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Measuring Positive LGBTQ+ Identity: Psychometric Properties of the Turkish Lesbian, Gay, and Bisexual Positive Identity Measure

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Measuring positive LGBTQ+ identity: Psychometric properties of the Turkish Lesbian, Gay, and Bisexual Positive Identity Measure

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Abstract

Previous research with lesbian, gay, bisexual, transgender, queer, and various sexually and gender diverse (LGBTQ+) people has largely highlighted how experiences of discrimination and marginalization, and mental health outcomes are related. However, it is important that researchers operate from a strength-based approach to identify how aspects of one's identity may foster resilience. It is crucial that people working with LGBTQ+ individuals have empirically supported and culturally verified measures to assess such

Statement of Relevance: This research emphasizes the significance of the Lesbian, Gay, and Bisexual Positive Identity Measure (LGB-PIM) for sexual minority and gender-diverse individuals in Turkey. Examining positive aspects among LGBTQ+ individuals like positive identity, resilience, and support is expected to be positively associated with satisfactory relationships. The study, addressing a notable gap in Turkish literature, establishes LGB-PIM as a reliable and valid measure for assessing positive LGBTQ+ identity in sexual and gender-diverse individuals in Turkey.

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constructs. In this regard, the Lesbian, Gay, and Bisexual Positive Identity Measure (LGB-PIM) developed by Riggle et al. (2014) was aimed to be translated into Turkish, examining its psychometric properties and validity using a sample of 450 LGBTQ+ people from Turkey. Participants' mean age was 22.44 (SD = 4.61; range = 18–47) and most of them were educated. The five-factor structure of the LGB-PIM and its five subscales (authenticity, community, intimacy, self-awareness, and social justice) was validated by the findings of confirmatory factor analyses. Future researchers may wish to use LGB-PIM in studies that are designed to understand positive aspects among LGBTQ+ individuals such as resilience and coping and their associations with any type of close relationships (i.e., romantic relationships, friendships, family relations).

KEYWORDS

coping, LGBTQ+, positive identity, scale adaptation

1 | INTRODUCTION

Lesbian, gay, bisexual, transgender, queer, and various sexually and gender diverse (LGBTQ+¹) people often face challenges associated with having a marginalized identity while living in a heteronormative and cisnormative society. Such experiences may be all too common for those living in Turkey which is ranked 48th out of 49 European nations in providing LGBTQ+ rights and equality according to the Rainbow Index issued by the European Region of the International Lesbian, Gay, Bisexual, Trans, and Intersex Association (ILGA-Europe, 2023). Meyer's (2003) minority stress model highlights the adverse outcomes associated with experiencing minority-related stressors. The intersectional nature of stigma and discrimination refers to the overlapping and connected types of bias and marginalization that individuals may face because of multiple intersecting elements of their various identities (Crenshaw, 1991).

On the other hand, it is crucial that researchers and clinicians concentrate on strength-based approaches to examine how LGBTQ+ individuals can create a positive identity development that can promote growth and resilience (Riggle & Rostosky, 2012; Szymanski et al., 2017) while experiencing minority-related stressors. As higher gratitude, meaning, resilience, and social functioning may occur after adverse events (Tedeschi & Calhoun, 2004), such as stigmatization and discrimination, there has been an increasing interest in examining positive aspects among LGBTQ+ individuals, such as resilience, peer support, and community connectedness that can mitigate against negative mental health outcomes (Bockting et al., 2013; Kiperman et al., 2022; Rogers et al., 2021) and can lead to a better relationship functioning (Sommantico et al., 2020) which plays a crucial role in one's well-being.

Positive LGBTQ+ identity is defined as feeling good and/or having positive thoughts about one's sexual and/or gender identity as an LGBTQ+ person (Riggle et al., 2014; Riggle & Mohr, 2015). Developmental scholars (Danielsen et al., 2000; Erikson, 1968; Phinney, 2000) have identified several factors that shape one's identity, such as individual, interpersonal, and sociocultural factors. LGBTQ+ individuals living in Turkey experience a multitude of challenges, which is expected to shape their identity, as they navigate through a society that predominantly adheres to heteronormative and cisnormative norms in various settings such as education, employment, and health care (Göçmen & Yılmaz, 2017; İnce Yenilmez, 2021). In the meantime, although Turkey's culture is considered as the collectivistic culture where customs are being upheld, LGBTQ+ individuals have gained visibility in the past 10 years, especially in metropolitan areas where individuality is more common than collectivism and this improvement led researchers to focus on identity development of LGBTQ+ individuals (Kemer et al., 2017).

Among the studies covering LGBTQ+ issues conducted in Turkey, most of them focused on negative life experiences of LGBTQ+ individuals such as perceived discrimination, anxiety, stress, and internalized homophobia (Ayhan Balik & Bilgin, 2021; Göçmen & Yılmaz, 2017; İnce Yenilmez, 2021; Okutan et al., 2017; Yolaç & Meriç, 2020). However, having a positive LGBTQ+ identity may foster resilience, which may result in personal growth through the improvement of intrapersonal and interpersonal abilities (Riggle et al., 2011; Riggle & Rostosky, 2012). Notably, such associations have been previously examined in US and European contexts, so limited research exists on LGBTQ+ identity in Turkey. There is only one study that conceptualizes the LGB identity in a sample consisting of lesbian, gay, and bisexual individuals (Kemer et al., 2017), yet the positive aspect is still lacking in Turkish literature. Therefore, it is crucial to have validated and trustworthy measures particular to the cultural environment to fill the gap in the literature and study potential causes and consequences of LGBTQ+ positive identification. Therefore, the goal of the present study is to adapt the Lesbian, Gay, and Bisexual Positive Identity Measure (LGB-PIM), that has been initially developed with cisgender lesbian, gay, and bisexual participants (Riggle et al., 2014), and further adjusted to transgender participants (Riggle & Mohr, 2015), to Turkish for use with an inclusive pool of LGBTQ+ individuals living in Turkey.

1.1 | The importance of positive LGBTQ+ identity for well-being

Despite prior research extensively taking a deficit perspective in understanding LGBTQ+ identity (Hendricks & Testa, 2012; Meyer, 2003), recent research has focused on positive aspects related to individual and relational functioning (Riggle et al., 2017; Rostosky et al., 2018). Specifically, Riggle and Rostosky (2012) initially investigated lesbian, gay, and bisexual people's thoughts and feelings toward understanding their lesbian, gay, bisexual, and transgender identity. The findings of this study highlight the various ways in which embracing an LGBT+ positive identity can have a profound contribution to mental health, such as living authentically, having self-awareness, flexible gender expression, forming supportive connections, exploring sexuality, developing empathy, engaging in activism, and finding a sense of belonging within the LGBT+ community (Riggle et al., 2014). Building on earlier research related to associations between positive LGBTQ+ identity and well-being, Rostosky et al. (2018) studied the relationships between positive LGBTQ+ identity and psychological well-being (PWB) with a sample of 332 lesbian, gay, and bisexual adults, suggesting positive relationships between subscales of

LGB-PIM and PWB. Such a relationship indicated the importance of LGBTQ+ positive identity for well-being.

1.2 | Assessing positive LGBTQ+ identity

Prior to the development of Riggle et al.'s (2014) LGB-PIM, limited measures existed that tapped into this construct. For example, Mayfield's (2001) Internalized Homonegativity Inventory—gay affirmation subscale and Lesbian, Gay, Bisexual Identity Scale-identity affirmation subscale (Mohr & Kendra, 2011) were developed to examine beliefs about being gay (Mayfield, 2001) and one's positive feelings toward lesbian, gay, and bisexual identity (Mohr & Kendra, 2011). Taking into consideration the themes that emerged from Riggle and Rostosky's qualitative study (2012) that highlights LGBT identity is a multidimensional construct and influenced from both intrapersonal and interpersonal processes, Riggle et al. (2014) developed the LGB-PIM that evaluates the positive facets of lesbian, gay, and bisexual identity.

The LGB-PIM (Riggle et al., 2014) is a 25-item self-report measure scored on a seven-point Likert scale (1 = *disagree strongly*; 7 = *agree strongly*) that was developed to examine positive lesbian, gay, and bisexual identity themes. It has five subscales: self-awareness followed by authenticity, community, intimacy, and social justice, each with five items. *Self-awareness* refers to an increase in the level of self-awareness depending on the positive lesbian, gay, and bisexual identity (e.g., “My LGBT identity leads me to important insights about myself”). *Authenticity* refers to being at ease with one's lesbian, gay, and bisexual identity and expressing that identity in relationships with other people (e.g., “I feel I can be honest and share my LGBT identity with others”). *Community* refers to the feeling of being connected to and supported by LGBT communities (e.g., “I feel supported by the LGBT community”). *Intimacy* refers to confidence in one's potential for intimacy and sexual freedom that is facilitated by their lesbian, gay, and bisexual identity (e.g., “My LGBT identity allows me to understand my sexual partner better”). *Social justice* reflects the belief that one's lesbian, gay, and bisexual identification has heightened their concern for all oppression and advocacy for social justice (e.g., “As an LGBT person, it is important to act as an advocate for LGBT rights”).

Riggle et al. (2014) presented psychometric characteristics of the LGB-PIM in two different research with a sample of cisgender lesbian, gay, and bisexual individuals. In study 1, wherein the sample comprises 624 cisgender lesbian, gay, and/or bisexual identifying adults, the first item pool consists of 106 items reflecting the positive facets of identity in eight themes. After a redundancy check, an exploratory factor analysis (EFA) was conducted with the remaining 95 items; the results yielded a five-factor solution. In study 2, the validity evidence of the LGB-PIM was presented using convergent and incremental validity analyses with 272 cisgender lesbian, gay, and bisexual identified participants (for detailed information see Riggle et al., 2014). The LGB-PIM has demonstrated validity and reliability for individuals who identify as cisgender lesbian, gay, and bisexual individuals.

Based on the demographics of the validation and subsequent studies using the LGB-PIM which included individuals living in the United States and six non-US countries (Riggle et al., 2014) and some European countries (Baiocco et al., 2018; Siegel et al., 2022), there is not any study to support the validity of this scale for use with individuals living in Turkey. As such, the goal of the current study was to investigate the utility of the LGB-PIM Turkish version with LGBTQ+ individuals living in Turkey by first translating the LGB-PIM to Turkish. Specifically, the following aims and hypotheses (H) were examined:

The first aim of the study was to examine LGB-PIM's convergent validity in an inclusive sample of LGBTQ+ individuals. Thus, hypothesis 1 (H1) was created as "LGB-PIM and LGBT community connectedness are correlated, which would reflect the convergent validity of LGB-PIM."

The second aim of the study was to examine LGB-PIM's divergent validity in an inclusive sample of LGBTQ+ individuals. Therefore, hypothesis 2 (H2) was created as "LGB-PIM and anxiety are not significantly correlated, which would reflect the divergent validity of LGB-PIM." For this aim, the anxiety subscale was used to test the divergent validity of the LGB-PIM because it was the most irrelevant scale to the LGB-PIM among the other depression and stress subscales of DASS-21.

2 | METHODS

2.1 | Recruitment and participants

A wider, multi-nation survey on the lives of LGBTQ+ people worldwide provided the data for this study (<https://osf.io/tsj8v>). Online surveys were used to attract participants from social media groups and nongovernmental organizations. To participate, participants had to fulfill the following requirements: (a) be at least 18 years of age, (b) identify as LGBTQ+, and (c) live in Turkey. Participants were recruited via a convenient sampling method.

A total of 946 individuals expressed interest and voluntarily participated in the study. Among these, a total of 71 individuals were below the age of 18, nine did not identify as a sexual and/or gender minority, and 100 were not currently living in Turkey. Of the remaining 766 participants, 312 did not complete the study measures, and four participants responded in less than 10 min. The response rate was 47.57%.

The final sample included 450 participants. Participants' mean age was 22.44 ($SD = 4.61$; range = 18–47). A total of 134 (29.8%) participants identified as a woman, 159 (35.3%) as a man, and 19 (4.2%) as non-binary. Most of the participants identified as gay ($n = 173$, 38.4%), bisexual ($n = 133$, 29.6%), or pansexual ($n = 61$, 13.6%). Detailed information on the participants' gender identity and sexual orientation is given in Table 1.

A total of 369 participants (82%) identified as Turkish, 25 (5.6%) as Kurdish, eight (1.8%) as Greek, eight as Arabic (1.8%), six (1.3%) as Circassian, and one (0.2%) as Laz. Most participants completed their high school education (70%, $n = 313$), approximately 19 ($n = 86$) had a university degree, and 8% completed their graduate education. Approximately 62% ($n = 279$) of the participants reported their monthly income as less than 2825 Turkish Liras, 22% ($n = 99$) as between 2826 Turkish Liras and 6000 Turkish Liras, and 16% ($n = 72$) reported a monthly income of over 6001TL, at the time of the data collection when the minimum wage in Turkey was 2825 Turkish Liras (approximately 340\$).

2.2 | Procedure

Ethics board approval was obtained prior to collecting data. All the participants were informed about the privacy and the confidentiality of their data via informed consent forms provided ahead of filling out the questionnaires. Data were collected between August 2021 and September 2021. All eligible participants were instantly sent the Qualtrics-hosted online survey.

TABLE 1 Gender identity and sexual orientation of the participants.

Variables	<i>f</i>	%
Gender identity		
Man	159	35.33
Woman	134	29.78
Non-binary	19	4.22
Man and queer	18	4.00
Queer	14	3.11
Gender fluid	12	2.67
Non-binary and queer	9	2.00
Non-binary and gender fluid	8	1.78
Other	8	1.78
Woman and non-binary	6	1.33
Man, gender fluid, and queer	6	1.33
Man and gender fluid	5	1.11
Transgender man	4	0.89
Woman and queer	4	0.89
Woman, non-binary, and gender-fluid	4	0.89
Non-binary, gender fluid, and queer	4	0.89
Man and transgender man	3	0.67
Woman and gender fluid	3	0.67
Non-binary and agender	3	0.67
Man and woman	2	0.44
Woman and other	2	0.44
Man and non-binary	2	0.44
Man, woman, and other	2	0.44
Woman, gender fluid, and queer	2	0.44
Agender	1	0.22
Man and other	1	0.22
Man and transgender woman	1	0.22
Woman and agender	1	0.22
Transgender man and gender fluid	1	0.22
Non-binary and transfeminine	1	0.22
Transmasculine and queer	1	0.22
Gender fluid and queer	1	0.22
Man, non-binary, and other	1	0.22
Man, non-binary, and gender fluid	1	0.22
Man, agender, and gender fluid	1	0.22
Woman, non-binary, and queer	1	0.22
Woman, agender, and other	1	0.22

TABLE 1 (Continued)

Variables	<i>f</i>	%
Transgender man, non-binary, and queer	1	0.22
Man, woman, non-binary, and queer	1	0.22
Woman, non-binary, gender-fluid, and queer	1	0.22
Transgender man, non-binary, transmasculine, and queer	1	0.22
<i>N</i>	450	100
Sexual orientation		
Gay	173	38.44
Bisexual	133	29.56
Pansexual	61	13.56
Lesbian	32	7.11
Queer	23	5.11
Asexual	11	2.44
Demisexual	7	1.56
Heterosexual	5	1.11
Other	5	1.11
<i>N</i>	450	100

The participants were reached out via social media platforms such as Instagram, Facebook, and Twitter in addition to the LGBTQ+ organizations' mail and social media groups in Turkey. It took approximately 15–20 min for participants to complete the survey. Following the completion of the survey, participants were provided with the chance to participate in a raffle where they had the opportunity to win one of six Amazon e-gift cards worth 100 Turkish Lira each.

2.3 | Measures

2.3.1 | Lesbian, gay, and bisexual positive identity measure

Following permission from Ellen D. Riggle, the original LGB-PIM was sent to three Turkish professionals (a Ph.D. student, a Ph.D. candidate, and an assistant professor in counseling) for translation. These three individuals independently translated the LGB-PIM items from English to Turkish. The first three authors reviewed and compared all three versions of the translated items for adequacy and cultural appropriateness. They found that the translated versions of the measure were so like each other. So, a Turkish form was created based on these translations. Then, two Turkish professionals, one of whom is a Ph.D. student and one of whom is a Ph.D. candidate in counseling, who are both fluent in English, ran the back translations. The back-translated final form was compared to the original English form of the LGB-PIM (Riggle et al., 2014) and it was displayed that the translated LGB-PIM reflected the original version of LGB-PIM.

To assure the readability of the Turkish LGB-PIM, a focus group was conducted with four individuals who identified as a sexual and/or gender minority (age range 23–27 years of age).

Among these individuals, two identified as non-binary, one as cis-man, and the other as cis-man and gender non-conforming. Three participants reported being gay, and one identified as lesbian. These individuals were asked to read the items of the Turkish translation of the LGB-PIM and to evaluate the correct use of words/terms and the understandability of the items. They did not suggest any changes or revisions on the items of the scale. As a result, the final Turkish version of LGB-PIM was created and presented in [Appendix](#).

LGBTQ+ positive identity was assessed using the Turkish version created by the authors of the 25-item LGB-PIM. The scale consists of five subscales: authenticity, community, intimacy, self-awareness, and social justice, all of which consist of five items. Each of the items was answered by the participants on a 7-point Likert-type scale (*1 = strongly disagree, 7 = strongly agree*), except for the intimacy subscale which was rated on an 8-point Likert type scale (*0 = does not apply to me, 7 = strongly agree*). A sample item for the authenticity subscale is, “I feel I can be honest and share my LGBT identity with others”; a sample item for the community subscale is, “I feel supported by the LGBT community”; a sample item for the intimacy subscale is, “My LGBT identity allows me to understand my sexual partner better”; a sample item for the self-awareness subscale is, “My LGBT identity leads me to important insights about myself”; and a sample item for the social justice subscale is, “As an LGBT person, it is important to act as an advocate for LGBT rights.” Subscale scores were computed by averaging subscale item ratings. The higher the scores, higher the positive identity of sexual and gender diverse individuals.

2.3.2 | Connectedness to the LGBT Community Scale

To assess for convergent validity, the Turkish Connectedness to the LGBT Community Scale (CLGBTCS; Barburoğlu et al., 2024), which was developed by Frost and Meyer (2012), was administered. The scale consists of eight items which assesses the LGBTQ+ community connectedness of sexual and gender diverse individuals. Each of the eight items was answered by the participants on a 4-point Likert-type scale (*1 = strongly disagree, 4 = strongly agree*). A sample item for the Connectedness to the LGBT Community Scale is, “If we work together, gay, bisexual, lesbian, and transgender people can solve problems in the LGBT community.” The score of the scale was obtained by using the total mean. The higher the scores, higher the community connectedness of the sexual and gender diverse individuals. The reliability of the scale in the present study was 0.90.

2.3.3 | Symptoms of anxiety

To assess for discriminant validity, the Turkish Depression, Anxiety, and Stress Scale (DASS-21; Yıldırım et al., 2018), which was developed by Lovibond and Lovibond (1995), was administered. Specifically, the 7-item anxiety subscale was used. Each of the seven items was answered by the participants on a 4-point Likert-type scale (*0 = did not apply to me at all, 3 = applied to me very much, or most of the time*). A sample item read “I felt I was close to panic.” The score of the scale was obtained by summing the items of the subscale. The higher the scores, higher the individuals' symptoms of anxiety. The reliability of the scale in the present study was .86.

2.4 | Data analyses

Before conducting the confirmatory factor analyses (CFAs), the assumptions of CFA were tested which are sample size, missing values, multivariate normality, outliers, linearity, and multicollinearity (Ullman, 2001). The sample size suggested by Kline (2011) for conducting CFA is at least 200 participants. This study meets this criterion with a sample of 450 participants. There were not any missing data. Based on the findings of normality analyses, the multivariate kurtosis was found 177.26 (c.r. = 51.17) indicating a non-normal skewness (Bentler, 2005; as cited in Byrne, 2010). While transformation for non-normal data can be used, some note that transformation may lead to some problems while interpreting the findings (Tabachnick & Fidell, 2007). In order to preserve the participants' original reports rather than altering the data, it was chosen to remain using the non-normally distributed data. To mitigate the impact of the non-normal distribution of the data, the bootstrapping technique was employed (Kline, 2011).

Afterward, the multivariate outliers were screened via computing Mahalanobis Distance (Mahalanobis D^2). When a case has a significant probability estimate of $p < .001$ based on the chi-square value, it is considered a multivariate outlier (Tabachnick & Fidell, 2019). In this study's dataset, there were multivariate outliers. To see if the presence of outliers affected the study's findings, the CFAs were run separately with the outliers and without the outliers ($\chi^2(262) = 483.99$, $p = .00$; $\chi^2/\text{df-ratio} = 1.85$; CFI = 0.96; TLI = 0.95, RMSEA = .04, and SRMR = 0.06; Özgülük Üçok & Sümer, 2023; Topcu, 2014). The studies' findings showed that there were not any significant differences between the two analyses; therefore, the analyses were continued with outliers left in the data to preserve sample variation. Lastly, for the multicollinearity assumption, as depicted in Table 2, there were not any two variables highly (over .85) correlated with each other (Kline, 2011), hence the multicollinearity assumption was not violated.

TABLE 2 Descriptive statistics and bivariate correlations among variables ($N = 450$).

Variables	<i>M</i>	<i>SD</i>	1	2	3	4	5	6	7	8	Reliability
1. LGB-PIM total	130.12	22.23	-	.68 ^a	.66 ^a	.73 ^a	.64 ^a	.58 ^a	.68 ^a	-.05	.88
2. LGB-PIM self-awareness subscale	26.74	5.96		-	.37 ^a	.42 ^a	.19 ^a	.43 ^a	.49 ^a	-.07	.83
3. LGB-PIM authenticity subscale	28.25	5.91			-	.41 ^a	.26 ^a	.23	.35 ^a	-.17 ^a	.83
4. LGB-PIM community subscale	23.69	7.19				-	.19 ^a	.46 ^a	.74 ^a	.03	.86
5. LGB-PIM intimacy subscale	21.11	9.86					-	.09	.18 ^a	-.06	.86
6. LGB-PIM social justice subscale	30.32	4.76						-	.61 ^a	.14 ^a	.83
7. Connectedness to the LGBT community	24.44	4.74							-	.08	.90
8. Symptoms of anxiety	8.94	5.01								-	.86

Abbreviations: LGB-PIM, Lesbian, Gay, Bisexual Positive Identity Measure; LGBT, lesbian, gay, bisexual, transgender.

^aCorrelations are significant at the .01 level (two-tailed).

AMOS Version 21 software (Arbuckle, 2012) was used to examine the factor structure of the Turkish version of the LGB-PIM. The scale was assessed via CFA using the maximum likelihood estimation method with robust standard errors (MLR) and the model's goodness of fit was assessed by the χ^2/df -ratio, comparative fit index (CFI), Tucker-Lewis index (TLI), root mean square error of approximation (RMSEA), and standardized root mean square residual (SRMR). Hu and Bentler's (1999) suggestions were considered and for a good model fit, CFI and TLI were expected to be higher than 0.95. For the χ^2/df -ratio, the suggestion by Kline (2011) was followed. Specifically, for a good model fit, the χ^2/df -ratio less than three was accepted. Besides, Hu and Bentler's (1999) proposition was taken into consideration wherein an SRMR less than 0.08 was preferred. Finally, for RMSEA the following criteria were followed: RMSEA < 0.05, good fit; 0.05 < RMSEA < 0.10, mediocre fit; RMSEA > 0.10, poor fit (Browne & Cudeck, 1993). Convergent and divergent validity were examined with Pearson correlation coefficients as the variables were normally distributed.

3 | RESULTS

3.1 | Testing factor structure of the Turkish version of the LGB-PIM

Prior to CFAs, preliminary analyses were run. Descriptive statistics and correlations among variables were analyzed for the study variables. Results are given in Table 2.

CFAs were run to test the original five-factor structure of the LGB-PIM (Riggle et al., 2014). CFA results indicated a mediocre model fit ($\chi^2(265) = 779.59$, $p = .00$; χ^2/df -ratio = 2.94; CFI = 0.91; TLI = 0.90, RMSEA = 0.07, SRMR = 0.06). As a result of checking the modification indices, the error covariance of item 11 ("I feel supported by the LGBT community") and item 12 ("I feel visible in the LGBT community"), item 18 ("My LGBT identity frees me to choose who I want as my sexual/intimate partner") and item 19 ("I have a sense of sexual freedom because of my LGBT identity"), item 24 ("I am more sensitive to prejudice and discrimination against others because of my LGBT identity") and item 25 ("I have a greater respect for people who are different from society's expectations because of my LGBT identity") were highly correlated so they were paired. Upon examination, it was discovered that linking the covariance of errors of these terms as each item pair carried a theoretical justification since the items were overlapping in terms of their content. For example, the items 11 and 12 represented LGBT community and feeling the inclusivity of the LGBT community; the items 18 and 19 referred to the intimacy felt in the community; and the items 24 and 25 represented the social justice felt as a result of LGBT identity. The model fit was improved as a result of the modifications and CFA yielded a good fit (see Figure 1; $\chi^2(262) = 497.00$, $p = .00$; χ^2/df -ratio = 1.90; CFI = 0.96; TLI = 0.95, RMSEA = 0.05, and SRMR = 0.06). Standardized factor loadings were greater than 0.42.

Moreover, to examine the unidimensional structure of LGB-PIM, a second-order CFA was carried out. Results supported the unidimensional structure of LGB-PIM with a good fit (see Figure 2; $\chi^2(267) = 521.29$, $p = .00$; χ^2/df -ratio = 1.95; CFI = 0.96; TLI = 0.95, RMSEA = 0.05, and SRMR = 0.07). Such a finding allows future researchers to use LGB-PIM's total score as a variable.

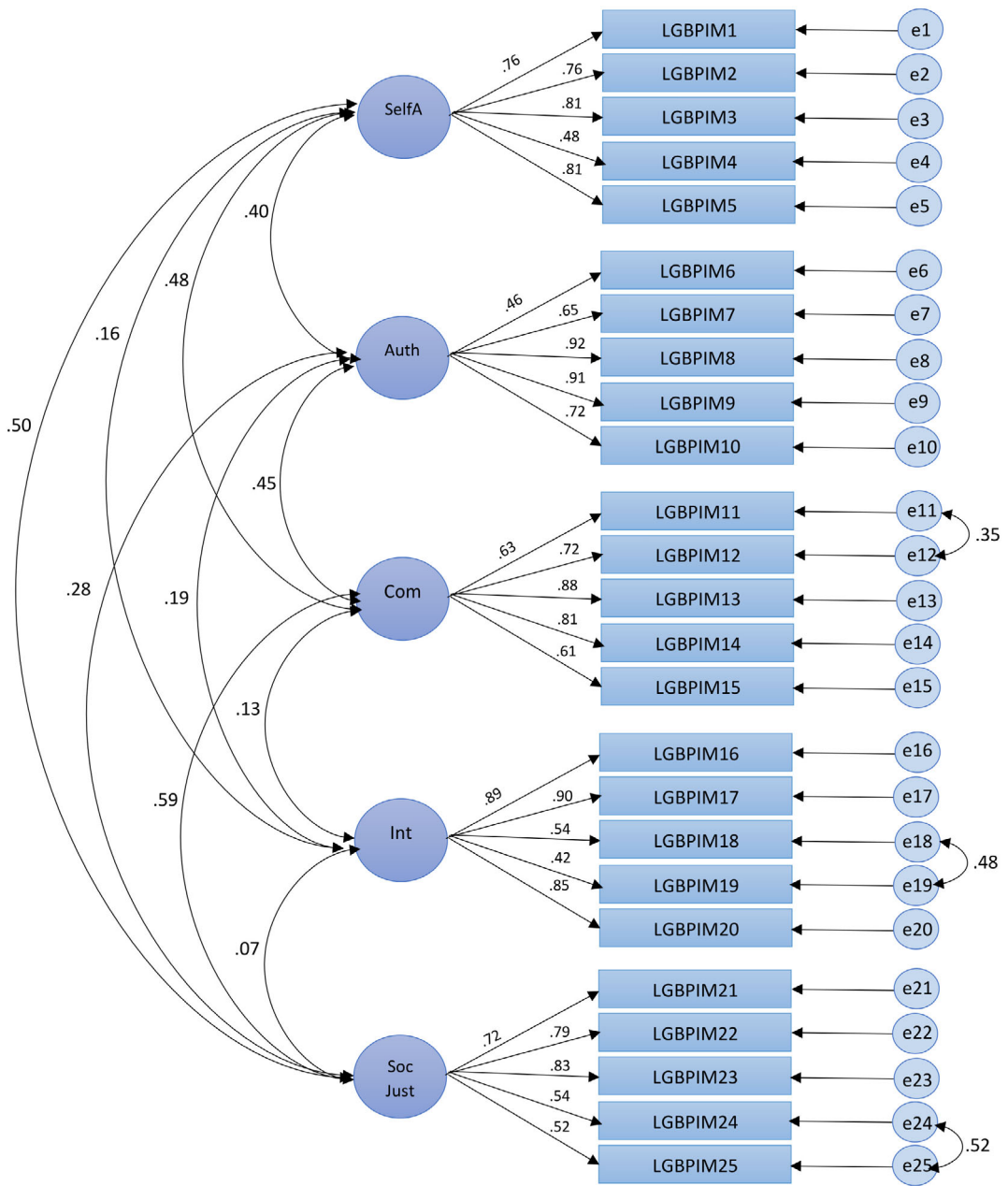


FIGURE 1 Estimates of parameters of confirmatory factor analyses for Turkish Lesbian, Gay, Bisexual Positive Identity Measure (LGB-PIM). Auth, authenticity; Com, community; Int, intimacy; SelfA, self-awareness; SocJust = social justice.

3.2 | Reliability of the Turkish version of the LGB-PIM

Cronbach's α was calculated for each of the factors in the five-factor structure of LGB-PIM, wherein alphas ranged from .83 to .88. Cronbach α value of the total scale was also computed and found as .88. In detail, the Cronbach's α for *authenticity* subscale was .83; .86 for *community* and *intimacy* subscale, and .83 for *self-awareness* and *social justice* subscales.

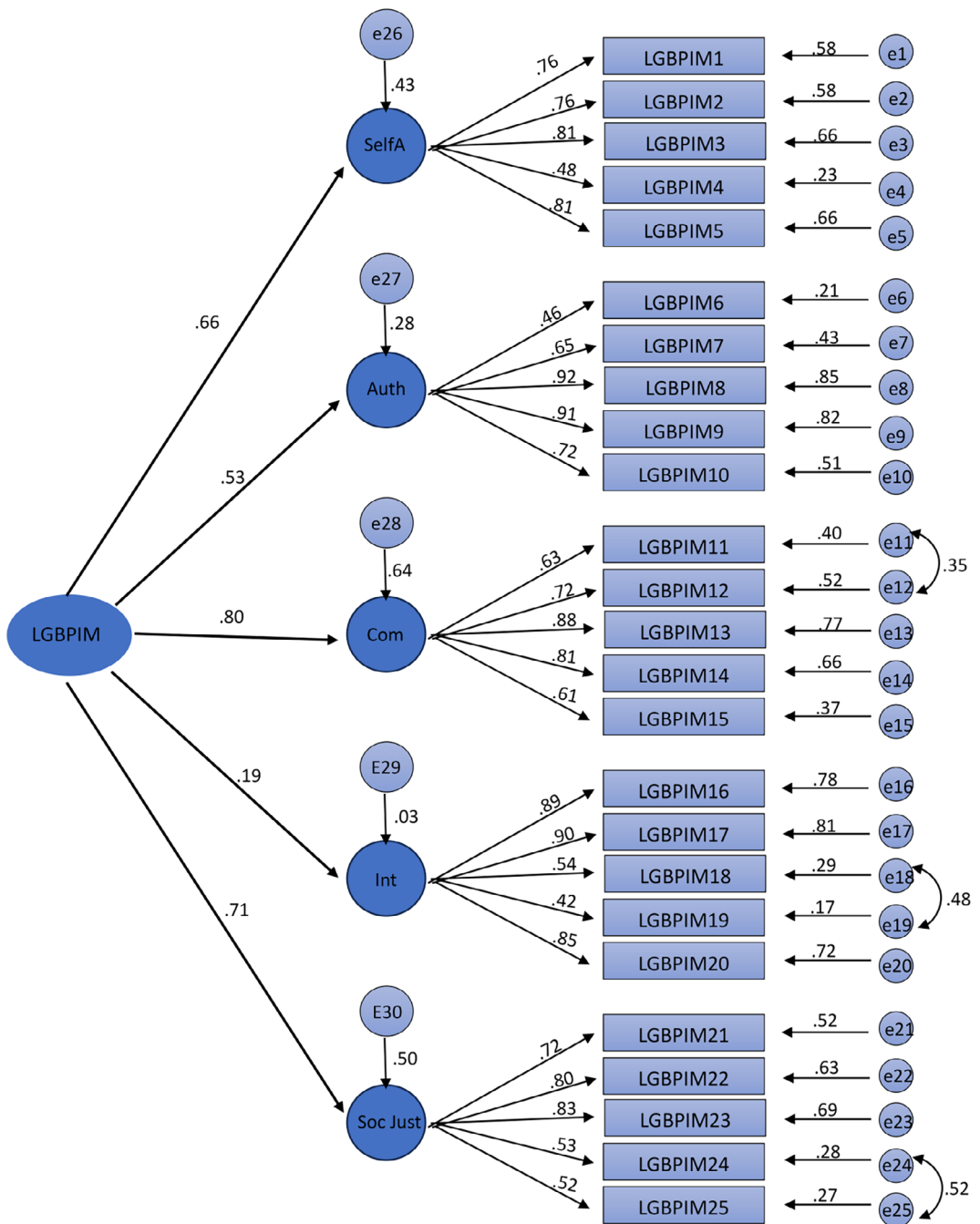


FIGURE 2 Second order confirmatory factor analyses of Lesbian, Gay, Bisexual Positive Identity Measure (LGB-PIM). Auth, authenticity; Com, community; Int, intimacy; SelfA, self-awareness; SocJust = social justice.

3.3 | Convergent validity of the Turkish version of the LGB-PIM

One of the construct validity evidences comes from convergent validity findings. Pearson correlation coefficients between the Turkish versions of the Connectedness to the LGBT Community

Scale (Barburoğlu et al., 2024) and LGB-PIM provided support for convergent validity ($r = .68$, $p < .01$), as hypothesized. Moreover, authenticity, community, intimacy, self-awareness, and social justice subscales of the Turkish version of the LGB-PIM were also correlated with Connectedness to the LGBT Community Scale ($r = .35$; $r = .74$; $r = .18$; $r = .49$; $r = .61$, $p < .01$), respectively.

3.4 | Divergent validity of the Turkish version of the LGB-PIM

Pearson correlation coefficients between the Turkish versions of DASS-anxiety Subscale (Yıldırım et al., 2018) and LGB-PIM and its subscales were calculated to evaluate the divergent validity of the LGB-PIM. Results indicated that there was a nonsignificant correlation between the Turkish version of the LGB-PIM and symptoms of anxiety ($r = -.05$, $p = .29$) as hypothesized. Moreover, community, intimacy, and self-awareness subscales of the Turkish version of the LGB-PIM were not significantly associated with DASS-anxiety subscale ($r = .03$, $p = .50$; $r = -.06$, $p = .19$; $r = -.07$, $p = .17$), respectively. However, the *authenticity* and *social justice* subscales of the LGB-PIM were weakly correlated with the DASS-anxiety subscale ($r = -.17$, $r = .14$, $p < .01$).

Moreover, for examining discriminant validity of the LGB-PIM, the Average Variance Extracted (AVE) values of the subscales were calculated to make a comparison between the correlation estimates among the subscales as suggested by Fornell and Larcker (1981). For this reason, AVE and Maximum Shared Variance (MSV) were obtained to examine if AVE for each subscale is higher than MSV for that subscale. Results that are given in Table 3 proved that the AVE is higher than the MSV for each subscale which shows the discriminant validity of the LGB-PIM.

4 | DISCUSSION

Research on LGBTQ+ individuals has taken a strength-based perspective over the years and looked into the positive facets of a LGBTQ+ identity and its association with individual and relational well-being (Riggle et al., 2017; Rostosky et al., 2018; Siegel et al., 2022). Among 373 lesbian, gay, and bisexual people, Riggle et al. (2017) depicted that the LGB-PIM-authenticity subscale was significantly and positively associated with psychological well-being and adversely associated with stress and depressive symptoms. Similarly, in another study, the subscales of LGB-PIM, authenticity, community, intimacy, and social

TABLE 3 Average Variance Extracted (AVE) and Maximum Shared Variance (MSV) values of the subscales of Lesbian, Gay, Bisexual Positive Identity Measure (LGB-PIM).

Variables	AVE	MSV
1. LGB-PIM self-awareness subscale	0.530	0.185
2. LGB-PIM authenticity subscale	0.565	0.168
3. LGB-PIM community subscale	0.543	0.211
4. LGB-PIM intimacy subscale	0.558	0.067
5. LGB-PIM social justice subscale	0.478	0.211

justice were found to be significantly and positively associated, while self-awareness was negatively correlated with some aspects of psychological well-being among 332 lesbian, gay, and bisexual adults (Rostosky et al., 2018). Also, the intimacy subscale of LGB-PIM was found to be positively and significantly associated with perceived relationship quality among 571 lesbian, gay, and bisexual individuals in same-gender relationships (Siegel et al., 2022). In line with this literature, this study aimed to examine the psychometrics of LGB-PIM in Turkish culture.

Confirmatory factor analysis was utilized to assess the construct validity of the scale, revealing that the scale maintains a consistent five-factor structure in line with its original version. Other scale adaptation studies on LGB-PIM, such as in German-speaking countries (Siegel et al., 2022) and Italy (Baiocco et al., 2018), also confirmed the five-factor structure in different cultures among LGBTQ+ individuals. Additionally, via the second-order factor analysis they ran, Baiocco and colleagues (2018) suggested the use of LGB-PIM by gaining a total score by summing up all the subscales.

The scale's convergent and divergent validity were confirmed by computing its subscales' correlations with the LGBT Community Connectedness Scale and Symptoms of Anxiety scale, respectively. The first hypothesis of this study was that LGB-PIM and LGBT community connectedness are correlated, which would reflect the convergent validity of LGB-PIM. LGBTQ+ community connectedness was found to be positively and significantly correlated with authenticity, community, intimacy, self-awareness, and social justice subscales. These results were expected since the subscales of LGB-PIM and LGBTQ+ community connectedness have been commonly found as positive coping and resilience factors against minority stress (Riggle et al., 2017; Rogers et al., 2021).

Similarly, Cooke and Melchert (2019) formerly depicted the significant relationships among the subscales of LGB-PIM and LGBTQ+ community connectedness in their study with a gender diverse sample of bisexual, pansexual, and queer men. However, the weak positive correlation between LGBTQ+ community connectedness and intimacy subscale is worth mentioning. Although there were no studies exploring the associations between LGB-PIM subscales and LGBTQ+ community connectedness in Turkey to date, a previous study (Cooke & Melchert, 2019) conducted in the United States showed a higher positive correlation between LGBTQ+ community connectedness and intimacy. This discrepancy between the two countries might be caused due to confounding variables such as outness and concealment which may have impacted the correlation between LGBTQ+ community connectedness and intimacy subscale.

On the other hand, the second hypothesis of this study was that LGB-PIM and anxiety are not significantly correlated, which would reflect the divergent validity of LGB-PIM. Symptoms of anxiety had nonsignificant relationships with community subscale, intimacy subscale, and self-awareness subscale; and weak significant relationships with authenticity and social justice subscales, pointing to a structural divergence between LGB-PIM and symptoms of anxiety. However, although weak, the significant relationships between symptoms of anxiety with authenticity and social justice are worth mentioning. The weak significant negative relationship between symptoms of anxiety and authenticity is in line with a latest study done with US based ethnically diverse participants (Swann et al., 2023). Forming an authentic LGBTQ+ identity may effectively help with dealing with symptoms of anxiety, especially if such symptoms are related to marginalization stress. The weak significant positive relationship between social justice and symptoms of anxiety, on the other hand, might resonate with the restriction of civic engagement for LGBTQ+ individuals in Turkey (ILGA-Europe, 2023), that the possible

negative results of engaging in social justice advocacy such as being detained may outweigh the joy of being an impactful agent of transformation.

Lastly, Cronbach's α coefficients computed for five subscales showed that the scale has high internal consistency, indicating proof of reliability. Also, factor loadings computed for each subscale as a result of CFA were all above the optimal values as suggested by Kline (2011), with some of them being closer to the minimum acceptable values. However, although the good overall model fit can outweigh this condition, given that scale adaptation is a process rather than a single study, further research can bolster the validity of the scale through additional analyses. One of the possible reasons for smaller factor loadings can be the participant characteristics (Kline, 2011), therefore, sensitivity analyses considering the subgroup differences can further bolster the validity of the scale.

In conclusion, the overall findings from this study depicted that LGB-PIM is a valid and reliable scale to assess the levels of self-awareness, authenticity, community, intimacy, and social justice that build up a main structure-LGBTQ+ positive identity—among LGBTQ+ adults living in Turkey. In the national literature, a scale has been adapted previously to measure LGBTQ+ identity (Kemer et al., 2017; Mohr & Kendra, 2011). This scale encompasses both negative and positive aspects of identity, capturing factors such as concerns about acceptance, motivation for concealment, uncertainty about identity, internalized homonegativity, difficulties in this process, feelings of superiority related to identity, affirmation of identity, and the centrality of identity. Thus, LGB-PIM is considered to fill the gap in literature which has focused more on the negative functioning of LGBTQ+ individuals, as also being the first scale solely focusing on the positive LGBTQ+ identity development among a diverse sample in the national literature. The current study also confirmed the scale's psychometrics in a sexual and gender-diverse sample that included participants with diverse sexual orientations, such as pansexual and asexual, along with the cisgender lesbian, gay, and bisexual identities included in Riggle et al.'s (2014) original study (Riggle et al., 2014). Additionally, the sample included participants with trans and gender expansive (TGE) gender identities within and beyond binary aligning with the additional study confirming a positive identity structure among TGE individuals (Riggle & Mohr, 2015).

4.1 | Limitations and recommendations for future studies

Firstly, this study employed self-report measures that can only include the participants' feelings and thoughts they are aware of and self-report measures may fail to prevent socially desirable answers. Further studies may control for social desirability when examining LGB-PIM. Moreover, this study is a cross-sectional research conducted with a convenient sampling technique. Therefore, another limitation of this study is its generalizability. Although the study's sample was diverse in terms of sexual orientation and gender identity, the majority were emerging adults who were college students or graduates living in urban areas and identifying their gender identity as cisgender men or women, sexual orientation as gay, bisexual, or pansexual, and ethnic identity as Turkish. Because age, life span, SES, ethnical identity, gender identity, and sexual orientation may be influential in LGBTQ+ individuals' stigmatization and discrimination experiences, the use of random sampling techniques by further researchers that allow representative samples would increase generalizability.

Based on the limitations, additional research may further investigate psychometrics with participants with different demographic characteristics. Also, the reliability of this scale was

confirmed with a single parameter (e.g., Cronbach's α coefficient); further research may examine it with additional techniques such as test-retest. Additionally, predictive validity and temporal stability of LGB-PIM were not explored in this study. Therefore, future researchers may consider designing longitudinal studies that could collect evidence on LGB-PIM's ability to predict a future outcome and measurement stability over time. Given that the convergent validity and divergent validity of the Turkish LGB-PIM was obtained using LGBT Community Connectedness scale and the anxiety subscale of DASS-21 respectively, future studies may wish to use different measures to provide more evidence for its psychometrics.

4.2 | Implications for research and practice

In addition to the recommendations that could eliminate the limitations of the study, researchers may consider testing the metric invariance of the LGB-PIM with each gender identity and sexual orientation groups to further validate the scale in Turkish context. Moreover, further research that aims to expand Positive Identity Development, Post-Traumatic Growth, and Minority Stress frameworks with LGBTQ+ people in Turkey may control for LGBTQ+ positive identity. For example, whether LGBTQ+ positive identity, coined as valence of identity by Meyer (2003), serves as a protective factor against the minority stress could be tested among LGBTQ+ people living in Turkey.

In order to contribute to the well-being of LGBTQ+ clients in the face of discrimination and stigma they may experience in Turkish society, mental health professionals can employ this scale to evaluate the positive identity development of their clients and to design their practice according to their clients' LGBTQ+ positive identity levels. In this context, they can use the scores obtained from this scale as a reference point for individual and group counseling interventions planning to promote the well-being of LGBTQ+ clients. In other words, it is our hope that mental health professionals in Turkey may use this scale to estimate the level of LGBTQ+ positive identity in addition to their clinical observations to assess their clients and develop intervention plans to improve resilience against minority stress. They can also test the effectiveness of these interventions for LGBTQ+ positive identity. On the other hand, human rights activists who are willing to go beyond the screening of anti-LGBTQ+ stigma and discrimination in Turkey can integrate a positive approach to their efforts by identifying LGBTQ+ positive identity, to depict and promote individual and community resilience strategies in the face of adversities.

5 | CONCLUSION

The Turkish form of LGB-PIM is a valid and reliable instrument for assisting researchers and practitioners in identifying positive identity components such as self-awareness, authenticity, community, intimacy, and social justice among the LGBTQ+ population in Turkey. The aspects of positive LGBTQ+ identity can be influential in recognizing and enhancing the adaptive mechanisms employed in responding to elevating oppression.

CONFLICT OF INTEREST STATEMENT

We have no known conflict of interest to disclose.

DATA AVAILABILITY STATEMENT


The data that support the findings of this study are available from the corresponding author upon reasonable request. (https://osf.io/tsj8v?view_only=7cb973c45b2c4).

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ENDNOTE

¹ The items of the LGB-PIM (Riggle et al., 2014) and T-PIM Transgender Positive Identity (Riggle & Mohr, 2015) used the LGBT term to be inclusive, so we also used the LGBT term in the Turkish Adaptation of the LGB-PIM. Moreover, the authors of T-PIM indicated that most of the items of the T-PIM and LGB-PIM overlap. Considering this information as well as the participants of the current study were gathered via a multi-nation survey on the lives of LGBTQ+ people worldwide (<https://osf.io/tsj8v>) where the scale was used for the LGBTQ+ individuals, we preferred to keep this sample as it is.

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APPENDIX

THE ITEMS OF TURKISH LESBIAN, GAY, BISEXUAL POSITIVE IDENTITY SCALE
Lezbiyen, Gey, Biseksüel Olumlu Kimlik Ölçeği

Dereceleme:

1 = kesinlikle katılmıyorum; 2 = katılmıyorum; 3 = kısmen katılmıyorum; 4 = ne katılıyorum ne katılmıyorum; 5 = kısmen katılıyorum; 6 = katılıyorum; 7 = kesinlikle katılıyorum.

1. LGBT kimliğim, kendimle ilgili önemli içgörüler kazanmama vesile oluyor.
2. LGBT kimliğim sebebiyle, pek çok şey hakkında ne hissettiğim daha çok farkındayım.
3. LGBT kimliğim, kendimin daha çok farkında olmam konusunda beni motive ediyor.
4. LGBT kimliğim sebebiyle, çevremde olup bitenlerle daha fazla uyumluyum.
5. LGBT kimliğim, güçlü yanlarımla ilgili yeni içgörüler geliştirmeme vesile oluyor.
6. Dürüst olabileceğimi ve LGBT kimliğimi başkalarıyla paylaşabileceğimi hissediyorum.
7. LGBT kimliğim konusunda kendime karşı dürüstüm.
8. LGBT kimliğimle barışığım.
9. LGBT kimliğimi kucaklıyorum.
10. LGBT kimliğim konusunda rahatım.
11. LGBT topluluğu tarafından desteklendiğimi hissediyorum.
12. LGBT topluluğunda kendimi görünür hissediyorum.
13. LGBT topluluğuna dahil olduğumu hissediyorum.
14. LGBT topluluğuna karşı bir bağ hissediyorum.
15. LGBT topluluğunda, benim için faydalı olabilecek sosyal ağ kurma fırsatları buluyorum.
16. LGBT kimliğim cinsel partnerimi daha iyi anlamamı sağlıyor.
17. LGBT kimliğim sevgilim/partnerim ile daha yakın olabilmemi sağlıyor.
18. LGBT kimliğim, cinsel partnerim/sevgilim olarak kimi istiyorsam seçebilme özgürlüğü veriyor.
19. LGBT kimliğim sayesinde, cinsel özgürlüğüm olduğunu hissediyorum.
20. LGBT kimliğim, sevgilimle/partnerimle daha iyi iletişim kurmama yardımcı oluyor.
21. Bir LGBT kişi olarak, LGBT haklarının savunuculuğunu yapmak önemlidir.
22. LGBT kimliğim, başkalarını LGBT konularında aktif bir şekilde eğitmemi önemli kılıyor.
23. LGBT kimliğim ile ilgili deneyimim, başkalarının hakları için mücadele etmeme vesile oluyor.
24. LGBT kimliğim sebebiyle başkalarına yönelik önyargı ve ayrımcılığa karşı daha duyarlıyım.
25. LGBT kimliğimden dolayı, toplumun beklentilerinden farklı olan kişilere, daha fazla saygı duyuyorum.

Note: 16, 17, 18, 19, 20 numaralı sorular için 0 = bu soru benim için uygun değil seçeneği eklenmiştir.