SOCIAL PERCEPTION OF CYPRIAN FACEBOOK USERS IN NORTHERN CYPRUS: RECONSIDERATION OF SOCIAL STRUCTURE AND PARTICULARLY RESIDENTS OF NORTHERN CYPRUS

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Abstract

Sense of belonging and identification of self, especially social identity construction, is one of those human-related issues that need re-conceptualization due to the rise of social networking systems and virtualization of “real” circumstances. As a result, the necessity of redefining particular psychological and social-related issues has acquired currency. The purpose of the present study is to understand Cyprian Facebook users’ perception of “real world” and “real society” in which they are involved, and their notion of citizens of Northern Cyprus who are from Turkey. Accordingly, a questionnaire including 22 close-ended questions was administered to 100 volunteer “Cyprian Turk” Facebook users. The respondents’ self-identifications, whether nation-based identifications are widespread or not, the way in which they identify others, and whether family, society, and social structure are effective in their lives or not, were examined. In other words, the present study explored how the Cyprian Facebook users who live in Northern Cyprus consider social structure that exists in real world – particularly, citizens of Northern Cyprus who are from Turkey. The respondents’ self-identifications, whether nation-based identifications are widespread or not, the way in which they identify others, and whether family, society, and social structure are effective in their lives or not, were examined. In other words, the present study explored how the Cyprian Facebook users who live in Northern Cyprus consider social structure that exists in real world – particularly, citizens of Northern Cyprus who are from Turkey.

Keywords: Self-identification, other, sense of belonging, place identity

Introduction

As it is known, “identity” is one of the broadly used terms in social sciences. For this reason, its meaning may differ in accordance with different people. It is “sometimes used to refer to a sense of integration of the self, in which different aspects come together in a unified whole” (Deaux, 2001:1).

Apart from this, the term “identity” is handled by various fields such as politics, international relations, and psychology. For the purpose of the present study, this problematic term will be considered within psychological context. Thus, identity or social identity, which is the core of the research, can be explained as an individual’s knowledge that he/she belongs to a social category or group, which is a set of individuals who hold common social identifications and view themselves as a part of the same social category (Stets & Burke, 2000). Fearon (1999) categorized identity into three groups: as a social category defined by membership regulations and distinguishing characteristics or expected actions, as socially distinctive characteristics for which an individual takes a special self-respect, and as the combination of two, unalterable but socially important.

Due to the rapid development of communication technologies, new spaces for socialization and thus need for new identities have also surfaced. As it is known, virtual environments are currently expanding in importance, especially through providing an opportunity to a new aspect of media, namely, social media, which has also created virtual worlds that play increasingly important role in peoples’ lives. One of the most significant distinctions between real and virtual spaces is the fact that they are social spaces for shared environments of interaction, not set of “places” where one might geometrically move around. These new spheres enable people to maintain local identities as discussion participants over the spectacular individuals populating in any interactive electronic relation. In every single virtual world, members have at least one digital identity, more or less strongly linked to their core identity (Bostrom & Sandberg, 2011). As noted by Slater (2004) in contrast to the typically panicked reception of older new media technologies (telephone, television), fearful of their ill effects on social relationships and identities, the Internet has posed the possibility of entirely new relationships and identities, constituted within new media, and in competition with ostensibly non-mediated, older forms of relationships (p. 596)

These spaces also enable its users to be isolated from the restrictions of their embodied real lives. Hardley (2002-570) clarified this by stating “when the bodies of users are left behind they are able to choose and construct their virtual form(s) and identity(ies).” An individual may find possibility to be at different physical appearances. This enables people to see how changed physical characteristics may also change your interfaces with other individuals.

Thus, for the purpose of the present study, Facebook as an environment and its “Cyprian Turk” users as a sample group have been employed, representing a form of social media and citizens of virtual world, respectively. During the present study disembodiment, the factors of not to be identified physically and being isolated from the restrictions of being a member of a small society are assumed as supportive with a tendency of expressing ideas directly and openly.

Research Question

In the present study, how do Cyprian Facebook users, who live in Northern Cyprus, consider social structure that exist in real world and particularly citizens of Northern Cyprus who are from Turkey is explored.

Unpacking questions

For the purpose of the present study and to figure out how Cyprian Facebook users in Northern Cyprus perceive “real world’s real society,” which do exist and in which they are involved, as well as to determine their perception of citizens of Northern Cyprus who are from Turkey, the following unpacking questions have also been examined:

• How do they identify themselves?
• How do they define their political view?
• How do they identify people who have moved to Northern Cyprus by the 1974 operation?
• How do they identify people who have moved to Northern Cyprus in general?
• Is there any correlation between their political view and identifying themselves?
• Is there any correlation between their political view and identifying people from Turkey?
• Whether how to be perceived by society is important for them or not?
• Whether they would act differently if they were living in different country or not?
• Whether society is an influential factor regarding their sexual orientation or not?
• Is there any correlation between power of sanction at sexual orientation and living in a different country?

Theoretical Framework

Identification of self and othering

Conceptualization of self or definitions of self-concept varies among different authors or theorists.
The concept is defined as "an organized, fluid, but consistent conceptual pattern of perceptions of characteristics and relationships of the 'I or the 'me,' together with values attached to these concepts" (Rogers, 1951:498), while Sullivan explained concept as "an organization of educative experience, called into being by the necessity to avoid or to minimize incidents of anxiety" (2001: 165).

As the traditional symbolic interactionist perspective, known as the situational approach, it is necessary to keep in mind that there is a reciprocal relationship between self and society, and thus social circumstances and context that an individual is involved. Identity, which is closely related to self, can be described as the idiosyncratic nature belonging to any given individual or shared by all members of a precise social group (Rummen, 2001).

As noted by Rummen (2001:3), the term "identity" comes from the French word identité which finds its linguistic roots in the Latin noun identitas, -tatis, itself a derivation of the Latin adjective idem meaning "the same." The term is thus essentially comparative in nature, as it emphasizes the sharing of a degree of sameness or oneness with others in a particular area or on a given point....

The author also added that the term "identity" may be differentiated from the term "identification"; as identity is interpreted as being relational, appropriated, and contextual, the act of identification is best viewed as intrinsically relating to a process.

Apart from this, Rimmens (2001) clarified distinction between identification of self or self-identification as "personal identity" and "social identity." Regarding the author's definitions, while "personal identity" refers to the result of an identification of self, by self, with respect to others, "social identity" can be defined as an outcome of an identification of self by others.

This subject matter, which caused an argument during this research, needs to be re-negotiated – "identifying the self, by self."

Significance of social structure at sense of belonging

Sense of belonging, which is one of the basic needs of human beings as food, is an ongoing process which develops during the socialization process. Owing to being an endless process as well as the complex structure of social systems, it is possible to talk about various factors that have influence on "sense of belonging." The Social Issues Research Centre (SIRC, 2007) identified six influential keys regarding the sense of belonging: family, friendship, lifestyle choices, nationality, professional identity, and team spirit with shared interests. Nationality, which is one of these keys, is directly related to nation, and thus state and, most of the time, landscape as well. An SIRC (2007) investigation reported that "being human is not about being an individual at all — it is about belonging to a particular group of individuals. At a very basic level, who we are is defined by the social networks and communities to which we belong." (2007:7)

While describing ourselves, we tend to do it by talking about our relationships to people and places. Via membership within the groups, which we are involved in, making statements about people, beliefs and values that we want to be associated with and, ultimately, the kinds of people we are would be possible.

However, over time, the ways in which we satisfy the need to belong and the shape of belonging have changed. In particular, the development of industrialization and subsequent modernization has brought the necessity of re-conceptualization of "morsels" of social structure with itself.

According to the reports of SIRC (2007:8), "we are increasingly obliged to choose the groups, values and beliefs with which we want to identify ourselves. As our social interactions become more complex and intertwined, we develop new ways of solving old problems." Dietz (2011) also drew attention to the relationship between the sense of belonging, as a form of belonging, and a sense of place, which may also refer to a particular locality which, although, can be developed afterwards. This sort of sense, belonging to a place, is articulated with place identity, which refers to an identity that is attributed to a place than to the role of a place as a source of identification.

Breakwell, as stated by Twigger-Ross and Uzzell (1996), considered that place sometimes can be taken into account as a social category and can be subject to the same rules as a social identification. Thus, individuals may express their identification with a place. The authors claimed that place identification would express membership of a group of people who are defined by location (1996:206), it can be considered as a sort of social identification.

Twigger-Ross and Uzzell (1996), apart from Breakwell's framework of place identity theory, dealt with Proshansky et al.'s (1983, 1987) conceptualization of place identity. Regarding the place identity concept of Proshansky et al., it is not just about individual's socialization with the physical world as explained in social psychology, but the processes operating between place and identity. Due to the late rationalization Twigger-Ross and Uzzell (1996) gave preference to base their argument on Breakwell's framework which suggests four principles of identity: self-esteem, self-efficacy, distinctiveness, and continuity. According to Breakwell's framework of identity, it should be "conceptualized in terms of a biological organism moving through time which develops through the accommodation, assimilation and evaluation of the social world" (1996:206).

As it is known, while self-esteem is about how we perceive our value to the world and how valuable we think we are to others, self-efficacy is about how we feel, think, behave, and motivate ourselves. Twigger-Ross and Uzzell (1996) maintained that some studies interested in "settlement and ‘community’ identity point out that distinctiveness is connected to being a ‘city’ or ‘country’ person, and thus launches the relationship between an individual and his/her home environment. Apart from this, as cited by Speller, Lyons, and Twigger-Ross (2002) Korpela (1989:251) highlighted the role of continuity by stating that "the continuity of self-experience is also maintained by fixing aids for memory in the environment. The place itself or the objects in the place can create one of one’s past and offers a concrete background against which one is able to compare oneself at different times. This creates coherence and continuity in one’s self conceptions.

The concept of identity, which was used by Erikson for the first time at the mid-1960s in the USA, became central of almost all social sciences, from psychology to political science. However, unfortunately, the ongoing debate on "identity" politics is not yet over.

Identity can be described both as category of practice and analysis. Identity, as a category of practice, is used by "lay" practitioners in some daily surroundings "to make sense of themselves, of their activities, of what they share with and how they differ from others" (Brubaker and Cooper, 2000:24). Besides, it is used by political enterprisers to convince public to be aware of themselves, such as their interests and plights in a particular way, to influence certain masses thinking as if they are "identical" with one another and different from others and to systematize and legitimate corporate action on certain issues. Thus, the term is associated both in daily lives and "politics of identity" in its numerous forms. Brubaker and Cooper (2000) drew attention to the fact that identity as a category of practice does not necessitate its use as "category of analysis" while taking similarity into consideration.

Williamson (2005) claimed that a decisive factor of identity for a spatiotemporal form is required to "give the condition for a member of the kind at one place and time to be identical with a member of a kind at another place and time."

In considering the relationship between behavior and the physical environment, there are two main widespread views: one conceives human behavior as the "result" of the physical environment, while the other considers human behavior as a "cause" of it (Bonnes and Bonaiuto, 2001). Irrespective of whether it is conceived as a "result" or "cause," it is possible to talk about a consensus on reciprocal mutual effect between "identity" and "physical environment."
As physical environment influences on the construction process of identity, it is influential at every single aspect with respect to identity, such as reflecting or projecting the “self” as well as identifying or defining the “Other.”

Within this context, in the present study, social media, namely, Facebook social network, as a virtual communication environment has been handled as a test field, and Turkish speaking Cyprian Facebook users (living in Northern Cyprus) have been employed as an experimental group.

1.1. Conceptualization of “Cyproïtmz.” “Cypriot,” “Cyprian,” or “Turkish Cypriot”

It is known that the Cyprus Island, as an island in the sense of political, social, identical, or economic aspects, has been negotiated for a long time by various nations. Because of its socio-political and strategic position, as can be traced from the historical background, in the past years, the Cyprus Island has played a part in the joint line of various nations.

Since the establishment of the Republic of Cyprus, Hittites, Phoenicians, Assyrians, Ancient Egyptians, Persian, Macedonians, Romans, Byzantines, Muslim Arabs, British (Lionhearted Richard), Lusignan, Genoese, Venetians, and Ottomans have been a leading life in the Cyprus Island. The Cyprus Island owes its historical richness to its historical background and the civilizations that played a role. However, such richness, while bringing mostly positive consequences, also led to some negations with itself, especially for the people who live in this Island and have tendency to “identify” themselves. This trouble spot poses a problem particularly to the people who live in the Cyprus Island since the establishment of the Republic of Cyprus.

The identifications that were aroused by the establishment of the republic are a sort of struggle for the existence as well as an indicator of political and ideological meanings within the discursive context. As a result, different identifications, such as “Cyprian,” “Cypriot,” “Turkish/Greek Cypriot,” and “Greek/Turk,” could be noticed. However, for the purpose of the present study, only citizens of Northern Cyprus and their self-identifications both in “real world” and “virtual world” that has the advantage of interacting with disembodied selves has been explored. Hence, the study has not dealt with identifications such as “Greek” and “Greek Cypriot.”

To figure out the development and rise of “Cyproïtmz,” it might be helpful to clarify the distinction especially between “Cyprian” and “Cypriot.” For the purpose of the present study, the words’ earliest recorded occurrence in the language of the place where it is found and its development were traced, thus, dealing with the etymology of the word as the starting point. “Cyprian” refers to “of Cyprus” as a concept, which comes from the 1620s Latin word “Cypiarius,” and was subsequently turned into “Cyprus,” based on the Greek word “Kyprios”. On the other hand, no recorded occurrence in language has been traced regarding the word “Cypriot.” Thus, it is possible to assume that “Cypriot” as a concept is a nascent word.

According to Loizides (2007), island partisans or nationalists, unlike motherland nationalists (Greece and Turkey), have consensus on that Cypriots should identify as their main and primary identity. They have focused on reinforcing the connection of the inhabitants (irrespective of their ethnicity) to Cyprus, and to its familiar practices and characters. They have also supported reunion between “Turkish Cypriots” and “Greek Cypriots” on account of non-ethnic segmentations.

By 1974, New Cyprus Association, as a new formation, was established with the purpose of promoting trustworthiness for Cyprus and support comprehension between these communities, while securing democracy in the island. Although the associates of this formation never reconized ethnic origins and cultural links, they recounted the Cypriot populace to be concerned about themselves as Cypriots first and not as “Greeks,” “Turks,” or others (Loizides, 2007).

As cited by Chatzipanagiotidou (2012), Papadakis (1998) stated that arguments on Cyproïtmz and Cyproïtmz were a symbolic resource for the state’s official agenda to seek re-unification that emerged after 1974. The author also characterized Cyproïtmz as a type of civic nationalism from where discourse stales and gives rise to actual “loci of power,” which constructs internal spaces of sanction and oppression.

According to Sharp’s theory of power (1980), political power as a type of social power can be defined as the whole of methods, inspirations, and forces, which comprises sanctions, recompenses, and injunctions. He decelerates that political power is for accomplishing the goals of the power-holders, particularly the governmental institutions, the State, and groups contradicting either of them. His analysis highlights the widespread idea, which indicates that power is a sort of massive body existing in an individual or position of a dominating body. He also maintains that power is pluralistic, occupying with a form of groups and in a variety of locations, which he calls “loci of power.” The loci of power provide a counterbalancing drive versus ruler’s power, particularly when the loci are legion and extensively spread out in the society (Martin, B. 1989).

Cyproïtmz is also accomplished by various means to strengthen and legitimate already-established comprehensions of “Cyproïtmz,” giving rise to particular identities around this notion (Chatzipanagiotidou, 2012).

Social media as a new form of public sphere

To understand the logic of handling social media as a new form of public sphere, it is essential to probe its notion. According to some sources, such as CommGap, it is explained as the ground where inhabitants come together, exchange opinions concerning public issues, talk about, consider, and in the long run form public opinion. In addition to gathering together, public sphere can be some sort of communication infrastructure through which people can send and receive their knowledge.

Public sphere can also be defined as “network for communicating information and points of view [. . .] the streams of communication are, in the process, filtered and synthesized in such a way that they coalesce into bundles of topically specified public opinions” (cited by Fossum & Schlesinger, 2007, p. 3; Habermas, 1996, p.360).

However, in the past, the “public sphere” had been interpreted in various ways and meanings. As it is known, there are a large number of factors and conditions which influence the realm of the public sphere. In addition, it is also influenced by various variables during the social and political processes. As a result, there are several factors that should cope such as laws, political institutions, and principles of communication, including countless types and complexity of human interactions, understandings, perceptions, interpretations, opinions, and attitudes. Apart from this, it is also essential to cope with the context, wording, and peripheral factors that directly influence complexity of human interaction.

Development of communication technologies is known to be one of the most influential factors for re-conceptualization and necessitating revision of the notion of public sphere. In particular, social media “have become a fact of life for civil society worldwide, involving many actors—regular citizens, activists, nongovernmental organizations, telecommunications firms, software providers, governments” (Shirky, Jan/Feb. 2011: 1)”, and its influences on formation of public sphere have brought new fields of study with it.

Furthermore, the authors also drew attention to the fact that “as the communications landscape gets denser, more complex, and more participatory, the networked population is gaining greater access to information, more opportunities to engage in public speech, and an enhanced ability to undertake collective action” (Shirky, Jan/Feb. 2011:2).

Schulz (2011) suggested that social media, which is the new face of social interaction and means of communication, has created new types of public spheres. Ubayyas (2006) highlighted this new public sphere by claiming that

The internet is heralded as arguably the singularly most important development in contemporary communication, which has produced a global “public sphere” where, in theory each individual has direct access to a global forum where they are able to express their arguments without mediation, selection or censorship

This new sphere has also added a new dimension to socialization, namely cyber socialization, whose major advantage is allowing individuals to connect or re-connect via the Internet.
Methodology
Research Design
For the purpose of this study, an online close-ended questionnaire was posted in randomly selected Facebook users’ profile and given approximately a month to be filled out by volunteer Facebook users whose families are in Cyprus before the 1974 operation.

At the end of the month, 100 “Cyprian” Facebook users responded to the questionnaire in total. All the findings were exported from online data server and converted to SPSS format to be analyzed.

The validity of the questionnaire and questions was tested earlier in one of the previous researches.

Sampling
As mentioned earlier, the targeted population for this study comprised the citizens of Northern Cyprus who have a Facebook account and whose families moved to Cyprus before 1974. As it is impossibility to reach all the “Cyprian” Facebook users in Northern Cyprus, online questionnaire was posted to profile pages of several Facebook users. Basically, on account of the fact that the research was based on cyber voluntarism, only 100 filled questionnaires could be obtained.

Limitations
The present study investigated Facebook users’ social perception; only Facebook as a virtual environment and people whose families had moved before 1974 operation were considered. Furthermore, as the study was based on cyber voluntarism, the sample group had to be limited with 100 Facebook users.

Findings and evaluation
Basic Ranges of respondents’ identifications and definitions

<table>
<thead>
<tr>
<th>Gender</th>
<th>Other</th>
<th>Cypr-ian</th>
<th>“Cypr(us)-ian Turk”</th>
<th>Turk</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>1</td>
<td>12</td>
<td>12</td>
<td>2</td>
</tr>
<tr>
<td>Female</td>
<td>2</td>
<td>37</td>
<td>32</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>3</td>
<td>49</td>
<td>44</td>
<td>4</td>
</tr>
</tbody>
</table>

Table 1. Self-identification of respondents

Out of the 100 respondents, 73 were female and 27 were male. Besides, 49% of the respondents were postgraduates, 37% of them had Masters or PhD degrees, 8% were high-school graduates, and 6% were secondary-school graduates. According to the distribution of participants by age, it was noted that 61% were aged 27 years or older, 19% were aged 24–26 years of age, 12% were noted to be 20 years old or younger, and 8% of respondents were aged 21–23 years.

Regarding the way in which the participants identify themselves, it was noted that 51% of the female respondents identified themselves as “Cyprian,” 44% identified as “Cypr(us)-ian Turk,” 2% described themselves as “Turk,” and 3% identified themselves as “other.” Furthermore, 46% of the male respondents identified themselves as “Cypr(us)-ian Turk,” 46% as “Cypr-ian,” 4% as “Turk,” and 4% identified themselves as “other.”

According to the correlation between ages and self-identifications, it was noted that 67% of the participants who were 20 years or younger, 50% who were in 21–23 years of age range, 47% in 24–26 years of age range, and 49% who were 27 years or older identified themselves as “Cypr-ian.” These findings were consistent with the correlation between education levels and self-identifications, which showed that 67% of secondary school graduate respondents, 62% of high-school graduates, and 55% of postgraduate respondents identified themselves as “Cypr-ian,” while 59 and 35% of Masters or PhD graduate participants identified themselves as “Cypr(us)-ian Turk” and “Cypr-ian,” respectively.

Furthermore, how the respondents identified people who moved from Turkey to Northern Cyprus in the 1974s was observed. A total of 89% of male and 81% of female respondents identified those people as “Turk-ian Turk” and “Turk.” Similarly, the respondents were assessed regarding how they identified people who moved to Northern Cyprus in general. It was noted that 70% of male and 71% of female respondents identified those people as “Turk-ian” typically. It is necessary to highlight the fact that these results did not differ in correlation with education level or range of age as well. In other words, a majority of respondents from all the education levels identified the people who moved to Northern Cyprus as “Turk-ian.”

Due to the frequencies, self-identification of the respondents was not based upon “nation,” but more on “geographic location” or “place” as identifier. However, it was noted that while identifying people who moved to Northern Cyprus from Turkey in the 1974s, the respondents had a tendency of identifying through “nation.”

Because of the fact that the way of identifying self and other people could be a sort of indicator of political view, this factor was also examined.

Define your political view | Democratic right | Democratic left | Rightist | Leftist | Total |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-identification</td>
<td>Other</td>
<td>Democratic right</td>
<td>Democratic left</td>
<td>Rightist</td>
<td>Leftist</td>
</tr>
<tr>
<td>Cypr-ian</td>
<td>0</td>
<td>19</td>
<td>1</td>
<td>29</td>
<td>49</td>
</tr>
<tr>
<td>Cypr-ian Turk</td>
<td>8</td>
<td>21</td>
<td>3</td>
<td>12</td>
<td>44</td>
</tr>
<tr>
<td>Turk</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>Total</td>
<td>10</td>
<td>42</td>
<td>5</td>
<td>43</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 3. Political definitions
According to the findings, a majority of the respondents defined their political views as "Democratic left" (42%) and "Leftist" (43%). In addition, correlation between self-definitions and defining political view also supported the idea that geographic location based identifications in Cyprus refers mostly to the leftist behavior and the focus on reinforcing the connection of the occupants in Cyprus as well as to its familiar practices and characters. It must be noted that these findings did not differ in correlation with education level, age, or gender.

According to the results, the correlations between the demographic variables and self-identifications and definitions of others, as well as the tendency throughout the geographic location and place were noted.

Views of participants about society

For the purpose of this study, influences of social structure on participants were investigated. Within this context, the significance of social perception, role that social oppression played during the respondents' childhood or adolescent period, as well as whether the way they are would be "different" if they were part of some other social structure were examined.

According to the findings, 51% (39% "agree" and 12% "strongly agree") of the participants claimed that they agree on the significance of social perception, 32% (23% "disagree" and 9% "strongly disagree") of them denied the significance of it, and 17% of the respondents were "undecided" about the issue.

Correlation between gender and accepting significance of social perception indicated that 56% of male (41% "agree" and 15% "strongly agree") and 53% of female respondents (41% "agree" and 12% "strongly agree") do not deny social influence.

### Table 4. Correlation between education level and social perception

<table>
<thead>
<tr>
<th>Education level</th>
<th>Total of Agreement</th>
<th>&quot;Agree&quot;</th>
<th>&quot;Strongly agree&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Secondary school graduate</td>
<td>66%</td>
<td>33%</td>
<td>33%</td>
</tr>
<tr>
<td>High school graduate</td>
<td>62%</td>
<td>37%</td>
<td>25%</td>
</tr>
<tr>
<td>Postgraduate</td>
<td>45%</td>
<td>39%</td>
<td>6%</td>
</tr>
<tr>
<td>MA/PhD</td>
<td>49%</td>
<td>37%</td>
<td>12%</td>
</tr>
</tbody>
</table>

The results of the correlation between education level and accepting significance of social perception also indicated that respondents agree about and are aware of the impact of the way being perceived by the society. This clarifies that none of the demographic structures are independent variables acting as influential factors in accepting the impact of social perception.

In addition, while investigating social oppression during their childhood or adolescent period and their awareness about social oppression; it was noted that 62% (43% "agree" and 19% "strongly agree") of the participants accepted social oppression, while 26% (19% "disagree" and 7% "strongly agree") of them denied social oppression during their childhood or adolescent period.

The results of the correlation between education level and oppression during their childhood or adolescent period also indicated that the respondents have consensus about the impact of social oppression during those periods. Again, these findings clarify that none of the demographic structures are independent variables acting as influential factors in accepting social oppression during the respondents' childhood or adolescent period.

### Table 5. The way I am would differ if I were part of some other society

<table>
<thead>
<tr>
<th>The way I am would differ if I were part of some other society</th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid Undecided</td>
<td>18</td>
<td>18.0</td>
<td>18.0</td>
<td>18.0</td>
</tr>
<tr>
<td>Agree</td>
<td>29</td>
<td>29.0</td>
<td>29.0</td>
<td>47.0</td>
</tr>
<tr>
<td>Disagree</td>
<td>27</td>
<td>27.0</td>
<td>27.0</td>
<td>74.0</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>20</td>
<td>20.0</td>
<td>20.0</td>
<td>94.0</td>
</tr>
<tr>
<td>Strongly Disagree</td>
<td>6</td>
<td>6.0</td>
<td>6.0</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

The correlation between gender and social structure in which the respondents are involved.

### Table 6. The way I am would differ if I were part of some other society

<table>
<thead>
<tr>
<th>Education level</th>
<th>Total of agreement</th>
<th>&quot;Agree&quot;</th>
<th>&quot;Strongly agree&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Secondary school graduate</td>
<td>83%</td>
<td>60%</td>
<td>33%</td>
</tr>
<tr>
<td>High school graduate</td>
<td>86%</td>
<td>72%</td>
<td>14%</td>
</tr>
<tr>
<td>Postgraduate</td>
<td>49%</td>
<td>18%</td>
<td>31%</td>
</tr>
<tr>
<td>MA/PhD</td>
<td>38%</td>
<td>11%</td>
<td>27%</td>
</tr>
</tbody>
</table>

The correlation between education level and tendency of being different in case of being part of another society shows the impact of social structure, implying that none of the demographic structures are independent variables acting as influential factors in accepting the impact of social system in which the respondents are involved.
Views of participants about social environment
For the purpose of this study, the participants’ views about social environment and its impact on their lives were explored. Accordingly, whether or not social environment influences their political views, friendship choice, and sexual preferences was investigated, along with whether it has an impact on “living their life.” In addition, the significance of the way being perceived by social environment was questioned.

According to the findings, 69% (43% “disagree” and 26% “strongly disagree”) of the respondents claimed that their social environment does not have any impact on their political views or decisions, and only 24% (21% “agree” and 4% “strongly agree”) of them handled it as leading.

Furthermore, 51% (29% “disagree” and 23% “strongly disagree”) claimed that their social environment is not effective in their friendship choice and 75% (40% “disagree” and 35% “strongly disagree”) claimed that their social environment has no impact on their sexual preferences. In addition, 43% (34% “disagree” and 9% “strongly disagree”) disagreed about influence of social environment on living their lives. These findings indicate that social environment is neither an influential factor affecting friendships or sexual preferences of “Cyprusian Turk” Facebook users, nor living their lives.

However, anomalously, while investigating whether or not what social environment think about them has an impact on the way they are, it was noted that 49% of the respondents (45% “Agree” and 4 “strongly agree”) gave a positive response to the issue. This verifies the fact that the respondents are not aware in which context the social environment affects their lives.

Views of participants about families
As claimed by Perrino (2009), families play a major role in the socialization process, which guides our lives. Hence, the role and impact of participants’ families and their assessments on this issue were explored.

The findings indicated that 74% (47% “agree” and 27% “strongly agree”) of the participants’ families mind the way in which their children (respondents) are perceived by their social environment and 80% (60% “agree” and 20% “strongly agree”) of the respondents’ families mind about the social structure.

On the other hand, while exploring families’ effects on respondents, it was noted that 57% of the participants claimed that their families are not influential on their sexual preferences nor political views. Furthermore, 64% of the respondents stated that their families are not influential on their religious preferences and 66% claimed that their families have no role in their friendship choices.

These findings clarify that the respondents are not oppressed by their families.

Conclusion and Further Suggestions
Conclusion
The present study tried to figure out the identifications, definitions, perceptions, and awareness of Facebook users who are from and who live in Northern Cyprus.

The main argument of the research is based on the investigation of the way in which Cyprian Facebook users who live in Northern Cyprus consider themselves and are considered by social structure that exists in real world and particularly citizens of Northern Cyprus who are from Turkey. While exploring self-identifications, and identifying “others,” it was noted that nation-based identifications are secondary for “Cyprusian Turk” Facebook users. This shows that geographic location or “place”-based identifications are primary for them. Apart from this, the roles that their families, social environment, and society play in their lives were explored. According to the findings, in general, the respondents did not deny that these factors can be influential in their lives.

More importantly, these findings imply that the respondents were not oppressed by their families. Furthermore, the respondents did not deny “others’” potential power of sanction by claiming that the way they are would differ in case of being part of some other society; however, they struggled against this fact.

Further Suggestions
As mentioned earlier, the present research basically investigated Facebook users’ social perception. However, only Facebook as a virtual environment and only people whose families migrated to Cyprus before the 1974 operation were considered. Because of being based on cyber voluntarism and limited time period, the sample group was limited to 100 Facebook users.

In future research, the population of the sample group can be increased. As this study was conducted to have a rough idea about identifications, definitions, perceptions, and awareness of Facebook users, the applied questionnaires were not well focused. Hence, in future studies, problem statement should be narrowed down further and the questions need to be more focused.

References
3 Fearon, J. D. (1999). What is Identity (as we now use the word)? Stanford: Stanford University.


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