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MASTER THESIS

**SOCIAL IDENTIFICATIONS AS PROTECTIVE FACTORS AGAINST
DISCRIMINATION AND ACCULTURATIVE STRESS AMONG MIGRANT
SEXUAL MINORITIES**

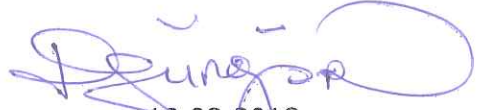
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ABSTRACT

SOCIAL IDENTIFICATIONS AS PROTECTIVE FACTORS AGAINST DISCRIMINATION AND ACCULTURATIVE STRESS AMONG MIGRANT SEXUAL MINORITIES

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MA, Psychology

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Individuals with multiple devalued subordinate group identities can face different challenges related to those identities simultaneously, which may put them in risk psychologically. Despite these challenges, many disadvantaged minorities feel and function well, hence they are resilient. Research explaining the underlying mechanisms of resilience in the context of multiple subordinate identities are limited, especially from collectivist cultural contexts. The aim of this thesis was to investigate how social identifications play a role in the well-being of migrant sexual minorities. Arguments from the theories of social identity, acculturation and resilience were used to formulate hypotheses. This research tests the main hypothesis that while discrimination and acculturative stress are risk factors for the well-being of migrant sexual minorities, identifications with relevant social groups moderate this link. An alternative hypothesis was also tested in that social identifications mediate the link between risk factors and well-being. Self-reported questionnaires were administered to 193 sexual minorities who have migrated to metropolitan cities of Turkey from other towns of the country. The questionnaires which were used included demographic information questions, Perceived Discrimination Scale (Ruggiero & Taylor, 1995), Brief Psychological Adaptation Scale (Demes & Geeraert, 2014), Multicomponent Ingroup Identification Scale (Leach et al., 2008), Flourishing Scale (Diener et al., 2010) and Satisfaction with Life Scale (Diener, Emmons, Larsen, & Griffin, 1985). Moreover, to investigate culture-specific resilience resources Adult Resilience Measure was used (Resilience Research Centre, 2013). Moderated regression analyses revealed that interactions of risk and protective factors had no effect on well-being. The alternative mediation hypotheses revealed that protective

factors were significant mediators for the relationship between risk factors of perceived group discrimination and acculturative stress and well-being. The results suggested that multiple group identities may not function as a buffering factor (moderator) but it facilitates dealing with the risks associated with being a sexual minority and migrant to increase well-being (mediator). This research contributes to (1) Resilience Framework on the basis of a strength-based perspective on disadvantaged groups, (2) Social Identity Theory through demonstrating mutual effects between social identities, and (3) applied fields of psychological consultation and social policy making in consideration of these findings.

Keywords: Resilience, migration, sexual minority, LGBTI, protective factors, well-being, perceived discrimination, acculturative stress, social identity, positive psychology



ÖZ

GÖÇMEN CİNSEL AZINLIKLARDA AYRIMCILIK VE KÜLTÜRLENME STRESİNE KARŞI KORUYUCU FAKTÖR OLARAK SOSYAL KİMLİKLE ÖZDEŞLEŞME

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Birden çok dezavantajlı alt grup kimliğine sahip bireyler, bu kimliklere ilişkin zorluklarla eş zamanlı olarak yüzleşebilmekte ve bu durum onları psikolojik olarak riskli bir duruma sokmaktadır. Bu zorluklara rağmen, dezavantajlı durumdaki azınlıklar hayatına iyi bir şekilde devam edebilmekte, yani psikolojik dayanıklılık göstermektedir. Psikolojik dayanıklılık bağlamında çoklu alt kimliklerin temelinde yatan mekanizmayı açıklayan araştırmalar, özellikle kolektivist kültür bağlamında sınırlı kalmıştır. Bu nedenle bu araştırmanın amacı sosyal özdeşimin göçmen cinsel azınlıkların iyi oluşundaki rolü incelemektir. Sosyal kimlik, kültürlenme ve psikolojik dayanıklılık teorilerinin argümanları hipotezleri oluşturmak için kullanılmıştır. Bu araştırmada test edilen ana hipoteze göre ayrımcılık ve kültürlenme stresi göçmen cinsel azınlıkların iyi oluşu için risk faktörleri konumundayken, ilgili sosyal gruplarla özdeşim bu ilişkiyi düzenlemektedir. Alternatif hipotez olarak ise risk faktörleri ve iyi oluş arasındaki ilişkide sosyal özdeşimin aracı rolü test edilmiştir. Türkiye'nin farklı yerlerinden büyük şehirlere göç etmiş 193 cinsel azınlığa anket uygulanmıştır. Uygulanan anketin içeriğinde demografik bilgi sorularının yanı sıra Algılanan Ayrımcılık Ölçeği (Ruggiero & Taylor, 1995), Kısa Psikolojik Adaptasyon Ölçeği (Demes & Geeraert, 2014), Çok-Bileşenli İç-grupla Özdeşim Ölçeği (Leach et al., 2008), Psikolojik İyi Oluş Ölçeği (Diener et al., 2010) ve Yaşam Doyumu Ölçeği (Diener et al., 1985) bulunmaktadır. Bunların yanı sıra, kültüre özgü psikolojik dayanıklılık kaynakları da Yetişkin Psikolojik Sağlık Ölçeği (Resilience Research Centre, 2013) ile incelenmiştir. Düzenleyici regresyon analizi sonuçlarına göre risk ve koruyucu faktörlerin etkileşiminin iyi

oluş üzerinde bir etkisi bulunmamaktadır. Alternatif aracı değişken analizinin sonuçları ise risk faktörleri olarak belirlenen algılanan grup ayrımcılığı ve kültürlenme stresi ile iyi oluş arasındaki ilişkide koruyucu değişkenlerin aracı değişken rolleri olduğunu ortaya çıkarmıştır. Sonuçlar incelendiğinde, göçmen ve cinsel azınlık olmakla ilişkili risk faktörleri ile iyi oluş arasındaki ilişkide çoklu grup kimliklerinin iyi oluşa tampon etkisi (düzenleyici) yaratmak yerine bu ilişkiye hafifletici bir etkide (aracı değişken) buldukları gözlemlenmiştir. Bu araştırma (1) dezavantajlı gruplara pozitif bir yaklaşımla Psikolojik Dayanıklılık çerçevesine (2) sosyal kimliklerdeki karşılıklı etkiyi göstererek Sosyal Kimlik Teorisi'ne, ve de (3) bu bilgiler ışığında psikolojik danışma ve sosyal politika yapımı uygulama alanlarına katkılar sağlamaktadır.

Anahtar sözcükler: Psikolojik dayanıklılık, göç, cinsel azınlıklar, LGBTİ, koruyucu faktör, iyi oluş, algılanan ayrımcılık, kültürlenme stresi, sosyal kimlik, pozitif psikoloji



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Kıvan Konukođlu

İzmir, 2018

September 10, 2018



*To all the people,
who are proud of who they are.*

TEXT OF OATH

I declare and honestly confirm that my study, titled “SOCIAL IDENTIFICATIONS AS PROTECTIVE FACTORS AGAINST DISCRIMINATION AND ACCULTURATIVE STRESS AMONG MIGRANT SEXUAL MINORITIES” and presented as a Master’s Thesis, has been written without applying to any assistance inconsistent with scientific ethics and traditions. I declare, to the best of my knowledge and belief, that all content and ideas drawn directly or indirectly from external sources are indicated in the text and listed in the list of references.

Full Name

Signature

.....

September 10, 2018



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LIST OF ABBREVIATIONS

AIC	: Akaike's Information Criterion.
AMOS	: Analysis of Moment Structures.
APA	: American Psychological Association.
ARM	: Adult Resilience Measure
AS	: Acculturative Stress.
CFA	: Confirmatory Factor Analysis.
CYRM	: Child and Youth Resilience Measure.
CCRR	: Cultural and Contextual Resilience Resources.
FRR	: Familial Resilience Resource.
HI	: Host Group Identification.
IBM	: International Business Machines.
IRR	: Individual Resilience Resource.
KMO	: Kaiser-Meyer-Olkin.
LGBTI	: Lesbian, Gay, Bisexual, Transgender & Intersex.
LI	: LGBTI Identification.
PAF	: Principal Axis Factoring.
PCA	: Principal Component Analysis.
PGD	: Perceived Group Discrimination.
RMSEA	: Root Mean Square Error for. Approximation.
SES	: Socioeconomic Status
SIT	: Social Identification Theory.
SPSS	: Statistical Package of the Social Sciences.
SRMR	: Standardized Root Mean Square Residual

1. Introduction

People are members of various social groups that provide them with a sense of belonging and identities. Social group membership defines who people are and affects how they perceive the world. To have a positive self-concept about themselves, individuals tend to identify themselves with high-status groups (Tajfel & Turner, 1979). But sometimes people can find themselves as a member of a low-status group which is hard to cope with. In these cases, people may show some signs of maladjustment such as depression, stress, and low self-esteem (McLoyd, 1998; Meyer, 1995). However, they may also show resilience; that is, positive adaptation despite adversity (Branscombe, Schmitt, & Harvey, 1999; Crocker & Major, 1989; Masten, 2001).

As people belong to several subordinate groups and related identities, the risk of being devalued, thus, maladjustment may increase. In addition, the amount of accessible resources to maintain positive adaptation increases along with each group (Iyer, Jetten, Tsivrikos, Postmes, & Haslam, 2009; Shih, 2004; Thoits, 1983). However, there are inadequate number of studies investigating the resilience pathways of people who face multiple risk factors associated with multiple devalued group memberships. In particular, little is known about how both risk and protective factors interact with each other in those situations where people are exposed to multiple risk and protective factors (Fergus & Zimmerman, 2005). Hence, the main goal of the present study was to investigate the factors associated with the resilience of people who belong to two different disadvantageous groups simultaneously: migrants and sexual minorities.

Sexual minorities, or usually referred as LGBTI individuals, are known with their ongoing struggles with living in a heteronormative society. Evidence suggests that sexual minorities show greater stress, more depressive symptoms and higher suicide rates than cisgender heterosexual individuals (Bowleg, Huang, Brooks, Black, & Burkholder, 2003; Frable, Wortman, & Joseph, 1997; Herek, 2004; Lewis, Derlega, Griffin, & Krowinski, 2003; Russel, 2005). These results, in fact, are not because of the nature of being a sexual minority. But instead, they are stemmed from the negative attitudes and behaviors against sexual minorities. Meyer (1995) proposed *minority stress* hypothesis to explain such outcomes comprehensively. According to Meyer, higher stress levels of homosexuals comes from two types of stressors: distal and proximal. Distal stressors are associated with prejudice, discrimination and violence threat against sexual minorities whereas proximal

stressors are related to internalized homophobia, concealment, and expectation of rejection. Studies suggest some protective factors against these distal and proximal stress as social support (Detrie & Lease, 2007; Uluyol, 2016), openness about sexual identity (Kosciw, Palmer, & Kull, 2015), connectedness to LGBTI community (Cox, vanden Berghe, Dewaele, & Vincke, 2010; Gray, Mendelsohn, & Omoto, 2015), and acceptance by heterosexuals (Dane & MacDonald, 2009).

Recently, researchers around the globe are increasingly interested in different experiences sexual minorities go through as a result of intersecting other minority or socially underprivileged identities such as being a woman or a member of ethnic minority (e.g., Black Lesbian Women, Latino Gay Men). These studies showed that sexual minorities with multiple subordinate identities face more risks factors than do their counterparts with a single subordinate identity because the former face more challenges such as racism or sexism simultaneously (Bowleg, 2013; Meyer, Dietrich, & Schwartz, 2008; Moradi et al., 2010; C. Ryan, Huebner, Diaz, & Sanchez, 2009). This effect of facing increased disadvantage resulted from each subordinate identity is referred to as *double jeopardy* (Meyer & Northridge, 2007; Purdie-Vaughns & Eibach, 2008).

Paradoxically at the same time, there are studies showing that sexual minorities belonging to multiple groups can be more resilient because of their membership to these groups. These studies mostly focused on “LGBTI of color” perspective as it is an integrated identity (Bowleg, 2008, 2013; Singh, 2013; Spencer-Rodgers & Collins, 2006). For example, as a LGBTI of color gay Latino immigrant men living in Southern California can find resilience by connecting to both LGBTI community and Latino community in their country (Gray et al., 2015). Similarly, African-American gay and bisexual men also can protect their self-esteem by identification with African-American and gay identity (Crawford, Allison, Zamboni, & Soto, 2002).

While the adversity of belonging to an ethnic minority should not be disregarded, living as a migrant even within the same ethnic culture can be a difficult process (Mahalingam, Balan, & Haritatos, 2008; The APA Presidential Task Force on Immigration, 2013). If an individual finds it difficult to adapt to a new culture, she or he may show a poor mental health and ill-being, which is called *acculturative stress*. Acculturation stress may be higher if an individual struggles with different issues such as perceived discrimination, poor knowledge of new social life, and low socioeconomic status (Awad, 2010; Berry, Kim, Minde, & Mok, 1987; Marks, Ejesi, & García Coll, 2014).

When examining the literature for immigrant sexual minorities, only a few studies stand out for such particular group. These studies focus on the immigration process of sexual minorities. As a result of discrimination because of their sexual orientation or identity, sexual minorities choose diverse paths to escape hostility. One of these paths is migrating to a more tolerant or welcoming environment. Sexual minorities tend to migrate for better social and political opportunities (Cheney et al., 2017; Kuntsman, 2003; Munro et al., 2013). This movement is likely to happen especially from rural to metropolitan areas because of more conservative values that are restrictive and controlling in the former. For instance, there are many same-sex couples migrated to Canada in order to stay together without breaking the law. By building their life in Canada they can be more resilient against adversity (Nakamura, Kassan, & Suehn, 2017). The increased number of discrimination, violence and prejudice against sexual minorities along with lack of anonymity in rural areas compared to urban cities are hard to cope with for sexual minorities (Aldrich, 2004; D'Augelli & Hart, 1987; Kosciw, Greytak, & Diaz, 2009). Because of these risk factors in those areas sexual minorities show more depression symptoms and suicidal behaviors (Everett, 2014; Poon & Saewyc, 2009).

The host cities sexual minorities migrate to can grant them more welcoming environment and opportunities such as more accessibility to LGBTI communities and other LGBTI individuals as sources of social support and identity validation. Connectedness to LGBTI communities after migration increases identification with the cities where sexual minorities began to live (Fuks, Smith, Peláez, De Stefano, & Brown, 2018; Kuntsman, 2003; McCarthy, 2000). A study conducted in the United States showed that sexual minorities who have migrated to urban cities show better mental health as compared to heterosexuals migrated to the same cities (Ueno, Vaghela, & Ritter, 2014). However, even though they may have better living conditions than in past, sexual minorities can face adjustment problems in host cities as much as heterosexual residents such as dissatisfaction with urban life or racism (Fuks et al., 2018; Munro et al., 2013; Wienke & Hill, 2013).

People do not always have the chance of choosing their groups or they may not be able to leave their low-status group as in the cases of immigrants or sexual minorities. Even in such cases, identification with relevant social groups can be a protective factor as it provides ingroup connectedness (Branscombe et al., 1999; Nesdale, 2002; Roccas, Schwartz, & Amit, 2010). Identification also helps people to get social support from people with the same ingroup identity (Roccas, 2003; Schmitt, Spears, & Branscombe, 2003;

Talebi, 2009; Wexler, DiFluvio, & Burke, 2009). Thereby, individuals can boost their self-esteem and well-being even though they are not a member of high-status groups which can grant them positive self-concept. In fact, ingroup identification is found to be a better predictor of well-being as it provides a sense of meaning and helps constitute social relationship (Sani, Herrera, Wakefield, Boroch, & Gulyas, 2012). As members of two disadvantaged groups, migrant sexual minorities can benefit from protective factors provided by identification with their social groups. By engaging two different social groups and embracing two identities they can show increased resilience against risk factors they face.

In this research, the influence of multiple devalued subordinate group membership on the psychological adjustment of migrant sexual minorities was investigated. It was expected that negative effects of perceived discrimination and acculturative stress on the well-being of migrant sexual minorities are countered by LGBTI and host group identification. By investigating the relationships of risk and protective factors, a broader and more socially relevant discussion can be made. In addition, on account of Turkey's collectivist cultural environment compared to research samples of West origin, the context-specific resources of resilience are investigated for migrant sexual minorities as the second purpose of this thesis. Those resilience resources were investigated with four components based on resilience literature: cultural and contextual (e.g., affiliation with a religious organization), relational (e.g., social competence), familial (e.g., quality of parental monitoring), and individual factors (e.g., problem-solving ability). They are all included as protective factors on the relationship of risk factors and well-being. .

One of the most important aspects of this research is to highlight the positive adjustments of migrant sexual minorities with the perspective of *positive psychology*. Positive psychology approach focuses on positive experiences and strengths instead of focusing on negative consequences. There are three pillars of this approach: exploiting positive emotions, positive personality traits and positive social institution. Through these pillars positive psychology tries to contribute to flourishing of individuals and society (Lytle, Rodriguez, Vaughan, & Shmerler, 2014; Pluskota, 2014; Vaughan et al., 2014). Because of that, the need for embracing positive psychology approach while studying minorities is substantial. In a content analysis study by Huang et al. (2010) it was found that among the 674 LGBT of color studies between the years 1998 and 2007 most common studies were the ones focusing on the negative aspects of the samples such as high-risk

sexual behavior, drug and alcohol usage and psychological symptoms. The study showed that only 7% of the studies were empirically approached the resilience of LGBTI people of color. These portions indicate the problem with recognizing strength of sexual minorities in literature. With this, current research stands in an essential position.

It is also expected that this research can guide policy makers, social workers and psychotherapists working with sexual minority members and migrants in developing and promoting intervention programs aiming to increase the resilience of this disadvantaged group. In the following sections, the theoretical background of the study was presented. This section will present Social Identity Theory (SIT), Acculturation Framework, and Resilience Hypothesis. Social Identity Theory explains how we define ourselves through group membership and how ingroup identity –as an important part of our sense of who we are- affect self-esteem and well-being. Thus, social identification can be an effective protective factor for migrant sexual minority people. Acculturation Framework suggests that when individuals and cultures came into contact, there will be changes that affect both of them. This framework explains the ways acculturation process can be effective on well-being. Resilience Hypothesis suggests that people can show positive outcomes despite adversity and thus it helps theorize how immigrant sexual minorities can maintain their well-being. Together, these perspectives provide an explanation how multiple social identifications can grant resilience to immigrant sexual minorities. Next, a conceptual framework that explains the links between social identifications and adjustment outcomes will be presented. Finally, the hypotheses of this study will be stated.

2. Theoretical Framework

2.1. Social Identity Theory

Social Identity Theory (SIT), developed by Tajfel and Turner (1979), is a social psychology theory which explains the development and maintenance of group identity along with intergroup and intragroup behaviors. According to SIT, people perceive themselves and others as members of various groups. The group of which the person sees herself or himself as belong to is called as *ingroup*, and others as *outgroup*. This ingroup-outgroup distinction is maintained by three cognitive processes: social categorization, social identification and social comparison. The process by which people assign themselves and others to groups is *social categorization*. Social categorization results in

individuals separating their ingroup and outgroup from each other and identifying themselves as ingroup members. This process is *social identification*. And lastly, the perception of ingroup and outgroups leads one to compare them with each other for self-evaluation, and it is called *social comparison*.

In order to maintain a high self-esteem, people tend to compare their ingroup especially with the relatively low-status outgroups (Abrams & Hogg, 1988). If the comparison resulted in a perception that the ingroup has lower status than the outgroup, people react with three different ways to protect their self-esteem based on some characteristics of the groups. These criteria characteristics are permeability, stability, and legitimacy. Permeability refers to perceived possibility of switching between groups. Stability is the perception of the state of one's ingroup and outgroups as steady. And legitimacy is the perception of intergroup hierarchy as just. Thus, the strategies to protect self-esteem are: (1) If the group boundaries are permeable, individuals leave their group membership and join to another group with a high-status (*individual mobility*), (2) if group boundaries are impermeable but group status perceived as stable and legitimate, individuals (a) change their comparison dimension, (b) change their values to change their perception, or (c) change their reference group or characteristics to compare (*social creativity*). Lastly (3) if group boundaries are impermeable and also group status is perceived as unstable or illegitimate, individuals use actions that oppose the advantaged position of the high-status group (*social competition*) (Boen & Vanbeselaere, 2000; Ellemers, Wilke, & van Knippenberg, 1993; Tajfel & Turner, 1979). As an example, in a study conducted in the Netherlands, Turkish minority members perceived their minority status as more stable, less legitimate and less permeable than did Dutch majority members. Also, when Turkish minorities saw their status permeable they tended to show lower Turkish identification and higher Dutch identification (Verkuyten & Reijerse, 2008). In an experimental study conducted by Wright, Taylor and Moghaddam (1990) participants were told that they were in a low-status group. When they were told they could switch to high-status group depending on their performance on a decision-making task about a criminal case, participants were motivated for individual action to show high performance to change their group. But when they were told that switching groups was not possible, participants favored collective actions and worked together as a group.

Identification with low-status ingroups (instead of just belonging to them) is acknowledged to be having a curative effect on individual's low self-esteem and psychological well-being. Several studies found such positive effect for many social identifications such as ethnic identity (Smith & Silva, 2011; Verkuyten & Lay, 1998), national identity (Verkuyten & Martinovic, 2012), racial identity (Rowley, Sellers, Chavous, & Smith, 1998), LGBTI identity (Fingerhut, Peplau, & Gable, 2010; Frable et al., 1997), professional identity (S. A. Haslam, O'Brien, Jetten, Vormedal, & Penna, 2005), community identity of personal interest (Obst & White, 2005; Obst, Zinkiewicz, & Smith, 2002a) and even experimentally created identities (Ellemers, van Knippenberg, De Vries, & Wilke, 1988; Roccas, 2003). Also, as the number of identities increase along with the buffering effect on adversities individuals go through. Thoits (1983) demonstrated "identity accumulation hypothesis", which refers to have less psychological stress due to quantity of identities individuals possess. Furthermore, having multiple identities does not only affect psychological health but it also affects physical health. There is evidence that multiple group membership helps faster heart rate recovery and recovering from stroke (C. Haslam et al., 2008; Jones & Jetten, 2011) .

Apart from its direct effect on an individual, identification with one's ingroup can have an indirect effect on an individual as well. Identification can reduce stress and increase satisfaction by helping receiving social support from other ingroup members (S. A. Haslam et al., 2005). Or, it can also reinforce group connectedness (C. Haslam, Cruwys, Milne, Kan, & Haslam, 2016). In fact, social identification has been found more effective than social contact as a protective factor for maintaining positive mental health. The reason were considered to be that while social identification can provide social support through identities, it also provides a sense of meaning and devoted relationships additionally (Sani et al., 2012). By that, ingroup identification can be one of the most effective ways to protect oneself from negative effects related to disadvantageous group membership.

When people are members of devalued groups that are impermeable, one of the coping strategies is embracing that group identity. Branscombe, Schmitt and Harvey (1999) proposed the rejection-identification model to explain the effect of devalued group identification on the relationship between perceived discrimination and psychological well-being for individuals with minority status. These researchers showed that African Americans' perceived racial discrimination from dominant group had a negative effect on

their well-being. As they noticed, the more African Americans perceived discrimination, the more they self-identified as an African American, which, in turn, increased their psychological well-being. The rejection-identification model was also found to explain well-being among women (Schmitt, Branscombe, Kobrynowicz, & Owen, 2002), international students (Schmitt et al., 2003) and even among people with body piercings (Jetten, Branscombe, Schmitt, & Spears, 2001). Also, the causal relationship between perceived discrimination and group identification was validated by a longitudinal study in that international students in Scotland who perceived discrimination from British people identified more strongly with their ingroup, rather than the alternative approach as ingroup identification leading increased perception of discrimination (Ramos, Cassidy, Reicher, & Haslam, 2012).

2.2 Acculturation Framework

Migration has been one of the most important topics of social psychology and cross-cultural psychology. One reason for this trend is that migration is a process which affects not only migrants themselves, but also the host or majority group. Once a migrant and host (or native) culture come into contact both cultures experience changes. This process is called *acculturation* (Redfield, Linton, & Herskovits, 1936).

Acculturation does not only occur in cultures, but also in the psychology of individuals (Berry, 1997). This psychological transaction happens mostly because of both minority (or migrant) and majority (or host) group's preferred strategies. Berry proposed a two-dimensional acculturation framework based on a desire to (1) contact with other group and (2) maintenance of one's heritage culture. These dimensions were later extended to cover parallel preferences towards cultural contact, culture maintenance and culture adoption, and cultural identifications or identities (Berry & Sabatier, 2011).

From the perspective of minority group, when individuals want to have a relationship with majority group but do not want to maintain their heritage culture as much, they are identified to prefer *assimilation* strategy. When migrants want to avoid interaction with the majority while they maintain their heritage culture, this is *separation*. When they prefer to maintain their culture and engage with the majority at the same time, this is *integration*. And lastly, when individuals have no or little interest in maintaining their culture and relation with society, it is called as *marginalization*.

These strategies, however, do not occur in a vacuum but are affected by the preferences of host members. In other words, majorities' preferences are an important part of the adaptation process of immigrants. When assimilation strategy is imposed on a minority group by the majority group, this reflects an acculturation strategy of *melting pot*. When the separation of immigrants is insisted by the dominant group, they are thought to prefer *segregation*. If the larger society wants to integrate with ethnocultural groups, they opt for *multiculturalism*. And finally, migrants' marginalization is thought to be the result of *exclusion* when dominant culture demands not to maintain heritage culture or adopt host culture (Berry, 1997, 2001).

An optimal acculturation strategy is crucial for a healthy and smooth migration process to result in positive outcomes (Berry, 1997, 2001). These positive outcomes include a low level of or lack of depression (Turjeman, Mesch, & Fishman, 2008) and anxiety (Brisset, Safdar, Lewis, & Sabatier, 2010). Recent meta analyses and integrative reviews suggest that the most adaptive strategy for migrants is integration and the least adaptive one is marginalization (Berry, 1997; Nguyen & Benet-Martínez, 2013; Ward, 2013).

While Berry's acculturation strategies are widely used concepts in acculturation studies, there are different approaches for the subject as well. Because a categorical approach may result in losing a portion of information (Ward & Rana-Deuba, 1999), acculturation can be examined with a two-dimensional model. There are many studies which defined these dimensions as the maintenance of the heritage culture and adoption of the host culture in terms of contact and identification (Arends-Tóth & Van de Vijver, 2003; Bourhis, Moïse, Perreault, & Senécal, 1997; Güngör, 2007; Ryder, Alden, & Paulhus, 2000; Snauwaert, Soenens, Vanbeselaere, & Boen, 2003).

Acculturation literature defines two different types of adaptation to host culture, psychological and sociocultural. While psychological adaptation explains the well-being and satisfaction of the individual in a new cultural context, sociocultural adaptation refers to the degree of ease at navigating one's daily life (Berry, 1997; Demes & Geeraert, 2014; Searle & Ward, 1990). These two types of adaptation are interrelated but they are predicted with different variables. Personality of the individual, changes and difficulty in life, quality of social contact with the host culture are primarily associated with psychological adaptation; cultural distance, length of residence and quantity of social contact with the

host culture are primarily linked with sociocultural adaptation (Searle & Ward, 1990; Ward & Kennedy, 1994).

When immigrants cannot successfully adapt to their new culture because of difficulties they face, they may feel ostracized, experience identity conflict and thus, show low levels of mental health. This type of stress are referred to as *acculturative stress* (Berry et al., 1987). Acculturative stressors can be related to psychological, social, demographic and macro level sociopolitical factors such as feeling homesickness, communication problems, culture shock, or perceived discrimination (Demes & Geeraert, 2014; Sandhu & Asrabadi, 1994; Ward & Kennedy, 1994). Acculturative stress is evident in increased depression symptoms and unsuccessful adaptation to one's new environment (Finch & Vega, 2003; Xu & Chi, 2013). With factors that can help individuals to adjust their new life can help individuals to overcome acculturative stress. There can be several factors to reach cultural or host group identification, and social support from various sources of peers, families and school (Brisset et al., 2010; Ye, 2006).

The length of residence and satisfaction with social life facilitate attachment to one's new place of residence. This attachment is a product of the transaction between people and their social-physical environment and involves developing an identity related to one's new place of residence and people living there (Göregenli, Karakuş, Kösten, & Umuroğlu, 2014; Hernández, Carmen Hidalgo, Salazar-Laplace, & Hess, 2007). Researchers defined different identities associated with the context and people of the host culture such as urban-related identity, place identity, and national identity (Lalli, 1992; Phinney, Horenczyk, Liebkind, & Vedder, 2001; Proshansky, 1978). The more migrants identify with the host nation the more they are accepted by the majority (Göregenli, Umuroğlu, G, & Karakuş, 2015; Nesdale & Mak, 2000; Roblain, Azzi, & Licata, 2016). Hence, host culture identity is one of the key determinants of acculturative adjustment.

2.2.1 Internal Migration and Acculturation

The key factor for acculturation framework is the degree of cultural difference between heritage and host cultural environments. Cultural differences have been studied generally among international migrants; internal migrants were under-represented in acculturation studies (but see Gui, Berry, & Zheng, 2012). But of course, internal migration process can be as challenging as external migration (Berry, 2010). Losing social network and capital as well as difficulties in adjusting to the new social and educational or

professional environment in the destination place can make the adaptation process stressful (Goksen & Cemalcilar, 2010). The study by Gui, Berry and Zheng (2012) is a striking example for the applicability of acculturation framework to internal migration. Their study with Chinese workers who have migrated from rural to urban cities revealed parallel outcomes to those in acculturation studies with external immigrants; integration strategy was found as the best strategy for high satisfaction with life and self-worth (Gui, Berry, & Zheng, 2012). Similar to other external migration studies, socioeconomic status and identification with host group have been found to be effective on adaptation to the new place of residence (Aksel, Gün, Irmak, & Çengelci, 2007; Göregenli & Karakuş, 2014; Lin et al., 2016; Phalet & Hagendoorn, 1996).

Extant studies of internal migration mostly focused on rural-to-urban migration. People prefer to migrate to larger cities with more opportunities for job, education and social life. However, migration from rural to large urban cities may bring about low self-esteem and low satisfaction with life because of cultural distance due to socioeconomic life (Aksel et al., 2007; Gün & Bayraktar, 2008). Adolescents may show low school attachment and even dropout especially if they are from low SES families in large cities (Goksen & Cemalcilar, 2010). Phalet and Hagendoorn (1996) revealed that migration from rural to urban cities in Turkey was related to higher internal adjustment problems among adolescents from low-SES families living in the peripheries of the city. While, migrating from Turkey to Belgium was related to external adjustment problems among adolescents from families who were “guest workers” in Europe.

2.3 Resilience Framework

Resilience can be defined as positive outcomes despite risk, ability to sustain competence under threat and ability to recover from traumatic events (Masten, Best, & Garmezy, 1990). Even though there is no agreed single definition on resilience, there is one thing in common in every resilience study. In order to talk about resilience, there must be both a risk and a protective factor. While risk factors increase the likelihood of maladaptation of an individual, protective factors help an individual to adapt positively (Fergus & Zimmerman, 2005; Garmezy, Masten, & Tellegen, 1984; Masten, 2001).

The research area started with a focus on adaptive behaviors of children with mental disorders (Luthar, Cicchetti, & Becker, 2000). When the term “resilience” came out in 1970s, it was treated as a personality trait (Masten et al., 1990). These studies included mental health

problems and the factors that make a child resilient. Later on, the research topic became broader and included multiple risk factors effecting a child simultaneously, such as low socioeconomic status, parent attachment, or problematic life events (Luthar et al., 2000; Masten, 2001). These resilience studies established that children (and later, adults too) can overcome difficulties in their life and show a high adjustment. For instance, Bosnian refugee adolescents escaped from war and moved in to Slovenia seemed to had lower levels of depression and higher levels of self-esteem than their Slovenian peers with an equal level of academic achievement after 3 years of residence (Slodnjak, Kos, & Yule, 2002). This effect on immigrant children and adolescents showing positive outcomes referred to as *immigrant paradox* by the researchers based on studies conducted in the United States of America (Marks et al., 2014). Another important sample focused on by researchers when studying resilience is stigmatized individuals. When individuals belong to disadvantageous groups that are stigmatized, they go through adjustment problems. Protective factors help them overcome difficulties they face and become resilient (Russel, 2005; Shih, 2004).

In time, Bronfenbrenner's Bioecological System Theory became the basis of a more socio-ecological perspective which included interaction between individual and her or his environment (Bronfenbrenner, 1986; Fergus & Zimmerman, 2005; Liebenberg & Moore, 2018; Richardson, 2002; Ungar, 2004; Ungar, Ghazinour, & Richter, 2013; Zhou & Cheah, 2015) Cultural perspectives, too, highlighted resilience as positive outcomes emerging from an interaction between individuals and their cultural environment (Ungar, 2004, 2008). The risk and protective factors in this approach can originate from different resources such as individual, family and communal levels and they can be context-dependent instead of universally accepted variables (Zimmerman, Darnell, Rhew, Lee, & Kaysen, 2015).

In a culture-bound resilience perspective, Ungar (2004) proposed that risk and protective factors are contextually specific constructs because the definition of health is actually relative and vary from culture to culture. He emphasizes that in psychology literature most of risk and resilience factors are defined from the perspective of western culture and they are not culturally sensitive as much as they should be (Ungar, 2008). In order to measure both universal and cultural aspects of resilience, Ungar and Liebenberg (2011) constructed the Child and Youth Resilience Measure (CYRM) by using mixed methods including qualitative and quantitative measurements. Since they define resilience as resources that lie between individual and her or his environment, the items measured all aspects of resilience. Results of a validation study revealed three resources as individual,

relational and contextual (Liebenberg, Ungar, & Vijver, 2012; Ungar et al., 2008; Ungar & Liebenberg, 2011). Individual resources were defined as personal skills, peer support and social skills of individuals. Relational resources included positive relations with family and caregiver in terms of physical and psychological resources. Contextual resources were measured as the sense of belonging by means of spirituality, culture and education. Later on, the constructivist perspective of resilience was also proposed to explain resilience in adults (Resilience Research Centre, 2013). These resources were investigated within the resilience literature as factors of resilience. Underlying relationships of each resource highlighted the importance of multi-factorial model. For instance, Howell, Miller-Graff, Schaefer and Scrafford (2017) found that between the relationship of adverse childhood experience and parental depression, only relational resources were a significant mediator. In another example with an adapted version of the CYRM for immigrant adolescence in Belgium, Güngör and Perdu (2017) revealed that while autonomy, relatedness and school engagement contributed to high well-being, only high levels of autonomy and school engagement were found as the significant predictors of well-being for adolescents with a high cultural adoption.

The studies investigating the impacts of resilience factors have been using different models and statistical analyses. When examined, three resilience models come forward to distinguish the different effects of risk and protective factors on adaptation of individuals: *compensatory*, *challenging*, and *protective* model (Fergus & Zimmerman, 2005; Garnezy, Masten, & Tellegen, 1984; Ungar, 2004). In the compensatory model, risk and protective factors affect the outcome directly and independently. As an example, for African-American six-graders, perceived parental monitoring practices were directly related with less interpersonal aggression, and also indirectly related by better anger control skills. Therefore, the negative influence of interpersonal aggression for urban minorities compensated by parental monitoring and anger control (Griffin, Scheier, Botvin, Diaz, & Miller, 1999). In the challenge model, moderate levels of risk enable individuals to be more resilient, while the low and high levels of risks are related to negative outcomes. Individuals who face moderate levels of risk are exposed enough of the risk factor to learn how to overcome it, but also are not exposed to so much of it that overcoming it becomes impossible. In the protective model, a protective factor moderates the relationship between risk and negative outcome. For example, in a study investigating alcohol use among Asian American adolescents, higher levels acculturation was found to be associated with higher

levels of alcohol use. However, except for low-levels of parental attachment, adolescents were found to be under the same risk of alcohol use when they have same levels of parental attachment regardless of acculturation levels (Hahm, Lahiff, & Guterman, 2003)

3. Conceptual Framework: Multiple Identities, Acculturation and Resilience of Migrant Sexual Minorities

In this study, investigation of immigrant sexual minorities' resilience pathways will include unique risk and protective factors for each disadvantaged ingroup identity: perceived discrimination (for being a sexual minority) and acculturative stress (for being migrant) as risk factors, sexual minority and host group identifications as protective factors and well-being as the positive outcome. Furthermore, because of the unique nature of the sample, the resilience resources will be examined to see which ones are effective in boosting the resilience in migrant sexual minorities

The indicator of being resilient was measured with well-being in this research. Well-being refers to optimal psychological functioning (R. M. Ryan & Deci, 2001). Well-being is studied from two perspectives: subjective and psychological well-being. Subjective (a.k.a hedonic) well-being is basically refers to life satisfaction, positive affect and happiness. Psychological (a.k.a. eudemonic) well-being refers to the dimensions of autonomy, environmental mastery, personal growth, positive relations with others, purpose in life and self-acceptance (Keyes, Shmotkin, & Ryff, 2002; R. M. Ryan & Deci, 2001; Ryff & Keyes, 1995). Additional to these dimensions of well-being, Kitayama et al. (2010) underlined the importance of cultural context. They stated that while people focus more on personal well-being in independent (Western) cultures, in interdependent (non-Western) cultures relational well-being is valued more.

From Meyer's minority stress model (1995), sexual minority-related stressors of personal discrimination experiences and perceived stigma are considered as similar in most studies and evaluated in terms of *perceived discrimination* (Dion, 2002). Even though these two concepts are indeed correlated, they are qualitatively different and thus evaluated separately as group-level and individual-level perceived discrimination. Overall, perceived group-level discrimination tends to be higher relative to the frequency of person-level discrimination, a phenomenon which is named as personal/group discrimination discrepancy (Güngör & Bornstein, 2009; Ruggiero & Taylor, 1997; Spencer-Rodgers &

Collins, 2006; Taylor, Wright, & Ruggiero, 1991). In this research, perceived discrimination associated with the sexual minority status was used as a risk factor for the well-being of sexual minorities by distinguishing between group-level and personal-level discrimination (Ruggiero & Taylor, 1995).

Acculturative stress was used as a risk factor for being a migrant in the present research. It was operationalized in terms of low level of psychological adaptation to the host city. It was focused on psychological but not sociocultural adaptation because psychological adaptation is directly linked with acculturative stressors such as emotional dissatisfaction, lack of social support and perceived discrimination while sociocultural adaptation is more related with fitting in to and learning a new cultural context (Demes & Geeraert, 2014; Searle & Ward, 1990; Ward, Okura, Kennedy, & Kojima, 1998). Also, due to internal migration status of the sample, the cultural distance may not be effective on well-being as much as psychological factors.

For sexual minority identity, LGBTI identification was used as a protective factor in face of discrimination (Fingerhut et al., 2010; Frable et al., 1997). The host group identity was considered as a protective factor against acculturative stress. The reason for this latter choice is the permeable nature of the identity. It is expected that participants' cultural identity may shift from hometown to include (also) identification with the new, host city they migrated to (Ellemers et al., 1988; Nesdale, 2002).

3.1 Migrant Sexual Minorities in Turkey

Sociocultural context of the study is an essential feature of this research. For this reason, cultural features of the country should be mentioned along with the internal migration process and lived experiences of sexual minorities.

Internal migration has started to increase in Turkey since the 1950s because of rapid urbanization and industrialization in urban areas. The difference between regions as part of economic and political changes has led this process to occur predominantly from the east to the west (Çelik, 2007; Göregenli & Karakuş, 2014). Çelik (2007) reported that between 1980 and 2000 the cities which received the largest number of internal migrants were Kocaeli, İstanbul, Antalya, Mersin, İzmir, Bursa, Muğla, Tekirdağ, Edirne and Aydın while the cities which sent the largest number of migrants to other towns and cities were Kars, Tunceli, Siirt, Gümüşhane, Bayburt, Erzurum, Sivas, Muş, Artvin and Ağrı.

Compared to migration literature, studies focusing internal migration in Turkey shows similar results. Even same mechanisms can be observed in Turkey, there are also remarkably interesting reports as well. For example, in a study it was shown that urban-related identity and urban attachment found positively related with assimilation strategy and negatively related with separation strategy (Göregenli et al., 2015). While Göregenli, Karakuş and Gökten (2016) found same results in a later study, it was also found that Turks preferred assimilation strategy for their internal migration process.

Sexual minorities in Turkey are often ostracized by the society especially because of the norms associated with Islamic culture. Most importantly, there is still a lack of legal rights against hate crimes which makes sexual minorities' life in the country even harder (Uluyol, 2016). Research conducted in Turkey shows that sexual minorities face threat and discrimination in their workplace (Ozturk, 2011), hostile behaviors from police (Yuzgun, 1993), and estrangement by their families (Eskin, Kaynak-Demir, & Demir, 2005). In a qualitative study conducted in Turkey showed that sexual minorities tend to migrate other cities with no desire of coming back because of both physical and psychological violence (Biçmen & Bekiroğulları, 2014). While most studies approach the psychological adjustment of sexual minorities adopt a problem-focused approach, there are not enough studies focusing on the ways that decrease the negative effect of risk factors or even increases resilience for sexual minorities in Turkey. In one instance, Sakallı and Uğurlu (2002) found that social interactions and being friends with homosexuals decrease negative attitudes towards them, which may, in turn, contribute to their well-being.

According to Hofstede (n.d.) Turkey shows some characteristics of a collectivist culture. In collectivistic cultures people value close relationships, conformity and interdependence (Markus & Kitayama, 1991; Triandis, 1989). Group norms shape individuals' behaviors to maintain heteronomy and harmony (Triandis, McCusker, & Hui, 1990). Individuals living in collectivist cultures tend to show interdependent self-construal so that they define themselves primarily with groups and relationships and draw strict distinction between ingroup and outgroup.

In Turkey, the interdependence self-construal is relatedness-based and relatedness predicts both personal and relational well-being for individuals (Güngör, Karasawa, Boiger, Dinçer, & Mesquita, 2014). Studies with Turkish participants shows that Turkish people prefer close relationships with social groups such as family, friends and neighbors (Imamoglu, Küller, Imamoglu, & Küller, 1993). However, Kağıtçıbaşı (1996, 2010)

argued that relatedness and autonomy, in fact, can be seen in individuals as autonomous-related self. Several studies found both individual and group oriented self-construals in Turkish people (Imamoğlu & Karakitapoğlu-Aygün, 1999, 2004; Phalet & Claeys, 1993). The values shaped by these self-construals can change across generations (Imamoğlu & Karakitapoğlu-Aygün, 1999) and urban and rural areas (Kagıtcıbası, 1996).

Because of high expectations for close relationships and relatedness, sexual minorities in Turkey can have problems and face discrimination. Collectivist norms can provoke intergroup differentiation which can be interpreted as intergroup hostility and discrimination (Jetten, McAuliffe, Hornsey, & Hogg, 2006). Moreover, changing their social circle after migration can be a much harder experience for sexual minorities. Considering these, connectedness to social identity and social support may play an important role as a protective factor in Turkish cultural context. For further investigation emic approach of resilience resources build by Ungar and Liebenberg (2001) will be used.

3.2 Hypotheses

Looking at resilience hypothesis and related studies, it can be expected that risk factors would be negatively related with well-being. In this study, perceived discrimination and acculturative stress represented risk factors for migrant sexual minorities. LGBTI identification and host group identification stand for protective factors in face of these risk factors. Evidence from related studies have suggested that social identity provides a psychological protection against adversity. Some of these studies identified an interaction effect of protective factors. For instance, there are individual differences in well-being as different minority members benefit from protective factors in different levels depending on their acculturation orientations (Guan et al., 2011; Güngör & Perdu, 2017; Lee, 2005). The models with an interaction effect of protective factors referred as protective model of resilience (Garmezy et al., 1984).

Extending the protective model to migrant sexual minorities, as the levels of identification with LGBTI and host group identifications increase the negative effect of perceived discrimination and acculturative stress on well-being would decrease. It can be expected that both of the protective factors moderate the negative impact of both of the risk factors.

Hypothesis 1. High levels of perceived discrimination and acculturative stress predict a low level of well-being. As significant moderators, a high LGBTI identification and host group identification attenuate these relationships (see Figure 1).

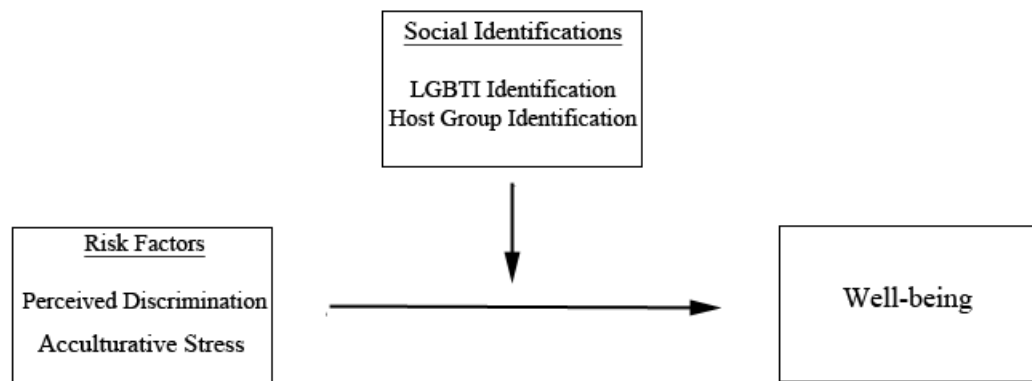


Figure 1. Conceptual model of Hypothesis 1

Alternatively, a compensatory model of resilience can be tested. The compensatory model suggests that risk and protective factors have direct effects on the outcome independently (Fergus & Zimmerman, 2005; Garmezy et al., 1984). Based on the Rejection-Identification Model, one can expect that minority identification mediates the relationship between perceived discrimination and well-being (Branscombe et al., 1999). Also, the positive effect of identification with the host society on well-being has been well-documented (Nesdale & Mak, 2000; Ward & Kennedy, 1994). Based on these relations, it can be expected that risk factors of this study have an effect on group identification. Thus, the mediational model is expected for the following relation:

Hypothesis 2. Group identifications mediate the link between risk factors and well-being. Increased perceived discrimination for being an LGBTI minority predicts enhanced LGBTI identification; and greater acculturative stress for being a migrant predicts weakened host group identification. Due to multiple group membership of participants, risk factors predict both of the social identifications. These identifications with the LGBTI and host group, in turn, predict a high level of well-being (see Figure 2).

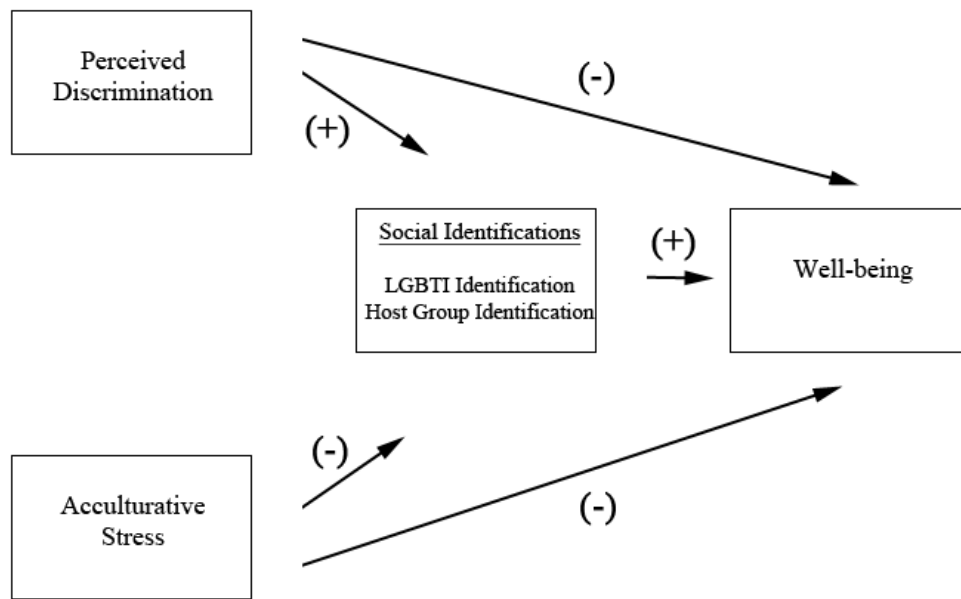


Figure 2. Conceptual model of Hypothesis 2.

Resilience resources of migrant sexual minorities in Turkey will be investigated to determine which ones of these resources will be effective. For this hypothesis, the resources will be assessed by using Adult Resilience Measure adapted by Arslan (2015). Both compensatory and protective models will be tested to investigate the best fitting model with larger explained variance in well-being.

Hypothesis 3. Individual, relational, familial and contextual resources of resilience have an impact as moderators on the link between risk factors and well-being (see Figure 3)

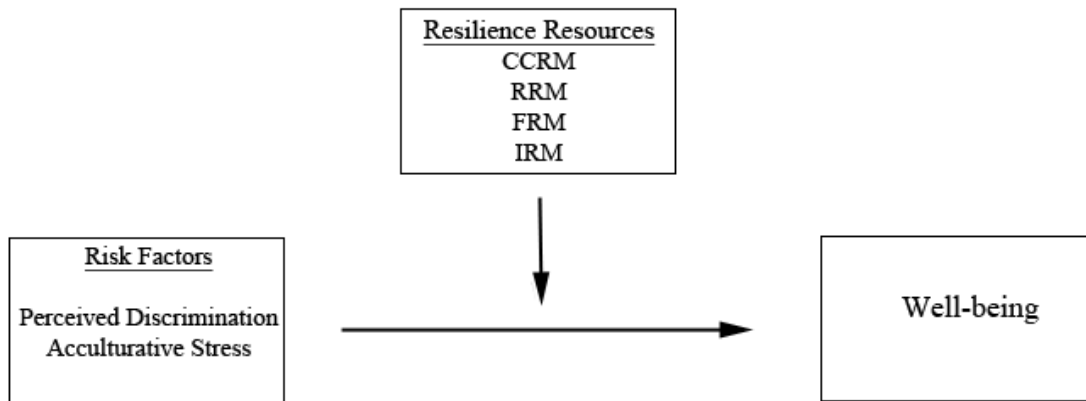


Figure 3. Conceptual model of Hypothesis 3.

Note. PGD = Perceived Group Discrimination, CCRR = Contextual & Cultural Resilience Resource, RRR = Relational Resilience Resource, FRR = Familial Resilience Resource, IRR = Individual Resilience Resource

Hypothesis 4. Individual, relational, familial and contextual resources of resilience predict a high-level of well-being. Individual, relational, familial and contextual resources of resilience will mediate the relationship between both risk factors, which are perceived discrimination and acculturative stress, and well-being, (see Figure 4).

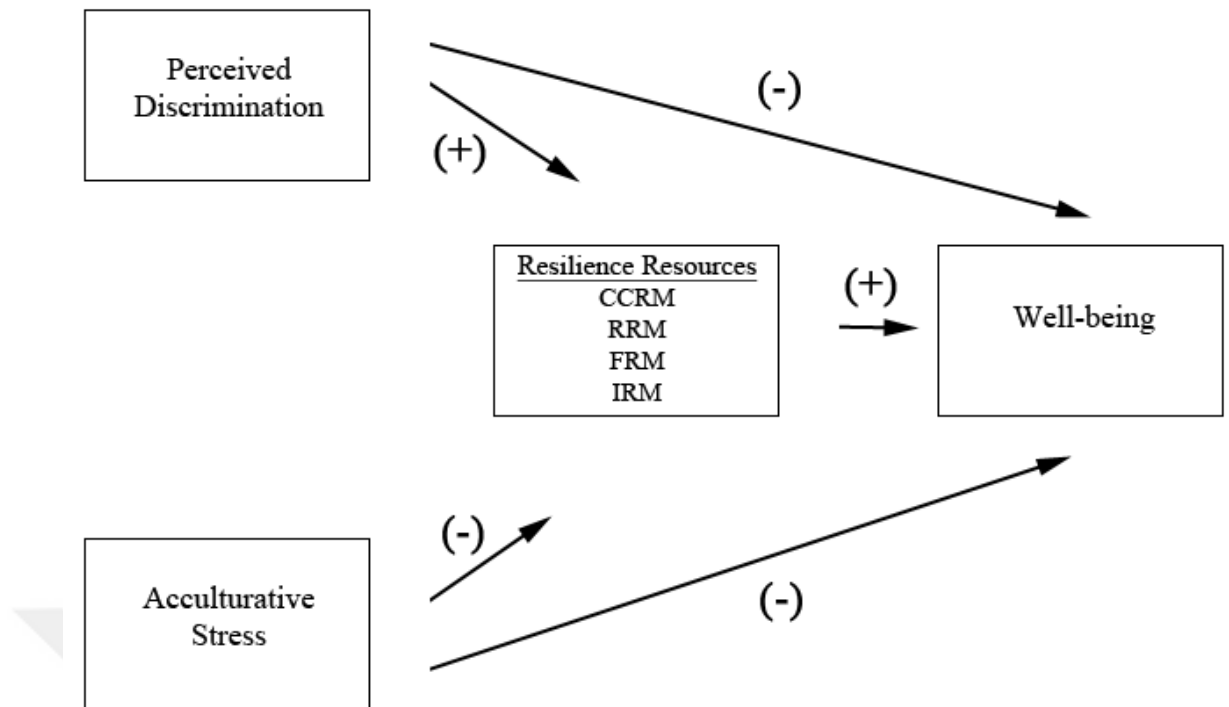


Figure 4. Conceptual model of Hypothesis 4.

Note. PGD = Perceived Group Discrimination, CCRR = Contextual & Cultural Resilience Resource, RRR = Relational Resilience Resource, FRR = Familial Resilience Resource, IRR = Individual Resilience Resource

4. Method

4.1. Participants

The recruitment of the participants who are both an internal migrant and a member of sexual minorities was conducted through snowball sampling. A total of 348 individuals participated the study but only 206 of them filled the survey completely. Also, 13 of them excluded from the sample because they did not meet the criteria of being a migrant and being a sexual minority.

The remaining 193 of the participants consisted of 80 women, 100 men and 3 agender. While most of them identified themselves homosexual, sample included many other sexual identities such as bisexual, transsexual, pansexual, and queer. Most of the participants were open about their sexual orientation and identity to their close friends. Also, they were open to their family ($n = 108$, 56%), social circle ($n = 47$, 24.4%), and other self-reported areas such as online dating applications and siblings ($n = 11$, 5.7%). The remaining 10 participants were completely close about their sexuality. Majority of the participants reported not having a romantic partner (see Table 1).

The age of the participants ranged from 18 to 63 with an average of 29.72. As socioeconomic status of the participants, education level mostly reported as university. Monthly income distribution was slightly homogeneous, but mostly between 2001 and 3000 TL. Almost all participants were gainfully employed.

Participants reported their birthplace mainly as big cities such as İstanbul, Kocaeli, İzmir, Ankara, Bursa, Kars, Mersin, Samsun, Sakarya and many other cities (e.g., Trabzon, Çorum, Malatya, Van, Tekirdağ, Uşak, etc.) They settled to cities such as İstanbul, İzmir, Kocaeli, Ankara, Antalya, Eskişehir, Bursa. Examples of others cities they migrated to are Çanakkale, Mersin, Edirne, Bolu, Balıkesir. The amount of time participants living in the new host cities they migrated ranged from 3 months to 40 years, average of 9.45 years. Participants mainly spent their most lifespan in city centers. The majority of the participants migrated for educational reasons. The other reasons they reported were job opportunities, job switching or appointment, marriage or relationship, security concerns, life style, geographic location, to be close with relatives, and other self-reported reasons such as running from family or relatives. Most of the participants reported the cultural distance between their heritage and host cities as very different. Lastly, most of the

participants had Turkish ethnic identity and Kurdish after that. There were participants with different ethnic backgrounds as well such as Laz, Circassian, Albanian.

Table 1

Demographic Characteristics of the Study Sample

Variables	Range	<i>M</i>	<i>SD</i>	<i>N</i>	%
Gender					
	Female			80	14.5
	Male			110	57
	Agender			3	1.5
Sexual Identity					
	Homosexual			106	54.9
	Bisexual			42	21.8
	Transsexual			34	17.6
	Pansexual			8	4.1
	Queer			3	1.6
Openness about sexuality					
	None			10	5.2
	Family			38	19.7
	Close Friends			52	26.9
	Family & Close Friends			44	22.8
	Close Friends & Social Circle			19	9.8
	Others			2	1.1
	All			28	14.5
Romantic Partner					
	No			120	62.2
	Yes			73	37.8
Age	18-63	29.72	10.87	192	
Education Level					
	Primary School			11	5.7
	Secondary School			17	8.8
	High School			29	15
	University			114	59.1
	Postgraduate			22	11.4

(continued)

Table 1

Demographic Characteristics of the Study Sample

Variables	Range	<i>M</i>	<i>SD</i>	<i>N</i>	%
Income Level					
	Less than 600 TL			13	6.7
	601 – 900 TL			18	9.3
	901-1500 TL			44	22.8
	1501-2000 TL			40	20.7
	2001-3000 TL			48	24.9
	More than 3000 TL			30	15.5
Job					
	Full-time			87	45.1
	Part-time			40	20.7
	Student			62	32.1
	No Job			4	2.1
Birthplace				193	
	İstanbul			28	14.5
	Kocaeli			12	6.2
	İzmir			11	5.7
	Ankara			9	4.7
	Bursa			9	4.7
	Kars			9	4.7
	Mersin			8	4.1
	Samsun			6	3.1
	Sakarya			5	2.6
	Others			96	49.4
Host City				193	
	İstanbul			31	16.1
	İzmir			23	11.9
	Kocaeli			18	9.3
	Ankara			17	8.8
	Antalya			15	7.8
	Eskişehir			14	7.3
	Bursa			9	4.7
	Others			66	34.1

(continued)

Table 1

Demographic Characteristics of the Study Sample

Variables	Range	<i>M</i>	<i>SD</i>	<i>N</i>	%
Migration Reason	1 to 5	1.6	.86	193	
Job Opportunity				75	38.9
Job Switching/Appointment				14	7.3
Marriage/Relationship				4	2.1
Security				38	20.2
Education				108	56
Life Style				51	26.4
Geographic Place				5	2.6
To be close to relatives				3	1.6
Others				8	4.1
Accommodation Unit				193	
Village				23	11.9
Small Town				19	9.8
Town				49	25.4
City Center				102	52.8
Cultural Distance	1 to 5	3.65	1.2	193	
Very Different				63	32.6
Different				49	25.4
Somewhat Similar				35	18.1
Similar				42	21.8
Very Similar				4	2.1
Ethnic Identity	1 to 5	3.81	1.33	188	
Turkish				130	67.4
Kurdish				12	6.2
Others				46	26.4

4.2 Materials

In addition to demographic questions, the following scales were used: Perceived Discrimination Scale to measure perceived group and individual discriminations (Ruggiero & Taylor, 1997), Brief Psychological Adaptation Scale to measure acculturative stress (Demes & Geeraert, 2014), Multicomponent Ingroup Identification to measure both identification with sexual minority and host city identity (Leach et al., 2008). Flourishing Scale (Diener et al., 2010) and Satisfaction with Life Scale (Diener et al., 1985) were used to measure well-being. Psychological resilience resources were assessed via Adult Resilience Measure (Resilience Research Centre, 2013). Lastly, at the end of the study there was a statement as “I sincerely answered questions in this survey” as 7-point-Likert format. Participants’ answer ranged from 4 to 7 ($M = 6.64$, $SD = .55$).

4.2.1 Demographic Questions

Before the questionnaires, questions about sociodemographic information about participants were asked. Questions include gender, sexual orientation, birth year, birth place, income and education levels, occupation, host city they migrated, migration reasons, accommodation unit the longest lived, openness about their sexual orientation/identity, cultural distance between host and heritage cities and ethnic identity they belong.

4.2.2 Well-Being

Psychological well-being of the participants measured by the Flourishing Scale developed by Diener et al. (2009). The scale was developed to measure psychological flourishing based on psychological and social well-being. It consisted of 8 items such as “I am a good person and live a good life.” and they are rated on a 7-point-Likert-format with 1 = *Strongly Disagree* and 7 = *Strongly Agree*. The Turkish adaptation of the scale was done by Telef (2013) with a Cronbach’s alpha of .80. In this research, Cronbach’s alpha was higher: .89.

The Satisfaction with Life Scale developed by Diener Emmons, Laresen and Griffin (1985), was used to measure subjective well-being. It consisted of 5 items (e.g., “In most ways my life is close to my ideal.”) on a 7-point-Likert-format with 1 = *Strongly Disagree* and 7 = *Strongly Agree*. The Turkish adaptation of the scale conducted by Yetim (1993) with a Cronbach’s alpha of .86. In this study Cronbach’s alpha was .92.

The explanatory factor analysis using a principal axis factoring was conducted on the 13 items with direct oblimin rotation. The Kaiser–Meyer–Olkin measure verified the sampling adequacy for the analysis, KMO = .93. Bartlett’s test of sphericity $\chi^2 (78) = 1952.44$ $p < .001$, indicated that correlations between items were sufficiently large for PAF. An initial analysis was run to obtain eigenvalues for each component in the data. There were 2 components with eigenvalues over Kaiser’s criterion of 1. The 2 components explained 65.04% of the variance. The items that clustered on the same components suggested that component 1 represents individual well-being and component 2 relational well-being. Factor weights and communalities can be seen in Table 2 The Cronbach’s alpha values for personal well-being was .93 and for relational well-being .88 ($n = 193$).

Table 2

Loadings on Factors for Well-being

	Items	F ₁ ^a	F ₂	h ²
1.	So far I have gotten the important things I want in life.	.93		
2.	I am satisfied with my life.	.89		.84
3.	I am optimistic about my future.	.83		.71
4.	In most ways my life is close to my ideal.	.81		.73
5.	If I could live my life over, I would change almost nothing.	.76		.48
6.	The conditions of my life is excellent.	.72		.71
7.	People respect me.	.71		.48
8.	I lead a purposeful and meaningful life.	.58		.51
9.	I am a good person and live a good life.	.40		.49
10.	I actively contribute to the happiness and well-being of others.		.92	.73
11.	I am engaged and interested in my daily activities.		.82	.70
12.	I am competent and capable in the activities that are important to me.		.78	.68
13.	My social relationships are supportive and rewarding.		.58	.60

Note. Factor loadings are taken from the pattern matrix and factor loadings less than <.40 are omitted. Both communalities and percentages of variance explained are calculated after extraction. Items are rated on a scale from 1 (strongly disagree) to 7 (strongly agree).

a Factor labels: F₁ = Individual Well-being F₂ = Relational Well-being.

4.2.3 Perceived Discrimination

In order to measure the perceived discrimination based on the sexual identity of the participants, Perceived Discrimination Scale was used. The scale includes two sub-scales which are Perceived Group Discrimination and Perceived Individual Discrimination. Perceived group discrimination sub-scale includes 4 items measuring how often people perceive discrimination about their group in society such as “How often LGBTIs experience discrimination when they are at school or workplace?”. Individual discrimination sub-scale includes 4 items measuring how often people perceive person-based discrimination such as “I feel that I am not accepted by heterosexuals”.

The scale was developed by Ruggiero and Taylor (1995) and adapted to Turkish by Baysu (2007) with a Cronbach’s alpha of .73 for Group-Discrimination and .85 for Individual Discrimination. All items were measured on a 5-point-Likert-format with 1 = *Never* and 5 = *Always*. In this research, Cronbach’s alphas were .91 and .71, respectively.

4.2.4. Acculturative Stress

The acculturative stress related to migration was measured with the Brief Psychological Adaptation Scale. The scale was developed by Demes and Geeraert (2014) and includes 10 items such as “Happy with your day-to-day life in [host country]”. All items were measured on a 5-point-Likert-format with 1 = *Never* and 5 = *Often* and had a .78 of Cronbach’s alpha. In this research, a Turkish version of the scale adapted by Güngör (personal communication) following the forward-back translation procedure was used. Although Cronbach’s alpha was found to be high (.84), the third item (“A sense of freedom being away from hometown/townsmen.”) seemed to have a low correlation with other items (ranged from .06 to .28). Therefore, this item was excluded from the scale and Cronbach’s alpha increased to .86. All items were reverse coded so that higher scores reflected low psychological adaptation, or high acculturative stress.

4.2.5 Social Identifications

Participants’ identification with their two different ingroups, sexual minorities and host citizens, was measured by Multicomponent Ingroup Identification Scale. The scale was adapted for both ingroups as LGBTI and host group member.

Leach et al. (2008) measured identification with ingroup as a 2-dimensional structure with 5 components. Self-investment dimension includes Solidarity (e.g., I feel a bond with LGBTI/host member), Satisfaction (e.g., Being a LGBTI/host member gives me

a good feeling) and Centrality components (e.g., The fact that I am LGBTI/host member is an important part of my identity); Self-definition dimension includes Individual Self-stereotyping (e.g., I have a lot in common with the average LGBTI/host member person) and Ingroup Homogeneity (e.g., LGBTI/host member people have a lot in common with each other). Scale consisted 20 items on a 7-point-Likert-format with 1 = *Strongly Disagree* and 7 = *Strongly Agree*. The adaptation of this scale to Turkish was conducted by Balaban (2013). In her study the scale was used as unidimensional to measure Turkish identification with a .94 of Cronbach's Alpha. For social identification variables in this study, Cronbach's Alpha values were .94 for LGBTI identification and .98 for host group identification.

4.2.6 Resilience

Resilience resources were assessed with the Turkish adaptation of the Adult Resilience Scale developed by Ungar and Liebenberg (2011). The reliability and validity of the scale was tested in Turkish samples by Arslan (2015).

The original scale includes 28 items rated using 5-point-Likert-format with 1 = *Does not define me at all* and 7 = *Does define me a lot*. The scale consisted of three factors; individual, caregiver and contextual factors. Turkish adaptation of the scale used 21 items among them. Resilience measured with 4 separate factors; Cultural and Contextual Resources (e.g., I enjoy my community's culture and traditions), Relational Resources (e.g., My friends stand by me during difficult times), Familial Resources (e.g., I talk to my family/partner about how I feel) and Individual Resources (e.g., Getting and improving qualifications or skills is important to me). The Cronbach's alpha was .94 in Arslan's adaptation study. In this research, Cronbach's alpha value for all items was .90.

The explanatory factor analysis using a principal component analysis was conducted on the 21 items with orthogonal rotation. The Kaiser–Meyer–Olkin measure verified the sampling adequacy for the analysis, KMO = .86. Bartlett's test of sphericity $\chi^2(210) = 3100.84$ $p < .001$, indicated that correlations between items were sufficiently large for PCA. An initial analysis was run to obtain eigenvalues for each component in the data. Four components had eigenvalues over Kaiser's criterion of 1 as in the Arslan's (2015) study. Components explained 70.28% of the variance. Factor weights and communalities after rotation can be seen in Table 3. The Cronbach's alpha values for each factor were, .94 for Cultural and Contextual Resources, .84 for Relational Resources, .88 for Familial Resources and .81 for Individual Resources (n = 193).

Table 3

Loadings on Factors for Resilience Resources

	Items	F ₁ ^a	F ₂	F ₃	F ₄	h ²
1.	Spiritual beliefs are a source of strength for me.	.89				.85
2.	I participate in organized religious activities.	.87				.82
3.	I am proud to be a citizen of this country.	.84				.87
4.	I enjoy my community's culture and traditions.	.80	.43			.85
5.	I am proud of my ethnic background.	.79				.67
6.	I feel I belong in my community.	.72	.55			.84
7.	I feel secure when I am with my family.	.62	.46			.62
8.	My friends stand by me during difficult times.		.77			.68
9.	I feel supported by my friends.		.75			.64
10.	I have opportunities to show others that I can act responsibly.		.74			.73
11.	I can solve problems without harming myself or others (e.g., without using drugs or being violent).		.68			.58
12.	I have opportunities to apply my abilities in life (like skills, a job, caring for others).		.54		.43	.51
13.	My family know a lot about me.			.91		.84
14.	My family have usually supported me through life.			.90		.83
15.	My family stands by me during difficult times.			.88		.79
16.	I talk to my family/partner about how I feel.			.74		.62
17.	I know how to behave in different social situations.				.82	.70
18.	Getting and improving qualifications or skills is important to me.				.79	.65
19.	I try to finish what I start.				.70	.61
20.	I cooperate with people around me.				.56	.54
21.	I am aware of my own strengths.		.43		.53	.52

Note. Factor loadings are taken from the rotated component matrix and factor loadings less than <.40 are omitted. Both communalities and percentages of variance explained are calculated after extraction. Items are rated on a scale from 1 (does not define me at all) to 5 (does define me a lot)

a Factor labels: F₁ = Contextual & Cultural Resilience Resource, F₂ = Relational Resilience Resource, F₃ = Familial Resilience Resource, F₄ = Individual Resilience Resource

4.3 Procedure

Before carrying out the study, a pre-interview was conducted with a standardized guideline composed by Ungar and Liebenberg (2011) was conducted. Twelve sexual minorities who were living in İzmir participated. The interview included questions to investigate the risk factors they face and how they cope with them related to their life in host city and life as sexual minority (e.g. “What is it like living as a LGBTI in a foreign city?”, “What kinds of things are most challenging for you living here?”) Participants reported that living as migrant sexual minority in İzmir is easier nowadays even though most of them protect their anonymity. The most challenging factors they were facing as sexual minorities were discrimination along with both physical and psychological abuse and as immigrants, cultural shock and loneliness. To cope with challenges, they preferred to be at peace with their identities and stay together to be stronger. According to them, “to be resilient” meant to cope with those challenges, move forward and be able to stay positive.

Permission was obtained from Yasar University Ethics Committee in order to conduct the survey. In order to reach more people an online survey was created. For the quantitative part of the study the online survey was conducted with predetermined scales to measure sociodemographic information, perceived discrimination, acculturative stress, identification with ingroup, well-being and resilience resources with an informative consent format the beginning. Participants were reached via social media and snowball technique.

5. Results

Before the statistical analyses to test the hypotheses of the study, data were examined for outliers and multiple regression assumptions. There were no missing values on main variables, therefore any analyses were not conducted for that.

For detecting the multivariate outliers, Mahalanobis distance was calculated. The analysis showed that there were 8 multivariate outliers in the data (*Mahalanobis distance* (6) = 16.81, $p < .001$). Following with the analyses, univariate outliers were examined. There was only one outlier with a Relational Resilience Resource z score of -3.56. When the cleaning process was over, there were 184 participants left in the data. After eliminating outliers, regression assumptions were conducted. Relational resilience resources (*skewness* = -6.73 *kurtosis* = 3.15), LGBTI identification (*skewness* = -5.57, *kurtosis* = 1.28) and host group identification (*skewness* = -3.76, *kurtosis* = -1.83) were found negatively skewed and cultural & contextual resources (*skewness* = -3.00, *kurtosis* = -3.43) found with negative kurtosis within the acceptable limits of ± 3.29 .

Looking at the control question, participants answered questions with a minimum of 4 (*Somehow Agree*) and maximum 7 (*Strongly Agree*) which seemed as they responded sincerely ($M = 6.65$, $SD = .52$).

5.1. Descriptive Statistics

Analyses were done by using the statistical software packages IBM SPSS 23 and AMOS 24. The means and standard deviations of predictors and criterion of the study were represented in Table 6. It can be seen that among the risk factors, perceived group discrimination score was very high and acculturative stress score was very low. Additionally, social identifications of LGBTI and host group identification scores were also relatively high.

Table 4

Means and Standard Deviations of the Study Variables

Variables	<i>Mean</i>	<i>SD</i>	Range
1. Well-Being	4.41	.65	1-7
2. Perceived Group Discrimination	4.45	.56	1-5
3. Perceived Individual Discrimination	3.26	1.08	1-5
4. Acculturative Stress	2.18	.75	1-5
5. LGBTI Identification	5.35	.96	1-7
6. Host Group Identification	4.74	1.56	1-7
7. Contextual & Cultural Resilience Resource	3.60	1.27	1-5
8. Relational Resilience Resource	4.41	.65	1-5
9. Familial Resilience Resource	3.36	1.03	1-5
10. Individual Resilience Resource	4.30	.52	1-5

5.2. Correlations among Study Variables

In order to investigate the relationships among study variables, correlation analyses were conducted. Table 5 shows the Pearson Correlation Coefficient r values. Correlation analyses showed that apart from perceived individual discrimination, all predictors had a significant relationship with well-being. From those relationships only the one with acculturative stress was correlated negatively. It means that individuals with higher well-being showed higher identification with their social groups, benefited more from resilience resources, perceived more group-level discrimination, and experienced less acculturative stress. Regarding to having no relation with well-being, the risk factor of perceived individual-level discrimination was excluded from models in further analyses.

Analyses also pointed out the relationships between risk factors and resilience resources. Familial resource was found to have no significant correlation with the perceived discrimination dimensions, therefore it was not used for the mediation analysis. Additionally, relational resource was not found to be related with perceived individual discrimination.

Table 5

Correlations Among Study Variables

	1.	2.	3.	4.	5.	6.	7.	8.	9.
1. Well-Being									
2. Perceived Group Discrimination	.18*								
3. Perceived Individual Discrimination	.04	.55**							
4. Acculturative Stress	-.38**	-.13	-.01						
5. LGBTI Identification	.40**	.31**	.21**	-.21**					
6. Host Group Identification	.45**	.36**	.25**	-.74**	.31**				
7. Contextual & Cultural Resilience Resource	.46**	.46**	.38**	-.53**	.32**	.76**			
8. Relational Resilience Resource	.61**	.26**	.14	-.50**	.28**	.57**	.59**		
9. Familial Resilience Resource	.21**	-.08	-.07	.15*	-.04	-.10	-.01	.12	
10. Individual Resilience Resource	.57**	.22**	.16*	-.32**	.24**	.39**	.44**	.61**	.12

Note. * $p < .05$. ** $p < .01$.

5.3. Hypothesis Testing

In testing the hypotheses, some potentially confounding variables were also taken into account to obtain the net effect of the predictor variables. Overall, the demographic variables of age, income and education were entered as control variables. Length of residence in host city and cultural distance between home and host city were added because of their influence to adjustment to migration process (Berry, 1997; Ward & Kennedy, 1993). Also, having a romantic partner and openness about sexual identity were controlled for due to their contribution to well-being of sexual minorities (Dubé & Savin-Williams, 1999; Kosciw et al., 2015; Mohr & Fassinger, 2006).

5.3.1. Moderation Model with Social Identifications (Hypothesis 1)

Hypothesis 1 predicted that LGBT and host identifications would moderate the relationship between risk factors and well-being. To test this hypothesis, two multiple regression analyses were conducted to investigate the interaction effects of LGBTI identification and host group identification on the relationship between well-being and two risk factors, perceived discrimination and acculturative stress.

Control variables used in the analyses age, education level, income level and cultural distance entered as measured. Openness about being a sexual minority calculated as the number of marked option (family, close friends, social circle and others). Length of residence was calculated with time spent in host city divided by age of participants. Having a romantic partner coded as dummy variable. Before conducting the moderation analyses, independent variables were centered in order to reduce the multicollinearity.

5.3.1.1. Perceived Group Discrimination

As shown in Table 6, control variables were entered in the first step of the analysis. In the second step perceived group discrimination and social identifications, LGBTI identification and host group identification, were entered. The analysis showed that variables, together, explained a significant variance in well-being, $R^2 = .36$, $F(10,170) = 9.45$, $p < .001$. In the model perceived group discrimination showed no significant effect while identifications had positive effect on well-being. It can be said that when social identifications became salient, perceived group discrimination had no effect on well-being of the individuals. Among the control variables only the income level had significant positive effect on the model for both steps. This revealed that whether or not sexual minorities face risk, higher income always predicted higher well-being.

Afterwards, the interaction terms were added to the model for the third step. Unlike the hypothesis suggested, the interactions did not contribute to the explained variance significantly, $\Delta R^2 = .005$, $\Delta F(2,168) = .71$, $p = .40$. This means different levels of social identifications had no varying effects. For the second step and third steps the presence of romantic partner also found to be positively effective on well-being in addition to income level, which suggest that having a romantic partner can protect well-being when facing discrimination. Overall model was found to explain significant amount of the variance in well-being, but the *Hypothesis 1* was not confirmed because the interactions were not significant.

Table 6

The Moderating Role of LGBTI and Host Group Identification on the Relationship between Perceived Group Discrimination and Well-Being

Variables	Well-Being								
	Step 1			Step 2			Step 3		
	b	SE	β	b	SE	β	b	SE	β
Age	.00	.01	.02	.00	.01	.00	.00	.01	.00
Education	.01	.08	.01	.08	.08	.08	.08	.08	.08
Income	.27	.05	.39***	.12	.05	.18*	.13	.05	.18*
Length of Residence	.47	.34	.10	-.08	.32	-.02	-.04	.32	-.01
Cultural Distance	.02	.06	.02	.01	.05	.02	.01	.05	.02
Romantic Partner	.12	.15	.06	.36	.14	.17*	.35	.14	.17*
Openness about Sexuality	-.08	.09	-.06	.08	.09	.06	.08	.09	.07
Perceived Group Discrimination				.07	.13	.04	.06	.13	.03
LGBTI Identification				.25	.07	.24**	.23	.07	.23**
Host Group Identification				.24	.05	.38***	.24	.05	.37***
PGD x LI							-.13	.11	-.08
PGD x HI							.00	.08	.00
R ²	.19			.36			.36		
R ² Δ for model	.19			.17			.01		
F for R ² Δ	5.86			9.46			7.97		

Note. PGD = Perceived Group Discrimination. LI = LGBTI Identification. HI = Host Group Identification.

* $p < .05$. ** $p < .01$. *** $p < .001$.

5.3.1.2. Acculturative Stress

Likewise, control variables were entered in the first step (see Table 7). In the second step along with social identifications, acculturative stress was entered as the risk factor. Analysis showed that variables, all together, explained a significant variance in well-being, $R^2 = .36$, $F(10,170) = 9.46$, $p < .001$. In the model acculturative stress showed no significant effect on well-being when social identifications became salient. Among the control variables only the income level had significant positive effect on the model for both steps similar to the previous model.

Afterwards, the interaction terms were added to the model for the third step. Unlike the hypothesis suggested, the interactions did not contribute significantly to the explained variance of acculturative stress, which means different levels of social identifications had no varying effects on well-being. $\Delta R^2 = .005$, $\Delta F(2,168) = .60$, $p = .55$. For the second and third steps the presence of romantic partner was also found to be positively effective on well-being. As the model with perceived group discrimination, hypothesis was not confirmed even though overall model was found significant because of nonsignificant interaction terms. This suggests that regardless of the different levels, social identifications had a protective on well-being for migrant sexual minorities.

Table 7

The Moderating Role of LGBTI and Host Group Identification on the Relationship between Acculturative Stress and Well-Being

Variables	Well-Being								
	Step 1			Step 2			Step 3		
	b	SE	β	b	SE	β	b	SE	β
Age	.00	.01	.02	.00	.01	.00	.00	.01	.00
Education	.01	.08	.01	.08	.08	.08	.07	.08	.07
Income	.27	.05	.39***	.12	.05	.17*	.12	.05	.17*
Length of Residence	.47	.34	.10	-.07	.32	-.02	-.04	.32	-.01
Cultural Distance	.02	.06	.02	.01	.05	.02	.01	.06	.02
Romantic Partner	.12	.15	.06	.34	.14	.17*	.34	.14	.17*
Openness about Sexuality	-.08	.09	-.06	.06	.09	.05	.05	.09	.04
Acculturative Stress				-.08	.12	-.06	-.10	.13	-.07
LGBTI Identification				.27	.07	.26***	.25	.07	.24**
Host Group Identification				.22	.07	.34**	.20	.07	.32**
AS x LI							.09	.10	.06
AS x HI							.02	.06	.02
R ²	.19			.36			.36		
R ² Δ for model	.19			.17			.01		
F for R ² Δ	5.86			9.47			7.95		

Note. AS = Acculturative Stress. LI = LGBTI Identification. HI = Host Group Identification.

* $p < .05$. ** $p < .01$. *** $p < .001$.

5.3.2. Mediation Analysis with Social Identifications (Hypothesis 2)

Second hypothesis suggests that social identifications mediate the relationship of risk factors and well-being. In order to test the hypothesis, two multiple mediation analyses were conducted using PROCESS Macro (Model 4) made by Andrew F. Hayes (2013). Two analyses were conducted for each risk factors as predictors, perceived group discrimination and acculturative stress. Both analyses included two mediators, LGBTI and host group identification. Well-being was entered as outcomes for the models. Control variables of age, education, income, length of residence, cultural distance, having a romantic partner and openness about sexuality were also included. Unstandardized coefficients for each pathways were reported (Hayes, 2013).

5.3.2.1. Perceived Group Discrimination

As can be seen in Figure 5, the risk factor of perceived group discrimination increased social identifications of the participants. Furthermore, social identifications had a positive impact on well-being. The analysis showed that perceived group discrimination had a significant total effect on well-being ($b = .29, SE = .14, t = 2.14, p < .05$), but had no direct effect. This suggest that perceived group discrimination affects well-being through different constructs. A bias-corrected bootstrap confidence interval for the indirect effect of perceived group discrimination based on 5,000 bootstrap samples were entirely above zero, As the Hypothesis 2 suggested indirect effect on well-being went through both LGBTI identification and host group identification significantly. As participants perceive more group-level discrimination from others, they tended to identify themselves more with LGBTI and host group, therefore showed higher well-being.

Among the control variables, only income level ($b = .13, SE = .05, t = 2.32, p < .05$) and having a romantic partner ($b = .35, SE = .14, t = 2.50, p < .05$) had a significant effect on the model parallel to the moderation analysis. The total model was found statistically significant and suggested a full mediation, $R^2 = .36, F(10,170) = 9.45, p < .001$. It can be said that perceived group discrimination promoted identification with both LGBTI and host group and therefore, increased well-being for individuals.

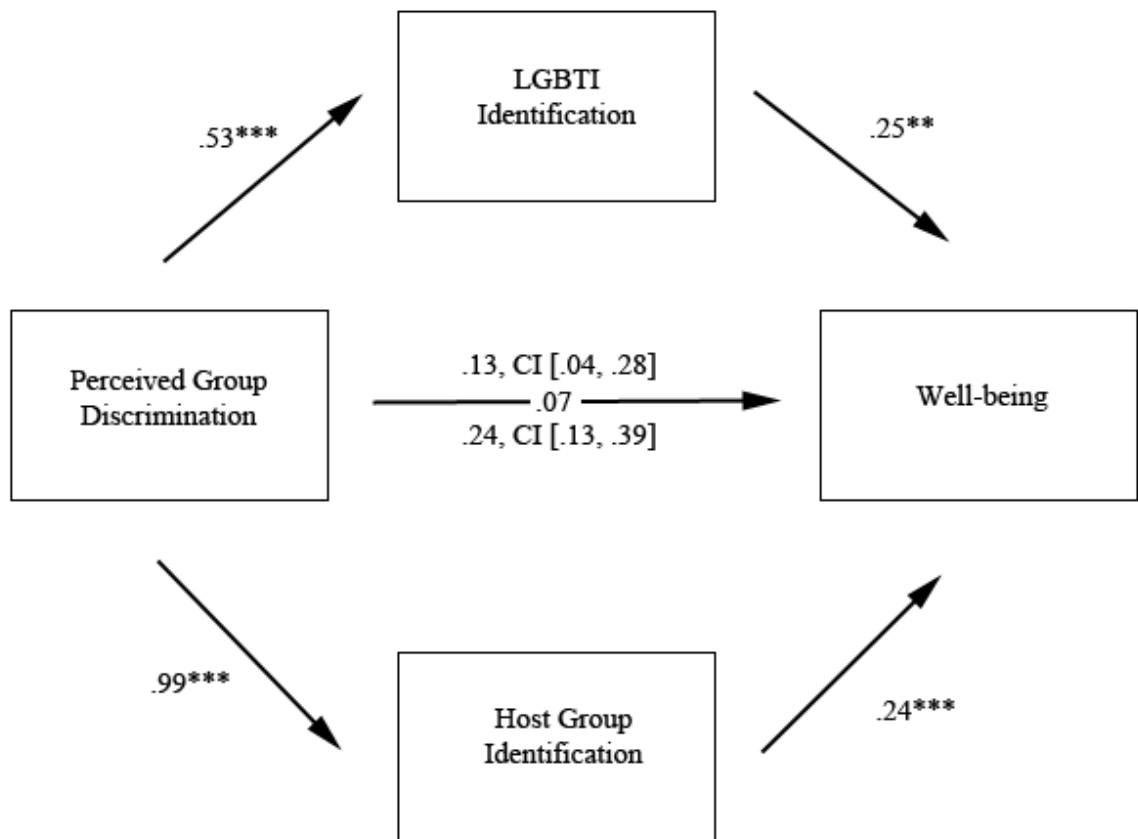


Figure 5. Unstandardized coefficients for the relationship of perceived group discrimination and well-being mediated by social identifications, LGBTI and host group identification.

* $p < .05$. ** $p < .01$. *** $p < .001$.

5.3.2.2. Acculturative Stress

Figure 6 shows that acculturative stress had adverse effects on social identifications. As the analysis indicated, acculturative stress had a significant total effect ($b = -.36$, $SE = .10$, $t = -3.58$, $p < .001$) while it had no direct effect on well-being. A bias-corrected bootstrap confidence interval for the indirect effect was entirely below zero. Indirect effect on well-being involved LGBTI identification and host group identification. Participants who faced more acculturative stress tended to identify themselves less with LGBTI and host group, therefore showed lower well-being. In addition, the role of host group identification had a larger effect size than LGBTI identification, ($b = .33$, $p < .05$).

Among the control variables, only income ($b = .12$, $SE = .05$, $t = 2.23$, $p < .05$) and having a romantic partner ($b = .34$, $SE = .14$, $t = 2.42$, $p < .05$) had a significant effect on the model parallel to the moderation analysis. The total model was found statistically

significant and predicted a fully mediation, which means acculturative stress had decreased well-being through concealing social identifications instead of directly affecting it, $R^2 = .36$, $F(10,170) = 9.46$, $p < .001$. Hence, the *Hypothesis 2* was confirmed.

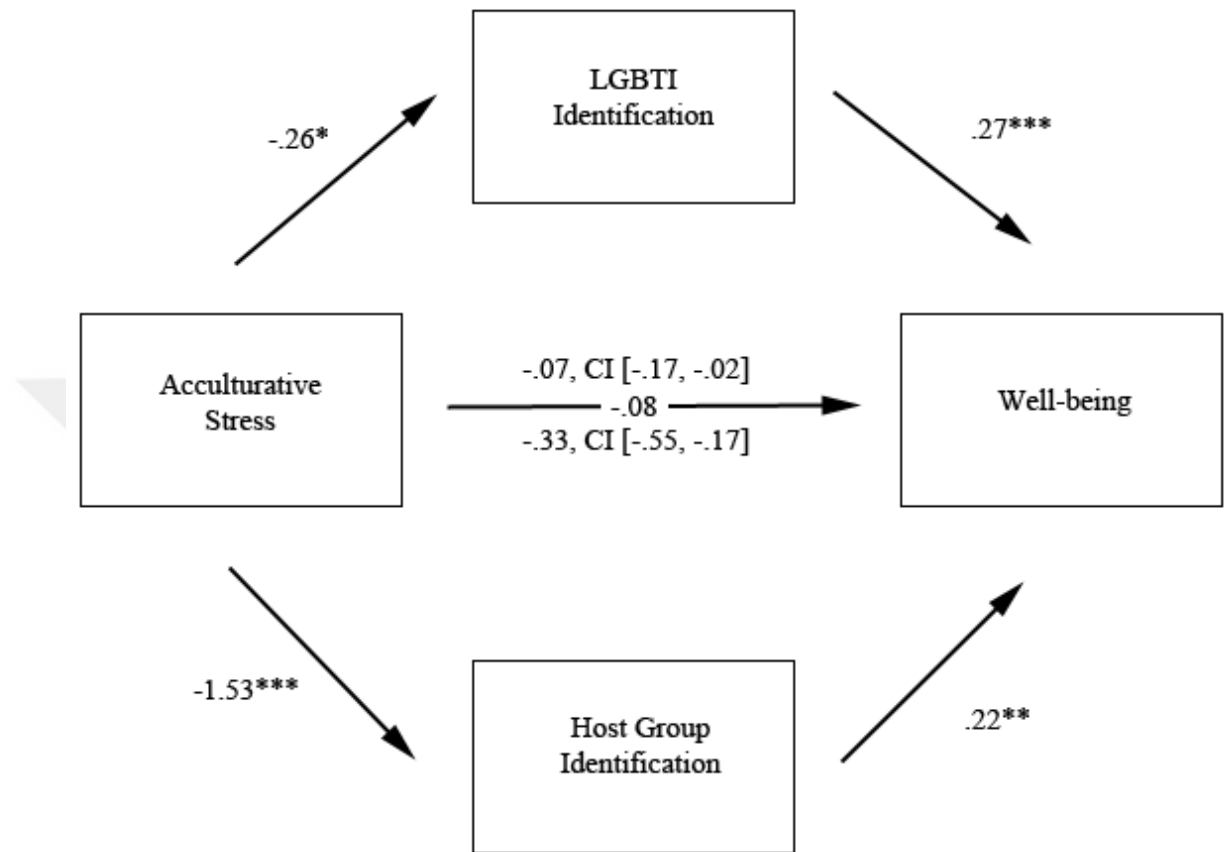


Figure 6. Unstandardized coefficients for the relationship of acculturative stress and well-being mediated by social identifications, LGBTI and host group identification.

* $p < .05$. ** $p < .01$. *** $p < .001$.

5.3.3. Moderation Analyses with Resilience Resources (Hypothesis 3)

The third hypothesis for the study was that resilience resources would have a moderative effect for the relationship of migrant sexual minorities' risk factors and well-being. Two multiple regression analyses were conducted to investigate the interaction effects of resilience resources on the relationship between well-being and perceived

discrimination and acculturative stress. Before conducting the analysis, independent variables are centered in order to reduce the multicollinearity.

5.3.3.1 Perceived Group Discrimination

In the first step of the analysis cultural and contextual, relational, familial and individual resilience resources were entered along with the risk factor perceived group discrimination (Table 8). Analysis revealed that all of the resilience resources had positive effect on well-being and perceived discrimination showed no significant effect, $R^2 = .46$, $F(5,178) = 30.576$, $p < .001$. It can be said that perceived group discrimination did not constitute risk when resilience resources were accessible for participants.

Afterwards, the interaction terms were added to the model for the second step. Unlike the hypothesis suggested, the interactions did not contribute to the explained variance significantly, $\Delta R^2 = .01$, $\Delta F(4,174) = .65$, $p = .49$. This shows that different amount of resilience resources had no varying effect on well-being on individuals. Even so, overall model was found significant which suggest that resilience resources indeed increased well-being in the face of perceived group discrimination, $R^2 = .47$, $F(9,174) = 17.12$, $p < .001$.

5.3.3.2 Acculturative Stress

In the first step of the analysis cultural and contextual, relational, familial and individual resilience resources were entered along with the risk factor acculturative stress (Table 9). Analysis showed that all of the resilience resources except cultural and contextual resource had positive effect on well-being and acculturative stress showed no significant effect, $R^2 = .47$, $F(5,178) = 31.41$, $p < .001$. Similar to perceived group discrimination, acculturative stress also did not pose risk when resilience resources were salient.

Afterwards, the interaction terms were added to the model for the second step. Unlike the hypothesis 3 suggested, the interactions did not contribute to the explained variance significantly, $\Delta R^2 = .01$, $\Delta F(4,174) = 1.23$, $p = .30$. Even so, overall model was found significant and therefore confirmed the protective effect of resilience resources on well-being, $R^2 = .48$, $F(9,174) = 18.09$, $p < .001$.

Table 8

The Moderating Role of Resilience Resources on the Relationship between Perceived Group Discrimination and Well-being

Variables	Well-Being					
	Step 1			Step 2		
	b	SE	β	b	SE	β
Perceived Group Discrimination	-.06	.11	-.03	-.07	.11	-.04
Contextual & Cultural Resilience Resource	.12	.06	.15*	.13	.06	.16*
Relational Resilience Resource	.52	.12	.34***	.49	.12	.32***
Familial Resilience Resource	.13	.05	.13*	.13	.06	.14*
Individual Resilience Resource	.55	.13	.29***	.54	.14	.28***
PGD x CCRR				.03	.12	.02
PGD x RRR				-.12	.21	-.05
PGD x FRR				.03	.11	.02
PGD x IRR				-.24	.24	-.07
R ²	.48			.47		
R ² Δ for model	.46			.01		
F for R ² Δ	30.58			17.12		

Note. PGD = Perceived Group Discrimination. CCRR = Contextual & Cultural Resilience Resource.

RRR = Relational Resilience Resource. FRR = Familial Resilience Resource. IRR = Individual Resilience Resource

* $p < .05$. ** $p < .01$. *** $p < .001$.

Table 9

The Moderating Role of Resilience Resources on the Relationship between Acculturative Stress and Well-being

Variables	Well-Being					
	Step 1			Step 2		
	b	SE	β	b	SE	β
Acculturative Stress	-.14	.09	-.11	-.14	.09	-.11
Contextual & Cultural Resilience Resource	.08	.06	.10	.08	.06	.10
Relational Resilience Resource	.46	.12	.30***	.44	.14	.32**
Familial Resilience Resource	.15	.05	.16**	.15	.06	.13*
Individual Resilience Resource	.54	.13	.29***	.54	.14	.27***
AS x CCRR				-.01	.09	.05
AS x RRR				.04	.13	-.02
AS x FRR				.02	.10	-.10
AS x IRR				-.28	.22	.08
R ²	.47			.48		
R ² Δ for model	.47			.01		
F for R ² Δ	31.41			18.09		

Note. AS = Acculturative Stress. CCRR = Contextual & Cultural Resilience Resource. RRR = Relational Resilience Resource. FRR = Familial Resilience Resource. IRR = Individual Resilience Resource

* $p < .05$. ** $p < .01$. *** $p < .001$.

5.3.4. Mediation Analyses with Resilience Resources (Hypothesis 4)

For the fourth and last hypothesis it is suggested that resilience resources mediate the relationship of risk factors and well-being. To test the hypothesis 2, multiple mediation analyses were conducted using Andrew F. Hayes' PROCESS Macro (Model 4)

5.3.4.1 Perceived Group Discrimination

While conducting the model with perceived group discrimination risk factor, familial resilience resource was not included in the model because it was not significantly correlated with perceived group discrimination (see Table 4). Perceived group discrimination risk factor had positive impact by promoting resilience resources as can be seen on Figure 5. Relational and individual resilience resources had positive effect on well-being while contextual and cultural resource had no significant effect.

The analysis showed that perceived group discrimination had a significant total effect on well-being ($b = .32$, $SE = .13$, $t = 2.45$, $p < .05$) with no direct effect. A bias-corrected bootstrap confidence interval for the indirect effect of perceived group discrimination based on 5,000 bootstrap samples were entirely above zero. This indirect effect on well-being went through relational and individual resources. The total model was found statistically significant and predicted a fully mediation, $R^2 = .44$, $F(4.179) = 35.85$, $p < .001$. The model suggested that perceived group discrimination increased to the reliance on relational and individual resources and by that, increased well-being of individuals.

5.3.4.2 Acculturative Stress

The model with acculturative stress risk factor was shown in Figure 6. Acculturative stress had diminishing effect over resilience resources. Except cultural and contextual resource, resilience resources had positive effect on well-being. The total effect of acculturative stress on well-being was found significant ($b = -.50$, $SE = .09$, $t = -5.57$, $p < .001$) while the direct effect was not significant. A bias-corrected bootstrap confidence interval for the indirect effect was entirely below zero. While relational, familial and individual resources contributed to the indirect effect, contextual and cultural resilience source was not significantly effective. The total modal was statistically significant, predicting a fully mediation, $R^2 = .47$, $F(5.178) = 31.41$, $p < .001$. It can be said that acculturative stress decreased the well-being because it restrained individuals from making use of relational, familial and individual resources.

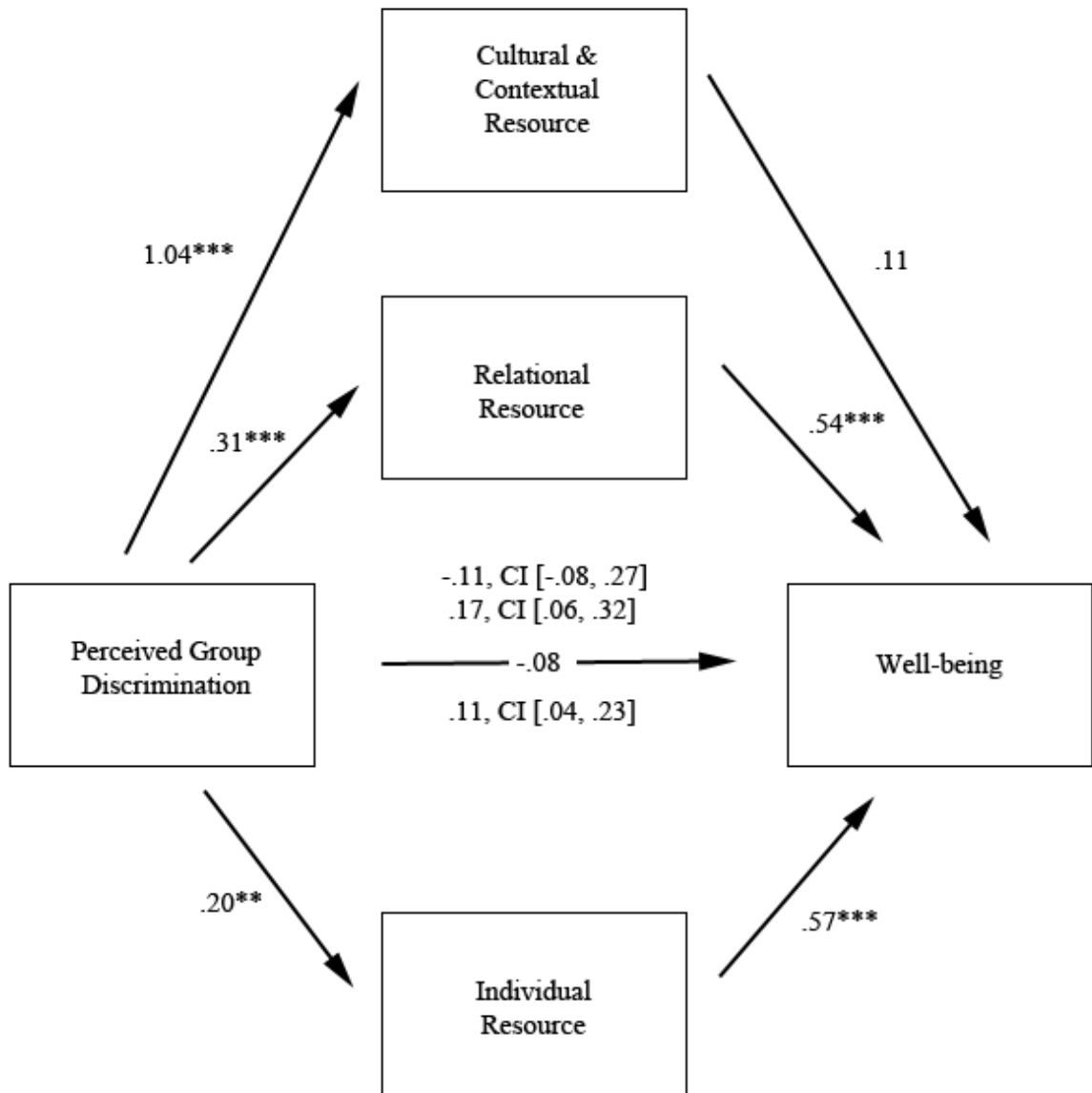


Figure 7. Unstandardized coefficients for the relationship of perceived group discrimination and well-being mediated by resilience resources, cultural & contextual resource, relational resource and individual resource.

* $p < .05$. ** $p < .01$. *** $p < .001$.

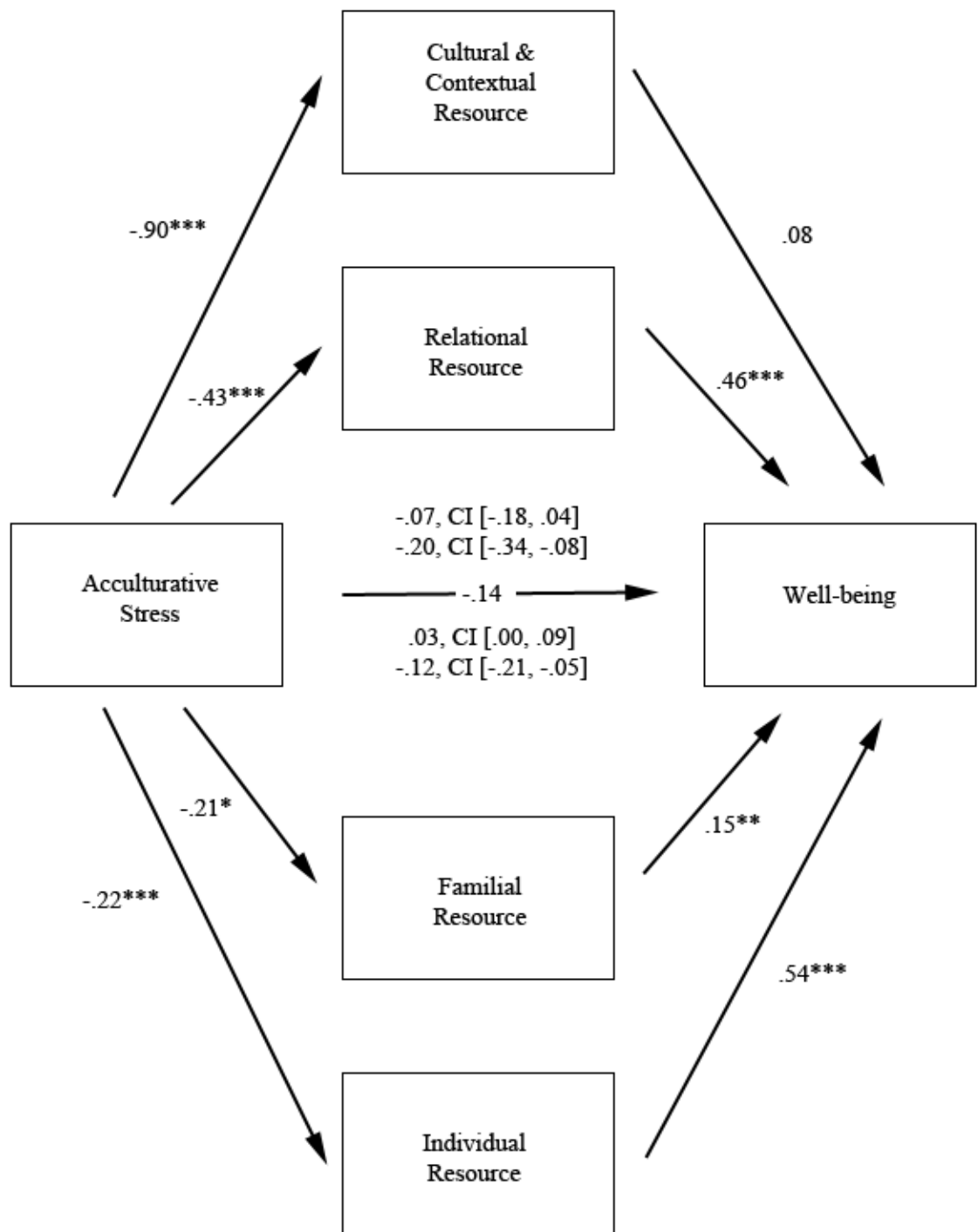


Figure 8. Unstandardized coefficients for the relationship acculturative stress and well-being mediated by resilience resources, cultural & contextual resource, relational resource and individual resource.

* $p < .05$. ** $p < .01$. *** $p < .001$

5.3.5 Path Analyses

Analyses for hypothesized models were conducted separately by SPSS. A Path analysis with AMOS can grant us the chance to measure the models as integrated with the presence of all factors related to the relevant hypotheses. Before proceeding to analyses confirmatory factor analyses were conducted. To evaluate the models, a number of goodness of fit indexes were considered. Chi square value divided by its degrees of freedom (χ^2/df) should be equal or smaller than 4, root mean square of error approximation (RMSEA) and standardized root mean square residual (SRMR) should be smaller than .08, comparative fit index should be higher than .90 and Akaike's Information Criterion (AIC) should be smaller when models compared (Hu & Bentler, 1999; Kline, 2005).

5.3.5.1 Confirmatory Factor Analysis

Confirmatory factor analyses (CFA) were conducted for each variable: perceived group discrimination, acculturative stress, LGBTI and host identifications and well-being. Model fit indexes were interpreted for further analyses.

Perceived discrimination was entered as two-dimensional construct, group-level and individual-level. The last item (*People did not let me join their groups or kept their distance from me because I am an LGBTI.*) had no significant regression weight on perceived individual discrimination ($b = .13$, $SE = .07$, $\beta = -.12$, $p = .07$). After excluding the item, the model did not fit with the data, $\chi^2(13) = 82.22$, $p < .001$, $\chi^2/df = 6.32$, $RMSEA = .17$, $SRMR = .17$, $CFI = .94$, $AIC = 112.22$. While it had high CFI, it did not meet the acceptable value of other criteria. Two factors had a positive correlation ($r = .26$, $p < .05$).

Table 10

Standardized regression weights of perceived discrimination based on CFA

Items		Factors	Estimates
PGD_1	<---	Group Level	.92
PGD_2	<---	Group Level	.88
PGD_3	<---	Group Level	.80
PGD_4	<---	Group Level	.85
PID_1	<---	Personal Level	.91
PID_2	<---	Personal Level	1.04
PID_3	<---	Individual Level	.15

Acculturative stress was a unidimensional construct, so there were no factors entered in the CFA. According to analysis results model fit indices suggested a poor model, $\chi^2(35) = 191.62, p < .001, \chi^2/df = 5.47, RMSEA = .15, SRMR = .10, CFI = .81, AIC = 231.62$. After deleting the third item (“A sense of freedom being away from hometown/townsmen.”) due to low item correlation (ranged from .07 to .19) and regression weight on acculturative stress ($b = .30, SE = .12, \beta = .19, p < .05$), only CFI slightly got better, $\chi^2(27) = 170.08, p < .001, \chi^2/df = 6.30, RMSEA = .17, SRMR = .10, CFI = .82, AIC = 206.08$.

Table 11

Standardized regression weights of acculturative stress based on CFA

Items		Factors	Estimates
AS_01	<---	Acculturative Stress	.85
AS_02	<---	Acculturative Stress	.77
AS_04	<---	Acculturative Stress	.67
AS_05	<---	Acculturative Stress	.53
AS_06	<---	Acculturative Stress	.51
AS_07	<---	Acculturative Stress	.36
AS_08	<---	Acculturative Stress	.66
AS_09	<---	Acculturative Stress	.83
AS_10	<---	Acculturative Stress	.67

For LGBTI and host identification measurement, excluded items from original study were also excluded for CFA (Leach et al., 2008). Parallel to original study, measurement models for group-identification were compared with each other. For LGBTI identification measure, one component model had the poorest fit, $\chi^2(77) = 1952.09$, $p < .001$, $\chi^2/df = 25.35$, RMSEA = .36, SRMR = .23, CFI = .44, AIC = 2008.09. Five-component/one-dimensional model had a better fit with the data, $\chi^2(71) = 266.42$, $p < .001$, $\chi^2/df = 3.17$, RMSEA = .12, SRMR = .14, CFI = .95, AIC = 332.42. But the best model was, as suggested by Leech, the five-component/two-dimensional model, $\chi^2(71) = 224.87$, $p < .001$, $\chi^2/df = 3.17$, RMSEA = .11, SRMR = .11, CFI = .95, AIC = 292.87. The two dimensions, self-definition and self-investment, correlated positively ($r = .77$, $p < .05$). Host identification also showed similar results, with best model fit as five-component/two-dimensional model, $\chi^2(71) = 284.21$, $p < .001$, $\chi^2/df = 4.00$, RMSEA = .12, SRMR = .05, CFI = .94, AIC = 352.206. Dimensions correlated positively ($r = .93$, $p < .05$).

Table 12

Standardized regression weights of LGBTI identification based on CFA

Items		Factors	Estimates
ISS	<---	Self-Definition	1.10
IGH	<---	Self-Definition	.75
Satisfaction	<---	Self-Investment	.48
Solidarity	<---	Self-Investment	.78
Centrality	<---	Self-Investment	.86
LGBT_08	<---	Centrality	.63
LGBT_09	<---	Centrality	.92
LGBT_10	<---	Centrality	.94
LGBT_01	<---	Solidarity	.93
LGBT_02	<---	Solidarity	.93
LGBT_03	<---	Solidarity	.93
LGBT_04	<---	Satisfaction	.87
LGBT_05	<---	Satisfaction	.87
LGBT_06	<---	Satisfaction	.98

(continued)

Table 12

Standardized regression weights of LGBTI identification based on CFA

Items		Factors	Estimates
LGBT_07	<---	Satisfaction	.98
LGBT_13	<---	IGH	.98
LGBT_14	<---	IGH	.95
LGBT_11	<---	ISS	.97
LGBT_12	<---	ISS	.97

Note. ISS = Individual Self-stereotyping. IGH = Ingroup Homogeneity.

Table 13

Standardized regression weights of host identification based on CFA

Items		Factors	Estimates
ISS	<---	Self-Definition	.90
IGH	<---	Self-Definition	.76
Satisfaction	<---	Self-Investment	.92
Solidarity	<---	Self-Investment	.97
Centrality	<---	Self-Investment	.87
HOST_08	<---	Centrality	.96
HOST_12	<---	Centrality	.92
HOST_13	<---	Centrality	.98
HOST_14	<---	Solidarity	.94
HOST_04	<---	Solidarity	.93
HOST_05	<---	Solidarity	.89
HOST_06	<---	Satisfaction	.97
HOST_07	<---	Satisfaction	.96
HOST_01	<---	Satisfaction	.92
HOST_02	<---	Satisfaction	.97
HOST_03	<---	IGH	.95

(continued)

Table 13

Standardized regression weights of host identification based on CFA

Items		Factors	Estimates
HOST_08	<---	IGH	.45
HOST_09	<---	ISS	.96
HOST_10	<---	ISS	.96

Note. ISS = Individual Self-stereotyping. IGH = Ingroup Homogeneity.

Well-being in this study consisted two sides of well-being, psychological and subjective well-being. However, principal axis factoring revealed that well-being had two factors as personal and relational well-being. To compare two of the models simultaneously CFA analyses were conducted. Analyses showed that well-being with psychological and subjective well-being factors had an inadequate model fit, $\chi^2(64) = 331.62$, $p < .001$, $\chi^2/df = 5.18$, RMSEA = .15, SRMR = .06, CFI = .86, AIC = 385.62. On the other hand, well-being with personal and relational well-being factors showed better results, $\chi^2(64) = 209.10$, $p < .001$, $\chi^2/df = 3.27$, RMSEA = .11, SRMR = .07, CFI = .92, AIC = 263.10. Two factors showed a positive correlation ($r = .73$, $p < .05$). When well-being was processed as a unidimensional variable it showed poorer fit than the two-dimensional construct, $\chi^2(65) = 383.22$, $p < .001$, $\chi^2/df = 5.90$, RMSEA = .16, SRMR = .07, CFI = .83, AIC = 435.22.

Table 14

Standardized regression weights of well-being based on CFA

Items		Factors	Estimates
WB_01	<---	Personal Well-being	.71
WB_06	<---	Personal Well-being	.66
WB_07	<---	Personal Well-being	.84
WB_08	<---	Personal Well-being	.69
WB_09	<---	Personal Well-being	.85

(continued)

Table 14

Standardized regression weights of well-being based on CFA

Items		Factors	Estimates
WB_10	<---	Personal Well-being	.85
WB_11	<---	Personal Well-being	.92
WB_12	<---	Personal Well-being	.87
WB_13	<---	Personal Well-being	.68
WB_02	<---	Relational Well-being	.80
WB_03	<---	Relational Well-being	.84
WB_04	<---	Relational Well-being	.81
WB_05	<---	Relational Well-being	.82

Resilience resources had four components: contextual & cultural, relational, familial and individual resources. CFA with Arslan's resilience model (2015) showed poor fit, $\chi^2(183) = 988.89$, $p < .001$, $\chi^2/df = 5.40$, RMSEA = .15, SRMR = .16, CFI = .73, AIC = 1084.89. However, CFA with the model explained by PCA in this study showed a better fit with the data, $\chi^2(183) = 746.16$, $p < .001$, $\chi^2/df = 4.08$, RMSEA = .13, SRMR = .09, CFI = .81, AIC = 842.16. Familial resilience resource had no significant relationship with CCRM ($r = -.10$, $p = .28$), RRM ($r = .09$, $p = .26$) or IRM ($r = .09$, $p = .35$). Meanwhile all the other relationships, CCRM and RRM ($r = .68$), CCRM and IRM ($r = .52$), RRM and IRM ($r = .76$) were all significant ($p < .05$).

Table 15

Standardized regression weights of resilience resources based on CFA

Items		Factors	Estimates
R_07	<---	CCRM	.77
R_08	<---	CCRM	.76
R_12	<---	CCRM	.91
R_17	<---	CCRM	.78
R_18	<---	CCRM	.70

(continued)

Table 15

Standardized regression weights of resilience resources based on CFA

Items		Factors	Estimates
R_20	<---	CCRM	.94
R_21	<---	CCRM	.94
R_11	<---	RRM	.72
R_14	<---	RRM	.72
R_15	<---	RRM	.82
R_19	<---	RRM	.65
R_04	<---	FRM	.91
R_05	<---	FRM	.90
R_09	<---	FRM	.62
R_13	<---	FRM	.82
R_01	<---	IRM	.70
R_02	<---	IRM	.67
R_03	<---	IRM	.67
R_06	<---	IRM	.70
R_16	<---	IRM	.67

Note. CCRR = Contextual & Cultural Resilience Resource,

RRR = Relational Resilience Resource, FRR = Familial Resilience

Resource, IRR = Individual Resilience Resource

5.3.5.2 Path Analysis with Social Identifications

By using IBM AMOS 23 both mediation models with two different risk factors entered together. The model results showed that neither personal nor relational well-being was predicted by perceived group discrimination (IWB: $b = -.11$, $SE = .15$, $\beta = -.06$, $p = .46$, RWB: $b = .08$, $SE = .11$, $\beta = .05$, $p = .44$) and acculturative stress (IWB: $b = -.20$, $SE = .15$, $\beta = -.14$, $p = .17$, RWB: $b = -.04$, $SE = .11$, $\beta = -.04$, $p = .70$), $\chi^2(2) = 64.91$, $p < .001$, $\chi^2/df = 32.46$, RMSEA = .41, SRMR = .09, CFI = .83, AIC = 102.91.

After eliminating the insignificant pathways, the model was run again. The model showed that indirect effect of perceived group discrimination ($b = .32$, $SE = .04$, $\beta = .16$, CI [.13, .19]) and acculturative stress ($b = -.40$, $SE = .05$, $\beta = -.27$, CI [-.30, -.22]) on personal

well-being was statistically significant. Likewise, the indirect effects of perceived group discrimination ($b = .32, SE = .04, \beta = .20, CI [.17, .23]$) and acculturative stress ($b = -.38, SE = .05, \beta = -.33, CI [-.36, -.28]$) on relational well-being were also statistically significant. Still, the model fit indexes seemed to be inadequate, $\chi^2(6) = 68.54, p < .001, \chi^2/df = 11.42, RMSEA = .24, SRMR = .09, CFI = .83, AIC = 98.54$.

5.3.5.4 Path Analysis with Resilience Resources

By using IBM AMOS 23 both mediation models with two different risk factors were entered together. The model results showed that FRR was not predicted by perceived group discrimination ($b = .00, SE = .06, \beta = .00, p = .99$) or acculturative stress ($b = .20, SE = .10, \beta = .14, p = .05$). There was no significant relation between FRR and personal well-being ($b = -.11, SE = .14, \beta = .07, p = .43$) or CCRM and relational well-being ($b = .06, SE = .07, \beta = -.03, p = .40$). The effect on personal well-being and FRM had no effect on social well-being either. Neither of risk factors had an effect on personal well-being (PGD: $b = -.08, SE = .12, \beta = -.04, p = .57$; AS: $b = -.19, SE = .11, \beta = -.14, p = .08$) or relational well-being (PGD: $b = .08, SE = .10, \beta = .05, p = .43$; AS: $b = -.02, SE = .08, \beta = -.05, p = .81$). The model fit was poor, $\chi^2(8) = 146.79, p < .001, \chi^2/df = 18.35, RMSEA = .31, SRMR = .14, CFI = .74, AIC = 202.79$.

After excluding the insignificant pathways, the model was tested again. The model showed that the indirect effects of perceived group discrimination on personal ($b = .25, SE = .13, \beta = .13, CI [.06, .19]$) and relational well-being ($b = .32, SE = .13, \beta = .22, CI [.13, .29]$) and that of acculturative stress on personal ($b = -.39, SE = .13, \beta = -.27, CI [-.34, -.18]$) and relational well-being ($b = -.39, SE = .13, \beta = -.35, CI [-.41, -.26]$) were all statistically significant but even so, model did not seem to fit the data, $\chi^2(16) = 157.83, p < .001, \chi^2/df = 9.86, RMSEA = .22, SRMR = .14, CFI = .73, AIC = 197.83$.

6. Discussion

The aim of this research was investigating the relationship between risk factors and protective factors for individuals with multiple group memberships, which in this case migrant sexual minorities were the focus group. Perceived discrimination due to being a sexual minority and acculturative stress due to being a migrant were considered as risk factors they face. First, identification with both sexual minorities and host group members were examined as protective factors. Second, resilience resources constructed by Ungar and Liebenberg (2011) were investigated as protective factors to determine context-dependent resources.

When relationships between study variables are explored, it can be seen that all protective factors were associated with high well-being. Only acculturative stress was related with low well-being as a risk factor. Unlike the expectations, while perceived individual discrimination was not found to be related with well-being, perceived group discrimination seemed to have a positive relationship with it. Such relationship can be explained with possible increased self-esteem. Some studies indicate that group-level discrimination have a self-protective effect on self-esteem via ingroup connectedness and comparison with ingroup members among stigmatized individuals (Bourguignon, Seron, Yzerbyt, & Herman, 2006; Crocker & Major, 1989).

After testing the hypotheses, the effect of social identification process along with other resilience resources showed a protective effect on individuals. However, this influence did not include any interaction effect. On the other hand, as the alternative hypotheses suggested, mediation models seemed to explain the resilience mechanism of the study group more elaborative than moderation models. Additionally, having a romantic partner and higher income were positively contributed to well-being as well. In this part of the paper the results of the analyses will be elaborately discussed.

6.1. Social Identification

Identification process as both being a member of LGBTI and host group had positive effects on the well-being of individuals who struggle with perceived group discrimination and acculturative stress. Analyses showed that risk factors were not effective on well-being while protective factors were salient.

Unlike the Hypothesis 1 predicted, the relationship of risk factors and well-being were not moderated by social identifications, thus, protective model of resilience was not supported for the models. The interpretation of these result can be that the protective effect on well-being did not differ depending on different levels of protective factors for migrant sexual minorities. The reason may be the significant relationship between risk factors and social identifications of migrant sexual minorities. As they face perceived discrimination they showed increased identifications with their social identities and as they face acculturative stress they showed decreased identifications. Because of these relations, handling protective factors as isolated from risk factors can be a false initiative to predict a model. If that is the case, alternative model suggested in Hypothesis 2 should be more elaborate.

The following analyses confirmed that protective factors were predicted by risk factors and thus, they mediated the relationship between risk factors and well-being as suggested in Hypothesis 2. While perceived group discrimination increased the identification processes of both LGBTI and host group identities, acculturative stress had a disruptive effect on them.

The effect of perceived group discrimination was similar to Rejection Identification Model (Branscombe et al., 1999). The more participants faced discrimination, the more they identified with LGBTI identity, and in this case also with the host group. It is possible that participants also seek identification with different social groups to gain social support and group connectedness to cope with discrimination. Branscombe, Schmitt and Harvey (1999) argued that the reason for increased identification for devalued groups is the desire of feeling a sense of belonging. As their sexual minority identity is not permeable, individuals tend to embrace this identity. On the other hand, they tend to adopt the host group identity as migrants due to acculturation strategy they use.

Contrary to perceived group discrimination, maladjustment to new residential city seemed to make the identification process harder for not only the host group identity, but also the LGBTI identity as well. Acculturative stress may obstruct benefitting from resilience sources. Xu and Chi (2013) pointed out that acculturation stress of Asian immigrants in China prevented social support and caused more depressive symptoms by that. Turkey and Asian countries both show collectivistic culture features which primes independent self-construal. Because of the increased value of ingroup connection and

group membership related to self-construal, acculturation stress may predict well-being through poor social identification.

In addition to these findings, control variables in the analyses revealed that high income was associated with high well-being no matter risk and protective factors were salient or not. It can be said that income is a significant predictor of well-being independently of risk and protective factors. After risk factors and social identifications were both added to the model, protective effect of income decreased substantially. It may be the case that social identification somehow had a mediating role in the relationship between income and well-being, which means people with higher socioeconomic status may show increased identification with social groups and therefore, benefitted from identity protection more than people with lower socioeconomic status. Also, having a romantic partner became related to well-being when risk and protective factors were visible. The reason might be that unrelated to quality of the relationship, the presence of a romantic partner can be helpful to migrant sexual minorities as a source of social support (Kurdek, 1988). Romantic partners as a social support can also increase LGBTI identification with oneself. Therefore, they can reach more resilience resources like social support than sexual minorities without a romantic partner (C. Haslam et al., 2016).

Overall, the nonexistence of interaction effect represents that there was no contribution of individual differences according to their identification level. However, mediation model underlies a resilience mechanism in which social identifications account for the relationship between adversity and well-being (Baron & Kenny, 1986). It means that among the protective model (Hypothesis 1) and compensatory model (Hypothesis 2) of resilience, latter one was seemed to be more preferable for the data. Compensatory model suggests that social identifications contributes well-being additively, and compensate the perceived group discrimination and acculturative stress. These results indicate that identification with subordinate groups is not just a psychological construct dependent on individual factors, but also a social process that is affected by individual's environment (Garmezy et al., 1984; Ungar, 2004)

6.2. Resilience Resources

For the second purpose of the study, the resilience resources defined by Ungar and Liebenberg (2011) were examined for migrant sexual minorities in Turkey context. Analyses showed that, similar to the social identification models, interactions of risk and

protective factors did not contribute to the well-being of participants. Nevertheless, models revealed that except for the contextual and cultural resources, resilience resources were effective on well-being.

When looking at the questions of CCRM factor in the resilience measure, the resource mainly consisted of connection and sense of belonging to community. Even though communities have an important place in collectivist cultures like Turkey, it can be assumed that heteronormativity and stigmatization in Turkey make sexual minorities alienate. In this way, the larger community and cultural resources that may benefit other disadvantaged yet nonstigmatized groups may not be effective resources for migrant sexual minorities to rely on in overcoming adversity (Herek, 2002; Wilkinson & Pearson, 2009).

Resilience resources as mediators showed that only relational and individual resources had a positive effect on the model for perceived group discrimination risk factor. Even though 56% of the participants were open about their sexuality to their families, sexual minorities in Turkey does not seem to receive support from their families because of exclusion they face. On the contrary, familial resource had a positive indirect effect in the model for acculturative stress unlike relational and individual resources. Psychological adaptation to the new host culture seemed to be able to uplift migrant sexual minorities with familial effects even though they do not get support in the face of discrimination (Choi et al., 1999; Yoshikawa, Wilson, Chae, & Cheng, 2004).

Considering resilience models for both risk factors suggested by Hypothesis 4, it can be seen that only relational and individual resilience resources accorded with their mediating role. Also, these two resilience resources can be a support for main hypothesis of the thesis which include social identifications. Social identifications, as stand for both psychological identification process and connectedness with ingroup, are related with individual and relational resources of resilience (Obst & White, 2005; Obst et al., 2002a; Obst, Zinkiewicz, & Smith, 2002b). If the model for resilience resources can be generalized to migrant sexual minorities in Turkey, it can also be said that social identifications can be considered as essential factors for resilience.

6.3. Contributions and Implications

This thesis had both theoretical and practical contributions that were worth mentioning. First of all, it displayed some new possibilities of the mechanism of resilience of individual with multiple devalued subordinate identities. It can be seen that individuals

with multiple group identities can achieve resilience through mutual effects of protective factors from each identity. As the hypotheses suggesting compensatory resilience models confirmed, it can be said that the resilience mechanism for migrant sexual minorities in Turkey resulted from characteristics of individuals and their environments (Ungar, 2004).

The relationships of the risk and protective factors that comes from different sources were investigated to interpret the resilience mechanism individuals facing. Social identities have been chosen particularly to see this effect. The Presence of protective factors, for example of social support, can be an advantage regardless of direct relationships with risk factors. However, using social identities helped to establish interactions of social identities within individuals. More specifically, LGBTI identification was an effective factor on the relationship between perceived group discrimination (results from being sexual minority) and well-being, also host group identification was an effective factor on the relationship acculturation stress (results from unsuccessful adjustment to the new city) and well-being. These relationships suggest that identity resilience can be achieved through each identity interchangeably by individuals with multiple devalued group membership. This interaction of identities can contribute to Social Identity Theory by the means of clarifying mechanism of social identities.

The research might have important implications for consultation field. If there are mutual effects between identities as suggested, mental health professions can act upon this information by promoting a wide range of different resilience resources for therapies. As for migrant sexual minorities, both promoting connection with LGBTI identity and host group identity can provide positive well-being either for adjustment problems with host city or facing prejudice in society related to their sexual identity. If the confirmed hypothesis can be generalized to other samples with different multiple identities, implications can be extended. For instance, if promoting identification with other social groups can aid minimizing acculturative stress on well-being it can be used for migration policies as well.

The current research contributes to sexual minority literature, exceptionally. Especially with high numbers of traditional research topics focus on abnormality and maladjustment of sexual minorities, a research with a positive psychology perspective were needed. Resilience framework aided this research by acknowledging the perspective of enhancement aspect of positive psychology; thus, presented coping strategies that can be accessible to sexual minorities. Especially using LGBTI identification as a protective

factor can show that challenging factors for sexual minorities can be coped with self-acceptance and ingroup connectedness. Moreover, resilience resources for sexual minorities were investigated in Turkey in the hope of laying a foundation for future studies by many researchers. Highlighting the strengths of disadvantaged group can help to discover the protective factors that can be promoted in interventions and consultations (Yates & Masten, 2012).

6.4. Limitations and Future Directions

One of the most important limitation of this study is that it was conducted as a cross-sectional correlational study. While some studies already showed the directional effects for perceived discrimination and identification, the same directional effect can be assumed for this study as well y (Cemalcilar & Falbo, 2008; Ramos et al., 2012). Even so, with longitudinal studies or experimental setting directional effects of risk and protect can be observed more precisely.

When examined, data of same variables were not found to be normally distributed. The majority of participants had high scores of LGBTI identification, host group identification and relational resilience resource. Even though one of the assumptions of a multiple regression analysis had been risked to made decision error, the results seemed to be convenient to conduct the necessary analyses. Also, the reason for why most of the participants got higher scores than mean scores of these variables might be the characteristic of migrant sexual minority population in Turkey. Many sexual minorities who come out from their closets are in touch with LGBTI communities and among them many community members are also activists. Also, as the literature from other countries and the interview conducted before the study suggest that, many sexual minorities migrate to larger cities to escape from stigmatization (Cheney et al., 2017; Kuntsman, 2003; Munro et al., 2013; Nakamura, Kassin, & Suehn, 2017). The unwillingness of home city culture maintenance may have led them to have high host group identification. Lastly, in the collectivist cultural context of Turkey relational resilience resources are highly valued (Göregenli, 1995; Kagıtcıbası, 1996)

In order to investigate both of the risk factors in the same model two different path analyses were conducted for social identifications and resilience resources as mediators. Unexpectedly model fit indices for both social identification and resilience resources models were fairly poor. One reason can be the small sample size for the models. Though,

another reason might be the nature of the multiple group resilience. It was hypothesized that risk and protective factors resulted from different sources can interact with each other due to multiple group membership of individuals and therefore can show protective effect on well-being for each pathway. However, as the models could not be confirmed when entered together, there might be a separate mechanism for such models. Nonetheless, to be able to make more accurate interpretations for these results more studies should be conducted to examine the resilience mechanisms underlying multiple devalued group membership.

In this study acculturation process was investigated as internal migration only. Acculturative stress and identification with host nation can even be more effective for external migration context, and also with participants from different ethnicities. Ethnicity was not involved to the models in analyses for this research but, ethnic identity can also be a protective factor as a mediator parallel with similar studies (Giamo, Schmitt, & Outten, 2012; Mahalingam et al., 2008; Phinney et al., 2001). Thus, ethnic identity can be included as a mediator in the relationship between risk factors and well-being in addition to (or instead of) host group identification.

Length of residence entered in the study as the proportion of participant age and the year spend on host city after migration. The reason was to control host group identification due to difference in spent lifespan in host cities. However, no control was applied for LGBTI identification. It is unknown that in what age participants embraced their identity as a sexual minority, or if this process happened either after or before the migration. - It should be taken into consideration in future studies with migrant sexual minorities.

This study provides an example for a comprehensive conceptual and statistical analyses for the interrelationship of risk and protective factors and some underlying mechanisms. There should be follow-up studies which investigate other risk and protective factors of immigrant sexual minorities. And, of course, in the future, other groups with multiple key identities should be examined to see the unique and interactive effects of these identities on well-being because of the unique characteristics of identities that may show different results. One of the most important motivations to conduct this research is to be a pioneer for researches that investigate mechanism of multiple group members, with a social psychological perspective. With this research, it was demonstrated that geographical mobility itself implicates the resilience of sexual minorities in pursuit of a more fulfilling life and supportive networks that affirm their identity; hence, this research is a contribution

to an emerging field in positive psychology that tries to explain the adjustment of disadvantaged groups from a strength-based rather than deficiency-based perspective.



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APPENDICES

APPENDIX A

INFORMED CONSENT FORM

GÖNÜLLÜ ONAM FORMU

Merhaba,

Bu araştırma, Yaşar Üniversitesi Psikoloji Bölümü yüksek lisans öğrencisi Kıvanç Konukoğlu tarafından yüksek lisans tez çalışması yürütülmektedir. Araştırmada göçmen cinsel azınlıkların (eşcinsel, biseksüel, transseksüel, vb.) kişiler arası ilişkileri ve psikolojik sağlığı incelenmektedir. Bu sebeple sizden istediğimiz, hazırlamış olduğumuz anketleri doldurarak bu konulardaki görüşlerinizi bize iletmenizdir.

Çalışmaya katılım tamamıyla gönüllülük temellidir. Çalışma süresince sizden kimlik belirleyici hiçbir bilgi istememekteyiz. Cevaplarınız tamamen gizli tutulacak ve sadece araştırmacılar tarafından değerlendirilecek; elde edilecek bulgular bilimsel amaçlarla kullanılacaktır.

Bu çalışmada size öncelikle demografik bilgi formu ve çeşitli sosyal konularda ölçekler verilmiştir. Çalışma yaklaşık 15-20 dakikanızı alacaktır.

Size verilen ölçeklerdeki soruların doğru ya da yanlış bir cevabı yoktur; önemli olan sizin ne düşündüğünüz ve ne hissettiğinizdir. Çalışmanın sonuçlarının güvenilirliği açısından sorulara içtenlikle cevap vermeniz bizim için çok önemlidir.

Katılım sırasında herhangi bir sebepten ötürü kendinizi rahatsız hissederseniz, bir sebep göstermeksizin anketi yarıda bırakabilirsiniz. Çalışmamıza katıldığınız için şimdiden teşekkür ederiz. Çalışmanın sonuçları bilimsel dergilerde yayınlanabilir veya bilimsel toplantılarda sunulabilir.

Çalışma hakkında daha fazla bilgi almak için Psikoloji Bölümü öğrencilerinden Kıvanç Konukoğlu ile iletişim kurabilirsiniz. (e-posta: 16300021007@stu.yasar.edu.tr)

Araştırmaya değerli katkınız için çok teşekkür ederiz

APPENDIX B
DEMOGRAPHIC QUESTIONS

Cinsiyet:	Cinsel Yönelim:
Doğum Yılı:	Doğum Yeri:
Eğitim Düzeyi: <input type="checkbox"/> İlkokul <input type="checkbox"/> Ortaokul <input type="checkbox"/> Lise <input type="checkbox"/> Üniversite <input type="checkbox"/> Yüksek Lisans/Doktora	
Meslek:	
Çalışma Durumu: <input type="checkbox"/> Düzenli bir işte çalışıyor <input type="checkbox"/> Yarı-zamanlı bir işte çalışıyor <input type="checkbox"/> İşsiz <input type="checkbox"/> Öğrenci <input type="checkbox"/> Emekli	
Elinize geçen aylık toplam gelir: <input type="checkbox"/> 600 TL'den az <input type="checkbox"/> 601-900 TL <input type="checkbox"/> 901-1500 TL <input type="checkbox"/> 1501-2000 TL <input type="checkbox"/> 2001-3000 TL <input type="checkbox"/> 3000 TL'den fazla	
Şu anda hangi şehir/ilçe/köyde yaşıyorsunuz:	
Burada ne kadar zamandır yaşıyorsunuz:	
Göç sebebi: (Birden fazla işaretleyebilirsiniz) <input type="checkbox"/> İş olanakları <input type="checkbox"/> İş değişikliği/tayini <input type="checkbox"/> İlişki/Evlilik <input type="checkbox"/> Güvenlik kaygısı <input type="checkbox"/> Eğitim <input type="checkbox"/> İzmir'deki hayat tarzı <input type="checkbox"/> İzmir'in coğrafi konumu <input type="checkbox"/> Akrabalara yakın olmak <input type="checkbox"/> Diğer (belirtiniz)	
En uzun süre yaşadığınız şehir/ilçe/köy:	
En uzun süre yaşadığınız yerleşim birimi: <input type="checkbox"/> Köy <input type="checkbox"/> Kasaba <input type="checkbox"/> İlçe <input type="checkbox"/> Şehir Merkezi	
Şu anda romantik bir ilişki içinde olduğunuz bir partneriniz var mı: <input type="checkbox"/> Hayır, yok. <input type="checkbox"/> Evet, var. .	
Cinsel yöneliminizi/kimliğinizi aşağıdakilerden hangilerine açıkladınız (Birden fazla işaretleyebilirsiniz) <input type="checkbox"/> Aile <input type="checkbox"/> Yakın arkadaşlar <input type="checkbox"/> Sosyal çevre (Okul, iş, vb.) <input type="checkbox"/> Hiç kimse <input type="checkbox"/> Diğer (belirtiniz)	

Annenizin ve babanızın memleketini ve ait olduđu kùltürü düřündüğünüzde sizin köken kùltürünüz/etnik kimliğiniz nedir?

Etnik kùltürünüzü düřündüğünüzde,	Hiç		Biraz		Çok
	1	2	3	4	5
1. Kendinizi ne ölçüde bu gruba ait hissediyorsunuz?	1	2	3	4	5
2. Bir başkasının ait olduđu grubu eleřtirdiđini duysanız siz kendinizi ne kadar eleřtirilmiř hissedersiniz?	1	2	3	4	5

řu anda yařadığımız yerdeki insanların yařamları ile kendi memleketinizi/kùltürünüzü düřündüğünüzde ikisi arasında ne derece benzerlik ya da farklılık görüyorsunuz?	Çok Benzer		Biraz Benzer		Çok Farklı
	1	2	3	4	5
	1	2	3	4	5

APPENDIX C

PERCEIVED DISCRIMINATION SCALE

Bu bölümde sizden birtakım ifadeleri değerlendirmeniz istenmektedir. Size en uygun olanını işaretleyerek belirtiniz.

	Asla	Nadiren	Bazen	Sık Sık	Her Zaman
Perceived Group Discrimination					
1. LGBT'İ'ler ne sıklıkta iş ararken ayrımcılık yaşıyorlar?	1	2	3	4	5
2. LGBT'İ'ler ne sıklıkta ev ararken ayrımcılık yaşıyorlar?	1	2	3	4	5
3. LGBT'İ'ler ne sıklıkta sokakta ya da alışveriş yaparken ayrımcılık yaşıyorlar?	1	2	3	4	5
4. LGBT'İ'ler ne sıklıkta okulda ya da işyerinde ayrımcılık yaşıyorlar?	1	2	3	4	5
Perceived Individual Discrimination					
5. Heteroseksüeller tarafından kabul görmediğimi hissediyorum.	1	2	3	4	5
6. Heteroseksüellerin bana karşı olduklarını hissediyorum.	1	2	3	4	5
7. LGBTİ olduğum için dalga geçildim ve hakarete uğradım.	1	2	3	4	5
8. LGBTİ olduğum için insanlar benden uzaklaştı ya da aralarına almadılar.	1	2	3	4	5

APPENDIX D

BRIEF PSYCHOLOGICAL ADAPTATION SCALE

Yaşadığınız yerdeki yaşamınızı düşündüğünüzde, son 2 haftada şu durumları ne sıklıkla hissettiniz?

	Asla	Nadiren	Bazen	Sık Sık	Her Zaman
1. Burada yaşamaktan memnun	1	2	3	4	5
2. Buraya, bu kente ait değilmişim gibi hissetmek	1	2	3	4	5
3. Memleketten/hemşerilerden uzak olmanın verdiği özgürlük duygusu	1	2	3	4	5
4. Bazı durumlarda nasıl davranacağını bilememenin gerginliği	1	2	3	4	5
5. Eski arkadaşlarım yanımda olmadıkları için yalnız	1	2	3	4	5
6. Buraya ve buralılara özgü şeyler hakkında meraklı	1	2	3	4	5
7. Memlekete özlem, sıla hasreti	1	2	3	4	5
8. Buradaki yaşama ayak uydurmanın zorluğundan kaynaklanan iç sıkıntısı	1	2	3	4	5
9. Buradaki günlük yaşamımdan memnun	1	2	3	4	5
10. Buradaki geleceğim hakkında umutsuz	1	2	3	4	5

APPENDIX E

MULTICOMPONENT INGROUP IDENTIFICATION SCALE (LGBTI IDENTIFICATION)

Cinsel kimliğinizi/yöneliminizi göz önünde bulundurduğunuzda aşağıdaki ifadeler duygu ve düşüncelerinizi ne derece yansıtıyor?

		Kesinlikle Katılmıyorum			Biraz Katılıyorum			Kesinlikle Katılıyorum		
1.	LGBTİ'lerle aramda bir bağ olduğunu hissediyorum.	1	2	3	4	5	6	7		
2.	Kendimi LGBTİ'lerle dayanışma içinde hissediyorum.	1	2	3	4	5	6	7		
3.	Kendimi LGBTİ bireylere bağlı hissediyorum.	1	2	3	4	5	6	7		
4.	LGBTİ olmaktan memnunum.	1	2	3	4	5	6	7		
5.	LGBTİ'lerin gurur duyacak çok şeyi olduğunu düşünüyorum.	1	2	3	4	5	6	7		
6.	LGBTİ olmak güzel bir şey.	1	2	3	4	5	6	7		
7.	LGBTİ olmak bana iyi bir his veriyor.	1	2	3	4	5	6	7		
8.	LGBTİ olduğum gerçeği hakkında sık sık düşünürüm.	1	2	3	4	5	6	7		
9.	LGBTİ olduğum gerçeği kimliğimin önemli bir parçasıdır.	1	2	3	4	5	6	7		
10.	LGBTİ olmam, kendimi nasıl gördüğümün önemli bir parçasıdır.	1	2	3	4	5	6	7		
11.	Benim tipik bir LGBTİ ile birçok ortak noktam vardır.	1	2	3	4	5	6	7		
12.	Ben tipik bir LGBTİ'ye benzerim.	1	2	3	4	5	6	7		
13.	LGBTİ'ler birbirleriyle ortak birçok özelliğe sahiptir.	1	2	3	4	5	6	7		
14.	LGBTİ'ler birbirlerine oldukça benzerler.	1	2	3	4	5	6	7		
15.	Kendimi LGBTİ kabul ediyorum.	1	2	3	4	5	6	7		
16.	Kendimi diğer LGBTİ'lerle özdeşleştiriyorum.	1	2	3	4	5	6	7		
17.	LGBTİ olmak bana oldukça doğal geliyor.	1	2	3	4	5	6	7		
18.	LGBTİ'ler eleştirildiğinde ben de kendimi kişisel olarak eleştirilmiş hissediyorum.	1	2	3	4	5	6	7		
19.	LGBTİ benim için önemli bir gruptur.	1	2	3	4	5	6	7		
20.	LGBTİ'lere oldukça saygı duyuyorum.	1	2	3	4	5	6	7		

(HOST GROUP IDENTIFICATION)

Şu anda yaşamakta olduğunuz yeri ve buradaki yaşantınızı göz önünde bulundurduğunuzda aşağıdaki ifadeler duygu ve düşüncelerinizi ne derece yansıtıyor?

		Kesinlikle Katılmıyorum			Biraz Katılıyorum			Kesinlikle Katılıyorum		
1.	Buralılarla aramda bir bağ olduğunu hissediyorum.	1	2	3	4	5	6	7		
2.	Kendimi buralılarla dayanışma içinde hissediyorum.	1	2	3	4	5	6	7		
3.	Kendimi buralılara bağlı hissediyorum.	1	2	3	4	5	6	7		
4.	Buralı olmaktan memnunum.	1	2	3	4	5	6	7		
5.	Buralıların gurur duyacak çok şeyi olduğunu düşünüyorum.	1	2	3	4	5	6	7		
6.	Buralı olmak güzel bir şey.	1	2	3	4	5	6	7		
7.	Buralı olmak bana iyi bir his veriyor.	1	2	3	4	5	6	7		
8.	Buralı olduğum gerçeği hakkında sık sık düşünürüm.	1	2	3	4	5	6	7		
9.	Buralı olduğum gerçeği kimliğimin önemli bir parçasıdır.	1	2	3	4	5	6	7		
10.	Buralı olmam, kendimi nasıl gördüğümün önemli bir parçasıdır.	1	2	3	4	5	6	7		
11.	Benim tipik bir buralı ile birçok ortak noktam vardır.	1	2	3	4	5	6	7		
12.	Ben tipik bir buralıya benzerim.	1	2	3	4	5	6	7		
13.	Buralılar birbirleriyle ortak birçok özelliğe sahiptir.	1	2	3	4	5	6	7		
14.	Buralılar birbirlerine oldukça benzerler.	1	2	3	4	5	6	7		
15.	Kendimi buralı kabul ediyorum.	1	2	3	4	5	6	7		
16.	Kendimi diğer buralılarla özdeşleştiriyorum.	1	2	3	4	5	6	7		
17.	Buralı olmak bana oldukça doğal geliyor.	1	2	3	4	5	6	7		
18.	Buralılar eleştirildiğinde ben de kendimi kişisel olarak eleştirilmiş hissediyorum.	1	2	3	4	5	6	7		
19.	Buralılar benim için önemli bir gruptur.	1	2	3	4	5	6	7		
20.	Buralılara oldukça saygı duyuyorum.	1	2	3	4	5	6	7		

APPENDIX F

FLOURISHING SCALE

Yaşadığınız yerdeki yaşamınızı düşündüğünüzde, son 2 haftada şu durumları ne sıklıkla hissettiniz?

	Kesinlikle Katılmıyorum			Biraz Katılıyorum			Kesinlikle Katılıyorum		
1. Amaçlı ve anlamlı bir yaşam sürdürüyorum.	1	2	3	4	5	6	7		
2. Sosyal ilişkilerim destekleyici ve tatmin edicidir.	1	2	3	4	5	6	7		
3. Günlük aktivitelereime bağlı ve ilgiliyim.	1	2	3	4	5	6	7		
4. Başkalarının mutlu ve iyi olmasına aktif olarak katkıda bulunurum.	1	2	3	4	5	6	7		
5. Benim için önemli olan etkinliklerde yetenekli ve yeterliyim.	1	2	3	4	5	6	7		
6. Ben iyi bir insanım ve iyi bir hayat yaşıyorum.	1	2	3	4	5	6	7		
7. Geleceğim hakkında iyimserim.	1	2	3	4	5	6	7		
8. İnsanlar bana saygı duyar.	1	2	3	4	5	6	7		

APPENDIX G

SATISFACTION WITH LIFE SCALE

Yaşadığınız yerdeki yaşamınızı düşündüğünüzde, son 2 haftada şu durumları ne sıklıkla hissettiniz?

	Kesinlikle Katılmıyorum			Biraz Katılıyorum			Kesinlikle Katılıyorum		
1. Hayatım birçok yönden idealimdekine yakın.	1	2	3	4	5	6	7		
2. Hayat şartlarım mükemmel.	1	2	3	4	5	6	7		
3. Hayatımdan memnunum.	1	2	3	4	5	6	7		
4. Hayattan şimdiye kadar istediğim önemli şeyleri elde ettim.	1	2	3	4	5	6	7		
5. Eğer hayata yeniden başlasaydım, hemen hemen hiçbir şeyi değiştirmezdim.	1	2	3	4	5	6	7		

APPENDIX H

ADULT RESILIENCE MEASURE

Zor zamanlarda size güç veren duygu inanç ve faaliyetleri düşündüğünüzde aşağıdaki ifadeler sizi ne derece tanımlıyor?

	Hiç	Çok az	Biraz	Oldukça	Tamamen
1. Çevremdeki insanlar ile iş birliği içerisindeyimdir.	1	2	3	4	5
2. Nitelik veya becerilere sahip olmak ve onları geliştirmek benim için önemlidir.	1	2	3	4	5
3. Farklı sosyal ortamlarda nasıl davranacağımı bilirim (Örneğin, iş, ev veya diğer sosyal ortamlar).	1	2	3	4	5
4. Ailem hayatım boyunca genellikle beni desteklemiştir.	1	2	3	4	5
5. Ailem benim hakkımda birçok şeyi bilir (Örneğin, arkadaşlarımdan kim olduğumu, nelerden hoşlandığımı).	1	2	3	4	5
6. Başladığım faaliyetleri bitirmeye çalışırım.	1	2	3	4	5
7. Dini inançlar benim için bir güç kaynağıdır.	1	2	3	4	5
8. Sahip olduğum etnik kökenden gurur duyuyorum.	1	2	3	4	5
9. Nasıl hissettiğimi konusunda ailem/eşim ile konuşurum (Örneğin üzgün veya endişeli olduğumda).	1	2	3	4	5
10. Bir şeyler istediğim şekilde gitmediğinde, diğer insanlara ve kendime zarar vermeden bu durumu çözebilirim (Örneğin, şiddete başvurmadan veya madde kullanmadan)	1	2	3	4	5
11. Arkadaşlarımdan desteklediğimi düşünüyorum/hissediyorum.	1	2	3	4	5
12. Kendimi yaşadığım topluma ait hissediyorum.	1	2	3	4	5
13. Ailem zor zamanlarımda yanımdadır (Örneğin hasta olduğumda veya başım sıkıştığında).	1	2	3	4	5
14. Arkadaşlarımdan zor zamanlarımda yanımdadır.	1	2	3	4	5
15. Çevremde yetişkin olduğumu ve sorumluluk alabileceğimi diğer insanlara gösterebileceğim fırsatlara sahibim.	1	2	3	4	5

(continued)

	Hiç	Çok az	Biraz	Oldukça	Tamamen
16. Güçlü yönlerimin farkındayım.	1	2	3	4	5
17. Dini aktivitelere katılımım (ibadethaneye gitmek, oruç tutmak gibi).	1	2	3	4	5
18. Ailemle olduğumda kendimi güvende hissediyorum.	1	2	3	4	5
19. Hayatımda gelecekte kullanacağım yeteneklerimi geliştireceğim fırsatlara sahibim (mesleki beceriler gibi)	1	2	3	4	5
20. Yaşadığım toplumun kültürünü ve geleneklerini seviyorum.	1	2	3	4	5
21. Bu ülkenin vatandaşı olduğum için gurur duyuyorum.	1	2	3	4	5
22. Bu anketteki sorulara içtenlikle yanıt verdim.	1	2	3	4	5