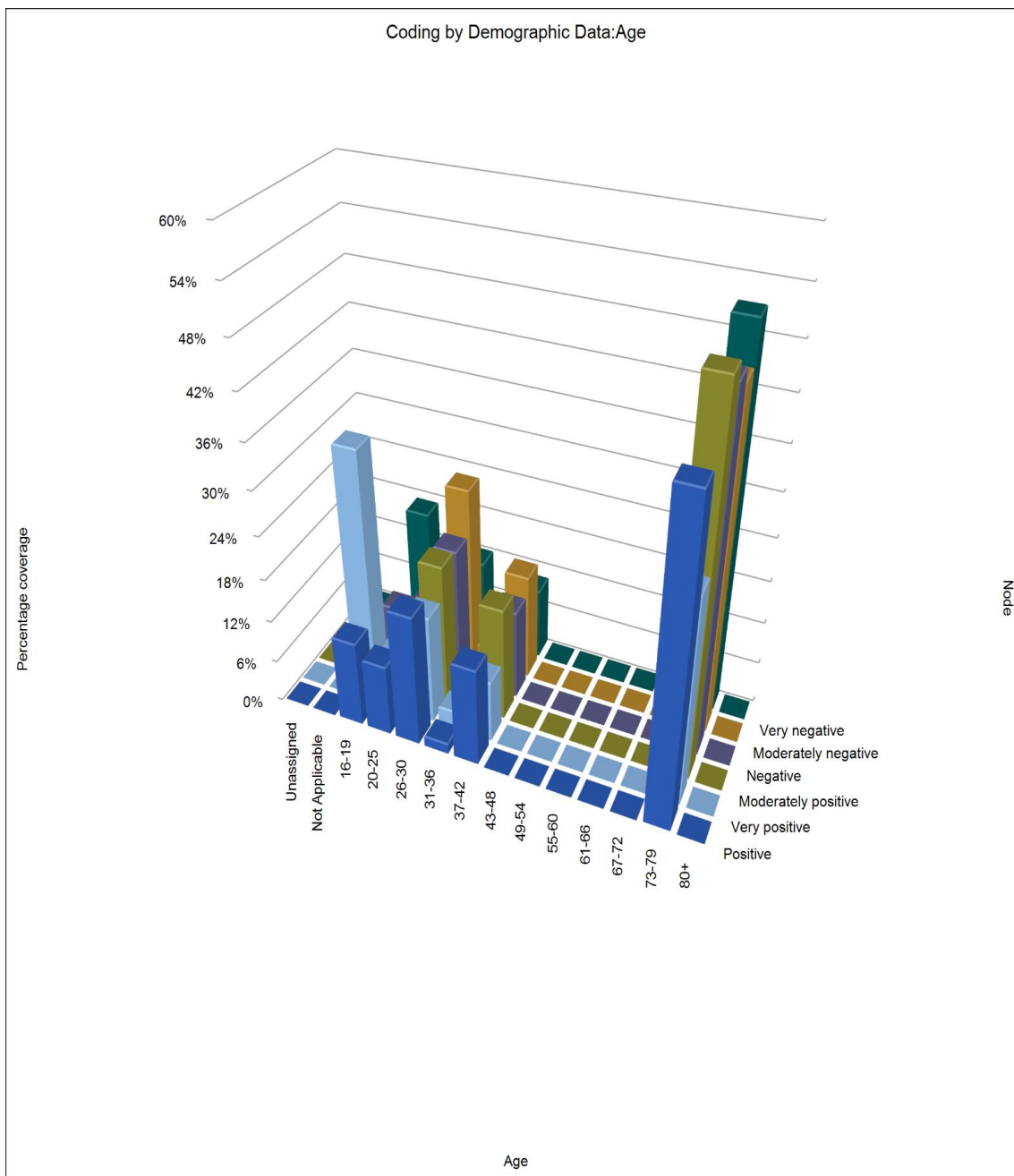


Fig 17

Results: Nodes

The nodes or codes highlighted through the transcripts of interviews expressed multiple psychological attitudes, beliefs, and behaviors that precipitated narratives of

traumatization and distrust. Themes of generational trauma and displacement were identified as existing realities for seventy percent of the respondent pool. Some of the references identified under their respective thematic areas are identified below.

Minority Group:

The largest number of (421) references were transcribed for this primary parent node from all of the transcript files (16). This implied that regardless of age or gender almost all respondents had ideas about this term or had been exposed to this terminology within their conversational contexts. Sentiments of being excluded were highlighted as well which fulfilled one of the defining characteristics of being recognized as a subgroup such as 'I tried to remove the lines of division with the deep lines of color and light in my paintings'. Some other references alluding to belonging to a subgroup but not recognizing oneself as such can be seen from another respondent's perspective: 'Turkish Cypriots don't like calling themselves a minority because the Turkish Cypriot community is impacted by its minority group status. Being a minority means that you should get more rights

because you are lesser in number. Equality doesn't have anything to do with it because we all are born equal anyway.' Another perspective noted 'This is the Turkish Cypriot land... within political discourses and literature and everything, the subgroup status has always been used like, because you're a minority, this island doesn't belong to you' implying that there is a strong conflict between being identified as a subgroup but also not being defined by it. Ideas around identity and equality were also noted as 'identity is formed when you have a state structure that does define you as someone or something' and 'we are not a subgroup, we are equal' or 'they have manipulated the meaning of the

word. Politics manipulated the meaning of the word'. Notions around subgroups illustrated by Turkish Cypriots while living abroad also came across as 'growing up in the UK, when explaining my ethnicity, I always struggled'. "As an immigrant, I've become accustomed to answering that question over and over again, with the baggage attached to it becoming heavier each time someone asked. Because every time I call myself "Cypriot," I'm making a political statement. The statement that I do not align myself with Greekophiles who advocate for an "enosis" with Greece; or that I refuse to use a national identity bestowed upon me by colonial powers, which oversimplifies the unique diversity of my island" was evident. Despite the clash of ideas however, what remained a strong thread throughout all of the respondent's conversations was the entire subjectivity Turkish Cypriots felt around the term, 'A very subjective feeling. It's very difficult to quantify. If you feel like a minority, you know. And you may not like to recognize it but you know inside so you fight against it because it may mean losing your place in history but you know deep down inside.'

No-Recognition:

Reference nodes quoted with respect to this theme oscillated between gaining recognition from external actors while maintaining diverse points of view between local conceptions of how Turkish Cypriots would like to be recognized. For instance; 'I do not like to be seen as Turkish Cypriot or Turkish but there is a third identity; Turkish speaking Cypriot which I would prefer'. 'Peace can be only when Turkey and the world recognize our place in history and our value as human beings to have a right to their own homeland. It is very important because we are living here for centuries with our own set

of ideas and culture, our own ways to do things. 'There's a conflict when it comes to, who am I?' 'No one recognizes TRNC'. However, several respondents presented concrete notions of how they recognized themselves and their place on the island. This preferred recognition became a sub theme to the overall theme of representation and recognition such as; 'there are two parts to being a Turkish Cypriot there is one Turkish speaking part and there is a Cypriot way of or like way of existing or lifestyle, both of these things come together to make you Turkish Cypriot'. 'If I were to put it out, I would say that we are more similar with the Greek Cypriots than Turkish people'. 'Everyone is entitled to their own opinion. I just personally feel that if I said I'm not a Turk, I'd be fooling myself. There is however a strong pride for Cypriot identity, seeing as it's different, just as Macedonian, Thracian, Epirot, Cretan, and Dodecanesian are different from each other too. So I guess I'm not one of those people who call the self either only Turk, Greek, or only Cypriot.' Thus, a strong notion with respect to not being defined in binary came up as opposed to having dual identities and finding the recognition for it. However, it came up repeatedly during the course of conversations between the researchers and participants that there was considerable baggage attached to finding any sort of recognition 'Every time I say I'm a Cypriot, I'm making a political statement'.

Conflict:

Conflict was also one of the main themes and was coded as a parent node in the context of the findings. It was constantly an overarching and overwhelming theme within the narrative analysis of the data. Conflict was seen as active or dormant either in the past, present, or predicted to be part of the future narrative. For instance; 'there's no active

conflict taking place over here, right? And the whole point of this study is that even though there's no active conflict taking place, there is active PTSD that resonates, that comes out of... There is a feeling of being left out, abandoned. And these are all, like, consequences of living with PTSD for too long or consequences of living with the trauma of any kind.' If a Turkish

people, a family, wanted to go to Australia, because they were under threat, they were paid

money, the ticket, to leave Cyprus, so that the Turkish population goes down'. 'So, their ultimate aim from the starting of IOKA, underground illegal army, they had, and they were killing, shooting Turkish people wherever they found'.

'We were sharing the same class, same dormitories, same activities, but there was no problem with the people down, but there was a policy by Greece and its representative, who was a Greek official, to organize terrorist activities to force the Turkish people to move or to leave, or get money and leave the country, so that Turkish population started decreasing, and one day they would declare an independent Greek state here, and they tried to do it.'

'So, a conflict started between Greek army officials with Makarios, the president, and they organized a coup d'etat to get rid of Makarios without the permission of the Turkish side. Makarios, who was the official leader at the time, tried to use force to get rid of the Turkish people'.

'Turkish people shot Greek people. Greek people shot Turkish people. Turkish people shot Turkish people

for manipulation. Turkish people bombed the churches. Greek people destroyed Muslim mosques, homes, killed our children and women. There was terror and I don't ever want to live those days again. It was truly horrible'.

From the descriptive findings generated Conflict had two main sub themes regarded as child nodes for this parent node namely; 'Active Hostility' and 'Nuanced Microaggressions'.

Undertones of abandonment were also felt through references highlighting the conditions surrounding the nature of the 1974 war; 'The 70s, it was Bülent Ecevit's time. Why did they intervene? We waited for 11 years, from 63 until 74. We waited for 11 years to be saved, right? Why didn't they intervene in the first year, in the second year, in the third year, in the fifth year, all 11 years?' Such examples of active conflict were coded from the 'past perspective' while the years of active hostility continued through the ensuing years until 'the Cinderella times. We woke up and suddenly the borders were open. You could cross over to the other side...this was in 2004'. However, nuanced microaggressions were coded within conversational data to have existed in continuum regardless of temporal boundaries for instance; 'we could not travel by car, we could only travel by foot and had to come back by midnight that is why we called it the Cinderella times.' 'As an advocate for the Greek land disputes I often feel like they (Greek Cypriots) look at me like I'm a fly on the wall', undertones of subdued and at times quite loud hostility within the Turkish Cypriot dynamic can be felt through codes such as 'Because they waited 11 years. And when they intervene, they always have the attitude of, yes, we saved you. You are living because of us. Ah, and whereas there were Cypriots who also took part in the war with them. And they survived for 11 years.'

‘When I work in the Greek side I am seen as a Turk, when I go to Turkey I am seen as a Cypriot, a step child, as a burden to deal with without any real use. Where do I go where I will be respected and seen as who I am?’.

Victimization:

Collective victimization as well as feeling like a ‘victim’ for individuals as part of active and dormant conflict situations on the island were also coded. Instances like ‘My father was in prison when the conflict started. They brought us in trolly’s and wagons and hid us to help us cross the border’. ‘For years I had written and drawn the place of war, migration and effects of migration on the socio-economic structure, problems of the Turkish Cypriot people who were stuck in the ghettos, their camp life and their displacement’ transcribed active sentiments of war and conflict. ‘It seems that this period will have a huge impact on our works’. It was also important to note how Turkish Cypriots viewed the germination of the war and conflict; ‘we were just brought face to face with the Greeks’. ‘Enosis, Cyprus is a Greek island, uniting Cyprus and Greece anyway. Nationalist thinking they had that in mind, and they still have it in mind. They still have it in mind. They do, they do, they do. I mean, in the future, who knows what will happen. But, they have never forgotten that. They still have it. And that makes me feel even more threatened’. ‘When they started this struggle in 1955, started on those days, we, the Turkish community, were very weak in, let's say, in defending themselves. They had the Greece, Motherland Greece behind them, support, and they attacked us anyway’. Role of the rescuer ‘Motherland Turkey within this conflict was also registered;

'because of Turkey, we are safe right now in TRNC, which is true'. 'If Turkey hadn't saved us, we're gone.'

'We used to have this period where, if we wanted to go somewhere from our place, from my village to, let's say, Kyrenia, we would be in danger of being killed by EOKA groups, armed groups here and there. So we would travel with British soldiers escorting us. So that was really dangerous anyway,

and we were really frightened because it would happen sometimes. They would just stop cars or buses, and they would just take some people away and get them somewhere and kill them'. 'And also, after, let's say, 1963, when the clashes started, so many people, young or old, boy and girl, children, even six-month-old children, babies, were buried alive in the graves, you know'.

'The hostility increased in the 60s. In the 60s, 63 afterwards, and also it happened after the peace operation in 1974 as well, but mostly after the 63s, because we were really defenseless'.

'Many villages were defenseless, and those were the worst days for the people. And then after that, so the division happened. There was unrest there as well for a few years.

Things calmed down'.

Present Victimization can be evidenced through references of feelings of distrust and dissociation such as ‘Although we are not that weak anymore, we can defend ourselves to the fullest, but in our minds they are not to be trusted’ and ‘we are made to look at the other group as less than humans’. ‘I believe it will be better than how it is today.

Interviewer: ‘And what is it today?’ ‘Well, we’re not...we’re invisible. We are not here. Nobody recognizes us.’

From the primary code of victimization, secondary codes of ‘active trauma’ and ‘generational trauma’ were gathered. For generational trauma; ‘there are deep rooted fundamental differences in Greek and Turkish approaches that exacerbate the difficulties on the island. Moreover, the war on the island was literally not that long ago. The victims from the war are still alive and well, let alone their memories’.

‘There's generational trauma, by the way, in Cypriots?’

I can see the same patterns, for example, in my grandmother's generation.

I can see the same patterns in my mother's and father's generation, in my generation.

The same pattern is visible. And also giving that trauma to the kids now, too.’

Active trauma registered whether it was in terms of first-hand experience or how the conflict over all was perceived can be highlighted through the codes generated as, ‘we took part in the struggle as well. So completely negating that effort and the sacrifices, I think it's a common theme. It's a common pattern.’

Active trauma that still seems to be living inside respondents was coded as feelings of victimization actively felt today for instance; 'there's no active conflict taking place over here, right?'

And the whole point of this study is that even though there's no active conflict taking place, there is active PTSD that resonates, that comes out of the division'.

What was interesting to notice however, is that this strain of generational trauma was not only coming from the Greek Cypriot identified 'other' group but also from the mainland 'mother Turkey' side; 'My grandparents, they hate Greeks. They do. But they hate Turks at the same time. How? How on earth is that possible? They are racist. They are racist against Turks, and they are racist against Greek people.'

'I was more polarized in my thinking like Greeks are bad etc when I used to talk to my grandparents about the hostility and violence they experienced first-hand so I found myself towards nationalist thinking'.

Through a correlation of collective victimization and the impact it has on identity references with a deep sense of alienation felt with respect to the island was also viewed; 'I'm in a void at the moment, yes. Because peace is not possible. I have not seen myself as a TRNC citizen. Then what am I at the moment?'

Marginalization:

Another sub-parent code that came up was of marginalization. Marginalization in context of the findings came up as a result of the divisions in resources and the opportunities that either not being provided or not being utilized by the the Turkish Cypriot group for instance; “The two communities here, because the Greeks are a majority, they insist that we should be on top. You are the minority. So our people want equality. Social, political equality. The Greeks say no. I have 1 million, you have 200. How is it possible to share everything with you?”

‘we are totally dependent on Turkey.

And whatever happens here cannot happen on itself.

Whatever comes, whatever they say is not here.

This is why people do not, and our young generation is totally hopeless about their future because no one knows what will happen.

That is why they don't believe in it.’

‘It feels we are still on the table to be used as a bargaining chip for Turkey as we feel like we are living on rented property owned by Turkey.’

‘Why is it that Turkey has not made this area of North Cyprus

as a province of Turkey, maybe, or as a city?’ ‘you get separate budgeting for, you know,

you get different trade activities as well,

but you also get different budgeting for health and education’.

‘Let us produce something.

We can.

We can produce so many things, and we can sell or export what we produce here, but they don't give us the chance.

That is why everything is so expensive here.

Potatoes.

Our potatoes was very famous, even in England.

Very delicious.

Orange.

And other things.'

'The farmers just stop, gave up producing and, you know.

This is why, I mean. I hate it'. 'Because, and then they say that Turkish Cypriots are very lazy people.

What do you mean lazy people?

Yes, they haven't enabled you.

Yeah, I mean, just instead of importing everything from Turkey, you try, help us to produce more, so that we don't ask more from you.

This is it.'

Ideas around favourable allocation of resources and opportunities was also noted for instance; 'even if you believe this story, this rhetoric,

the international community does favor and recognize and provide opportunities to the to the instigators.’ Ideas around laying claims to land also came up and the disputed nature of those claims would be hard to resolve considering the divided resources today between Turkish and Greek Cypriots; ‘They say, Girne is our place.

You see, this is it. On television, sometimes I used to watch the Greek programs. They have group work with little children, sitting around the table.

In front of every child, there is a label. It says, Famagusta. Came from Kyrenia. Morphu. The names of cities. And they said, don't forget. Can you imagine this from the very young age?

Yeah. And this, they grow up with this in mind.’ ‘They only train them to know what they want them to know’.

‘This is the Turkish Cypriot community but it is not located in the border of Turkish Cypriot land.’ A possible solution presented by one of the respondents in terms of being marginalized from the resources and opportunities provided by the island could be laid out in his words as ‘the only way for liberating cyprus and let it belong to its people’.

However, other references exposing a deep distrust and disillusionment was also evidenced such as ‘life has changed so much here. It's so much here. Believe me, people are not interested in politics or this and that anymore. I mean, they just try to survive, support their families, provide things for their children, and this is what they think.

Because it has been almost 50 years and nothing happened. No agreement, no solution.
So everything remains the same here. So they are not interested.'

Isolation:

The third sub-parent code identified in the data was of social isolation and exclusion that the respondents had a deep sense of.

'I don't think you can really quantify how you've been excluded or isolated from a society.'

'Because we are the same community.'

'Like when you talk to Greek people and when you talk to Turkish people, the reactions, the movement, the way they think. We belong to the same gene history.'

In contrast;

'Are we equal

in terms of population

in terms of system

in terms of economy

in terms of finance

in terms of health

are we equal

no

so why should I want you?

definitely what will happen is that you are going to come

as a small thing and you are going to attach to myself and I will be paying for you, I don't want such a thing to happen to myself. This brings nothing but problem to myself because I'm far away from you in social and economic position.' 'I'm higher from you why should I want to make peace you're my stepchild nobody likes a stepchild and that's it that's the truth 'There are Greeks who want us, they like us but there are a lot of people, there are more people even their right-wing leaders they don't include us in their explanations, plans, history'.

This sense of exclusion could be evidenced not just from the identified 'other' group but also from 'friends' at home.

'About Turkey, Turkey provides security but we have a lot of impurities so why should I want such a system?' 'International sports, art and music festivals are hard to find the membership for. So why should people work hard when there is no end goal.'

Recognition from the international community is also a problem as analysed by the data; 'So from the point of view of America, this is an occupied zone under the control of the army.' 'People don't go for their primary professions because there is little mobility, little resources to be trained in that line of profession so we have become apathetic. We say why even try! We are satisfied with the little that life can afford us and that is okay.'

A questioning and self-vilifying attitude towards the own communal members was also found in terms of their own actions and perceptions; ‘...bad enough for you that you’d rather conform than deal with them so you can be authentic’. This was an especially important point of self-reflection for one of the respondents as it displayed that though members of the Turkish Cypriot group had become accustomed to their ascribed status in the group they still retained keen observational ability to self-reflect and question In authenticity as well as apathy when it came up.

An existential search for identity also surfaced as inhabitants search for alternative means to define their social identity as they had to relinquish their core identity due to social exclusion for instance;

‘there's a conflict when it comes to, like, who am I?

how would I define myself?

Am I a Greek Cypriot? Am I a Turkish Cypriot?

Or am I, like, a Turkish-speaking Cypriot?

Am I seen as an Ottoman, how people generally, how modern literature would view me, as an invader? That's the Greek literature, the Cypriot literature, anyway.

‘And so, within socialization, social isolation, Turkish Cypriots have created that relationship,

or they have felt excluded in terms of in terms of the literature that has come up. ‘There is a variation between what the Turkish perspective of TRNC, or Turkish Cypriot community, then there's a Greek version of it, and there's not a consensus within the

Turkish Cypriot perspective, even if it is there, on their own things. We've got the nationalist perspective, which says, respectively, we are Greeks, we belong to the motherland, or we are Turkish, we belong to the motherland.'

'There is no Turkish Cypriot version of the Truth...'

As a result, Turkish Cypriots have formed or molded themselves into other forms of identity; 'You have to find another way, identify yourself as something else. As a European or a Cypriot. A Cypriot or somebody else...'

CHAPTER V

Discussion

It is crucial to understand the many ways social psychology contributes to the different ways we relate and engage with each other. Perhaps one of the most profound ways social psychology imposes itself is through its reflexive positioning within groups. More specifically, groups position themselves and interact as the ‘top dogs’ and ‘under dogs’ (Galtung;1996). As the above data suggests when power vacuums form within societies sharing distinct characteristics there is bound to be a tussle between opposing yet formidable forces.

Especially when considered against the post-conflict reconstruction phase of most nations in which most societies are vying to find their place and assimilate into the European ‘civilization’. However, this pursuit of gaining recognition and membership into the world as a distinct entity requires them to impose their presence in the landscape of interactions taking place on the international platform. Thus, bargaining and an amicable and at times not so-amicable sharing of resources occur between groups and subgroups. It is this hierarchical nature of power that we analyze through this study between the Turkish Cypriot and Greek Cypriot ethnic groups. This section provides an analysis of individual as well as group responses to these structures of hierarchy.

Furthermore, conclusions have been drawn up based on how well the Turkish Cypriot community has assimilated over the years on the island. Cross-cultural communication and the impacts it has on the changing psyche of individuals are important. Therefore, this section uses what has been learned during the findings compilation process and simultaneously analyzes what has been highlighted by previous

social psychologists and researchers about the interactional processes between the individual and the group. It also lends support to how subgroups may generally feel marginalized in the decision-making processes of others while existing in parallel with majority groups found in other parts of the world. For this reason, this paper hopes to contribute towards an understanding of how smaller groups interact with larger groups, how they bargain and negotiate as well as define the boundaries of power dynamics within them.

Turkish Cypriots Conceptions of Recognition in Light of Intractable Conflicts:

The psychological significance of groups lies in the recognition they lend to their members.

As the Social Identity Model of Collective Action signifies that any type of action requires adherence and subscription of members to the said identity of any social group. Furthermore, individuals are more likely to feel solidarity within a community when there is a collective endorsement of the ethos represented by the community. This means that they perceive that positive outcomes have been brought up in the past. In contrast, however, an identity that is dispersed at best and a lack of recognition will exacerbate feelings of isolation and exclusion.

Furthermore, ‘social dominance’ within groups leads dominant groups to claim ‘digressive victimhood’ rather than ‘competitive victimhood’ (F Danbold; 2022). This can cause misleading information to come forth especially when probable subgroups fewer in numbers and resources are unable to come up with a counter-narrative to provide context to the debate around rights, mobility, and recognition.

Becoming comes from belonging and subscription to a collective identity is important for healthy self-regulation (Telfener; 2017). This is especially important when conspiracy theories fuel prejudice towards subgroups (Yagcioglu;2017). This is why sub-themes identified victimization, social isolation, and marginalization within the parent themes of ‘recognition’ formed for the Turkish Cypriot community were important for the purposes of this study.

As defined by Gestalt’s theory of Contact boundary disturbance, the needs of individuals when left unfulfilled end up with points of frustration that serve as severe deterrents for the individuals involved which causes individuals to form maladaptive defense mechanisms and biased cognitive patterns with tunnel vision. Thus, it can be evaluated that individuals of a group suffer from apathy, inauthenticity, and complacency as a consequence of contact boundary disturbances and clashes they face in large groups. Furthermore, there is the problem of ‘othering’ within ethnocultural heterogeneous communities (Menendian, Powell; 2017). Communities with a larger ‘communication gap’ in terms of understandings created or boundaries drawn with respect to social-ethical values would also be prone to will fully excluding the ‘other’ group.

Simultaneously, toxic levels of inauthenticity lead to ‘cognitive dissonance’ which also causes problems with group membership and identity formation within the society. The idea is that our attitudes influence our behaviours and our behaviours in turn reinforce our attitudes. Thus, this bidirectional attitude between attitudes and behaviours defines congruent or in-congruent thinking for us. For instance, weak attitudes or negative thinking patterns would lead to ‘bad behaviours’ or

counterproductive behavior. Thus, when our beliefs come into conflict with what we should be doing, this is when maladaptive cognitive dissonance is meant to occur. It impacts the way individuals view themselves and can cause long-term experiences of anxiety, paranoia, embarrassment, shame, and guilt. This can in turn lead to negative feelings of self-worth and a general negative view of the self.

This study suggests that a considerable level of cognitive dissonance occurs with the Turkish Cypriot community presently. It is important to consider that the more conflictual thoughts individuals have the more dissonance they suffer from. Thus, in Turkish Cypriot's inability to rationalize and explain away the conflict, cognitive dissonance occurs with respect to social influences and societal change. An example of this from the data presented can be through the varied of lens of perceptions towards the 'winning' or monetizing attitudes of the society. As is evident from the data presented Turkish farmers would like to farm locally, however, importing potatoes would be cheaper so even though farmers would like to take part in a self-satisfying activity, they are unable to do so for personal monetary, and spiritual benefit. Another form of cognitive dissonance is a Turkish Cypriot footballer considering himself/herself 'not good enough' to play internationally yet desiring international recognition for the skill. In the absence of this international recognition, the athletes find alternative, lesser satisfying ways to either keep themselves busy or be rewarded. However, this cognitive dissonance between wants, needs and lacks causes frustration to build up in a society, especially over a long period of time. Thus, it has become a permanent feature of the social demographic of this society.

Another aspect of frayed group membership also causes confusion and alienation from the ascribed membership status for instance confusion about defining themselves and their respective identities was a consistent theme within data analysis. While the younger generation had a more difficult time defining themselves and characterizing themselves with aspects of subgroup membership status as evidenced by the data collection phase, it was far easier for the older generation pool of respondents to identify and label themselves as a member of a ‘subgroup’ community residing within a majority community and then to bargain for their rights as a part of a subgroup while living on the island.

Implications of Victimization, Social Isolation & Marginalization on the Changing Psyche of Turkish Cypriots:

Applying victimization theories to social groups can highlight the important ways social group members tend to victimize themselves which gives an important insight to the dynamics of functionality within the group. For instance, according to the Victim Precipitation theory, there needs to be agreement within the society for its ascribed victimhood status. From the data generated it has been evidenced that Turkish Cypriots often go along with the ‘victim’ mentality by creating preconditions for ‘learned helplessness’ (Miller, Seligman; 1975) where it is easier to find satisfaction in the little economic and social resources provided than put in the hard work to aspire for new avenues. As one of the respondents shared Turkish Cypriots have found a way to live the ‘Hobbit’ life where they find comfort in their own natural habitats without feeling the need to challenge themselves to out into the world for greener pastures.

Furthermore, themes of collective victimhood have also led to social isolation. It could be postulated that high levels of dissociation and depersonalization occur within the Turkish Cypriot group living on the island. Social and Psychological shifts occur as a result of abandonment and distrust. Dissociation and depersonalization were important recurrent themes in the conversations that followed from most of the respondents. Especially when a repeated loop of victimization had been created based on social exclusion and marginalization of resources. This can be identified through the various conceptions that members of the social group attached to self-representational terminologies such as 'subgroup' and 'equality'. It was interesting to note that these terms have politically become intertwined with the identities of individuals living on the island and terms such as being a 'subgroup' member and finding 'equality' with the socio-political dynamics of the societies have become synonymous.

Social exclusion was also seen as having caused a clash within social identity associations for members for instance; statements such as 'we are supposed to be European citizens because this is European land anyway' or 'European union doesn't accept...The Turkish Republic of Cyprus is a different country and the Greeks insist that the whole island is European territory without us in it, 'entering the buffer zone felt like finally I wasn't being labeled or defined by anyone or anything'. Such statements highlight how difficult it is for Turkish Cypriots to adhere to any one identity even if they chose to do so. Thus, as a consequence of this struggle between multiple identities, the need for Turkish Cypriots is to be 'myself...I want to be myself. However, it is difficult to get to the root cause of what that 'self' represents as a result of deep

deindividuation and dissociation from the land they were born in. As a result, a sense of complacency has developed among the people.

Applying The ABC model of Cognitive Behavioural Therapy toward Needs

Assessment in Large Groups:

The following table represents the CBT model of thoughts, beliefs, and actions in social psychology when applied to large groups. It identifies belief contexts formed as a result of thought patterns harbored by Turkish Cypriots. Actions are then taken as a result of those belief patterns which often become self-fulfilling prophecies and can hamper peace and resolution talks.

Fig 18: Application of CBT for Large Groups

Sub Node/Theme	Theme One:	Theme Two: Social	Theme Three:
	Victimization	Isolation	Marginalization
Thought	I don't trust them anymore (Greek Cypriots).	Why try to produce at home when the prices are so high and I can import it for cheaper, when there is no opportunity for me to compete what's	As a footballer of the national team, I cannot compete in an international space. I have no aim. There is no further achievement. This

		the point.	makes me feel quite isolated.
Belief	“Olmaz” ‘(Peace is not possible between us.)’	We (Turkish Cypriots) have become lazy.	If you play sports, it’s just for fun.
Action	Why should I speak Greek. Why should they speak Turkish. When I go to the South side, I speak English.	The farmers just stopped, gave up producing...potatoes, oranges. The farmers do not grow anything.	After a while, I give up. I will find another way to be recognized, as a European or Turk or pick a different profession, maybe.
Core Need Addressed	Inter-ethnic talks and discussions around contact boundary disturbances focused on language and soft culture characteristics.	Small scale subsistence farming needs to be addressed by the Government. Subsidary rates on farming equipment.	More socio-cultural activities between communities. Focusing on art, music and sports to find common

Trainings on innovative farming tools and techniques should be introduced for mass production to fulfill local needs and address collective sentiments of despondency and dejection.

<p>Exploring the concept of ‘re-corganization’ as a form of recognizing past models of functioning in harmony between the two communities.</p>	<p>Other forms of local production mechanism need to be introduced for other or related industries for instance manufacturing clothes, investment in technology sector etc.</p>	<p>Assisting with international participation and membership in clubs for training of local youth. Finding and investing in local talent. Investing in the Cyprus TV production</p>
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industry.

CHAPTER VI

Conclusions & Recommendations

While the discussion part raises some important concerns of the Turkish Cypriot community, it is important to divulge the possible recommendations that can be taken into consideration to further alleviate the socioemotional impact Conflict trauma creates in this region for them.

One of the significant findings uncovered during the course of this study while analyzing the experiential data of the respondents was how the individuals were facing dissociation and alienation within themselves and in the context of the wider community. This feeling of alienation with their land over a long period of time may cause a community to experience forms of ‘mass psychosis’ (Reich, 1933). ‘Mass Psychosis’ refers to the psychological phenomenon in which large groups of individuals experience shared experiences of trauma creating preconceived false beliefs. This condition can result from social and cultural influences, leading to a breakdown in rational thinking and a loss of touch with reality within the group.

Building on the theory of the individual ego by Freud in relation to others it is imperative to consider the role our ‘mentors, models, helpers, or opponents’ play in order to form a community’s ‘group psychology’ (Nitzgen, 2022).

The data gathered also implied a general lack of ‘self-determination’ for the respondents. As evidenced by the transcribed conversations apathy and complacency reinforcing

ideas of collective victimhood and group inequality within Turkish Cypriots were highlighted.

Another generalization based on the data gathered can be made around feelings of ‘Imposter syndrome’ that the youth face as a result of this mass psychosis where they can be evidenced to doubt their own capabilities and lack a sense of belonging in their own land. Thus, the effect of no recognition of the specific needs, resources, and rights of Turkish Cypriots has had detrimental effects not just within the lived experiences of the present generation but also reverberates through the future generations to come. This in turn creates space for guilt, remorse, and strivings for reparation within the community (Nitzgen, 2022).

Therefore, this paper proposes ‘Emotional Cleansing’ interventions against the ‘mass psychosis’ of the community that can be further included when forming policies to bring the two communities together. The author believes that activities centered around the prime motive of giving emotional closure to victims of the war through dialogue and discourse would be beneficial. Many Turkish Cypriots who were active participants in the war of 1974 and the civil unrest before are still alive. Thus, stressing the fact that this conflict and division between the Greek Cypriots and Turkish Cypriots can be viewed as a modern case study to learn from. As a result, due to the modern nature of the conflict, experiences of vicarious transgenerational trauma felt by the youth are also high in this region.

One of the most significant findings of this thematic analysis can be evidenced through the comparison diagrams for ‘Active Trauma’ and ‘Transgenerational Trauma’ as well as the positive and negative sentiment analysis done with respect to age when it comes to specific terminologies being used. For instance, one of the ways transgenerational trauma for the youth can be felt is through the use of terminologies and context of words to narrate experiences of the war which cause further division and distance. Furthermore, the negative/positive sentiment analysis implies that younger age groups within the Turkish Cypriot community face the usage of certain terms as ‘political’ and can be termed as ‘triggers’. Evidenced by the usage of the word ‘minority person’ in conversations has led the authors to conclude that while a person ascribing to the minority group status is a fact in certain contexts around the world, in Cyprus it has taken up a political meaning and thus, can be more appropriately understood in terms of hierarchical power structures. While the older pool of respondents had no difficulties in being identified as someone with the minority group status, the younger generation struggled with the application of it with respect to the self and the wider community. The term ‘minority’ thus, forms a ‘trigger word’ for the youth that the young Turkish Cypriot generation is currently struggling with.

Thus, one of the recommendations that the paper presents is to view the majority-minority relationship from a different perspective rather than the one being propagated by popular social media campaigns and political organizations. Instead of viewing minority group membership from the hierarchical perspective of politics, it could simply be observed as a situational characteristic. Thus, from this point of acceptance avenues for re-organization and recognition could be built. Individuals who

stay separate from the emotions and messaging of the ‘group think’ can help guide others to see the truth (Desmet, 2022). The reorganization of the present community to create belonging and authenticity could be brought on by focusing on creating a coalescent community through a focus on historical enumerations of the past and joint norms of peace shared by both communities. Another suggestion could be that instead of offering ‘forced choice recognition’ to people as the only form of group membership, recalibrated sociopolitical and cultural reorganization of resources, discourses, and dialogues centered on creating recognition of the ‘needs’ of the people would be a desirable alternative.

Based on the findings of the study on the psychological impacts of non-recognition on Turkish Cypriots, several other recommendations can be made to address and alleviate these psychological effects in the field.

It is important to work on awareness campaigns and public education initiatives to raise awareness about the psychological impacts of non-recognition on Turkish Cypriots. This can help reduce stigma, foster empathy, and encourage a more understanding and inclusive society as many Cypriots do feel ‘‘marginalized’ from the politics of their region.

Another way to counter this wave of ‘mass psychosis’ could be to establish accessible and culturally sensitive psychological support services for Turkish Cypriots affected by non-recognition. These services should be aimed at addressing the emotional and mental health challenges they may face due to limited economic marginalization and social isolation.

Forming cross-cultural farming coalitions where there is a healthy flow of ideas, beliefs, and opinions taking place would prove to be positive for both Turkish Cypriots and Greek Cypriot's perceptions of each other. This can provide a sense of belonging and reduce feelings of isolation and helplessness as many Turkish Cypriots have become 'complacent' within their given roles and duties. Similarly, there is a certain level of 'othering' occurring within both the community members as evidenced by the focus group discussions and interviews. For this purpose, encouraging dialogue and reconciliation efforts between the two communities is essential as engaging in open discussions and understanding each other's perspectives can lead to greater empathy and reduce tensions.

Cultural and Identity Recognition is another recommendation based on the findings uncovered in the course of this study. It is important for Turkish Cypriot youth to recognize and promote their own cultural identity. Preserving and celebrating their cultural heritage can provide a sense of pride and belonging that was evidently found missing during the talks with the younger age participants especially individuals in their teenage years. Most of the future predictions they made about themselves centered around '...moving away from home..' in order to make a 'better life' for themselves and 'find better opportunities'.

Responses recorded with respect to the 'trust' Turkish Cypriots felt towards governance structures introduced by TRNC were also recorded which has an impact on recognition for Turkish Cypriots. Respondents were recorded as calling TRNC with 'distrustful' sentiments and generally ranked politicians as 'unreliable' and 'distrustful'. Therefore, to counter this feeling of 'betrayal' and 'abandonment' felt by the people it is

recommended to continue diplomatic efforts to seek recognition and representation for Turkish Cypriots on the international stage by the present institutional and governance political parties. This can also help to address the root cause of non-recognition and alleviate the psychological stress associated with it.

Promoting positive media representation would have a positive effect on the perceptions of Turkish Cypriots on how they view themselves with a 'healthy self-image'. Encouraging media outlets to portray Turkish Cypriots in a fair and accurate manner, avoiding stereotypes and negative portrayals would in turn empower the youth. Positive representation can help combat feelings of marginalization and discrimination. For instance, instead of politicizing terms such as 'minority groups', conversations around equality and equity could be initiated. By shifting the focus on equity and merit the focus can be shifted from debates over feelings of 'not being equal' to 'resources' being provided because 'equal representation' is important for either cultural group especially the group with fewer resources whether in terms of manpower or revenues. The diversity of each group and the possibility of a varied range of skills, abilities, and perceptions being offered by Turkish Cypriots and Greek Cypriots could be acknowledged within schools, universities, research institutes, think tanks, and International organizations. This will help the youth to think differently instead of brainwashing them with obsolete ideas of 'co-habitation'.

Another way Turkish Cypriots could feel supported in their day-to-day lives is by providing economic and social support to Turkish Cypriot communities to improve their living conditions and overall well-being. Enhanced economic opportunities can contribute to a sense of security and empowerment that the Turkish Cypriots evidenced

to lack. In fact as a result of this lack of social support, antithetical distrustful dialogue around ‘authenticity’ has surfaced with respect to Turkey, Greece, and other International entities for instance, in the words of a Turkish Cypriot professor, ‘it is bad enough for you that you would rather conform than deal with them so you can be authentic’. This implies the need for Turkish Cypriots to live authentic lives and confront the problems they have rather than brush them under the rug and continue to live apathetic lives of ‘hobbits’ as explained by a respondent.

Providing more chances for the Turkish Cypriot youth to learn about diversity in schools could be another way this paper intends to contribute with. Inclusive education and awareness in Schools by incorporating lessons on diversity, inclusivity, and learning from the joint history of Cyprus in school curricula to promote understanding and tolerance among younger generations could be a beneficial step.

Conclusion

In light of this, the political divide in Cyprus has a significant psychological effect on the Turkish Cypriot community. These effects include feelings of marginalization, exclusion, and insecurity. The political divide has increased psychological suffering among individuals over the years. Economic and social marginalization causes inflation and economic crisis to loom over. This further is a determinant of depression and anxiety for many Turkish Cypriots currently.

To this effect, this study hopes to initiate dialogue in academic as well as policy-making spheres to increase awareness of the psychological effects of the political and physical divide on Turkish Cypriots in Cyprus. It has aimed to provide psychological support and counseling to practitioners working with large groups or academicians

hoping to apply the social psychological perspectives to the study of other sociological groups. It also hopes to complement the understanding of building social support groups and programs to provide emotional and social support to both the Greek Cypriot community and the Turkish Cypriot community affected by the political divide. This piece of ethnocultural analysis also hopes to create opportunities for intercultural dialogue and collaboration between the two sides based on creating inclusion and belonging. Lastly, the group proposes that more academicians need to apply their expertise in delineating the micro psychological processes occurring in communities living in divided spaces, especially where trauma and conflict have played an active role in changing the ‘psychosocial demographic’ of the society. Furthermore, this study has been insurmountable to exemplify how Turkish Cypriots have interacted with larger groups such as the Turkish, British and Greeks, especially in the presence of extraneous socio-political conditions. As a result, the author hopes to open a new window of inquiry into the ‘social influences’ that change the psyche of individuals living in groups skewed by politics of power and hierarchical structures. These social influences found in the data presented by this study are non-recognition, social isolation, economic marginalization, and victimization of Turkish Cypriots which is an essential part of social group psychology.

Therefore, the work to advance formal recognition of ‘group psychology’ is important. As we form our social behaviors, mindsets, and opinions through interactions with our fellow group members, it is important to understand how large group identities are formed and shared from one participant to the other, from one generation to the next. As these become the roles and ethical codes individuals conform to. Thus, the in-depth

qualitative data expressed above highlights how Turkish Cypriots have adapted considering the sociopolitical factors around them. Thus, this study hopes to illuminate how smaller groups survive in lieu of influences by larger social groups. Simultaneously highlighting how smaller groups inform and reform behavior at a micro-level as well as burn new paths of inquiry into large-group psychology.

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Appendices

Appendix A

Informed Consent Form

I would like to invite you to take part in a research study. Before you decide you need to understand why the research is being done and what it would involve for you. Please take time to read the following information carefully. Ask questions if anything you read is unclear or if you want more information. Take time to decide whether or not to take part.

The study is designed to understand and highlight the psychological effects of no recognition for subgroups, specifically the effects of no recognition on the Turkish Cypriot Community residing in a divided Cyprus, today.

This research is being undertaken as a part of a course of study and will result in a Master's degree being conferred upon the researcher. Signed consent forms and original audio recordings will be retained with the researcher and supervisor for this study until after my degree has been conferred. A transcript of interviews in which all identifying information has been removed will be retained for a further two years after this. Under freedom of information legalization, you are entitled to access the information you have provided at any time.

Furthermore, you have the right to deny the inclusion of any information you may have already provided to the researcher if you feel uncomfortable with the process at any given point. Any issues of confidentiality will be dealt with anonymously so that the identity of the respondents and participants remain anonymous. Lastly, participation is

completely voluntary, and the person has the right to refuse participation, refuse any question, and withdraw at any time without any consequence whatsoever.

However, due to the study's subjective nature, some psychological discomfort may be caused as a result of any lingering 'residual trauma' from the island's division being explored. If the researcher has a strong belief that there is a serious risk of harm or danger to either the participant or another individual (e.g. physical, emotional, or sexual abuse, concerns for child protection, rape, self-harm, suicidal intent, or criminal activity) or if a serious crime has been committed, the anonymity of the participant may be compromised in only such circumstance.

In case you have any questions or concerns, please contact us using the information below.

Supervisor: Yagmur Cerkez

Student: Khaula Abbasi

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Appendix B

Participant Information Form

Name:

Age	
Gender	
Educational Level	
Profession	

Appendix C

Please answer the following questions to the best of your abilities. There is no word limit to any of the answers. Anecdotal evidence or factual details may be provided if you wish.

Section 1:

1A:

How do you feel victimized in the socio-political context of the Cypriot debate - as a citizen of Cyprus (Kibris)?

2A:

How does your community continue to experience collective trauma as a result of the divide?

3A:

How does your community feel victimized as a part of the subgroup on the island and the impact it may have on your identity as an individual?

4A:

What are some of the instances/examples of collective violence that you or your community have faced?

5A:

Have you experienced any covert means of violence that have hampered the way you want to be recognized either by the local community or on international platforms?

Section B:

1B:

What are some of the ‘truths’ that your society is embedded with - which is a cause of psychological marginalization for you and your community?

2B:

Intersectionality is the acknowledgment that everyone has their own unique experiences of discrimination and oppression. For instance, a woman may face layers of oppression compared to a man of the same community, racial, or ethnic group. (Crenshaw)

What are some of the ways you would characterize yourself as being a victim of ‘intersectional violence’?

3B:

How does exclusion play a part in causing feelings of marginalization for you? Cite any nuanced ways through which you felt excluded i.e examples can be within general political social or political discourses or day-to-day reactions of people towards you.

4B:

How do you and your community feel marginalized and discriminated against as a result of international politics?

5B:

What are the impacts of the alienation caused as a result of the division on you? Do you consider yourself a part of the ‘other’ group? What types of disenfranchisements take place for you as a result of this alienation?

Section C:

1C:

How do metanarratives about your community, that you have grown up with, make you or your family feel?

2C:

How do you identify yourself? How would you like to be known by the international community & why is recognition important to you?

3C:

Do you feel isolated as a result of a loss in identity recognition? What do they take away from you when they do not recognize you?

4C:

How are social stigmas and biases around your social representations affecting you as a community and on an individual level?

5C:

In your opinion, can social biases and stereotypes change to make room for belonging and interconnectedness?

Work Cited

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Appendix D

Turkish Language Questionnaire

Çalışmanın Amacı: Bu makale, küresel izolasyonun ve tanınmamanın Kıbrıslı Türkler üzerindeki psikolojik etkisini ve bunun sosyal, kültürel ve dini kimlikleri üzerindeki etkilerini incelemektir. Makale, çatışmanın psikolojik boyutlarını araştırarak, konuyla ilgili literatüre katkıda bulunmayı amaçlamaktadır. Amaç, çatışmanın psikolojik etkilerine ve Kıbrıs Türk toplumu üzerindeki etkisine ışık tutmaktır.

Participant Information Form

Age/ yaş:

Gender/ cinsiyet:

Educational Level/ eğitim düzeyi:

Profession/ meslek:

Lütfen aşağıdaki soruları en iyi şekilde göre cevaplamaya çalışınız. Cevapların hiçbirinde kelime sınırı yoktur.

Bölüm 1:

1A:

Bir Kıbrıs vatandaşı olarak, Kıbrıs tartışmasının sosyo-politik bağlamında kendinizi nasıl mağdur hissediyorsunuz?

2A:

Topluluğunuz bölünmenin bir sonucu olarak toplu travma yaşamaya nasıl devam ediyor?

3 A:

Topluluğunuz, adadaki alt grubun bir parçası olarak kendinizi nasıl mağdur hissediyor ve bunun bir birey olarak kimliğiniz üzerindeki etkisi nasıl?

4A:

Sizin veya topluluğunuzun karşılaştığı bazı toplu şiddet örnekleri/örnekleri nelerdir?

5A:

Yerel topluluk veya uluslararası platformlarda tanınmanızı engelleyen herhangi bir örtülü şiddet aracına maruz kaldınız mı?

B bölümü:

1B:

Sizin ve topluluğunuz için psikolojik marjinalleşmeye neden olan, toplumunuzun yerleşik olduğu bazı "gerçekler" nelerdir?

2B:

Kesişimsellik, herkesin kendine özgü ayrımcılık ve baskı deneyimlerine sahip olduğunun kabul edilmesidir. Örneğin, bir kadın, aynı topluluktan, ırktan veya etnik gruptan bir erkeğe kıyasla baskı katmanlarıyla karşılaşabilir. (Crenshaw)

Kendinizi 'kesişimsel şiddet' kurbanı olarak tanımlamanın bazı yolları nelerdir?

3B:

Dışlanma sizde marjinalleşme duyguları oluşmasında nasıl bir rol oynuyor? Kendinizi dışlanmış hissettiğiniz incelikli yollardan alıntı yapın, örneğin genel politik, sosyal veya politik söylemler veya insanların size karşı günlük tepkileri içinde örnekler olabilir.

4B:

Uluslararası siyasetin bir sonucu olarak siz ve topluluğunuz nasıl marjinalize edilmiş ve ayrımcılığa uğramış hissediyorsunuz?

5B:

Bölünme sonucu oluşan yabancılaşmanın üzerinizdeki etkileri nelerdir? Kendinizi 'öteki' grubun bir parçası olarak görüyor musunuz? Bu yabancılaşma sonucunda sizin için ne tür haklardan mahrumiyetler yaşanıyor?

Bölüm C:

1C:

Birlikte büyüdüğünüz topluluğunuzla ilgili üst anlatılar size veya ailenize nasıl hissettiriyor?

2C:

Kendinizi nasıl tanımlarsınız? Uluslararası toplum tarafından nasıl tanınmak istersiniz ve tanınmak sizin için neden önemlidir?

3C:

Kimlik tanımadaki bir kaybın sonucu olarak kendinizi yalnız hissediyor musunuz? Seni tanımadıklarında senden ne alıyorlar?

4C:

Sosyal temsillerinizin etrafındaki sosyal damgalar ve önyargılar sizi bir topluluk olarak ve bireysel düzeyde nasıl etkiliyor?

5C:

Sizce sosyal önyargılar ve klişeler aidiyet ve birbirine bağlılığa yer açmak için değişebilir mi?

Appendix E

Turnitin Similarity Report

Msc Thesis

ORIGINALITY REPORT

11 %	7 %	4 %	6 %
SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

PRIMARY SOURCES

1	Nicoletta Policek. "chapter 9 The Changing Global Context of Victimization", IGI Global, 2020 Publication	2 %
2	pdxscholar.library.pdx.edu Internet Source	1 %
3	Submitted to Yakin Doğu Üniversitesi Student Paper	1 %
4	www.nature.com Internet Source	1 %
5	Submitted to University of Leicester Student Paper	<1 %
6	Submitted to Anglia Ruskin University Student Paper	<1 %
7	www.researchgate.net Internet Source	<1 %
8	Submitted to Leiden University Student Paper	<1 %

www.lihpao.com

CV

Khaula Abbasi

Researcher, Activist, Artist

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DHA-Phase 1 ★ Islamabad

Phone: +92 3366222217 ★ E-Mail: khaula00@gmail.com

Education

Near East University (Ongoing)

MS in Counseling and Psychological Sciences (2021-2023)

CPCAB UK (2015-2017)

Accreditation in Level 3 of Humanistic Counseling and Psychotherapy.

Bahria Institute of Social Sciences, Islamabad. (2011-2014)

Bachelor's of Social Sciences, Majors in Development Studies.

Beaconhouse School System, Rawalpindi (Peshawar Road) campus. (2007-2009)

O' Levels.

Beaconhouse School System, Banigala Campus. (2009-2011)

A' Levels.

Experience

Lecturer - Near East University (2021-2023)

Worked closely with the ELT department to deliver, create and manage database lectures on Philosophy, Education as well as Linguistics

Asma Muskurahat Trust - Inhouse Behaviorist Instructor (2020-2021)

Worked with at-risk children. Utilized important skills to cause behavioral change and address key character-building issues.

CEO of the BluBird Project (A Mental Health Awareness Campaign) (2017-Present)

Initiated mental health outreach program for underprivileged youth in Pakistan.

Worked with over 6000 children and created a volunteer program to help boost mental health and self-esteem.

Internee at AFIMH (Armed Institute of Mental Health) (Jan 2019 - June 2019)

Closely worked with Dr Asma Azhar Qureshi, Clinical Psychology MD to assess and diagnose one-to-one treatment plans for clients based on psychotherapeutic tools and skill sets.

AIESEC(Islamabad) Student Ambassador to Egypt

Gained valuable leadership development experience

Met committed philanthropists working in the society

Built corporate skills on an international level

Homeroom Teacher at Head Start Kurri Campus

Took responsibility for the progress of a class of primary-age pupils.

Developed and fostered the appropriate skills and social abilities to enable the optimum development of children, according to age, ability and aptitude.

Challenged and inspired pupils to help them deepen their knowledge and understanding.

Research Assistant at Institute of Social Sciences (ISAPS) (May 2014-Sep 2014)

Worked in the Conflict and Disaster Risk Management Department Planned, researched and designed Social Research projects.

Analyzing and evaluating research and interpreting data, making sure that key issues are identified.

Offering research-based briefings and advice, which may involve writing action plans.

Research Associate for Ideas for Life Trust (IFLT) (2010-2012)

Planned, developed, and implemented various special projects as assigned; provided various data management support to the organization.

Took part in various campaigns for Gender rights and awareness programs for the youth for instance; the '16 days of Activism' (2012), in the campaign tag lined "Real men don't hit women".

Extra-Curricular Activities:





















Artist at @bykay-khulaabbasi Instagram handle

Worked with the Red Crescent Society in various blood drive projects.

Have written Research papers on "Development in Pre-capitalist societies", "The Globalized women", "Human Development- The basic idea and goal" "Applying Neo-Marxist Traditions in Development Theory" etc.

Have also interned with WWF regarding 'Creating awareness among the general public on Global Warming and Environmental Degradation'

Skills

Analytical skills		Communication skills	
			
Management skills		Organizational skills	
			
Technical skills		Team work skills	
			
Event management skills		Managing multiple tasks	
			
Interpersonal skills		Entrepreneurial skills	
			

* References can be furnished upon request.